



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

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

WTB&TS

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24: 33; Mark 13: 29; Luke 21: 28-31.

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 1:18; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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SEVENTY YEARS' DESOLATION (PART 1)

"Them that had escaped from the sword carried he [Nebuchadnezzar] away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfill threescore and ten years."—2 Chronicles 36: 20, 21.

FROM time to time Bible students who quite evidently are either unfamiliar with all the teachings of present truth or unappreciative of the thoroughgoing convincingness of what has been brought out through the Society, "discover" some "error" in present truth. Without waiting to communicate with the Society, which could help them, and without making a thorough search, and without properly ascertaining the weight of evidence published and the insubstantiality of their own "findings" (1 Timothy 3: 6; 2 Timothy 4: 4), they rush to communicate their "new" ideas to others. A few others, no better grounded in the truth than these mistaken leaders, follow their injudicious course, and are led into a state of uncertainty and doubt; and some of them, especially of the leaders, forsake the way of present truth, abandon the opportunities and privileges of co-working with God (2 Corinthians 6: 1) and of suffering with Christ (Philippians 1: 29), separate themselves from those in present truth, lightly leave their crowns to others (Revelation 3: 11), and make shipwreck of their glorious hopes. (1 Timothy 1: 19) The uniform experience in all such abandonments of the faith and in the divisions so inaugurated is that they start out with a loud noise of professions of loyalty to abstract truth and soon diminish in numbers and zeal until either wholly scattered or settled down into a state of inactivity—of "waiting upon the Lord", as they are pleased to term their slothfulness in service.

On account of their smallness of numbers, each of these groups regards itself the "little flock". There are a dozen such schismatic "little flocks", characterized by an increasing littleness and by an absence of the predicted glorious activity in the warfare of the Lamb with the beast. (Isaiah 61: 2; Revelation 17: 14) The result is a slight temporary diminution of the amount of work done in his name, with a more than compensating increase of zeal among those holding the faith.

These occurrences are the periodic siftings and shakings which the Lord has foreknown and which are evidently necessary to cleanse and purify the church; for "there be divisions among you. . . . There must also be

heresies among you, that they which are [divinely] approved may be made manifest among you." (1 Corinthians 11: 18, 19) If any finally decide that they do not desire to remain with us in our service of the Lord, they must follow their own consciences; but we may rest in the Lord, assured that, whoever they may be that leave us, "they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us". (1 John 2: 19) These are the promised shakings which will shake everything except that which cannot be shaken. (Hebrews 12: 27) However, let the church fear not the siftings and shakings; for these are part of the divinely-promised work of the complete cleansing of the church as it approaches the end of the way. (Matthew 13: 41; Revelation 1: 15) Rather let the church of God rejoice at these evidences of the Father's attention to its welfare.—John 15: 2.

WHEN DID THE SEVENTY YEARS BEGIN?

This time it is the matter of the date of the beginning of the seventy years' desolation of Judea and of whether it was all *desolation* or all *captivity*. This is testing the faith of some. This has been fully and adequately covered by Pastor Russell in "The Time Is at Hand", pages 51, 52, and in great detail in Dr. John and Morton Edgar's "Great Pyramid Passages", Volume 2, pages 29-37, to both of which works we refer our readers. But for the benefit of those not having all the information at hand we will review the salient points, to bring them again clearly to remembrance.—2 Peter 3: 1.

SEVENTY YEARS' DESOLATION, NOT CAPTIVITY

Concerning the desolation Pastor Russell says: "Usher dates the seventy years' desolation eighteen years earlier than shown above. . . . He evidently makes the not uncommon *mistake* of regarding those seventy years as a period of *captivity*, whereas the Lord expressly declares them to be seventy years of *desolation* of the land, that the land should lie 'desolate, without an inhabitant'."

The seventy years were years of desolation, not cap-

tivity. This is shown in the Scriptural historical record, which cannot be otherwise understood, and according to which the seventy years did not begin until *after* the overthrow of the last king, Zedekiah, in 606 B. C.: "Them that had escaped from the sword carried he [Nebuchadnezzar, in 606 B. C.] away to Babylon, where they were servants [for seventy years] to him and to his sons, until the reign of the kingdom of Persia [under Cyrus, 536 B. C.] to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths for as long as she lay *desolate* she kept sabbath, to fulfill *threescore and ten years*". (2 Chronicles 36:20, 21) This passage speaks of simultaneous desolation, servitude and captivity.

Other passages showing that desolation means "without an inhabitant" are as follows:

"To make thy land *desolate*. and thy cities shall be laid waste *without an inhabitant*."—Jeremiah 4:7.

"I will make the cities of Judah *desolate, without an inhabitant*."—Jeremiah 9:11

"In this place, which ye say shall be *desolate, without man and without beast*, even in the cities of Judah, and in the streets of Jerusalem."—Jeremiah 33:10.

"I will make the cities of Judah a *desolation without an inhabitant*."—Jeremiah 34:22.

Others that might be quoted are Jeremiah 2:15; 44:22; and 51:37, all showing that the predicted seventy years' desolation meant a period of that length in which the land should be "without an inhabitant". This state was never reached, or even begun, until after the overthrow of Zedekiah, the removal of the people to Babylon, and the flight of the small remnant into Egypt for fear of the Chaldeans (Jeremiah 43:1-7), leaving the land, as divinely predicted, "desolate, without an inhabitant," for "threescore and ten years".

HISTORICAL CONFIRMATION

The Jewish historian Josephus, writing after the occurrence and expressing the knowledge of all Jews—who certainly were conversant with the facts—says that the seventy years were years of *desolation after* the fall of the city under Zedekiah: "He [Nebuchadnezzar] reduced them all, and set our temple which was at Jerusalem on fire [2 Chronicles 36:19-21], nay, removed our people entirely out of their own country, and transferred them to Babylon; when it so happened that our city was *desolate* during the interval of *seventy years*, until the days of Cyrus king of Persia".—Apion 1:19.

In another place Josephus reiterates his statement as to the seventy years of desolation: "But the king of Babylon, who brought out the two tribes [Judah and Benjamin], placed no other nation in their country, by which means all Judea and Jerusalem, and the temple, continued to be a *desert for seventy years*".—Ant. X, 9:7.

It is quite obvious that a Jewish historian, even

though not inspired, would not record the seventy years as a "desolate" or "desert" state which began *after* the destruction of Jerusalem, had this not been the actual condition, as generally known by his people. It may have been possible for Josephus to be uncertain in some details of obscure dates, but it is beyond the bounds of possibility for him to have been mistaken about such an important, outstanding fact of his people's history. The Jews of that time were far more likely to know the simple fact, whether those were seventy years of desolation or of captivity, than is some over-zealous but less informed or misinformed scholar, doctor of divinity, or student of the present day. For our part, we prefer to take our stand with the divinely directed mediator, Moses, the inspired prophet Jeremiah, and the ancient historian of the Jewish nation, all of whom agree that these "seventy years" were years of *desolation*, rather than of captivity—the captivity beginning at an earlier date and being a different thing.

DETAILS OF PROPHECY AND FULFILLMENT

In the inspired prophecy of Moses one of the important sabbath rests was the fiftieth year: "A jubilee [sounding of silver trumpets] shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field."—Leviticus 25:11.

The Jews, through unbelief in God's promised abundance, failed to give the land its sabbath rest on even one of the nineteen jubilees which transpired between their entrance into Palestine (1575 B. C.) and the overthrow of Zedekiah (606 B. C.). God foreknew this unbelief, and foretold, through the prophet Moses, that if they failed to keep the law of the jubilee the land was destined to have its divinely-appointed jubilee rest through a coming desolation, during which he would scatter them among the nations, a year of desolation without an inhabitant for each neglected jubilee sabbath year: "And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."—Leviticus 26:33-35.

The accurate Bible student will not overlook that the prophesied sabbath rest for the land combined a desolation of the land with absence of the Jews from that land. This combined requirement never began until after the overthrow of Zedekiah in 606 B. C. It would be a denial of the prophecy of Leviticus to assert that the mere captivity of some of the Jews, their mere servitude as a tributary nation, met the divinely-foretold "desolation without an inhabitant". The prime

requirement was *desolation*, not captivity or servitude—*desolation combined with captivity and servitude* was the divine penalty. To insist that this seventy year prophecy means servitude without *desolation* of the land is to ignore the Word of God given through Moses, and no such idea can be true nor can those adhering to it have God's blessing on their course. As will be shown, this notion rests upon pagan and demonistic support and leads into other errors, a morass of doubts, and ultimately into higher criticism and infidelity.

PROPHECY AND FULFILLMENT

As the appointed time for the desolation and sabbatic rest of the land approached, the Lord, in harmony with his policy of informing of evils to come, revealed through Jeremiah, without stating when, that the period of contemporaneous desolation, servitude, and captivity was to be seventy years, thus also indicating the total length of the jubilee system as 50×70 , or 3,500 years: "And this whole land shall be a *desolation*, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual [lasting] desolations" — as Mesopotamia still is.—Jeremiah 25: 11, 12.

"After seventy years be accomplished [by the entire nation] at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."—Jeremiah 29: 10.

The historic record of fulfillment of seventy years desolation is plainly stated in the Bible, as well as in Jewish history: "As long as she [the land of Palestine] lay *desolate* she kept sabbath, to fulfill *threescore and ten years*".—2 Chronicles 36: 21.

It would be a quibble to assert that this does not mean seventy years of sabbath rest in desolation.

The date for the beginning of the seventy years' desolation of Jeremiah's prophecy was not understood clearly at the time by either the Prophet or the people. It was not until the first year of Darius the Mede (538 B. C.) that Daniel began first to understand from a study of the Books of Jeremiah and Leviticus that the seventy years of desolation were then up: "In the first year of his [Darius', 538 B. C.] reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the *desolations* of Jerusalem". (Daniel 9: 2) As usual, the prophecy was not understood until its fulfillment.

Daniel, as a wise and successful governor, came at once into high favor with Darius the Mede (Cyraxenes II—538 B. C.) and then with Cyrus (536 B. C.), and doubtless did something toward influencing the Persian monarch's mind favorably toward the Jews, in bringing to an end the seventy years' empty desolateness of their

land. Cyrus permitted part of the Jews to return that year. Part of them remained captive and did not return till the seventh year of the reign of Artaxerxes (Ezra 7—467 B. C.) and others till the twentieth year of the same king. (Nehemiah 2—454 B. C.) So long were some still in captivity that, according to later history, they wondered if the "seventy years" were not figurative, and many never returned from captivity. If the captivity of some of the Jews and not the *desolation* of Jerusalem and of Judea constituted the chief feature in the seventy-years prophecy, then the question might be properly asked, Has the period yet ended?—for some *never* returned to their own land. Such considerations show how the neglect or perversion of some part of the Biblical statements both makes the Word of God of none effect and leads off into endless doubts and confusing questions. This is characteristic of the deceptive methods of demons.

NO CAPTIVITY UNDER JEHOIAKIM

Bishop Usher, and others following his lead, have fathered an unscriptural idea that there was a captivity of the Jews by Nebuchadnezzar in the fourth (or third) year of Jehoiakim (625 B. C.) 18 (or 19) years before the seventy years' desolation began at the fall of Zedekiah (606 B. C.). They imagine that the seventy years' desolation were seventy years' captivity, dating from the fourth (or third) year of Jehoiakim, and consisting of 18 (or 19) years' captivity alone plus 52 (or 51) years' captivity and desolation combined. The fact is, as seen from the above mentioned Scriptures, that there were seventy years of captivity *coincident* with seventy years' desolation.

The effect of this misconception upon the chronology of the Bible would be to show that the desolation was nineteen years shorter than it really was, or that we count the nineteen year period twice, and thus make the period of time prior to the desolation nineteen years too long.

NO CAPTIVITY NOR VASSALAGE IN 625 B. C.

A doctrine should never be based on a passage of doubtful meaning, reading, or authenticity. This error is based upon the reading of a passage which is inharmonious (1) with the rest of the Scripture record of the attacks by Nebuchadnezzar upon Judea and Jerusalem, and (2) with other Scriptures.

A little scrutiny of Daniel 1: 1, 2 shows that there is something the matter with it. The passage in our Common Version reads: "In the *third* year [626 B. C.] of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure house of his god."

These events, as we shall see, actually took place in 617 B. C.—Jehoiakim's eleventh year—and included (1) the attack by Nebuchadnezzar *three years after Jehoiakim began paying tribute* (620 B. C.); (2) the taking of some of the Temple vessels to Babylon in 617 B. C. when Jehoiakim's eleventh-year and Jehoiachin's three-months reigns were forcibly ended by Nebuchadnezzar (617 B. C.); and (3) the first taking of the first captives to Babylon at the same time. This was eleven years before the final captivity and the beginning of the "desolation" of the land.

The foreign relations of Jehoiakim were briefly as follows:

For eight years (628-620 B. C.) he was tributary to Egypt or at least non-tributary to Babylon: "And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim. . . . And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh."—2 Kings 23: 34, 35.

In his eighth year Jehoiakim was forced to begin paying tribute to Babylon. During his eleventh and last year, which would be the *third* year of his vassalage to Nebuchadnezzar (617 B. C.), he attempted an alliance with Egypt, and refused to pay the promised tribute to Babylon. This course brought upon him the wrath of Nebuchadnezzar, a Chaldean invasion, his own death, and the captivity of his successor, Jehoiachin, many Jews, including Daniel. (2 Kings 24: 12) Zedekiah was then placed upon the throne as Nebuchadnezzar's vassal, and reigned eleven years, until dethroned in 606 B. C.

THIRD YEAR OF JEHOIAKIM'S VASSALAGE

A discrepancy in Daniel 1: 1, 2 is manifest in the date, "the *third* year of Jehoiakim" (626 B. C.); for this would have been one year prior to the beginning of Nebuchadnezzar's reign, which began in the *fourth* year of Jehoiakim (625 B. C.), when Nebuchadnezzar defeated Pharaoh-nechoh of Egypt: "Against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the *fourth* year of Jehoiakim". (Jeremiah 46: 2) "The *fourth* year of Jehoiakim, the son of Josiah king of Judah, that was the *first* year of Nebuchadnezzar king of Babylon."—Jeremiah 25: 1.

Carchemish is by the river Euphrates in the land of Mesopotamia or Babylonia. The king of Egypt had passed by Judea and was some 400 miles to the east. Babylon at this time was not a world power but this victory by Nebuchadnezzar broke the power of the king of Egypt, and Nebuchadnezzar was quick to follow his advantage and drove the king of Egypt back to his own country, thus changing the nominal control of Pales-

tine from Egypt to Babylon. Pharaoh-necho was probably three or more years on this campaign.—Compare 2 Chronicles 35: 20; 36: 1.

The two dates—third and fourth years—cannot be reconciled; and as the fourth year was the first year of Nebuchadnezzar, we must conclude that the "third year" mentioned in Daniel 1: 2 refers to another *third* year than the third year of Jehoiakim's reign proper—the third year of his vassalage to Babylon, which began in 620 B. C. and ended with his rebellion and death in 617 B. C.

According to the Jewish historian Josephus, the reign of Jehoiakim included no Chaldean attack on Jerusalem in the first year of Nebuchadnezzar (Jehoiakim's fourth year—625 B. C.), but the first attack came four years later, in Nebuchadnezzar's fifth year (Jehoiakim's eighth year—621 B. C.), and the vassalage of Jehoiakim's country dated from that or the next year (620 B. C.). This clarifies Daniel 1: 1, 2, showing "the third year" to refer to the third of Jehoiakim's relations with Babylon, and not to the third year of his eleven-year reign. Josephus says:

"Now in the fourth year of the reign of Jehoiakim [625 B. C.] one whose name was Nebuchadnezzar took the government over the Babylonians, who at the same time went up with a great army to the city Carchemish, which was at Euphrates, upon a resolution he had taken to fight with Neco, king of Egypt, under whom all Syria then was. . . . The king of Babylon passed over Euphrates, and took all Syria, as far as Pelusium, *excepting Judea*.

"But when Nebuchadnezzar had already reigned four years [621 B. C.] which was the eighth of Jehoiakim's government over the Hebrews, the king of Babylon made an expedition with mighty forces against the Jews, and required tribute of Jehoiakim, and threatened, upon his refusal, to make war against him. He was affrighted at his threatening and bought his peace with money, and brought the tribute he was ordered to bring *for three years* [until Jehoiakim's eleventh and last year, 617 B. C.]

"But on the *third* year [Daniel 1: 1], upon hearing that the king of the Babylonians made [or probably planned] an expedition against the Egyptians, he did not pay his tribute; yet was disappointed of his hope, for the Egyptians durst not fight at this time."—Ant. IX, 6: 1, 2.

The Bible record of this is in 2 Kings 24: 1—25: 7. Josephus makes no mention of an attack on the Jews by Babylon in 625 B. C., but specifically says that Judea was excepted then from the general attack. The Jews, on account of their numbers and the strength of their inland and easily defended mountain position, were let alone for four years (until 621 B. C.), after which their vassalage to Babylon began. There was no captivity of the inhabitants until the fall of Jehoiakim and of Jehoiachin in 617 B. C. This is according to Jewish records, but the commonly accepted idea ignores Jewish history for the reason that it cannot make them agree with the notoriously untrustworthy pagan records.

The "third year of Jehoiakim" (Daniel 1: 1) was therefore the third full year of his vassalage to Nebuchadnezzar which was the end of his eleven-year reign (617 B. C.). The Daniel 1: 1 record was written in

Babylon and took the Chaldean viewpoint of the third year of Jehoiakim's relationship with Babylon. The events which then took place agree with the Scriptural record of the taking of some of the Temple vessels and of many Jews captive into Babylon in 617 B. C., eleven years before the desolation:

FIRST CAPTIVITY BEGAN 617 B. C.

The record of the historian Josephus of the captivities of the Jews in 617 B. C.—the first of the captivities—is as follows:

"Now a little time afterwards [617 B. C.], the king of Babylon made an expedition against Jehoiakim, whom he received [into the city], and this out of fear of the foregoing predictions of this prophet [Jeremiah], as supposing that he should suffer nothing that was terrible, because he neither shut the gates nor fought against him; yet, when he was come into the city, he did not observe the covenants which he had made, but he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls, without any burial, and made his son Jehoiachin king of the country and of the city: he also took the principal persons in dignity for captives, three thousand in number, and led them away to Babylon, among whom was the prophet Ezekiel, who was then but young."—Ant. X, 6:3.

The Bible record of this captivity at the close of Jehoiakim's reign is given in 2 Kings 24:2-6; 2 Chronicles 36:6; Daniel 1:1, 2; and Jeremiah 22:13-19. In this matter many writers on this subject have been misled by attempting to harmonize these events with unreliable pagan records. The pagans in all their affairs were under demonistic influence, and to attempt to follow them in doubtful matters is to fall into error and entanglement.

In the same year (617 B. C.), three months later, took place the second part of the initial captivity of the Jews, under Jehoiachin, to Babylon. (Jeremiah 52:28) This is described by Josephus as follows:

"But terror seized on the king of Babylon, who had given the kingdom to Jehoiachin and that immediately; he was afraid that he should bear him a grudge, because of his killing of his father, and thereupon should make the country revolt for him; wherefore he sent an army and besieged Jehoiachin in Jerusalem; but because he was of a gentle and just disposition, he did not desire to see the city endangered on his account, but he took his mother and kindred, and delivered them to the commanders sent by the king of Babylon, and accepted of their oaths, that neither should they suffer any harm nor the city, which agreement they did not observe for a single year; for the king of Babylon did not keep it, but gave orders to his generals to take all that were in the city captives, both the youth and the handicraft men, and bring them bound to him; their number was ten thousand eight hundred and thirty-two; as also Jehoiachin, and his mother and friends; and when they were brought to him, he kept them in custody, and appointed Jehoiachin's uncle Zedekiah to be king."—Ant. X, 8:1.

The Bible record of this is in 2 Kings 24:10-17; 2 Chronicles 36:9, 10; and Jeremiah 52:28.

After the departure of Jehoiachin and the Jewish captives to Babylon, some false prophets among them

at Babylon kept the minds of the captives in unrest by predicting only a brief captivity. To quiet this unrest Jeremiah, in 617 B. C., in a letter (Jeremiah 29:1-23) counseled the captives to settle down and make themselves as comfortable as possible in anticipation of a long period away from home, because the seventy years—to begin in 606 B. C.—were surely to be accomplished at Babylon. (Jeremiah 29:10) No one knew then when the seventy years were to begin. This was not understood by Daniel till the first year of Darius. (Daniel 9:1, 2) It is asserted that Jeremiah's letter (617 B. C.) marked the beginning of the "seventy years"; but this is not the case. As a matter of fact, the Prophet had uttered this very warning in 625 B. C. (Jeremiah 25:1-38; 29:11, 12), eight years before there was any captivity at all; for Judea and Jerusalem were not molested in 625 B. C. nor until four years later, when Jehoiakim, under fear of Nebuchadnezzar's threats, became a tributary vassal to Babylon.

The various nations also were to serve Babylon seventy years, but the servitude of different nations began at different times, from Philistia in 625 down to Tyre in 606 (or 605) B. C., the latter city's preliminary siege beginning (618 B. C.) thirteen years before its fall (605 B. C.) according to the article on *Nebuchadnezzar* in "Smith's Bible Dictionary". The predicted seventy years' servitude of *all* the nations was, however, practically coincident with the seventy years' desolation of Judea, though some served more than seventy years. No one date prior to 606 B. C. can be set as meeting all the requirements of the prophecy of Jeremiah 25:13-28. A seventy-year period upon Tyre had been prophesied by Isaiah (23:15-18); and as this agrees in terms with the Jeremiah prophecy (Jeremiah 25:11, 22), the seventy years' servitude of Tyre to Babylon could not have begun earlier than 606 or 605 B. C. Any close examination then of the facts shows that not even the prophecy of seventy years' servitude or captivity upon the nations began to be fulfilled on *all* of them in 625 B. C. nor earlier than 606 B. C. The expression of Isaiah 23:15 is that "Tyre shall be forgotten seventy years [as an independent people], according to the days of one king [kingdom, empire]". Knowing that in prophecy "king" is often used for "kingdom" (Daniel 11:11-14, etc.), the "one king" evidently refers to the seventy-year dominion of Babylon from 606 to 536 B. C. No other explanation of these passages meets all the conditions of prophecy and fulfillment.

A further difficulty comes to light in comparing Daniel 1 with Daniel 2. In Daniel 1 the statement is that the four Hebrew lads were given three years training before presentation to the king. (Daniel 1:5, 18-20) In Daniel 2:1 it is stated that Daniel was brought before the king and revealed and explained the image dream in Nebuchadnezzar's *second* year, which would thus have been a year or two before they were presented to the king as recorded in Daniel 1:18! The

Variorum Bible foot-note reading for "second" is "twelfth", the "second" being evidently a slip of a copyist's pen, like the slip of the pen from eighteen to eight in 2 Chronicles 36:9 and 2 Kings 24:8.

The "twelfth" year of Nebuchadnezzar agrees with the facts. It would be in the year 614 B. C. (625 minus 11 equals 614), three years after the captivity of Daniel and the other three Hebrew lads, Ezekiel and others, and the expiration of their three years' training — three years after 617 B. C., or 614 B. C. (Daniel 1:5, 19). Thus the disclosure of the truth about Daniel 1:1 and 2:1 removes the entire foundation for the notion that the Hebrew captivity began in 625 B. C. and that 625 B. C. was the beginning of the 70 years.

No one knew better than the captive Jews in Babylon when their captivity began. They never dated the initial captivity from the first year of Nebuchadnezzar (625

B. C.), but from the end of Jehoiachin's three-months' reign and the beginning of Zedekiah's (617 B. C.) a date which by no method of reckoning can be made the beginning of a seventy years' captivity. References to this are numerous in Ezekiel, as, "the fifth year of king Jehoiachin's captivity" (Ezekiel 1:2), "in the five and twentieth year of our captivity" (Ezekiel 40:1), and numerous other verses. The captive Jews knew nothing of a captivity beginning in Jehoiakim's fourth year, or Nebuchadnezzar's first year. If there had been such a captivity it would naturally have been mentioned elsewhere than in the doubtfully-dated Daniel 1:1. These facts dispose of the assertion that the seventy years' captivity began in 625 B. C., and show that so far as the Bible and Jewish history are concerned our chronology, which places the beginning of the "seventy years" in 606 B. C., is correct.

GENERAL CONVENTION AT CEDAR POINT

DURING the past two years there has been a great demand for another general convention. The high cost of transportation and of hotel accommodations has been the chief cause for not holding such a convention. But realizing the importance of a general assembly of the Lord's consecrated ones for a season of fellowship together, an effort has been put forth to arrange for a general convention for 1922.

The convention held at Cedar Point, Ohio, in 1919, is generally conceded to have been the greatest ever held during the harvest period, and frequently the brethren are heard to say that they long for another such convention. We are glad to announce that arrangements are practically complete for holding another general convention at Cedar Point on beautiful Lake Erie, beginning September 5 and continuing for eight, and possibly ten, days.

TO BE AT CEDAR POINT, OHIO

Cedar Point is situated on a narrow peninsula jutting out from the Ohio mainland into Lake Erie. It has the advantages of the lake from three sides. For quietness and seclusion we know of no better place. The friends can be practically alone during the convention and have sweet fellowship together. The grounds are situated some two miles across the bay from Sandusky, Ohio, which is reached by ferry, as well as by a roadway; and those who will attend from the outside will be people who are truly interested in knowing something about God's Word, and it will be a real joy to have them present and render any assistance we can to them in understanding the divine plan.

The Boeckling Company, desiring to show its appreciation of the Bible students, has arranged to let the Association have the exclusive use of the hotels, halls, grounds, etc., of Cedar Point for its convention, which will begin September 5 at noon. On this peninsula are

situated two good hotels, The Breakers and The Cedars, which accommodate approximately 3800 people. Good accommodations can also be had at Sandusky. A flat-rate of \$2.00 per day has been made to all of the brethren attending the convention. This will include room and three meals, to be served of first-class food. When the capacity of the hotels and other accommodations on the peninsula are exhausted, the overflow will be placed in Sandusky in private homes and hotels; and the management of Cedar Point has agreed to provide these quarters at the same rate, and to transport by boat all who will necessarily have to go from Sandusky to Cedar Point, back and forth, free of charge.

We shall have the exclusive use of the auditoriums, which have been improved since we were there before. The weather is usually ideal in the first part of September; and we may find it advantageous to hold outdoor meetings, as was the case in 1919.

There are a number of colporteurs and others of the Lord's dear consecrated ones who may find it difficult to get to the convention and pay their expenses. Hence an arrangement has been made that the management of Cedar Point will employ approximately two hundred to assist in taking care of the rooms, checking the linen, assisting in the dining room and the kitchen. Able-bodied brothers and sisters can engage in this service if they so desire, and for this assistance will receive their room and board free. Those who wish to engage in this work should make application to our Convention Committee in advance of the time of the convention. It is the Association's desire to have all the colporteurs in the United States and Canada to attend this convention, if possible.

MEETINGS FOR FOREIGN FRIENDS

In addition to the English-speaking brethren, it is the desire to have the foreign brethren attend this convention, also; and they will have their separate meetings

in their separate tongues, addressed by able brethren in their respective languages. It is our hope to have every Pilgrim brother in the United States and Canada attend, and probably some from foreign countries.

We make this early announcement of the convention in order to enable the friends to begin to make preparation for their vacations, etc., that they may attend this general convention. Because of the expense, we are not encouraging local conventions to be held between now and September 1, but believe it would be pleasing to the Lord for us to concentrate our efforts toward making the Cedar Point Convention the greatest ever held.

The Society has provided a regular committee on arrangements, who will have charge of the details for the convention. Those desiring special information should address the Convention Committee, 18 Concord Street, Brooklyn, New York.

Transportation facilities for Cedar Point are first-class. Three trunk railways, through Sandusky, besides electric railroads and steamship companies, operate lines

there. This year we have succeeded in getting a special rate from the railroad companies without the necessity of the certificate plan, and the friends will be enabled to buy their round-trip tickets at their home station; so there will be no loss of time or confusion at Cedar Point in validating certificates and purchasing tickets. The special rate without certificate is obtainable under rules which must be exactly observed. The rules will be published in detail.

In addition to the Bible Students, all Christians who believe in the Lord Jesus as our great ransom-sacrifice, and who love the Lord, will be welcome to this convention.

And now, dear brethren, let us one and all present the matter before the throne of heavenly grace, and ask the Lord to make this convention one of great blessing to all who shall attend and a splendid witness for his cause. The kingdom of heaven is here! Let us rejoice and be glad, and with gladness tell it out to others.

"NO MORE UNTIL HE COME"

— JUNE 18 — 2 KINGS 25: 1-21 —

ZEDEKIAH LAST TYPICAL KING — TYPICAL KINGDOM OVERTHROWN — BEGINNING OF THE "TIMES OF THE GENTILES" — JERUSALEM BURNED, TEMPLE DESTROYED, LAND LAID WASTE — PROPHECIES OF JEREMIAH AND EZEKIEL LITERALLY FULFILLED.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

IOW many valuable lessons in life might be learned by observation! It seems to be a trait of fallen humanity to give little or no heed to the lessons that might be drawn from the experiences of others, no matter how similar the conditions may be. "Others were foolish; I'm too wise to be caught in that way" seems to be ingrained in human nature. Many in present truth, even, are slow to learn valuable lessons by observation. Doubtless the adversary is quick to foster such a spirit of self-reliance and disdain for advice.

SCHOOL OF EXPERIENCE NEEDED

For nearly one thousand years God had been dealing with the Israelites as his people, administering punishments or showering blessings, according to their disobedience or loyalty. Zedekiah must have been familiar with these records of national history. The recent experiences of his own brother, Jehoiakim, and his nephew, Jehoiachin, must still have been fresh in his mind. Jehoiakim had broken faith with King Nebuchadnezzar and had lost both his throne and his life. Jehoiachin was then languishing in a Babylonian prison. Yet in the face of all these known facts, Ezekiel informs us that Zedekiah had deliberately broken his covenant with King Nebuchadnezzar, and that this was the immediate cause of his downfall. God would not hold him guiltless for breaking a solemn covenant even with a heathen king. (Ezekiel 17: 11-17) How deeply this lesson should be impressed upon the minds of all who have made a covenant with Jehovah! He assures us he will be faithful to keep his part of the covenant and expects us to keep our part to the **very best of our ability**—perfectly in heart at least.

Zedekiah had treacherously entered into a league with the king of Egypt with a view to throwing off the Babylonian yoke. When Nebuchadnezzar learned of it he determined to bring Zedekiah to his senses. God had foretold

that the Israelites would have to serve the king of Babylon, but apparently Zedekiah had as little faith in the Word of God, as do many today who profess with their lips to be his followers, but whose hearts are far from him.

WARNINGS UNHEEDED — DISASTER FOLLOWS

Nebuchadnezzar besieged Jerusalem for about eighteen months before it capitulated. Famine and pestilence weakened the defenders and the city was taken and destroyed. God's time for punishment had come and nothing could stay it longer. (Jeremiah 37: 6-10) Zedekiah endeavored to escape, but was soon captured. He and the remainder of the Israelites who had been left from the previous deportation eleven years before, were taken to Babylon with the exception of a few of the poorest of the people. Gedaliah was appointed ruler over this remnant, but he was assassinated within two months by one of Zedekiah's cousins. Fearing the wrath of Nebuchadnezzar, those who were left fled into Egypt thus leaving the land "desolate, without an inhabitant," as God had spoken through his prophets.

PROPHECIES FULFILLED LITERALLY

Jeremiah had said: "Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon," (Jeremiah 34: 3); while Ezekiel had foretold: "I will bring him to Babylon, to the land the Chaldeans; yet shall he not see it; though he shall die there". (Ezekiel 12: 13) If he had been inclined to doubt these prophecies at first, no doubt he had good reason and opportunity to remember and believe them later, as he languished in a Babylonian prison. He had seen Nebuchadnezzar and spoken to him "mouth to mouth", had seen his own sons slain before him, and then had had his own eyes put out. Our Lord says that there will be others who have professed to be his followers, but who, having failed to heed his advice, will be found weeping and

gnashing of teeth when it will be too late to change their course. We rejoice to know that in no case will it be an endless torment. It was not in Zedekiah's case. Death later relieved him of his sufferings. When he awakens at the call of the Lord he will be more attentive to admonitions.

CRUELTY TO PRISONERS

We digress a moment to notice the terrible cruelty to which man can descend.

"In the bas reliefs representing the capture of Lachish by Sennacherib, the prisoners are shown, some pegged down to the ground to be flayed alive—others having their eyes put out. In one of the sculptures at Khosabad, Sargon represents himself in person as holding a prisoner by a thong attached to a ring passed through his under lip. The victim kneels before him, while with a spear he pierces his eyes. Others are chained and, with hooks through their lips, are held awaiting their turn. In other cases the king slays the prisoner with his own spear. In another an executioner slays a captive chained to a wall. It was especially in Persia that the cruel practice of blinding prisoners prevailed, and it is mentioned by most Greek historians. In Turkey it was formerly the custom for the Sultan on his accession, either to slaughter or blind his half-brothers that he might have no rivals or dangerous ones near his throne. In modern Persia the Shahs have invariably, even up to the present century, put out the eyes of all their brothers who did not escape in time to distant provinces."—Canon Tristram.

The heart of man has not altered much during the past two thousand years. Modern treatment of prisoners is a trifle more considerate than the above; but public sentiment, not change of heart, appears to be the restraining influence. During the World War, almost unbelievable atrocities were committed against Christian conscientious objectors. Some were subjected to semi-starvation; others to confinement in freezing cells in midwinter; others were hand-cuffed with "figure-of-eight" handcuffs with their hands behind the back. Some were kicked; others were clubbed and beaten with fists; and still others were drenched with ice cold water in zero weather and were denied toilet privileges; some were manacled to cell doors; and others were swung by the feet with head down into the filthy latrines.

According to our latest information there are still nearly a hundred political prisoners in American prisons whose only crime was that they objected to war. The pendulum is now swinging to the other extreme; and everybody is rushing to be foremost in disclaiming war, declaring that they never did believe in it. How fickle is public sentiment! We recall the experiences of our Lord. One day they were acclaiming him as king; five days later they cried: "Crucify him". This will continue until "he whose right it is" shall have fully established his kingdom.

ZEDEKIAH THE LAST TYPICAL KING

At the request of the children of Israel, God had told Samuel to anoint Saul to be their king. Various ones were permitted to occupy this throne for a period of several hundred years, but God claimed that the real throne belonged to him. (1 Chronicles 29:23) He would determine who should represent him typically. Both kings and people continued to manifest stubbornness and disloyalty. God frequently sent them messages of reproof, coupled with promises of blessings if they would even endeavor to live up to their covenant, made through Moses. But they would not listen, and persecuted and ill-treated his prophets and messengers. Finally God declared he would no longer permit any one to represent him as king even in a typical sense. His declaration through the prophet Ezekiel was: "Thou profane and wicked prince of Israel whose day is come, when iniquity will have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall

be no more until he come whose right it is, and I will give it him."—Ezekiel 21:25-27.

TIMES OF THE GENTILES

God had foreknown what course his people would take and had recorded it prophetically by his servant Moses. He had even mentioned a time limit during which he would severely chastise them for their disobedience and disloyalty, namely "seven times"—2520 years. In order that his people at this time might have a sure understanding of the 'times and seasons' he marked this feature of his dealing with his typical people very prominently, both the beginning and the end, 606 B. C. and 1914 A. D. Later he had sent word by Jeremiah that the land *must* have its appointed rest, viz., the seventy sabbath years that had been provided for in the law given at Mt. Sinai, to which they had agreed, but which they had not kept. We will not enter into the details of these chronological features here, as they are more fully covered by current articles bearing more directly upon that point. We merely remark that the times of the gentiles and the seventy years of desolation of the land begun at the same time, viz., 606 B. C.

PROPHECIES TO BE FULFILLED

These records were not kept merely to satisfy curiosity or for ancient history. The Apostle informs us there was a divine purpose in it. "All scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for *instruction* in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "For whatsoever things were written aforetime were written for our *learning*, that we through the patience and comfort of the scriptures might have hope." "Now all these things happened unto them for ensamples [types]: and they are written for our *admonition*, upon whom the ends of the world are come." (2 Timothy 3:16, 17; Romans 15:4; 1 Corinthians 10:11) There are many prophecies covering the end of this age, and they are as sure of fulfillment as were those referring to Zedekiah and the children of Israel. Every child of God should therefore give careful attention "to the things which we have heard, lest at any time we should let them slip". The fact that retribution—reward or penalty—is often delayed, is frequently presumed upon by the foolish, who vainly think they can sow wild oats and never reap a harvest. Both individuals and nations have long ventured to act upon this hazardous and vain hypothesis. Well would it be if they would hearken to the Apostle's warning: "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap".

The operation of this divine law is more manifest upon classes and nations first, because their prominence gives them world-wide publicity; second, because their harvest must of necessity be in the present life, since as nations they will have no existence hereafter. A glance at the pages of history reveals the fact that all the nations of the past have reaped a bitter harvest. They had their rise, their struggles for existence, and their periods of flourishing. Then pride and fullness of bread caused them to become careless in their fancied security, only to sink in the scale of morals, until decline was followed by their complete fall.

All the nations of the world are now approaching the most terrible crisis of their existence. It is a time of unparalleled and still increasing trouble. They are reaping what they have sown. Claiming to be God's people, they have disregarded his Word, violated their own solemn vows as written in their constitutions and laws. The results are manifest. God's sentence has been given, and step by step the execution of it is being carried out. Let every true child of God lift up his head and look up, realizing the dangers and the special blessings of this day of the Lord.

JUDAH'S PROSPERITY AND ADVERSITY

— JUNE 25 — QUARTERLY REVIEW —

EFFECT OF JEREMIAH'S IMPRISONMENT — PROLONGATION OF GENTILE RULE — THE LAND OF PROMISE DESOLATED — THE TIMES OF THE GENTILES — THE PROPHET DANIEL'S TESTIMONY.

"Blessed is the nation whose God is Jehovah."—Psalm 33:12.

THE lessons of the past quarter have sketched some of the prominent characters of the latter part of the reigns of the kings of Judah, which kings alone were in any sense Jehovah's kings and which nation alone was his nation, ending with Judah's overthrow in the days of King Zedekiah and the inauguration of the seventy years desolation of the land. These lessons have brought before us features of the reigns of the good kings Asa, Joash, Hezekiah, and Josiah, and the ill-fated Uzziah and Zedekiah, they have presented Isaiah's visions of Jehovah and of the Millennium; and they have concluded in logical order and sequence with Jeremiah's bold message of Jerusalem's impending doom, his trial for sedition, the mutilation and destruction of his prophecy, his imprisonment and the ruin of the whole land.

EFFECT OF JEREMIAH'S IMPRISONMENT

In our studies we have seen how the prophet Jeremiah represented our Lord Jesus in the closing scenes of his career, and how fitly also he represented the body of Christ in its concluding experiences as these experiences have come to the members of that body since the close of the times of the gentiles.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow." (Psalm 90:10) We will not say that this is a direct reference to the fact that, after the appointment of 1844, the appointed days of gentile rule would be 70 years, ending 1914, and that by reason of strength they would continue ten years more, but with great trouble, although this is the fact, and there is no disadvantage in noting the fulfillment. The prophet Daniel saw gentile rule pictured as a man (Daniel 4:24-32); and the gentile "man" bids fair "by reason of strength" to finish this full "fourscore years", yet with "labor and sorrow". The same general thought that gentile domination would continue beyond its appointed lease is conveyed by the same prophet Daniel (7:12) in his statement that "as concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time"—perhaps three and one-half years and seven years, or thereabouts.

THE LAND OF PROMISE DESOLATED

More than a thousand years had elapsed from the time when God had led Israel out of Egypt to be his covenant people; and during that entire period they had been rebellious. While he had manifested his favor toward them, it had been accompanied with chastisements, defeats in battle, captivity to surrounding nations, pestilence and drouth. During all that time God had kept faithfully his part of the law covenant, chastising them for unfaithfulness, but nevertheless hearkening in great mercy to their repentance and promise to reform, and both delivering and blessing them.

Now the time had come, however, to give Israel a more severe lesson than they had previously had. The Lord's determination, as expressed through the prophets Jeremiah and Ezekiel, was that he would deliver them into the hands of King Nebuchadnezzar, that the land should lie desolate for seventy years, and that King Zedekiah should be the last one to sit upon the typical throne of the Lord. (Jeremiah 25:8-11; Ezekiel 21:25-27) The Lord dealt very tenderly with Israel, carefully giving them every opportunity

to learn the needed lessons. In the separation of the typical kingdom into two parts Judah, the loyal remnant, had an object lesson furnished them to notice the results of idolatry in the disloyal ten-tribe kingdom. For a time this experience was beneficial to Judah. Later they witnessed the captivity and dispersion of the ten-tribe kingdom because of continued disloyalty to Jehovah God—a lesson which should have been deeply impressed also upon the two-tribe kingdom.

Judah represented those Israelites who were faithful to the Lord, those who trusted in the promises, all of which centered in the tribe of Judah; and many of the faithful of the ten tribes had moved into the territory of the smaller kingdom. Yet with all these lessons, and with the instructions of the prophets, the history of the nation is one long record of unfaithfulness to their great King, Jehovah God. Now the time had come for the change which God saw best to bring upon them; and nothing could divert the impending doom. Nevertheless, they were given a hope that at the end of a certain period—after seventy years of chastisement—the Lord would graciously bring those back who revered him.

"THE TIMES OF THE GENTILES"

When God gave the law to Israel he plainly told them the terms and conditions upon which he would receive them as his people. If they would be obedient to the divine requirements, all would be well with them. They would be prosperous, a rich nation, blessed of the Lord. But if they should neglect the divine law and become idolatrous, the Lord would oppose them and would deliver them into the hand of their enemies for chastisement. If they persisted in following the wrong course, he would finally punish them "seven times more".—Leviticus 26:18, 21, 24, 28.

Of course, God knew the end from the beginning. Nevertheless, divine patience was manifested throughout the experiences of the nation leading up to the overthrow of King Zedekiah's government; for he was the last king of the Davidic dynasty to sit upon the throne of Israel. We have seen how evil followed good, both in the kings and in the practices of the nation; and how divine providence chastened the people, yet repeatedly brought them back from idolatry. Now had come the time for the complete overthrow of the national polity, for a period of "seven times", as foretold by Moses, the mediator of the law covenant.

We find that it is an accepted fact that in Bible symbolism a day represents a year; and that the Jewish year had twelve months of thirty days each. Thus each year symbolically represented three hundred and sixty years; and the seven years of chastisement foretold by Moses would represent 7×360 years, or 2,520 years. When therefore we read the prophet Ezekiel's statement that the kingdom would be "overturned, overturned, overturned," until Messiah should come, we are to understand that the period of the overturned condition of the Jewish polity would be 2,520 years, beginning with the time when the crown was removed from King Zedekiah.

Some may point to the Maccabean kings as an offset to this declaration that Israel had no king since the overthrow of King Zedekiah. We answer that the Maccabean kings were not divinely appointed nor of the royal family. Others may remind us of the reign of the Herods at the beginning of the Christian Era. We reply that the Herods not only were not of the line of David, but were not Jews at all; that they were Edomites—descendants of Esau who

ruled over the children of Israel as representatives of the Roman Empire.

THE PROPHET DANIEL'S TESTIMONY

When God had removed the typical kingdom of Israel and his typical throne in the world, he gave over the lease of earthly dominion to the gentiles. This lease of power, as set forth in the prophecy of Daniel (chapter 4)

was to continue for "seven times"—2,520 years. In other words, during the same period in which Israel would be undergoing tribulation and subjection, the gentiles would be having "seven times" of prosperity. These gentile kingdoms have practised and prospered during the long period of Israel's subjection and the overturned condition of God's typical kingdom. Now the end of gentile power has come; their order is being dashed to pieces by the present King of glory.

EZEKIEL, THE WATCHMAN OF ISRAEL

— JULY 2 — EZEKIEL 2 1-3:27 —

DIVINE FOREKNOWLEDGE OF THE HARVEST WORK — "A WORK — A STRANGE WORK" — NOT AFRAID OF THE FACT OF CLAY — HEATHENDOM WOULD HAVE HEEDLED — THE DIVINE APPOINTMENT.

"Seek ye Jehovah while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah 55: 6, 7.

JUST why the Lord should have so overruled matters that the gentlemen who choose the Sunday School Lessons should have selected lessons which bear so directly upon the harvest work and the personalities the Lord has used in that work is not for us to say; but we cannot doubt, and do not doubt in the least, that we are in the harvest time and that the book of Ezekiel was written for that time and for no other, for it has never previously been understood.

If we are living in the close of the harvest period, and if Pastor Russell was the Lord's "faithful and wise servant" it would be most reasonable to find that this book of Ezekiel would discuss his work and its relation to God's great plan of the ages, and so we find

We do not say that the prophet Ezekiel always typified Pastor Russell. That would not be the proper way to express the matter. What we do say is that the prophet Ezekiel foreshadowed the office of a watchman in spiritual Israel at the end of the gospel age, the same office which our Lord had in mind when he made mention of the faithful and wise servant, and we hold that Pastor Russell filled both offices, or, rather, that the offices are one and the same. The servant was faithful because he was a faithful watchman.

Pastor Russell took a firm stand for God's Word and stood steadfastly for it at all times before friends and before enemies. Its spirit, power, influence, was the spirit, power, influence, that radiated from his countenance and from his words.

"A WORK — A STRANGE WORK"

Pastor Russell was called not to do a slum work, a revivalistic work, a work among non-Christians. He was called to do a work in spiritual Israel similar to that performed by our Lord and the apostles among Jewish religious in the end of the Jewish age.

God's professed people have always been notoriously impudent. They consider that the mere fact that they are professed worshipers of God should be sufficient to insure their standing. For anyone, prophet or priest, teacher or layman, to intimate that they have ought to learn, or any steps to retrace, they consider it an insult. And as it was foreseen by the prophet Ezekiel that those to whom he bore his message would not hear, so Christ bore witness to the same fact not only as respects his own ministry but as respects the ministry all the way down the age and at its close.

Pastor Russell beheld the same lethargy. But Christendom can never say that it knew not of the things he taught; for they were the most widely spread religious teachings of

our time. In the newspapers, in the theatres, on the bill-boards, in many millions of tracts distributed gratis, and in millions of home libraries he bore witness to the solemn fact that the kingdom of heaven is at hand.

NOT AFRAID OF THE FACE OF CLAY

Fearlessness of man was one of his marked characteristics, and the bitter and poisonous words of his enemies, many of whom would gladly have seen him burned alive, had no weight with him, except to make him the more zealous to proclaim the whole truth.

It was his meat to know and to do the Father's will; and surely the food which the heavenly Father gave to and which he in turn handed out to the waiting household of faith has been meat which the world knew not of, a message which, though the most optimistic message that ever came to humankind, as far as its outcome is concerned disclosed that the Scriptural path to those future blessings lies through the deepest and darkest valley that mankind will ever have to pass through—a time of anarchy in which every human remedy will have been proved unavailing.

Pastor Russell was continually finding in God's Word the treasures which God hid there for that very purpose; and whatever he found was not merely food for his mind, but meat for his soul. That he loved the truth and lived the truth no one that knew him could possibly question.

The motive which actuated him to travel the lengths and breadths of Christendom proclaiming "The Overthrow of Satan's Empire," "The Battle of Armageddon," "The Oath-bound Covenant," and other of his favorite lectures was not that of fame; for he had more of that than any man could wish. It was a motive of love, a desire to reach all the hearing ears and to bless all the longing hearts with the message of truths now due.

HEATHENDOM WOULD HAVE HEEDLED

It was literally true, as prophesied by Ezekiel, that if Pastor Russell had gone with his message to heathendom it would have been received, for the reason that it is an infinitely more reasonable message than anything from either heathen or Christian sources that has ever reached these unfortunates. In Japan, India, and China the natives were so eager to hear more that it was with difficulty he could maintain his prearranged schedule.

It was true also that the forehead—the mind—of Pastor Russell was like adamant against the foreheads of all who opposed the message of the truth. No argument can stand before the truth, no answer can be made to it; for truth

is irrefutable. Like the diamond it cuts its way through all opposition; and in the end the message that Pastor Russell bore will be found to be the one true 'everlasting gospel which shall be to all peoples, nations, languages, and tongues'.

Pastor Russell's approach to those in spiritual captivity was a kindly approach, but it was a bold one, and a forceful one. He knew that the Lord's blessing was being poured out upon his efforts, and in the Lord's strength and with burning zeal in his heart he made the utmost endeavors to extend the message by every possible means.

THE DIVINE APPOINTMENT

As Ezekiel sat by the river Chebar seven days waiting for the Lord's word, and was then appointed a watchman in Israel, so we can see that there was a period of seven years, ending in 1881, during which Pastor Russell was waiting upon the Lord for the further light which arrived in the fall of that year. That year marks his full appointment to the stewardship which the Lord placed in his hands. It was the year of the publication of "Food for Thinking Christians" (the original form of Volume I of the SCRIPTURE STUDIES) and of "Tabernacle Shadows". It was the year when the associate editors' names were dropped from the WATCH TOWER, and Brother Russell announced that henceforth he would recognize a responsibility to the Lord for whatever appeared in its columns.

As Ezekiel was to give warnings to fleshly Israel, so Pastor Russell circulated tens of millions of warnings, setting forth the correct Scriptural teachings on the subject of the wages of sin and kindred topics—warnings which it would have been well for the religious teachers of our day if they had believed and heeded. The world is madly rushing on toward anarchy because its religious leaders have preferred to believe a lie rather than the plain statements of God's Word. A humble acknowledgement by the clergy of our day that they had been misinformed on the subject of eternal torment, would have restored the faith of millions of men and women who now have no faith in anything.

Thus the truth was, in a measure, bound, suppressed, held back from the people. Church members have been urged to get rid of every scrap of paper bearing the message of present truth; the truth has been preached against in practically every church in the English-speaking, German-speaking, and Swedish-speaking world. Yet it would have saved the world from the impending time of trouble. Now nothing can save the world, and the fault lies squarely where Ezekiel placed it, and where Pastor Russell placed it, with the false shepherds that have been more interested in the wool and mutton than in feeding the sheep. But in the end the truth will prevail; and even those who have bound, hindered, it many of them, let us hope, will rejoice in its light.

THE SETTING UP OF CHRIST'S KINGDOM

— JULY 9 — DANIEL 2 —

SATAN'S EMPIRE PASSING — SETTING UP OF THE LORD'S KINGDOM — ANTITYPICAL SMITING OF THE IMAGE.

"The Kingdom of the world is become the kingdom of our Lord and of his Christ; and he shall reign forever and ever."—Revelation 11:15.

FULFILLED prophecy clearly shows to the follower of Christ Jesus that the setting up of the kingdom of the Messiah is here, because the time has come for it to be set up. The reign of the Messiah is a reign of righteousness. The taking of his dominion and power might have been by an entirely peaceable means had the words of the Lord, as recorded in the Bible, been heeded.

Israel was a typical people, and her experiences foreshadowed the experiences of Christendom. Through the prophet Jeremiah God warned Israel of impending disaster unless she would take heed to Jehovah's admonition. The words of Jeremiah antitypically apply now to Christendom, the leading part of the earthly organization of Satan's empire. If the powers now operating and controlling the peoples of earth would heed the admonition of the Lord expressed by the Prophet long ago, to cease exploiting the people, to be content with a reasonable compensation, honestly and fairly to represent the people, and openly and frankly to tell them the truth concerning God's plan, avoiding all wrongdoing, Messiah's kingdom would be inaugurated in peace. But the indications are very strong that these earthly powers will not heed the Lord's warning; hence there will be a time of tribulation such as never was since there was a nation, as Jesus foretold—Matthew 24:21, 22.

SATAN'S UNRIGHTEOUS EMPIRE

Satan established his empire upon the basis of unrighteousness, and has long ruled in the minds of the people, blinding them to God's purposes. He has sent millions in sorrow down to the grave. The members of the human race have become his captives. He is the great, cruel prison-keeper. Our Lord's kingdom, now being put into operation, will bind Satan, restraining his power, and put him into a

condition of impotent inactivity; and then the Lord will open the minds of the people to the true situation, relieve them from their thralldom of oppression and lead them over the highway of holiness, back to righteousness. He will open the great prison-house of death and cause the prisoners to come forth and show themselves. During this wonderful work Satan shall not be permitted to deceive the nations.

It would seem that no one could read the second chapter of Daniel, which constitutes today's lesson, without seeing that the inauguration of the Lord's kingdom means the end of gentile dominion, the end of the powers that be, the end of Satan's empire. Perhaps it is for this reason that this most interesting and forcible picture of the incoming of our Lord's kingdom has been generally avoided by those who have selected the Sunday School lessons. The chapter should be read frequently by all who are interested in God's Word. It contains just the food needed in our day; for we have come to the time when the climax of history which it portrays is here, even at the doors.

HOW DANIEL'S LIFE WAS SAVED

King Nebuchadnezzar employed and perhaps originated the rule of action used by the Roman and British empires in maintaining order throughout their realms. His courtiers were chosen from the various nations which he had subjugated. As General Smuts, one of the generals in the Boer revolution, is now premier of South Africa, and as various Indian princes rule over sections of India, so Daniel was trained to serve in Nebuchadnezzar's court; and when Nebuchadnezzar ordered the death of all his courtiers because they could not relate to him his own dream, and provide him with an explanation of its meaning, Daniel was included in the sentence.

Acting with heavenly wisdom, Daniel gained a stay of

execution for a night, while he joined with his three faithful comrades in prayer to the great Ruler of the universe that this dream and its meaning might be revealed so that they might not be destroyed with the other counsellors, and thus their opportunities of usefulness to God's people be brought to an end.

The fervent prayer of a righteous man availeth much. The whole matter was revealed to Daniel that same night; and in the morning he stood before the king, modestly and truthfully disclaiming any wisdom on his own part in the matter, and giving all glory to the One who had come to his rescue in his hour of need, while he made known to King Nebuchadnezzar what had been his dream and what it signified.

It will be interesting to note for a moment the setting of this incident. Daniel and his companions had been at Babylon about four years. They had completed their course of special instruction and had been presented to King Nebuchadnezzar and been commended as the brightest of their class, even brighter "than all the magicians and astrologers that were in his realm". Daniel was a young man, and probably was acting in a more or less humble court position. As this was the twelfth year of Nebuchadnezzar's reign the king had not yet become the head of gold. That position was not attained until seven years later, in the nineteenth year of his reign.

At least three objects were accomplished by this extraordinary occurrence. First, it brought before the heathen king and his courtiers a knowledge of the true God and his interest in human affairs and his ability to reveal secrets. Second, through it God caused to be written a record of his knowledge of future events. Third, God used it as a means to have his loyal servants, Daniel and his companions, exalted to positions of honor and trust. This would prove to be to the Babylonians a constant reminder of the true God. Incidentally it brought all the magicians and astrologers of the court under great obligation to Daniel; for if it had not been for him their lives would have been forfeited. It is not difficult therefore to imagine the impression made upon the court and all Babylon by the sudden prominence given to Daniel and the God of the Hebrews by such a sudden change of affairs. Even Nebuchadnezzar fell upon his face to worship the Hebrew youth.

As Nebuchadnezzar represented Satan and his kingdom, and as he fell down to worship the representative of the true God, so shall Satan himself be compelled to fall down and prostrate himself before Jehovah's Son.

When Nebuchadnezzar finally became the head of gold, no doubt he remembered his dream and its interpretation; and in his pride he ignored the interpretation. But God again made him acknowledge the Creator's power to do as he wills, and that, as recorded in the third chapter, he could still preserve his servants that served him. Such noble examples of faith should stimulate every true follower of the Lord to greater love and loyalty. Let the kings of earth be the fearful and trembling ones.

CHRISTIAN VERSUS WORLDLY VIEWPOINT

The Christian ideal of society and of government within the church and outside of it is that of a brotherhood under the one Master, Christ. But, as our Lord explained, that is not the ideal of the unregenerate mind. The standards of Satan's impure and of the Lord's kingdom are as far apart as the east is from the west. Our Lord compares the two in Matthew 20: 25-28, saying, "Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your *servant*; and whosoever will be chief among you, let him be your *slave*: even as the Son of man came

not to be *served*, but to *serve*, and to give his life a ransom."

Hence, Daniel approached Nebuchadnezzar's dream from the king's own standpoint and declared that the image which he had seen, with its head of gold, arms and breast of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay, was a great image, even as the gentile kingdoms have seemed great in the eyes of the world; that its brightness was excellent, even as the glory of these kingdoms has seemed excellent to those who have borne rule over them; and that the form thereof was calculated to make one shrink out of sight in terror. This, all can agree, has been a marked characteristic of all the kingdoms of the world which have borne Satan's likeness and been part of his dominion.

REMOVING THE VENEER

We do not need to remind the readers of this journal that the head of gold represented the Babylonian empire, the arms and breast of silver the Medo-Persian empire, the belly and thighs of brass the Grecian empire, the legs the Roman empire, and the feet, iron mingled with clay, those governments which, in the early part of 1914, were still animated by the spirit of the Roman empire, were still more or less under the influence of the Roman religion, and were all falsely claiming to be Christ's kingdom, even as clay looks like stone but is a poor imitation.

Nor do we need to point out that the stone which was cut out without hands is the true kingdom of God, which comes into existence not by human power but by the power of God. It is this stone which, cracking away the thin, hypocritical, ecclesiastical "clay" from the kingdoms of this world, reveals their true origin, and causes their fall. And it is the stone which, at God's set time, smites the image suddenly, grinds it to powder, and takes its place as the governing power among men. The stone becomes a great mountain and fills the whole earth. Here, then, we have a divinely given explanation of the fact that the word "mountain" when used in prophecy signifies a kingdom.

DATE OF THE SETTING UP

We make a distinction between the time of the setting up of God's kingdom and the time of the smiting of the image. The setting up comes first and the smiting follows, even as, in the case of the Babylonian, Medo-Persian, Grecian and Roman empires, each of these was set up before it overthrew its predecessor.

We date the period of the setting up, not from Pentecost, as claimed by some. True, the members of the kingdom have been in process of preparation since that date; but our Lord had not yet received for himself the kingdom, and had not returned to set it up in the earth. We do not even date it from 1874; for, as we understand it, the proper time for him to offer himself to Christendom as their king had not yet arrived.

That time came 1845 years after our Lord had ridden into Jerusalem and offered himself to the Jews as their king, in the spring of A. D. 33. And it was in 1878, then, that the process of setting up the kingdom began. There our Lord raised the sleeping saints from the tomb and joined them to himself, while his members upon the earth continued the work of making ready the remaining members of the body and of giving a world-wide witness of the coming change of dispensation.

Some might be disposed to think that the kingdom is now all set up. But we do not so view the matter. These would argue that the great wind which blew away the gold, the silver, the brass, the iron, and the clay, like the chaff from the summer threshing-floor, was the World War. But we point out that some members of the kingdom class are

still on the earth and that even since 1914 there is still some life, a little, in the Persian empire; some, a little, in the Grecian empire; and some in the remnants of the Roman empire.

SMITING OF THE IMAGE STILL FUTURE

We therefore wait until the stone class is all completed, and all joined to the Lord, before we can look for a complete fulfillment of this picture, although a great preliminary work is going on, and we doubt not that much of the veneer of ecclesiastical fraud which has covered the claims of earth's kingdoms to be part of Christ's kingdom has already been removed.

It is a great comfort to know that man's efforts to rule during the times of the gentiles (and to a degree since) were not in defiance of Jehovah, but by his permission until 1914 and since that time by his toleration, and that now, shortly, the power which is rightly *his* will be exercised for man's deliverance from all his enemies.

Unlike the gentile kingdoms, whose power has shifted from one to another, Daniel makes it plain that the Lord's

kingdom shall not be left to other people, that it will have no successors, for it will take the place of all other governments that have ever existed in the world or that now exist, and it shall stand forever and ever.

And finally Daniel sums up, for Nebuchadnezzar's instruction, and for ours "Forasmuch as thou sawest that the stone was cut out without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Our text is quite to the point. The kingdom of the world has been Satan's kingdom. It is taken from him by Messiah, in a great time of trouble; and it becomes the kingdom of our Lord and Savior Jesus Christ. There are stages in this process. The work as a whole is done suddenly, but not instantaneously. It is characteristic of the Lord to do things by processes. The process of removing gentile rule is under way, and the day of the Lord is at hand. Would that all might see it and bend, as they must, to his righteous will.

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR MAY 15, 1922

ARTICLE ON "CHRONOLOGY"

1. What are the effect and the importance of a knowledge of Bible chronology? p. 147, col. 1.
2. How do the worldly-wise seek to discredit the true Bible chronology? p. 147, col. 1, 2.
3. What are the principal periods in the true Bible chronology? p. 148, col. 1.
4. How long were Jews captive in Babylon? p. 148, col. 1, 2.
5. How did God purpose to give the land its appointed jubilee-year rests? p. 148, col. 2.
6. Describe the three moves of Nebuchadnezzar against the Jews? p. 149, col. 1, 2.
7. How has God confirmed the dates 1874, 1914 and 1918? p. 150, col. 1, 2.

"WITNESSES FOR THE TRUTH"

1. What two great causes can one be a witness for? p. 151, col. 1, 2.
2. Tell what you can about the witness of Jesus and how it was opposed? p. 151, col. 2, p. 152, col. 1.
3. What twofold obligation rests upon each member of the true church? p. 152, col. 1.
4. How may all be preachers? p. 153, col. 1.
5. How was Jeremiah a type of the church? p. 153, col. 1, 2.
6. When and how is the judgment of the fallen angels? p. 153, col. 2, p. 154, col. 1.

7. Why is the "Millions" subject the proper witness now? p. 154, col. 1.

8. How are we ambassadors for Christ? p. 154, col. 1, 2.

9. What reward awaits faithful witnesses? p. 154, col. 2, p. 155, col. 1.

"JEHOIAKIM TRIES TO DESTROY GOD'S WORD"

1. How was Jeremiah's position a difficult one? p. 155, col. 2.
2. How is the true church the antitypical Jeremiah? p. 156, col. 1.
3. What are the modern ways of destroying the Bible? p. 156, col. 1, 2.
4. How was the destruction of Jeremiah's book recently reenacted? p. 156, col. 2, p. 157, col. 1, 2.

"JEREMIAH CAST INTO PRISON"

1. Why was Jeremiah imprisoned? p. 157, col. 1, 2.
2. How is the faithlessness of the church disclosed in the clergy's comments on Jeremiah? p. 158, col. 1.
3. What did Pastor Russell predict concerning a modern work like Jeremiah's? p. 158, col. 2.
4. What recent events corresponded with Jeremiah's experiences? p. 158, col. 2, p. 159, col. 1, 2.

AN INTERESTING LETTER

EACH SAINT A CHANNEL

MY DEAR BRETHREN IN THE ANOINTED:

Just a line of appreciation of the beautiful spirit manifested in *The Watch Tower*. I have just finished rereading the article, "Approved Workmen", in the January 15 issue. There are certainly some very helpful thoughts in that article. I feel very grateful to my Father above for the tools he has provided, and I feel further thankful for the instructions he gives us in their use through *The Watch Tower* and the brethren in Christ. It is my earnest and sincere desire to become an approved workman. This is also my prayer on behalf of those whom the Lord has placed in positions of great responsibility; and not only those, but all those that love the appearing of our Lord and

Savior. I am learning to appreciate more and more that each one of the saints is a channel for the holy spirit of truth. A good channel has no stagnant water in it, but is ever receiving the pure water and passing it on to others to be refreshed and quickened. So all the true disciples are springs of water flowing out to all. But only as we are in close communion with our Head can we pass the life-giving draught on to others. May we each one keep in contact with the great reservoir through humility and patient endurance.

With fond anticipation for the great love-feast in the kingdom, I remain,

Your brother through the atoning blood,

FRANK FEKEL, N. J.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Thayer, Mo.	June 15	Monett, Mo.	June 22
Ozark Mo.	" 16	Carthage, Mo.	" 23
Springfield, Mo.	" 18	Joplin, Mo.	June 24, 25
Ash Grove, Mo.	" 19	Webb City, Mo.	" 25, 26
Verona, Mo.	June 20, 21	Noel, Mo.	June 27

BROTHER J. A. BOHNET

Salina, Kans.	June 18	Ottawa, Kans.	June 23
Ablene, Kans.	" 19	Garnett, Kans.	" 25
Solomon, Kans.	" 20	Lane, Kans.	" 26
Gypsum, Kans.	" 21	Iola, Kans.	" 27
Pomona, Kans.	" 22	Port Scott, Kans.	" 28

BROTHER E. F. CRIST

Pittsfield, N. H.	June 13	Burlington, Vt.	June 19
Canaan, N. H.	" 14	Rutland, Vt.	June 20, 21
Hanover, N. H.	" 15	St. Johnsbury, Vt.	" 22, 23
So. Royalton, Vt.	" 16	Morrisville, Vt.	June 25
Waitsfield, Vt.	" 18	Newport, Vt.	June 26, 27

BROTHER A. J. ESHLEMAN

Shinglehouse, Pa.	June 15	Oil City, Pa.	June 20, 21
Bradford, Pa.	" 16	Meadville, Pa.	" 22, 23
Onondaga, N. Y.	" 17	Pine, Pa.	June 25
Watson, Pa.	" 18	Ashtabula, O.	" 26
Titusville, Pa.	" 19	Sharon, Pa.	" 27

BROTHER A. M. GRAHAM

Cumberland, Md.	June 16	Pt. Marion, Pa.	June 22
Loonacoming, Md.	" 18	Leckrone, Pa.	" 23
Frostburg, Md.	" 19	Greensburg, Pa.	" 25
Eckhart Mines, Md.	" 20	Johnstown, Pa.	" 26
Connellsville, Pa.	" 21	Altoona, Pa.	" 27

BROTHER M. L. HERR

Montgomery, Ind.	June 15	Bedford, Ind.	June 24, 25
Boonville, Ind.	June 16, 17	Sparksville, Ind.	June 26
Evansville, Ind.	June 18	Salem, Ind.	June 27, 28
Wadesville, Ind.	" 19	New Albany, Ind.	June 29
Cooper, Ind.	June 21, 22	Jeffersonville, Ind.	" 30

BROTHER O. MAGNUSON

Stephenville, Tex.	June 16	McKinney, Tex.	June 22
Weatherford, Tex.	" 18	Greenville, Tex.	" 25
Waxahachie, Tex.	" 19	Dallas, Tex.	June 24, 25
Ennis, Tex.	" 20	Ft. Worth, Tex.	" 25, 26
Plano, Tex.	" 21	Alvord, Tex.	June 27

BROTHER S. MORTON

Toledo, O.	June 15, 18	Garrett, Ind.	June 21
Alvordton, O.	June 16	Goshen, Ind.	" 23
Bryan, O.	" 19	Elkhart, Ind.	" 25
Edgerton, O.	" 20	Defiance, O.	" 26
Auburn, Ind.	" 21	Fostoria, O.	" 27

BROTHER B. M. RICE

Loup City, Nebr.	June 19	Glenwood, Ia.	June 26
Columbus, Nebr.	" 20	Red Oak, Ia.	" 27
Lincoln, Nebr.	" 21	Des Moines, Ia.	June 28, 29
Nebraska City, Nebr.	June 22, 23	Moulton, Ia.	June 30
Omaha, Nebr.	June 25	Keosauqua, Ia.	July 2

CONVENTION FOR COLORED FRIENDS

A convention for the colored friends will be held in Washington, D. C., July 6-9, 1922. Information may be obtained from R. H. WESLEY, 1300 W St., N. W., Washington, D. C.

HYMNS FOR AUGUST

Sunday	6 136	13 118	20 219	27 192
Monday	7 4	14 177	21 326	28 79
Tuesday	1 103	8 233	15 225	22 275
Wednesday	2 26	9 224	16 52	23 96
Thursday	3 6	10 23	17 90	24 21
Friday	4 267	11 153	18 238	25 265
Saturday	5 121	12 218	19 196	26 172

BROTHER V. C. RICE

Lake Charles, La.	June 16	Bogolusa, La.	June 26
Jennings, La.	" 18	Wauja, Miss.	" 27
Baton Rouge, La.	June 19, 20	Jackson, Miss.	" 28
New Orleans, La.	" 21, 25	Vicksburg, Miss.	" 29
Folsom, La.	" 22, 23	Memphis, Tenn.	" 30

BROTHER R. L. ROBBIE

Hastings, Nebr.	June 15	Kearney, Nebr.	June 24, 25
Stanton, Nebr.	June 17, 18	Bradley, Nebr.	June 26
Windsor, Nebr.	June 19	North Platte, Nebr.	June 27
Clearwater, Nebr.	June 20	Lewellen, Nebr.	" 28
Columbus, Nebr.	June 21, 22	Sidney, Nebr.	" 29
Grand Island, Nebr.	June 23	Sterling, Colo.	" 30

BROTHER E. STARK

Rogue River, Ore.	June 13	Stockton, Calif.	June 20
Ashland, Ore.	" 14	Oakland, Calif.	" 21
Macdoel, Calif.	June 15, 16	San Francisco, Calif.	" 22
Sacramento, Calif.	June 18	San Jose, Calif.	" 23
Lodi, Calif.	" 19	Paso Robles, Calif.	" 25

BROTHER O. L. SULLIVAN

Evanston, Ill.	June 15	Arcola, Ill.	June 22
Des Plaines, Ill.	" 16	Mattoon, Ill.	" 23
Chicago, Ill.	" 18	Pana, Ill.	" 25
Danville, Ill.	" 19	Patoka, Ill.	June 26
Champaign, Ill.	" 20	Vandalia, Ill.	" 27
Monticello, Ill.	" 21	Efingham, Ill.	" 28

BROTHER W. J. THORN

Valliant, Okla.	June 19, 20	Konawa, Okla.	June 28
Madill, Okla.	" 21, 22	Purcell, Okla.	" 29
Connersville, Okla.	June 23	Paoli, Okla.	" 30
Armore, Okla.	" 25	Elmore, Okla.	July 1
Hickory, Okla.	" 26	Wynnewood, Okla.	" 2
Ada, Okla.	" 27	Norman, Okla.	" 3

BROTHER T. H. THORNTON

Peru, Ind.	June 15	Auburn, Ind.	June 22
Logansport, Ind.	" 16	Montpelier, Ind.	" 23
Kokomo, Ind.	" 18	Muncie, Ind.	June 24, 25
Marion, Ind.	" 19	Anderson, Ind.	" 25, 26
Wayne, Ind.	" 20	Alexandria, Ind.	June 27
Garrett, Ind.	" 21	Elwood, Ind.	June 28

BROTHER S. H. TOUTJIAN

Snohomish, Wash.	June 19	Bellingham, Wash.	June 25
LaCett, Wash.	" 20	Everett, Wash.	" 26
Marshall, Wash.	" 21	Lynden, Wash.	" 27
Port Townsend, Wash.	" 22	Blaine, Wash.	" 28
Stanwood, Wash.	" 23	Burlington, Wash.	" 29

BROTHER W. M. WISDOM

Black River Falls, Wis.	June 15, 16	Wausau, Wis.	June 25
Oshkosh, Wis.	June 18	Milwaukee, Wis.	" 26
Withee, Wis.	June 19, 20	Junction, Wis.	" 27
Colby, Wis.	" 21, 22	Stevens Point, Wis.	" 28
Marshfield, Wis.	June 23	Plover, Wis.	" 29

BROTHER L. F. ZINK

Notasulga, Ala.	June 16	Bessemer, Ala.	June 25
Stroud, Ala.	" 18	Pell City, Ala.	" 26
Roanoke, Ala.	" 19	Riverside, Ala.	" 27
Randolph, Ala.	" 20	Lincoln, Ala.	" 28
Birmingham, Ala.	June 22, 23	Piedmont, Ala.	" 30

PRAYER-MEETING TEXTS FOR AUGUST

August 2:	CHRIST THE MERCIFUL: "A merciful and faithful high priest in things pertaining to God."—Hebrews 2:17.
August 9:	CHRIST THE LONGSUFFERING: "That in me first Jesus Christ might show forth all longsuffering."—1 Timothy 1:16.
August 16:	CHRIST THE HUMBLE: "I am among you as he that serveth."—Luke 22:27.
August 23:	CHRIST THE PROPHET: "The Lord thy God will raise up . . . a prophet."—Deuteronomy 18:15.
August 30:	CHRIST THE PRIEST: "Thou art a priest for ever after the order of Melchizedek."—Psalm 110:4.