



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.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:18, 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 rebuilding 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 2:14; 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-heirs.—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 24:11; 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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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or a variety of causes, are unable to pay for this journal, will be supplied free if they send a postal card each May, stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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TOWER BEREAN STUDIES

Some of the Pilgrim brethren have written us suggesting that a study of THE WATCH TOWER articles be had by the classes; that one meeting a week be devoted to this study, and that the leader prepare the lesson in advance, their argument being that many of the friends are not getting the meat out of THE WATCH TOWER that they should. We think this recommendation a very good one. What is written for THE WATCH TOWER is prepared with much care, and we believe that a careful class study would enable the brethren to better understand what is therein written. We therefore recommend that one of the Berean studies during the week, or on Sunday, be devoted to THE WATCH TOWER. We shall be pleased to have report from classes who try this, to see how it works out.

ITALIAN TRANSLATOR WANTED

If there is amongst the consecrated an unencumbered brother who is educated in both the English and the Italian language, with a good knowledge of the grammar of both languages, and who can do translating, please have him communicate with this office immediately, with a view of taking a place in the office at Brooklyn.

GENERAL CONVENTION

The Society has about concluded arrangements for a general convention to be held in the State of Ohio the first week in September. We cannot name the exact place in this issue, because there are two places under consideration, and it is not definitely settled now. The convention will be eight days in duration, and it is expected that all the Pilgrim brethren in the United States and Canada will be there. The Society does not favor local conventions between now and September but advises the friends to concentrate all their efforts on the general convention, believing it will be more beneficial for every one.

HYMNS FOR JULY

Sunday	2 228	9 257	16 90	23 99	30 194
Monday	3 161	10 167	17 128	24 35	31 171
Tuesday	4 210	11 Vow	18 95	25 89
Wednesday	5 190	12 221	19 215	26 86
Thursday	6 242	13 145	20 12	27 83
Friday	7 147	14 1	21 271	28 114
Saturday 1 14	8 217	15 165	22 3	29 333

PRAYER-MEETING TEXTS FOR JULY

July 5:	CHRIST THE SPOTLESS: "A lamb without blemish and without spot."—1 Peter 1:19
July 12:	CHRIST THE HARMLESS: "Who is holy, harmless, undefiled, separate from sinners."—Hebrews 7:26
July 19:	CHRIST THE OBEDIENT: "I have kept my Father's commandments."—John 15:10
July 26:	CHRIST THE ZEALOUS: "The zeal of thine house hath eaten me up."—John 2:17.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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No. 10

CHRONOLOGY

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 Peter 3:15.

WE HAVE no doubt whatever in regard to the chronology relating to the dates of 1874, 1914, 1918, and 1925. Some claim to have found new light in connection with the period of "seventy years of desolation" and Israel's captivity in Babylon, and are zealously seeking to make others believe that Brother Russell was in error.

The apostle James assures us that "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him". We believe that promise and daily petition for heavenly wisdom and grace to be guided aright. We also believe that the prayers of the saints ascend daily to the throne of heavenly grace for divine guidance as to what shall appear in THE WATCH TOWER, and we are very appreciative of that fact.

An accurate understanding of chronology apparently is not a necessity to salvation. The subject has been largely concealed during the dark ages, and doubtless many saints have made their calling and election sure without the aid of the chronological features hidden in the Bible. But they had a knowledge sufficient for their time. Even now some find it very difficult to grasp chronology fully, and therefore depend upon the explanations of others. However, a fuller understanding of the times and seasons affords a great joy to the toiling saints of God, and is a stimulus to zeal.

Toward the close of the gospel age, in harmony with the prophecy of Daniel, God began to open the floodgates of knowledge along many lines, in preparation for the incoming kingdom. As people began to awake to the light, they commenced to investigate and explore in every direction. Old libraries were ransacked, long-buried cities were excavated, in search of more light upon the hidden past.

SOUGHT TO DISCREDIT BIBLE

The worldly-wise have always disliked the Bible, because it discounted their wisdom and held it up to scorn. They would rejoice greatly if they could prove it untrue. With eagerness, therefore, have they searched long and diligently to that end. Any new discovery is

heralded far and wide with a great show of wisdom. Some of the discovered records give evidence of great age, and are accordingly given much weight as authority. Conclusions are drawn by comparing various writings from different countries, and an endeavor made to piece together broken fragments, found here and there. But even after their best endeavors, they are often forced to admit that their conclusions cannot be proved. Contradictions are often found in some, and connections cannot be made in others.

Some of their best "authorities" are found at times to be unreliable; as, for instance, Josephus and Ptolemy. These men lived during the first two centuries after Christ. They had difficulty in compiling their records; for complete data were not accessible to them. No doubt they did the best they could under their limited circumstances. They are accepted as among the best that secular history can produce. From these and from others, certain dates have been generally accepted by historical writers; but to be generally accepted does not necessarily imply absolute accuracy. However, to impress the weight of their wisdom upon their readers, these conclusions are often stated in positive language, and the student is inclined to accept them at their face statement without further investigation.

But why rely upon uncertainties when the Lord has provided in his Word a complete reliable record from Adam to the return of the Jews from Babylon, and from that time on secular records are reliable? Though to the casual reader there are apparent breaks, God has so overruled that every such break is fully bridged elsewhere. We need not trace all the tangled and broken threads of secular chronology when we have a straight one to follow. The adversary has always endeavored to deceive people. No doubt he has had much to do towards causing the confusion in the historical records of ancient history, where he could not destroy them altogether.

But in spite of Satan's attempts thus to break connections, God has continued to keep an unbroken line that his people may not walk in darkness. (1 Thessalonians 5:1-5) However God has purposely hidden these from the worldly-wise, who prefer to walk in the light of their own wisdom.—Daniel 12:10.

TRUE BIBLE CHRONOLOGY

For the benefit of some who may not be so familiar with these divine records and for some of the more recent readers of THE WATCH TOWER, and also that all may refresh themselves with these beautiful truths, we herewith epitomize the line of chronology. For details as to the first six periods here given we refer the reader to pages 42 to 50 of Volume II, STUDIES IN THE SCRIPTURES:

	Years
From creation of Adam to the end of the flood.....	1656
From the flood to the covenant with Abraham.....	427
From the covenant with Abraham to the Exodus.....	430
From the Exodus to the division of the land.....	46
Period of the Judges of Israel.....	450
Saul to Zedekiah (21 kings)	513
Creation of Adam to dethronement of Zedekiah.....	3522

The break in the Old Testament records as to the length of the time the Judges ruled, and the length of the reign of King Saul are carefully covered in the New Testament. Evidently this is of God's overruling for the edification of his people.

It is in the endeavor to connect secular records with the Bible record at the time of the "seventy years of desolation" that some claim to have found the new light. Practically all agree that B. C. 536 was "the first year of Cyrus" mentioned in Ezra 1:1, at which time such Jews as desired were permitted to return to Jerusalem. From thence we have connected records to the present.

There can be no exception taken to the line showing that the last year of Zedekiah was A. M. 3522, as shown above. There is no contention about the first year of Cyrus being B. C. 536. It does make considerable difference where these two records are connected as to what year A. M. we are now in.

THE PERIOD OF CAPTIVITY

In Jeremiah 29:10 and 25:11, 12 a period of captivity of 70 years is mentioned. When did this period begin? The Bible locates the time definitely as 3522 A. M. (606 B. C.), the 19th year of King Nebuchadnezzar. Secular historians vary considerably. The question hinges upon the date of the commencement of the 70 years period, some calling it the "70 years of captivity" and others the "70 years of desolation". Does the captivity synchronize with the desolation?

Daniel 9:25 states that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince would be 69 weeks of symbolic time, 483 years actual time. Jesus became Messiah the Prince at his baptism, A. D. 29, as shown fully in Volume II, page 60. 483 years less the 29 A. D. would leave 454 B. C. as the date when Nehemiah received his commission from King Artaxerxes to rebuild the city and the walls. 454 B. C. was 82 years after 536 B. C., and the Jews were still under the dominion of Babylon. Comparing Nehemiah 5:14 and 13:6 we find the Jews still under the yoke of Babylon, bringing the date down 12 years later, or to 442 B. C. This would make a

period of 94 years after the return of some in 536 B. C. If we add the 70 years to that we have a total of at least 164 years, 606 to 442 B. C. under the king of Babylon.

We see in a moment, then, that the desolation and captivity therefore could not synchronize. The Bible testimony is clear that the Jews first became tributary to Babylon three years before the death of Jehoiakim (2 Kings 24:1); but Jerusalem was not captured, nor did Nebuchadnezzar appear before the city, at that time. At the end of the three years Jehoiakim rebelled, Nebuchadnezzar took the city, Jehoiakim died; and Nebuchadnezzar left Jehoiachin, a son of Jehoiakim, on the throne. He ruled only three months and was carried captive to Babylon, together with Daniel and his three companions and Ezekiel. Zedekiah, an uncle of Jehoiachin, was left upon the throne. The city was left, the Temple was not destroyed, nor was the government overthrown.

SEVENTY YEARS OF DESOLATION

We now desire to review some positive evidence that the 70 years of desolation did not begin to count from this capture of Jerusalem. Not until the overthrow of Zedekiah, 11 years still later did it count. In Leviticus 25 the law of the jubilee is given. Every fiftieth year was to be a jubilee. Jewish reckoning was thus divided into semi-centuries, an easy manner of computing time. Every fifty-first year would be the first year of another jubilee cycle of 50 years. Had the Jews been obedient to their law, there could have been no doubt as to the chronological record; for they would never have gone into captivity, and would have preserved their records without interference. Did their disobedience alter God's outlined time arrangements for the bringing in of the antitype? No intimation of such a change is found, but on the contrary the evidence is that he held to his original plan.

Leviticus 26:31 to 35 reads as follows:

31 "And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odors.

32 "And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 "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.

34 "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.

35 "As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it."

This is a prophetic statement, but addressed to the nation. "It did not rest . . . when ye dwelt [yashab] upon it" shows clearly that none of the time while they were on the land would be counted. The word here rendered 'dwelt' is the same Hebrew word (yashab) that is rendered 'inhabitant' in Jeremiah 44:22. Yashab is rendered 'dwelt' 434 times, 'remain' 23 times, 'sit' 25 times, 'inhabitant' 31 times, and by various other rendering in the King James version. The nation

was not to be an inhabitant; for it was to the nation that the statement was made. God foreknew what course it would take and so he foretold how he would deal with it. The people would be sent into the land of their enemies; their *land*, their cities and their sanctuaries would all be laid waste and become desolate. The length of the time of desolation is not here stated, except that it would be long enough for the land to "enjoy her sabbaths." There is no Scripture to prove that the land was denuded of every individual.

NEBUCHADNEZZAR'S THREE MOVES AGAINST JEWS

Nebuchadnezzar went against Jerusalem three times, in person or by his orders: first, in the eighth year of Jehoiakim, which was the fifth year of Nebuchadnezzar (2 Kings 24:1); second, during the three months reign of Jehoiachin, who followed Jehoiakim, three years later, which was the eighth year of Nebuchadnezzar (2 Kings 24:12). Apparently Jehoiachin put up no defence, but surrendered without a fight. At this time (617 B. C.) Daniel and his companions and Ezekiel were carried captive to Babylon. It is from this date that Ezekiel dates his prophecies, Ezekiel 8:1; 40:1.

Although Nebuchadnezzar took many captives and much treasure on the second invasion, he did not remove the nation. He left a king upon the throne, many people in the cities, and the Temple and its sanctuaries. The government was still recognized, and therefore the prophecy of Leviticus 26:31-35 could not yet be applied. It was not yet true "I will make your cities waste, and bring your sanctuaries unto desolation. . . . and I will bring the land into desolation".

The third time was 11 years later. (606 B. C.) The record in 2 Chronicles 36:14-21 is very explicit, making mention of the Temple, the cities and the land.

18 "And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

19 "And they burnt the house of God, and brake down the wall of Jerusalem and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 "And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia,

21 "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she [the land] lay desolate she kept her sabbath, to fulfill threescore and ten years."

Here is the complete statement in a nutshell—the explanation of the desolation of the sanctuaries, the waste of the cities, and the desolation of the land, "without an inhabitant" nation. No nation was permitted to hold a dwelling on the land while the Jews were in Babylon. Here commenced the fulfilling of the prophecies of Leviticus 26:31-35; Jeremiah 25:8-11; 29:10; 44:22; and Daniel 9:2. This shows conclusively that the land was to be desolate, to rest for 70 years; and that the desolation began at the downfall of Zedekiah, 606 B. C. and closed at the first year of

Cyrus, 536 B. C. Thus 3592 A. M. and B. C. 536 are joined clearly.

Note again the further statements of the Scriptures. Those who returned did not all go to Jerusalem, but "unto Jerusalem and Judah, every one unto his own city". They did not have to reconquer the land; their cities were still waiting their return. This shows clearly that the previous order was restored to considerable extent, the rehabilitation of the country and the cities, and the reestablishment of the sanctuary at Jerusalem. (Ezra 2:1, 70; 3:1-6) Thus the beginning and the end of the period known as the "70 years desolation" are so clearly marked we do not see how there can be any question whatsoever.

UNRELIABLE SECULAR CHRONOLOGY

How can this be harmonized with secular chronology, which states that Nebuchadnezzar began to reign in 606 B. C., reigned 43 years, and died in 561 B. C.? We are not called upon to harmonize the Bible with secular chronology any more than we are expected to harmonize the gospel of the Bible with secular creeds. It is for the students of secular chronology to harmonize their records with the Bible. "All Scripture given by inspiration of God [and the Scriptures quoted above must have been given by inspiration of God] is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works". The Bible is clear and connected, while the worldly records are acknowledged to be faulty, disconnected, unreliable, and fragmentary. Daniel 12:10 foretells that the worldly-wise will not accept God's Word, and therefore shall not understand. They will lean unto their own wisdom and thus be misled, and on "this account God will send to them an energy of delusion, to their believing the falsehood".—2 Thessalonians 2:11.

It makes no difference to the student of the Bible whether Evil Merodach and Belshazzar were the only two kings to follow Nebuchadnezzar until Cyrus; or whether, as some claim, there were several others also, nor how long, each one is said to have individually reigned. The period is fully covered by the records above cited. Besides, the testimony of the larger cycles fully corroborate them, thus making a cable and not a single thread. Those who are humble enough to rely upon the Word of God will be wise enough to understand, and these are all that are desired by the Lord at the present time. In the near future, when all those kings and rulers and historians shall have returned, it will be an easy matter to straighten out all the snarls. There no adversary will be permitted to interfere.

Recapitulating then, the Bible record is conclusive that the first year of Nebuchadnezzar synchronizes with the fourth year of king Jehoiakim, which was the year 3503 A. M. or 625 B. C. The nineteenth year of Nebuchadnezzar connects with the eleventh year of Zedekiah, and was 3522 A. M. or 606 B. C. Seventy years later,

when the Jews returned to their land, connects with the first year of Cyrus, and would be 3592 A. M., or 536 B. C. Thus 1922 is 6050 A. M., as shown on THE WATCH TOWER—3592 plus 536 plus 1922.

STAMPED WITH GOD'S APPROVAL

It was on this line of reckoning that the dates 1874, 1914, and 1918 were located; and the Lord has placed the stamp of his seal upon 1914 and 1918 beyond any possibility of erasure. What further evidence do we need?

Using this same measuring line, beginning with the entry of the children of Israel into Canaan, and counting the full 70 cycles of 50 years each, as clearly indicated by Jehovah's sending of the Jews into Babylon for the full 70 years, it is an easy matter to locate 1925, probably the fall, for the beginning of the antitypical jubilee. There can be no more question about 1925 than there was about 1914. The fact that all the things that some looked for in 1914 did not materialize does not alter the chronology one whit. Noting the date marked so prominently, it is very easy for the finite mind to conclude that all the work to be done must center about it, and thus many are inclined to anticipate more than has been really foretold. Thus it was in 1844, in 1874, in 1878 as well as in 1914 and 1918. Looking back we can now easily see that those dates were clearly indicated in Scripture and doubtless intended by the Lord to encourage his people, as they did, as well as to be a means of testing and sifting when all that some expected did not come to pass. That all that some expect to see in 1925 may not transpire that year will not alter the date one whit more than in the other cases.

The preparations for the kingdom have been coming on apace, and the announcement of it is being heralded

with a world-wide witness. The results following the dates of 1918 and 1921 indicate more and more distinctly that they were turning-points or mile-stones on the chronological highway, and clearly foreknown and foretold by the Designer of the Divine Plan of the Ages. The trumpet of liberty for the people has been sounding with ever-increasing volume since 1918, and the world is staggering like a drunken man. Never before has it been so manifest that "there is nothing covered, that shall not be revealed; neither hid that shall not be known". (Luke 12:2) All the signs indicate that the world is in the rapids of the coming cataclysm, unable to rescue itself, and yet unwilling to accept divine assistance.—Jeremiah 51:8, 9.

It seems that God has permitted the adversary to disconnect every other line of chronology prior to the time of Cyrus. No doubt Satan thought he had succeeded completely until God overruled that St. Paul should give just the needed information in his writings. To some this is a test of faith. To the consecrated child of God it is another manifestation of God's careful consideration for the needs of his children, of his provision for their protection in matters of instruction and edification. If others prefer worldly wisdom, that is their privilege. God has promised that his instruction will perfect the "man of God". We need to put on the 'whole armor of God, that we may be able to withstand in the evil day, and having done all [this] to stand [having assured ourselves of God's full provision for our protection, we need not to worry, but to rely upon him fully and confidently]'. A prominent part of this armor is the shield of faith, in his Word, wherewith we are able to quench (ward off) all these darts of unbelief, which are liable to wound even unto death.

WITNESSES FOR THE TRUTH

"These things saith the Amen, the faithful and true witness."—Revelation 3:14.

IT HAS been a rule for some time observed by the Bible Students to have a text for the year and a text for the week for special consideration and meditation. The consideration of these texts is intended to enable the followers of Christ to keep in mind the character of the perfect Pattern and to be conformed thereto. That this is the proper course for the Christian is abundantly testified to by the Scriptures. The apostle Paul writing to the church said: "We all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord". (2 Corinthians 3:18) A mirror is used to reflect the image of one who looks into it. In this instance the Bible is symbolized by a mirror, which Bible reflects the character of Jehovah and of the Lord Jesus. The spirit-begotten anointed ones have their faces opened or unveiled. This is the result of the illumination that comes to those who are anointed of the holy spirit. To such God has re-

vealed the deep things of his Word.—1 Corinthians 2:9, 10.

OUR MINDS TRANSFORMED

The mind of the new creature is the battle-ground. The mind is that which is to be transformed. (Romans 12:2) The figure, then, here given by the Apostle and stated in other phrase is to this effect: As new creatures in Christ Jesus our vision is opened. We desire to have our minds transformed. To do this we are to look into God's Word as though we were looking into a mirror; and looking into it we see the reflection of Jehovah's character and the character of his beloved Son; and thus beholding the transformation from one degree of glory to a greater degree takes place, even by the spirit of the Lord.

Last year our week-texts used for the prayer meetings related to Jehovah, the Father. This year our week-texts relate to the Son. These various texts enable us to view the Lord from different standpoints. How, then,

are we specially benefited by considering these texts? Our answer is, that transformation into the likeness of the Lord does not come to us as a result of magnifying our own weaknesses or the weaknesses of others. Transformation does not result from parading before the other members of the class our own importance or our personal trials. Transformation comes from viewing the perfect Pattern and from forgetting ourselves and forgetting the things that we have left behind. When the Apostle says: "Confess your faults *one to another*," it is quite evident from his words and the context that he does not mean we are to confess our faults to the congregation and to parade our weaknesses before the congregation at testimony meetings. Rather should we speak that which is edifying and upbuilding; and the transformation of the mind results from beholding the perfect Pattern and not from beholding the imperfect one.

Surely we could not impress upon our minds a greater picture than that of the character of Jehovah and of his beloved Son. Nothing could have such a wholesome influence as studying the character of the divine Ones. Character means the primary attributes in equal and exact balance—wisdom, justice, love and power. As we look into the Word of God we behold his diversified wisdom, his unlimited power, his equal and exact justice, and his boundless love. Beholding these daily, we shall mark in ourselves a transforming influence, and in time others will mark a change in us; and as we speak to others concerning these divine attributes and the blessings received from them, it is edifying, uplifting and helpful to our hearers. Hence our testimony meetings, when conducted along these lines, result beneficially to all who attend, especially to those who participate.

TRUE AND FAITHFUL WITNESSES

In this text we are viewing the character of the Lord Jesus as the true and faithful witness. This is especially appropriate to the church at this time. It is encouraging and helpful, and enables the members this side the veil to give more faithfully the witness which has been committed to them.

A witness is one who gives testimony on a question at issue. He must be either a witness for or against, a witness for one side or the other. The principles of good and evil have always existed. Evil was put into operation by the act of Lucifer, who subsequently became Satan, that old serpent, the devil. When God expelled Adam from Eden, he declared that the seed of the woman should bruise the serpent's head and the seed of the serpent should bruise the heel of the seed of the woman, and that enmity would continue between them until the end. Since then there has been a question at issue between Jehovah and Satan. Briefly stated, that issue is this: Truth versus Falsehood. This issue has

always been prominent before the minds of those who think. Long ago the poet wrote:

"Truth forever on the scaffold,
Wrong forever on the throne;
But that scaffold sways the future
And within the dim unknown
Stands the form of Christ the Savior
Keeping watch around his own."

The triumph of truth is at hand; hence the importance of the hour and the important position in which the witnesses for truth are placed.

In proportion as one appreciates the privilege of being on the Lord's side, in that proportion will his zeal impel him to give the witness for the truth.

Jehovah is the author of truth and righteousness. Satan is the author of lies and wickedness. On the one side the question is, Shall righteousness prevail, the seed of promise be developed, man delivered from the thralldom of sin and death and restored to life, liberty and happiness, and Jehovah exalted in the minds and hearts of all intelligent beings? On Satan's side the question is, Shall evil prosper and prevail, the seed of promise be destroyed, man kept in bondage to sin and death, and Satan's empire be perpetuated? We have now come to the last time, the final conflict. For many centuries it has appeared that Satan has had the better of the conflict. God has permitted this for a purpose. At present the mass of humanity is under the control of Satan. Shortly the tide of battle will be turned. The great Prince of Peace, in the name of Jehovah, will establish his kingdom of righteousness and restrain the evil one.

A SUCCESSION OF GOD'S WITNESSES

Since it pleased Jehovah to make all intelligent creatures free moral agents, it also pleased him to send forth his witnesses from time to time to testify before men and angels concerning the truth, to the end that each one might have the liberty of exercising his choice of good or evil. From Abel to John the Baptist came these witnesses, and gave their testimony, and passed off the stage of action. While darkness covered the earth and gross darkness the people, Jehovah has never been without some witnesses in the earth. In defiance of Jehovah, Satan has sought to kill the witnesses for truth. It was Satan's emissaries who heaped upon the prophets nameless indignities, persecuted them, stoned them and sawed them asunder.

Then came the beloved Son, Jesus of Nazareth. At the Jordan he began his testimony. Shortly thereafter Satan attempted to contaminate and nullify the testimony of Jesus. After our Lord had suffered a forty-day fast and was weak and depleted in energy, Satan presented himself and suggested to the Lord that he testify of his ability by causing bread to be made of the stones thereabout and to feed upon that and thus appease his hunger. The Lord replied: "It is written, Man shall not live by bread alone, but by every word

that proceedeth out of the mouth of God". (Matthew 4:4) Then Satan said unto the Lord: 'You expect to give a witness to the people as to who you are. It will take you a long time to convince them; but if they see you do some spectacular act they will be ready to believe you.' Therefore "the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone". Thus Satan subtly misapplied Scripture and sought to cause the Lord to deviate from the divine course. To this the Lord replied: "It is written, Thou shalt not tempt the Lord thy God".

SATAN THE OPPOSER OF THE WITNESS

Satan was then the god of this world, and he said unto the Lord: 'I will give you all these kingdoms of this world if you will fall down and worship me'. But true to the purpose for which he was sent, Jesus replied: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve".

Failing in this attempt, Satan then sent his emissaries, namely, the scribes, Pharisees and doctors of the law, in an attempt to confuse the Lord and to trap him in his testimony. Failing in this, he then injected into their minds the desire to kill the Lord. They brought him before Pilate. His witness there was just as faithful. When Pilate said to him: 'Are you the king of the Jews?' our Lord replied: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth".—John 18:37.

It will be observed that the Lord never at any time used his divinely-given power for his personal relief and comfort. All of the miracles performed by him were for the purpose of giving witness concerning God's plan and character. It will be further observed that his witness was always for the purpose of honoring Jehovah. He said: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true."—John 5:30, 31.

He was a faithful witness. Faithfulness means loyalty. His absolute loyalty to the Father brought reproach upon him and persecution of him by Satan and his emissaries. His faithfulness led to his ignominious death. Because of his faithfulness Jehovah raised him from death, highly exalted him, gave him a name which is above every name, and clothed him with all power and authority in heaven and in earth.

He was a witness to both men and angels. His entire ministry was given over to testifying concerning God and his great plan. He witnessed by his words, by his course in life and by his faithfulness in conduct. By this faithfulness "he preached unto the spirits in prison,

which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing". His faithfulness unto death was a more eloquent testimony to these incarcerated evil spirits, the angels of Satan, than any testimony he could have given by word of mouth.

OTHER WITNESSES

For the purpose of carrying out his great plan, Jehovah foreordained that there should be associated with Jesus 144,000 members of his body; and that these should be called and developed during the gospel age. These must likewise be true and faithful witnesses concerning the divine plan. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Romans 8:29) It follows that these must take a similar course to that pursued by the Master. God did not foreordain the individuals who should constitute these witnesses, but he did foreordain that those who would be members of the body of Christ must be his witnesses, conforming their lives to that of the Master.

Saul of Tarsus was persecuting the church. The Lord miraculously appeared unto him. We have the Apostle's words that he heard a voice saying unto him: "Arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee". (Acts 26:16) He appreciated the necessity of faithfully performing that obligation which had been laid upon him. He said: "Woe is unto me, if I preach not the gospel". (1 Corinthians 9:16) Each follower of the Lord Jesus may truly apply the same words to himself.

Every one inducted into the body of Christ thereby receives the anointing. Such anointing lays upon him the obligation to be a witness for the Lord, as it is written: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn".—Isaiah 61:1, 2.

Thus it is seen that the obligation is laid upon every one who is a new creature in Christ to be a witness for the Lord; and to make his calling and election sure he must be a true and faithful witness. Hence we can truly say that there are two primary reasons why any members of the body of Christ are yet this side the veil: (1) to be witnesses for the Lord in the earth concerning his great plan; and (2) thereby to make their own calling and election sure.

In proportion as one has opportunity, in that proportion he must be a witness in order to be faithful.

Some are so situated that they have little or no opportunities. The Lord requires of them the use of such talents as they have and judges them according to the proper use of these opportunities for service in giving a witness for him. The Lord does not need any of the body members for witnesses; but it has pleased him to use them, thereby enabling them to prove their faithfulness and loyalty.

PREACHERS

Each one must be a preacher of the gospel. Preaching means proclaiming or making known. Preaching the gospel means making known the good tidings of the kingdom. There are more ways than one to preach. One way, of course, is to preach by word of mouth, by making public proclamation from the platform. Not all can do this. The sisters are not expected to do it. This public proclamation, however, is not the more effective way of preaching the truth. This is a time for reading. One of the most effective ways of preaching the gospel, then, is getting the message into the hands of the people in printed form, that it may be read. This affords an opportunity for giving the witness by almost all, if not quite all. Doubtless it is the most effective way of preaching the gospel, by causing and inducing others to read it.

All of the Lord's children can give a witness concerning the Lord by their daily walk and general course in life. The apostle Paul said: "Ye are our epistle, . . . known and read of all men". (2 Corinthians 3:2) The world in general does not know how to read and interpret the Scriptures, but they can observe the conduct and course of life of those who are Christians, and easily mark the ones who are pursuing a course separate from the world and faithfully following the Lord. This of itself constitutes a tremendous witness. It is one of the most wonderful ways of preaching the gospel.

At the end of the age greater light has come, according to the promise; hence greater responsibility rests upon each one who is anointed of the holy spirit. Without doubt the Lord, therefore, has arranged for an effective organization of all the Bible Students' classes, to the end that each one may have some part in being a witness for the Lord and his incoming kingdom. Some have zealously and energetically engaged in this work; while others have refrained from it, making to themselves one or another excuse. Some are saying: 'I am merely a child; I cannot preach. There is nothing that I can do.'

JEREMIAH A TYPE

The prophet Jeremiah was used to typify Christ; sometimes the head, and at other times the body members. God sent him as his witness to fleshly Israel. The testimony he delivered to Israel finds a parallel at the close of the gospel age when a like testimony must be delivered to nominal spiritual Israel, those who claim to be spiritual Israelites, namely, Christendom.

Jeremiah's experiences well foreshadowed the experiences of the church in this latter time. The Prophet was quite a young man when the Lord called him to send him forth as a witness. He was evidently a timid lad, and felt that he was incapable of performing the service. It is written in Jeremiah's prophecy by himself: "Then said I, Ah, Lord God! behold, I cannot speak [preach]: for I am a child." Here the Prophet was making an excuse to relieve himself of the obligation of preaching to Israel. Then he tells what the Lord said to him: "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." The Lord then told Jeremiah how he would utter his judgment against Judah and Jerusalem. "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them."—Jeremiah 1:6-9, 17.

The church is now in the day of God's vengeance; and the body members this side the veil are commissioned to declare his vengeance, to announce the overthrow of Satan's empire and the incoming of the Messianic kingdom. Hence the words spoken by the Lord to Jeremiah apply with even stronger force to those who are of the body of Christ yet on earth.

Since the Lord has clearly indicated his purpose to have the witness given by the remaining members of the church, it follows that no one could be faithful to the Lord who would refrain from or refuse to avail himself or herself of an opportunity to be a witness in such manner as the Lord may direct.

TO MEN AND ANGELS

The Apostle, addressing himself to the church, said: "We are made a spectacle unto the world, and to angels, and to men". (1 Corinthians 4:9) The word here rendered *spectacle* means a theatre or a show; and thus the members of the body are made a show or witnesses for both men and angels. Men behold the course of the body members, and of necessity must note the faithfulness of such in their determination to continue to give the witness. This is the time of the judgment of the fallen angels, and the Apostle plainly says that the church shall participate in this judgment.—1 Corinthians 6:2.

MEANS PROVIDED

The Lord has graciously provided the means for giving this witness. He has revealed to the church the truth concerning the angels that kept not their first estate and who are restrained in Tartarus until the time of judgment. The Lord has caused the message of truth

concerning this to be put in printed form, that his witnesses may deliver this message to men concerning the angels, to the end that the minds of men might be enlightened. At the same time this testimony serves as a witness against the angels. It becomes a part of the church's testimony to make known the truth concerning the so-called communication with the dead.

This is the time of God's vengeance against Satan's empire, visible and invisible. He has caused to be written and published the truth concerning Satan's empire. He has placed this at the disposal of the truly consecrated and invited them to participate in witnessing to the world against Satan's empire, both visible and invisible. Therefore the opportunity has come to all of the consecrated to do something toward making known this message, particularly that which is contained in the literature put forth by the Society.

THE TESTIMONY OF THE HOUR

But some ask, Why continue to use the subject "Millions Now Living Will Never Die"? Why not preach about something else? The reason is this: The Lord himself set forth the evidence that would be apparent at the end of the world. Amongst the things enumerated by him are, to wit: the World War, great famine, pestilence, social disturbances or revolutions in various parts of the earth, the persecution of Christians because of faithfulness, and a particularly trying time among the Lord's people, to try the patience and love of all. These things have all come to pass. We know that we are at the end of the world. Then Jesus said: "This gospel [good news] of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come". (Matthew 24:14) The good news here mentioned is, to wit, that Satan's empire has come to an end; the old world has come to an end; the kingdom of heaven is at hand; the time for error and falsehood to be destroyed is here; the time for truth to triumph is here; the time is at hand for complete victory of Christ and the members of his body on earth through the head Christ Jesus; the time for the deliverance of the world of mankind is at hand; hence millions now living who will obey the Lord will not die.

It is not what the world thinks about us. We must remember that we are witnesses for the Lord, and as witnesses we are to testify the things that are now due to be testified; and since this message concerning the end of the world and the time for the blessing of mankind is ours, it is our privilege and duty to constantly keep it before the minds of the people. It will be observed that Jesus never deviated from one fixed course. He constantly preached concerning the kingdom. So now we are to preach concerning the kingdom and the things that particularly appertain to its establishment.

AMBASSADORS OF CHRIST

An ambassador is one who represents his govern-

ment or ruler or king. An ambassador holds an honorable position. Surely the most honorable position any person on earth could occupy would be that of representative of the kingdom of Messiah. The saints on earth are in an enemy's country. They have their present abode in Satan's empire. They are the representatives, however, of the King of glory. As the representatives of the great King of glory, the obligation is laid upon them to give a true and faithful witness concerning their King and his kingdom. Concerning such St. Paul says: "Now then we are ambassadors for Christ, as though God did beseech [the world] by us: we pray you in Christ's stead, be ye reconciled to God".—2 Corinthians 5:20.

The one who proclaims the gospel by word of mouth is not merely a public speaker, but the representative of the King, announcing the King's message. The one who goes forth as a colporteur or as a class worker to put the printed message into the hands of the people is not a book agent nor a peddler, but a representative of the King of kings and Lord of lords, giving the testimony concerning his kingdom of righteousness about to be established. Let each one, then, who has this opportunity be not ashamed nor abashed, but appreciate the high position which he or she occupies. Each one realizes he is engaged in a great conflict with the powers that be, while striving to give this witness. Naturally, such feel weak and the need of aid. Do not rely upon self, however, but "trust in the Lord with all thine heart; . . . he shall direct thy paths". (Proverbs 3:5,6) "Wait on the Lord [that is to say, give attendance to the Lord's commands and heed and obey the same]; be of good courage, and he shall strengthen thine heart."—Psalm 27:14.

WITNESSES—MARTYRS

The word *witness* is derived from the same root word that is translated *martyr*. St. Paul speaks of the faithful prophets of old as witnesses who witnessed by their lives, suffering martyrdom. Jesus gave witness to the cause of truth and righteousness by his life. He suffered martyrdom. Because he thus proved his faithfulness, God has exalted him and given him a name above all others, next to Jehovah. To him that gains the victory in this great conflict shall be given the honor of occupying the throne with the Lord. (Revelation 3:21) Some of the Lord's dear people may suffer actual martyrdom because of their faithfulness in giving the witness. But even if one knew that this was to be his privilege, he should rejoice in it because the Lord has said concerning such: "Precious in the sight of the Lord is the death of his saints". (Psalm 116:15) To those who are faithful and true witnesses the Lord Jesus said: "Be thou faithful unto death, and I will give thee a crown of life".—Revelation 2:10.

Let no one think that he can gain this victory, however, in his own strength. Knowing that it cannot be

gained in one's individual strength, then, we should not be discouraged because of our weaknesses. It is a fight of faith. "According to your faith be it unto you." If our confidence in the Lord is absolute, then we may know that he will grant all the grace and strength necessary to enable us to overcome. Then we can with confidence each day say: "Thanks be to God, who giveth us

the victory through our Lord Jesus Christ". Having been called, begotten and anointed and sent forth to be witnesses unto the Lord, be assured, then, that every one who is true and faithful will be rewarded with victory and with the crown of life which the Lord has promised to them that love him supremely, and are faithful witnesses even unto death.

JEHOIAKIM TRIES TO DESTROY GOD'S WORD

— JUNE 4—JEREMIAH 36 —

DESTRUCTION OF THE BOOK OF JEREMIAH — REWRITING THE DIVINE MESSAGE — JEREMIAH'S DIFFICULT POSITION — THE ANTITYPICAL JEREMIAH — METHODS OF BIBLE BURNING — DESTRUCTION OF "THE FINISHED MYSTERY".

"The word of our God shall stand forever."—Isaiah 40:8.

ALTHOUGH Jeremiah had freedom of movement, as verse 19 of our lesson declares, yet it is apparent that he had been restrained by royal decree from entering into the house of the Lord and hence was "shut up" as far as any ability to personally speak in the court of the temple was concerned. The circumstances under which Jeremiah incurred this enmity of King Jehoiakim were related in our last lesson.

However, the Lord directed the Prophet to write out all his denunciations of Judah and Israel, and warnings respecting their impending fate, which he did on a scroll, after the ancient style, in columns. Jeremiah dictated and Baruch served him as amanuensis.

By the Lord's direction this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. Its prophecies of dire disaster made a deep impression. One of the princes of the people was present and heard the reading and reported to others of the king's counsellors. They sent for Baruch and had him read it before them all. They, also, were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

King Jehoiakim, not satisfied with the general report given him respecting Jeremiah's prophecy, demanded to see the document itself, and had his own scribe read it before him. The king was unmoved by the message, and after hearing the contents of three or four of the leaves of the manuscript he took his scribe's penknife and cut them off and cast them into the fire before him, and so he continued to do with the remainder until the entire manuscript was read and destroyed. Thus he emphasized his determination to take no counsel from the Lord, or we might say that he evidenced his lack of faith in the Lord and his disregard for his Word.

REWRITING THE DIVINE MESSAGE

The king ordered the arrest of Jeremiah and his scribe, but, in harmony with the Lord's providences, they had already secreted themselves and were not found. In their seclusion they learned of the destruction of the manuscript, and prepared another statement of the prophecy, which we are informed had certain further additions, and this constitutes the book of Jeremiah as found in our Bibles. This edition was made still more complete than the former. Amongst other things it included the divine edict that none of Jehoiakim's posterity should ever sit upon the throne of David.

This gives us a little view of the manner in which the

Bible came into existence piece by piece under the Lord's supervision. Doubtless the first manuscript delivered to the king was more particularly in respect to his own time and affairs. This served its purpose, and then the larger and fuller book of Jeremiah's prophecy, as we now have it, was prepared—not especially for the people of that time, but, as the apostle Peter points out, it was designed for the instruction and edification of the gospel church. (1 Peter 1:12; Romans 15:4) Even those things which were applicable in some measure to Jeremiah's day and to Jehoiakim and to the king of Babylon were, as we have seen, of twofold significance—applying not only to the literal Babylon of that time but also to the mystic Babylon of this gospel age.

JEREMIAH'S DIFFICULT POSITION

Jeremiah's position was a peculiarly trying one for although his prophesying evidently had a marked effect and greatly influenced the king and the princes and the people in cleansing the land of its idolatry and in reestablishing the worship of Jehovah, yet he was not permitted to complement the people on these measurable reforms, and to promise them a return of divine favor, as did the false prophets of that time, and so was considered unpatriotic. On the contrary, under the Lord's inspiration, he kept pointing out to Israel the flagrant sins of the past, and their natural tendency to leave the Lord and follow other gods in idolatry. Under various pictures he represents Israel as wholly indifferent to the Lord's goodness of the past, wholly negligent of the covenant relationship entered into with him as a nation, except when they got into adversity, when their repentance would be but for a short time, and only from the selfish motive of desire to escape the troubles which their own course had brought upon them.

The Lord's messages, at the mouth of Jeremiah, practically held out no hope for a permanent return of divine favor in the near future; but on the contrary predicted that Judah would be carried away captive as Israel (the ten tribes), her sister, had been. And as though emphasizing this thought, the Lord declared to Jeremiah, "Though Moses and Samuel stood before me, yet my mind could not be [changed] toward this people: cast them out of my sight".—Jeremiah 15:1-7.

Thus Jeremiah was what would be esteemed a prophet of evil—a pessimist. It is not surprising, therefore, that in his obedience to the Lord, in his faithfulness in speaking forth the word of the Lord, he became greatly disesteemed of his fellow countrymen, who doubtless would have honored him highly, had he prophesied unto them smooth things, promises of coming blessings and greatness as a nation. Thus we see that Jeremiah had not only the opposition of the idolatrously disposed people of the king-

dom, but the disfavor also of the reformers of his day, who thought indeed that they were doing a grand work, and should be complimented thereon, and should have messages of divine favor.

THE ANTITYPICAL JEREMIAH

As shown in our last lesson, there is a remarkable similarity of Jeremiah's position to that of the Lord's people today, who are enlightened with the present truth, and who, as the messengers of God, declare this truth. Similarly, these note with pleasure the fact that there are many great reforms in progress at the present time, in Christendom. Nevertheless, they are obliged to speak from the divine standpoint: "He that hath my word let him speak my word". (Jeremiah 23:28) And in thus speaking the word of the Lord they oppose and contradict the many fanciful dreams of present-day reformers who are vainly hoping that as a result of civilization and through human efforts, and especially those of their party, all the promised blessings are about to flow to the world of mankind, and thus by human efforts establish righteousness in the earth, and bless all the heathen.

The Lord's faithful mouthpieces of today, Jeremiah-like, are obliged to contradict these fanciful dreams, and to point out that they are unreasonable as well as unscriptural—that much of the present-day progress, civilization, benevolence and loving-kindness of Christendom is only an outward veneer, a drawing near to the Lord with the lips, and in some of the outward forms of conduct, while the hearts of Christendom are far from him, and far from the law of the new covenant, perfect love toward God and toward the neighbor.

The Jeremiah class of today is obliged to point out that all the various efforts being put forth for the conversion of the world will never bring the desired results, "Thy kingdom come, thy will be done on earth as it is done in heaven"; but that on the contrary the increase of the earth's population is far more than keeping pace with the increase of even nominal Christian church membership, so that, as some one has reckoned recently (basing the calculation upon the various censuses from 1833 to the present time), at the present rate of increase of the non Christian world over the professedly Christian world, Christianity would entirely disappear from the earth within seven hundred years. The estimate shows a loss of about one percent every ten years.

METHODS OF BIBLE BURNING

As Jehoiakim found it in the end vain to fight against God, and that burning the words of Jeremiah did not destroy nor render null and void his prophecy, so others are finding the matter in this day. Roman Catholics have apparently long been opponents of the Word of God, the Bible, and under their direction considerable Bible-burning has been done. History tells us that the first edition of Tyndale's translation of the New Testament was bought up in the bookstores of London and burned. Indeed, in very recent years we have heard of similar proceedings in Spain and in Brazil. Cardinal Dougherty of Philadelphia publicly burned 2,000 Bibles in the Philippines. The Bible may be set down as the strongest foe of ignorance, superstition and every wrong-doing. It is no wonder, therefore, that many hate the book.

It is still possible to endeavor to destroy God's Word, though all such efforts will fail. The Word of God will eventually triumph. It may be attempted variously:

(1) By rejecting the Word of God, the Bible—perverting its statements and ridiculing them.

(2) By speaking of its truths irreverently and connecting them with funny stories, and thus vitiating its influence upon speaker and hearers.

(3) By neglecting it, leaving it unread, unstudied.

(4) By forbidding people to read the Bible, or even by limiting or hindering Scriptural investigation.

(5) By persecuting those who preach it conscientiously because their interpretations are contrary.

(6) By misrepresenting the Word of God, substituting for its teachings the traditions of men—hymn-book and creed theology, misrepresenting it to be Bible theology—and thus misrepresenting God's character and plan, while professedly serving him, honoring his Word.

(7) By skipping over and ignoring certain teachings of the Scriptures, because they do not harmonize with preconceived opinions and preferences, as on election, free grace, the second death, etc., etc.

All of these are modern methods of fighting against God, sure to bring punishment—darkness, divine disfavor.

Those whose eyes of understanding are open have doubtless noticed a peculiar change of sentiment among Protestants respecting the Bible. The division is into two main classes: One repudiates the Bible except as a work of literature. These are known as higher critics, who consider their own judgments respecting all Biblical matters to be far superior to the opinions and testimonies of the Lord, the apostles and the prophecies. Egotistical and self-confident, they assume to be much wiser than anything that is written, yet hold that it is not well to break entirely with the Bible because it still has a considerable hold upon many good people, and by rejecting it in toto they would not only lose the respect of these good people but also lose their support. The second class still holds to the Bible as a fetish, a charm, a book of good luck, which they like to have upon their parlor tables and without which in the house they would not feel entirely safe; they regard it as the Word of God, but do not understand it themselves nor do they believe that others understand it. They have a special interest in and regard for churchianity, especially for the branch of it to which they have given adherence, and they somehow realize that an investigation of the Bible might undermine the influence of churchianity and make its students independent of those systems of man which have grown so grandly influential in social and financial circles. These would not burn the Bible itself, but would be in full sympathy with the burning of the STUDIES IN THE SCRIPTURES or any other books which would remove the dust and smoke of superstition from the Word of God and let its true light and beauty shine forth. They would not hesitate to burn these, because they feel instinctively that such a shining forth of the Word of God means a proportionate decline in the luster of their earthly systems of churchianity.

DESTRUCTION OF THE FINISHED MYSTERY

The main features of Jeremiah's experiences were duplicated in 1918 in the experiences of the Watch Tower Bible & Tract Society in connection with "The Finished Mystery", Volume 7 of the STUDIES IN THE SCRIPTURES. As Jeremiah wrote out in full all the Lord's charges against Israel and Judah with warnings of their impending doom, so the Society published the manuscript of "The Finished Mystery", which includes a complete summary of the Word of the Lord as respects Roman Catholicism and Protestantism, which Israel and Judah represented.

As Jeremiah was "shut up", but yet withal had a measure of liberty, so the Society was in a strait place after war was declared, feeling, from the first, a measure of restraint, yet was ostensibly at liberty, and as Jeremiah courageously went ahead and put out the message even under those unfavorable conditions, the Society has proceeded to preach the truth, knowing, as Jeremiah knew, that certain of the rulers would probably take offense at its contents.

As Jeremiah's book came to the attention of the king, so in due time, "The Finished Mystery" came to the attention of the authorities in Washington, Ottawa and other governmental centers. As those authorities at first suggested that seven pages (three or four leaves) be cut from the book, and then followed this by banning the book altogether (destroying it for the time being), so of Jehoiakim we read "When Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth".—Verse 23.

As three of the nobles made intercession with Jehoiakim that he would not destroy the whole book, so three representatives of the Watch Tower Bible & Tract Society visited

Washington in a vain effort to prevent the complete banning of "The Finished Mystery", but as the three nobles failed in their mission, so did the Society's representatives fail to accomplish theirs.

As the burning of Jeremiah's book was in the ninth month, and in the winter, so the banning of "The Finished Mystery" was in the ninth month of its circulation, and in a winter month (March, 1918); and as Jeremiah's book was subsequently restored, with added calamities to Judah and Israel, so the Society has not failed since the restoration of the book to put it forth with "many like words" in THE WATCH TOWER, THE GOLDEN AGE, "The Harp of God" and "Millions Now Living Will Never Die". Who that ponders these things can doubt that the Lord is still at the helm, guiding the affairs of his church?

JEREMIAH CAST INTO PRISON

— JUNE 11 — JEREMIAH 37:1—38:13 —

JEREMIAH A TRUE PATRIOT — VARIED PRISON EXPERIENCES — WHY CAST INTO THE DUNGEON — LIFTED OUT OF THE PIT — A FRIEND OF THE LOWLY — A TYPE OF THE CHRIST — REMARKABLE CORRESPONDENCIES.

"Be not afraid of them; for I am with thee to deliver thee, saith Jehovah."—Jeremiah 1. 8.

TODAY'S study draws our attention to the persecutions endured by one of the Lord's faithful prophets. He was a patriot in the highest sense of the word, namely, in that he looked for the highest good of his nation along the lines of divine wisdom. His principle was "God First", and he knew that only this procedure could bring divine blessings to his nation. He was of course misunderstood by the king and his counsellors. They did not like him because he told the truth, and that fearlessly; they preferred prophets who would tell them of their own wisdom, greatness and the success of their policies.

At the time of this study Zedekiah was on the throne. He was a vassal to Nebuchadnezzar, king of the Chaldeans, whose seat of empire was to the north. Hoping for assistance from Egypt on the south, Judah revolted, contrary to the warning of the Lord through Jeremiah. The Chaldeans laid siege, and the Egyptian army started for their deliverance.

The siege was temporarily raised and the hopes of Judah rose. Nevertheless, Jeremiah persisted in declaring as at first that the end of the kingdom was near, that they would be swallowed up in Babylon.

Self-willed, the king and his princes esteemed Jeremiah as a traitor to the nation, and their opponent. Alas! they should have realized that the nation was God's, and that Jeremiah alone was standing faithfully with the great King.

When the Chaldean army had withdrawn from the siege, Jeremiah concluded to cast in his lot with some of the nation living outside the city walls—in the portion of the tribe of Benjamin. Attempting to carry out this program, he was arrested on the charge of disloyalty, that he had given himself over to co-work with the Chaldeans against the interests of his own land. Although he denied the charge he was put into prison.

VARIED PRISON EXPERIENCES

His prison experiences were varied. He was first in a dungeon where apparently his stay was brief. This was followed by a long period in which he was evidently shifted from one cell to another. In these cells, translated *cabins* in our common version (see the marginal rendering), it is recorded that Jeremiah "remained there many days".—Verse 16.

King Zedekiah, a weak character, evidently thought well of Jeremiah and would have liked to free him, but feared the nobles who supported his administration. After Jeremiah

had been long a prisoner, the king reconsidered his case, wishing to know if there was a further word from the Lord respecting his affairs. Jeremiah told him that there was, and that the further word was that he should surely be delivered into the hands of the king of Babylon. At this time Jeremiah inquired respectfully of the king why he had been cast into prison, wishing to know in what way he had violated the law. The king heard his appeal and, so to speak, granted him bail, committing him to "the court of the prison"—a place where he was still under ward, but granted a larger measure of liberty.

WHY CAST INTO THE DUNGEON

Before Jeremiah had been imprisoned at all by King Zedekiah, he had warned Zedekiah and all the people of the impending fate of the city and its inhabitants unless they yielded themselves to the Chaldeans. His words originally uttered in Jeremiah 21:9, and quoted against the Prophet by the nobles in Jeremiah 38:2, 3, were: "He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, saith the Lord, it shall be given into the hand of the king of Babylon, and he shall burn it with fire."

It is self-evident that while Jeremiah was in the court of the prison he did not have access to all the people, and this shows that the events of chapter 38 look back to Jeremiah's previous activities. The thirty-eighth chapter opens with a list of four nobles who had apparently just come in contact with Jeremiah's message, previously delivered, and the effect that it had upon their minds when they had "heard the words that Jeremiah had spoken unto all the people".—Verse 1.

They demanded of the king that Jeremiah be put to death, saying of him, not that he is a faithful mouthpiece of the God whom we claim to serve, but that "he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt".—Verse 4.

Jehovah was the reprover of Israel, but he was also its caretaker, its ruler. The people were his people the prophets were his mouthpieces. The fate of Jerusalem was in his hands. He had never entrusted its fate to others, ex-

cept as he had permitted them to learn certain lessons on their own account, and on account of the people, in fulfillment of his own grand plan of the ages, in which the doings of Israel have an important place. How far astray from these facts are the higher critics of our day, and how gladly they would deal with the antitypical Jeremiah now as the nobles sought to deal with Jeremiah himself, can be discerned from the following items selected from the New Century Bible and from current Sunday school comments on this passage:

"From their point of view, as men responsible for the defence of the city, they were not unjustified in demanding Jeremiah's death; for his unfaltering predictions of utter disaster were calculated to unnerve and discourage the defenders."

"Jeremiah in the court of the guard was really carrying on a struggle in which neither side either would or could give quarter. He was trying to revive the energies of the partisans of Babylon, that they might overpower the government and surrender the city to Nebuchadnezzar. If he had succeeded, the princes would have had a short shrift. They struck back with the prompt energy of men fighting for their lives."

"It was—aside from the divine command—as if some one in Paris, as the Germans drew near in the World War, should have publicly and constantly urged a surrender of the city to the Central Powers."

King Zedekiah weakly yielded to the nobles, saying, "Behold, he is in your hand: for the king is not he that can do anything against you". The king thus showed that the real rulers of the land were the nobles, doubtless the financial princes of the time. One of these nobles, Pashur, the son of a priest, had previously beaten Jeremiah and put him into stocks. (Jeremiah 20:1-3) He was a prince political, ecclesiastical, financial — a representative of big politics, big religion, and big business.

LIFTED OUT OF THE PIT

The princes would have gladly put him to death, but perhaps fearful of the consequences of the act, or perhaps deterred by the Lord's providences, instead of putting Jeremiah to death they put him into a dungeon, which was probably a water cistern. Its bottom was foul with accumulated mud; and the Prophet sank into this and would soon have perished of hunger had it not been for the interposition of a colored man, an Ethiopian eunuch, one of the king's servants, who appealed to the king against the injustice and was commissioned to take Jeremiah out from the dungeon or cistern by means of thirty men detailed for the purpose. Going to the lumber room beneath the king's storehouse, the eunuch, Ebed-melech, selected a quantity of rags and worn-out garments, let these down carefully by means of cords, so that they would not become fouled in the mire, instructed Jeremiah how to place these beneath his arms, and so gently lifted him to the surface.

The princes made no further efforts against Jeremiah, probably finding their hands full in efforts to defend the city against the attacks of the Chaldeans. Jeremiah remained in the city until its fall, when tradition has it that he was carried by force to Egypt. There he was at first an object of reverence; but continuing to prophesy of Chaldean victories even over Egypt, he was finally stoned to death by his captors and recent admirers.

A FRIEND OF THE LOWLY

Jeremiah had gained the friendship of the workers in the days of Zedekiah, after the latter had ordered the freedom of all the menservants and maidservants in the land, probably in obedience to the words of the Prophet, and then the princes had afterward turned and placed the workers again in slavery. Jeremiah warned the princes and others that no Hebrew could legally be enslaved more than six years and added: "Ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor and ye had made a covenant before me in the house with

is called by my name: but ye turned and polluted my name and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids".—Jeremiah 34:15, 16.

For a long time this loyalty to the interests of the lowly and oppressed of the land, the workers who bore the burdens of the whole people, stood Jeremiah in good stead, but gratitude, with many people, lasts only as long as benefits are discernible, and soon lapses into indifference. It is not so with the noble-minded, but it is with the ignoble and the selfish; and there are as many of these among the workers as in the so-called higher stations of life. Lowliness of position does not always mean lowliness of mind; in many instances it means the reverse, and such person when they come into authority are the most tyrannical of rulers. It was at the hands of such that Jeremiah finally came to his end.

A TYPE OF THE CHRIST

We have in the two previous lessons called attention to items which show that Jeremiah was a type of our Lord Jesus, and that he also represented the body of Christ, particularly from the days of the unfolding of the truth in 1879 onward to the full end of the church's career in the flesh. We saw how Josiah's finding of the book of the law corresponded to the findings of the plan of God by Pastor Russell, and that Jeremiah began to prophesy in King Josiah's reign, and his prophecies continued until the final overthrow of King Zedekiah, and even after that in Egypt. We have shown how the experiences of Jeremiah represented the experiences of the present truth movement, and today's lesson brings these still more prominently to light.

That Pastor Russell foresaw Jeremiah as representing the present truth movement we gather from the following items from his pen in *THE WATCH TOWER* for August 15, 1905:

"In a general way we are informed by the Lord's Word that a great time of trouble is impending. It is not our duty to make this our central theme. Rather the good tidings of great joy which shall be unto all people, secured through the precious blood of Christ, is our central theme, and in connection with this is the proclamation of the terms and conditions upon which we hope to be accepted of the Father as joint-heirs with Christ—members of his body. Occasionally, and only occasionally, need we enter upon the role of Jeremiah to be announcers of the evil conditions coming upon the world. Perhaps as we get down in the stream of time, nearer to the actual trouble, we may see it to be our duty to call attention to it more particularly, and to urge the people to take the course which would save them from the severity of that trouble—the course of harmony and accord with the Lord. When that time shall come such advice will doubtless run counter to the wishes and ambitions of some who will then be in power, and it may be that we shall be imprisoned or otherwise maltreated, after the example of Jeremiah."

SOME APPARENT CORRESPONDENCIES

While technically speaking the Watch Tower Bible & Tract Society is a corporation, yet as a society it is an association of Christians, and all truly consecrated spirit-begotten ones throughout the world who are acting harmoniously in the proclamation of the kingdom message are properly considered the Society. The members of the Watch Tower Bible & Tract Society, in the years 1918 and 1919, passed through experiences closely corresponding to those which Pastor Russell foresaw as outlined in the above paragraph. As the Society must act in an orderly and official capacity, it has certain servants who are placed in positions of responsibility to act in that behalf and they act, of course, for all the members; and as members of the body of Christ what applies to one applies to all. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." —1 Corinthians 12:26.

In 1918 and 1919 some of the members of the Society, acting in the place where the Lord had put them to serve, were incarcerated in prison because of their proclamation of the message of the Messianic kingdom. The members of the Society everywhere were in the prison condition. This was done at the instigation of the ecclesiastical element. The persecution really started in Germany, where the clergy incited the government political to persecute the Bible Students. Afterward it broke forth in Canada and then in the United States. While a number of the Lord's little ones were incarcerated in prison and suffered great indignities, which facts are more particularly set forth in No. 27 of THE GOLDEN AGE, yet others suffered because they were companions of them that were so ill-treated by incarceration and physical punishment.

The experiences of Jeremiah related in chapter 37 seems to illustrate or correspond with the experiences through which individual members of the Society passed in the period above mentioned; while the thirty-eighth chapter may relate to the Society as a whole with reference to its work in general, being left for a time so restrained that it became almost inactive.

As set forth in chapter 38, the princes insisted that Jeremiah be put to death. Even so during the war the ecclesiastical element, acting in conjunction with the political, sought the death or complete destruction of the Society as a body. Doubtless it was their thought that this had been accomplished when the work was broken up at Brooklyn and all there connected with the work moved away. Of course we cannot be positive that this is what Jeremiah's experiences foreshadowed, but it is rather interesting to see how the Lord's people as a body have suffered experiences so nearly in harmony with that foreshadowed by the experiences of the Prophet. However, it is more important for us to be active and energetic in the performance of the duties that the Lord lays upon us rather than to hunt correspondencies between our experiences and those of the Prophet. As to just how we may be removed from the earth is not very material. The important and material thing is that we so faithfully perform our duties to our covenant of consecration that when removed the Lord will be pleased to receive us and give us an abundant entrance into his Kingdom.

QUESTIONS FOR TOWER BEREAN STUDY

For the use of readers or classes that desire to follow the Society's suggestion for Berean Bible studies based on the articles in THE WATCH TOWER the following questions furnish a basis for study of the article in the May 1, 1922, issue entitled "The Gentile Times". As many questions as may be desired may be studied at a meeting.

QUESTIONS ON "THE GENTILE TIMES"

1. What quality specially endangers one during a harvest shaking?
2. Describe the course of Lucifer.
3. How are Christians liable to follow Lucifer's course?
4. Why is loyalty to the Lord important?
5. What does the word "times" signify?
6. When did the times of the gentiles begin?
7. How does the tenure of the kings help in understanding chronology?
8. How are the reigns of Jehoiakim and Nebuchadnezzar related?
9. Tell about Nebuchadnezzar's first and second attacks on Jerusalem.
10. How does Josephus help in this connection?
11. What punishment was divinely decreed upon the land?
12. When did the first captivity begin?
13. When did the first gentile universal domination begin?
14. How do you explain the discrepancy in Daniel 1:1?
15. What was the date of Nebuchadnezzar's dream?

16. What secular authority is there for 536 B. C. as the beginning of Cyrus' reign?

17. How do we know that there were seventy years' desolation?

18. What took place in 1914 to prove that the "seven times" ended then?

19. What events characterize the divine ouster proceedings against gentile dominion?

20. What is the privilege of the Lord's people during these proceedings?

QUESTIONS ON THE SUNDAY SCHOOL LESSON FOR MAY 28, 1922

1. How did conditions surrounding Jeremiah resemble present conditions?
2. How did Jeremiah's message anger the authorities?
3. How did Jeremiah prefigure the Christ?
4. What charges were made against Jeremiah and against Christ?
5. How did the experiences of Jeremiah and of Christ correspond?
6. Whom else than Jesus did Jeremiah prefigure?
7. What is the attitude of the clergy toward the Jeremiah class?
8. What fulfillment has there been of the civil action against Jeremiah?
9. Did Pastor Russell foretell a Jeremiah work?
10. What does the Golden Text teach?

AN INTERESTING LETTER

UNDULY BURDENING ONE ANOTHER

[Some of the brethren do not seem to appreciate their privileges but rather abuse them by imposing upon others. It is unkind to burden a brother by frequently calling at his house and increasing his expense by asking to be fed. The following letter is self-explanatory, and the brethren who have been burdening this brother in the Lord should read the reference made to Volume 6 and heed the same.]
DEAR BRETHREN:

Visits from the brethren are very good; but as to one

and two a week, and dropping in at meal times, it may be poor judgment. At the present time work is scarce with many of the Lord's people and they are trying to keep bills paid up. This subject is treated on page 570 of Volume 6. You may be able to offer some suggestion through the WATCH TOWER, as you think right. I trust that I am not murmuring in this, for I desire to be patient and to grow in faith.

Your brother in the Lord, ———, Ont.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Flat River, Mo.	June 2	Neelyville, Mo.	June 9
Farmington, Mo.	" 4	Poplar Bluff, Mo.	" 11
Bloomfield, Mo.	" 5	Chaonia, Mo.	" 12
Clarkton, Mo.	June 6, 7	Mountain Grove, Mo.	" 13
Dexter, Mo.	June 8	South Fork, Mo.	" 14

BROTHER T. E. BARKER

Canton, Ohio	May 30	Westfield, N. Y.	June 5
Alliance, Ohio	" 31	Portland, N. Y.	" 6
Warren, Ohio	June 1	Batavia, N. Y.	" 7
Ashtabula, Ohio	" 2	Albany, N. Y.	" 8
Erie, Pa.	" 4	Boston, Mass.	" 11

BROTHER J. A. BOHNET

Lewellen, Nebr.	June 1	Oberlin, Kans.	June 9
Brady, Nebr.	" 3	Lenora, Kans.	" 11
Kearney, Nebr.	" 4	Studley, Kans.	" 13
Hastings, Nebr.	" 6	Salina, Kans.	" 15
Bloomington, Nebr.	" 8	Russell, Kans.	" 16

BROTHER E. F. CRIST

Abbot Village, Me.	June 1	Moultonville, N. H.	June 8
Guilford, Me.	" 2	Nashua, N. H.	" 9
Blaine, Me.	" 4	Milford, N. H.	" 11
Oldtown, Me.	" 5	Manchester, N. H.	" 12
Portland, Me.	" 6	Pittsfield, N. H.	" 13
Dover, N. H.	" 7	Canaan, N. H.	" 14

BROTHER A. J. ESHLEMAN

Elmira, N. Y.	June 1	Falls Creek, Pa.	June 9
Alba, Pa.	" 2	Salamanca, N. Y.	" 10
McClure, Pa.	" 4	Olean, N. Y.	" 11
Lewiston, Pa.	" 5	Bolivar, N. Y.	" 12
Mehaffey, Pa.	June 6, 7	Allentown, N. Y.	" 13
Curry Run, Pa.	June 8	Franklinville, N. Y.	" 14

BROTHER A. M. GRAHAM

Apple Creek, Ohio	June 1	Youngstown, Ohio	June 8
Wooster, Ohio	" 2	Bellaire, Ohio	" 9
Cleveland, Ohio	" 4	Wheeling, West Va.	" 11
Elyria, Ohio	" 5	Burton, W. Va.	" 12
Lorain, Ohio	" 6	Morgantown, W. Va.	" 13
Garrettsville, Ohio	" 7	Brandonville, W. Va.	June 14, 15

BROTHER M. L. HERR

Rolla, Mo.	June 1	Jasonville, Ind.	June 8
Mattoon, Ill.	" 2	Linton, Ind.	" 9
New Goshen, Ind.	" 3	Dugger, Ind.	" 11
Terre Haute, Ind.	" 4	Sullivan, Ind.	" 12
Brazil, Ind.	" 5	Bicknell, Ind.	" 13
Bridgeton, Ind.	" 6	Washington, Ind.	" 14

BROTHER W. M. HERSEE

Niagara Falls, Ont.	June 1, 2	Simcoe, Ont.	June 11, 12
Welland, Ont.	" 4, 5	Aylmer, Ont.	" 13, 14
Dunnville, Ont.	" 6, 7	St. Thomas, Ont.	June 15
Caledonia, Ont.	June 8	Ridgeway, Ont.	June 16, 18
Nanticoke, Ont.	" 9	Leamington, Ont.	June 19

BROTHER H. HOWLETT

Galt, Ont.	June 2, 4	Belleville, Ont.	June 13, 14
Milton West, Ont.	June 5	Kingston, Ont.	June 15
Brampton, Ont.	" 6	Canaanogue, Ont.	" 16
Orangeville, Ont.	June 7, 8	Brookville, Ont.	June 18
Toronto, Ont.	" 9, 11	Prescott, Ont.	" 19
Trenton, Ont.	June 12	Itouquis, Ont.	" 20

BROTHER O. MAGNUSON

Temple, Tex.	June 1, 2	San Angelo, Tex.	June 10
Lampasas, Tex.	June 4	Merkel, Tex.	" 11
Brownwood, Tex.	June 5, 6	Abilene, Tex.	" 13
Brooksmith, Tex.	June 7	Ranger, Tex.	" 14
Miles, Tex.	" 9	Desdemona, Tex.	" 15

BROTHER S. MORTON

Sunfield, Mich.	June 1	Plymouth, Mich.	June 9
Concord, Mich.	" 2	Detroit, Mich.	" 11
Jackson, Mich.	" 4	Windsor, Ont.	June 11, 12
Adrian, Mich.	June 5, 6	Mt. Clemens, Mich.	June 13
Lpsilanti, Mich.	June 7, 8	Pt. Huron, Mich.	" 14

BROTHER G. R. POLLOCK

Fitzgerald, Ont.	June 1, 2	Clayton, Ala.	June 11
Thomasville, Ga.	June 4	Columbus, Ga.	" 12
Bainbridge, Ga.	" 5	Irwinton, Ga.	June 13, 14
Albany, Ga.	" 7	Davidsboro, Ga.	" 15, 16
Brownwood, Ga.	" 8	Eastman, Ga.	June 18
Eufaula, Ala.	" 9	Rentz, Ga.	June 19, 20

BROTHER B. M. RICE

Rapelle, Mont.	June 1	Missoula, Mont.	June 9, 10
Bear Creek, Mont.	" 2	Pablo, Mont.	" 11, 12
Bratimber, Mont.	" 4	Arvada, Wyo.	" 14, 15
Bozeman, Mont.	June 5, 6	Ravenna, Nebr.	June 17
Butte, Mont.	" 7, 8	Grand Island, Nebr.	June 18

BROTHER V. C. RICE

Winnboro, Tex.	June 1	Alto, Tex.	June 9
Gladewater, Tex.	June 3, 4	Lubin, Tex.	" 11
Big Sandy, Tex.	June 5	Helm, Tex.	June 12, 13
Athens, Tex.	June 6, 7	Beaumont, Tex.	June 15
Rusk, Tex.	June 8	Lake Charles, La.	" 16

BROTHER R. L. ROBIE

Cedar Rapids, Ia.	June 1	Omaha, Neb.	June 7, 8
Marshalltown, Ia.	" 2	Nebraska City, Neb.	June 9
Des Moines, Ia.	" 4	Lincoln, Neb.	" 11
Ft. Dodge, Ia.	" 5	Wymore, Neb.	" 12
Kirkman, Ia.	" 6	Bloomington, Neb.	" 14

BROTHER E. STARK

Vancouver, Wash.	June 1	Marion, Ore.	June 7
Portland, Ore.	" 2	Oakland, Ore.	June 8, 9
McMinnville, Ore.	" 4	Roseburg, Ore.	June 11
Dallas, Ore.	" 5	Myrtle Creek, Ore.	" 12
Salem, Ore.	" 6	Rogue River, Ore.	" 13

BROTHER O. L. SULLIVAN

Belvidere, Ill.	June 1	Aurora, Ill.	June 8
Marengo, Ill.	" 2	Joliet, Ill.	" 9
Elgin, Ill.	" 4	Kankakee, Ill.	" 11
Geneva, Ill.	" 5	Blue Island, Ill.	" 12
Rochelle, Ill.	" 6	Hegewisch, Ill.	" 13
Ashton, Ill.	" 7	Roseland, Ill.	" 14

BROTHER W. J. THORN

Okmulgee, Okla.	June 1	Wilburton, Okla.	June 11
Quinton, Okla.	June 2, 3	Atoka, Okla.	" 12
McCurry, Okla.	" 4, 5	Caney, Okla.	" 13
Ft. Smith, Ark.	June 6	Durant, Okla.	" 14
Tamaha, Okla.	June 7, 8	Achille, Okla.	" 15
McAlester, Okla.	June 10	Boswell, Okla.	" 16

BROTHER T. H. THORNTON

Menasha, Wis.	June 1	Michigan City, Ind.	June 8
Racine, Wis.	" 2	South Bend, Ind.	" 9
Hammoud, Ind.	" 4	Elkhart, Ind.	" 11
Valparaiso, Ind.	" 5	Goshen, Ind.	" 12
Plymouth, Ind.	" 6	Warsaw, Ind.	" 13
Laporte, Ind.	June 7	Wabash, Ind.	" 14

BROTHER S. H. TOUTJIAN

Dallas, Ore.	June 1	Enumclaw, Wash.	June 9
McMinnville, Ore.	" 2	Tacoma, Wash.	" 11
Portland, Ore.	June 4	Puyallup, Wash.	" 13
Vancouver, Wash.	" 5	Lakebay, Wash.	" 14
Chehalis, Wash.	" 6	Bremerton, Wash.	" 16
Aberdeen, Wash.	June 7, 8	Seattle, Wash.	" 18

BROTHER J. B. WILLIAMS

Taber, Alta.	June 1	High River, Alta.	June 9, 10
Magrath, Alta.	" 2	Calgary, Alta.	June 11
Lethbridge, Alta.	" 4	Knee Hill Val, Alta.	June 12, 13
Bacons, Alta.	June 5, 6	Red Deer, Alta.	June 14
Macleod, Alta.	" 7, 8	Lacombe, Alta.	" 15

BROTHER W. M. WISDOM

Appleton, Minn.	June 1	Farmington, Minn.	June 7
Wilmar, Minn.	" 2	Mapleton, Minn.	June 8, 9
Jasper, Minn.	" 4	Whalan, Minn.	June 11
Montevideo, Minn.	" 5	Tunnel City, Wis.	June 13, 14
Minneapolis, Minn.	" 6	Black River Falls, Wis.	" 15, 16

BROTHER L. F. ZINK

Andalusia, Ala.	June 1	Elba, Ala.	June 12
Opp, Ala.	" 2	Montgomery, Ala.	June 13, 14
Florida, Ala.	" 4	Selma, Ala.	June 15
Stella, Fla.	" 6	Notasulga, Ala.	" 16
Dothan, Ala.	June 8, 9	Strouds, Ala.	" 18
Enterprise, Ala.	" 11	Roanoke, Ala.	" 19