

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

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

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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### SEVENTH VOLUME WATCH TOWER REPRINTS

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### STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 3/4"), and the maroon cloth pocket edition on thin paper (size 4" x 6 3/4"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### "I VOW TO ... BE ON THE ALERT TO RESIST" (PART I)

*"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [margin, wicked spirits] in high [margin, heavenly] places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done [margin, overcome] all, to stand."*

—Ephesians 6. 11-13.

THE Vow unto the Lord is a part of the armor and armament which the Lord has given the Christian soldier to equip him thoroughly for offensive and defensive warfare for the battle in the end of the age. Few even of the Lord's people have any adequate conception of the vast extent of Satan's empire, or of its comprehensiveness. When the eyes of our understanding are opened wider we shall appreciate better the systematic organization of the dominion of the devil. In every direction the devil and his demons rule, and every activity of this present evil order of things is dominated by them. Everything is closely organized, in order to keep the control of the people in the hands of Satan, that he may continue a little longer to be a god and to have a kingdom of his own to rule over, so that "the whole world lieth in wickedness".—1 John 5:19; Isaiah 14:13, 14.

Straight through the midst of this empire of evil lies the pathway of the Christian toward the city of light, but here and there are artfully prepared byways and bypaths that may easily be taken for the narrow way and that would lead us into the kingdom of darkness. (John 15:19; Matthew 10:16) Only by keeping our eyes ever on the pathway of truth can we avoid being turned aside out of the way that leads to life everlasting, to glory, honor, and immortality.

There is constantly a danger of worldly enticements, and against these our Vow safeguards us in that portion concerning 'scrutiny'; but even more than these is the direct and immediate peril to the new creature from some of the phases of demonism, and against these, too, the Vow unto the Lord furnishes protection.

It seems passing strange that any consecrated child of God should ever permit himself (or herself) to become ensnared with the devil-religions or anything akin to them, but such has been the case from the days of the apostles to the present, and is specially the case

now. And here the Vow unto the Lord serves an indispensable purpose where we say: "I vow to thee that I will be on the alert to resist everything akin to spiritism and occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways as being of the adversary".

#### CONTENDING WITH SATAN'S EMPIRE

A consecrated person will seldom turn directly aside into an obvious form of demonism, spiritism, or occultism, because Present Truth quite fully instructs concerning spiritualism, talking with the dead, and the various form of direct worship of and communication with demons. The Lord's little ones, however, may be caught by guile, because there is a striking similarity between coming into the truth and going into error.

The Lord has his own ways of preparing a person to receive the truth; he permits crushing experiences or arranges circumstances so that a person discerns the uselessness of the things of the world; or at intervals he causes a variety of ideas to be presented which form natural stepping-stones for the inquiring, logical, and honest mind to pass on into the truth itself. Often these steps are imperceptible, or of such a character that the person is not aware until afterward of the guiding hand of the Lord in all his affairs. (Psalm 23:1-3) In like manner do the demons prepare the way for their victims to receive the errors of demonism. An inquiring person may find certain questions raised in his mind which he feels somehow he ought to settle, but which he afterwards sees have merely excited a curiosity for some form of demonism.

One of the first stepping-stones may be something published in a book, or a newspaper or magazine article, presented in such a manner as to seem to be true and to furnish an apparent basis of fact for something that is not really true. It becomes easy for the mind

to be so taken up with such "facts" as to be blind to opposing considerations of truth. The alleged "facts" are often stepping-stones to demonism or spiritism.

There are indeed facts about demonism, but they should be *resisted* as wrong in some way, not acquiesced in nor made a basis for thought and action.

In the early nineties, for example, a British society of scientists was formed to investigate alleged supernatural phenomena, sift out the untrue, and publish facts on the actual doings of spirits. From this literature thousands of bright minds became satisfied that there is a basis of fact in spiritism, but accepted the error that the spirits are those of dead human beings, dead dogs, or dead cats, and rejected the truth that they are demons. If there should be any basis of fact in some form of the occult, that is no justification for the new creature making it a basis for his own thought and action. This is not *resisting*, which is the only safe course for the new creature, but is the taking of the very position desired by the demons to lead into further error and finally into captivity.

Believers, for instance, in mental telepathy promulgate what they assert to be a series of authentic instances of mental communication of thought. They ascribe these phenomena to powers of the natural mind so extraordinary as to be wholly improbable, and reject the simple explanation that the communication from mind to mind is effected by demons who are in touch with both minds.

Devotees of astrology also claim to have a mass of testimony supporting their contention that the period of the year in which birth occurs governs character, conduct, and destiny. However, it has been repeatedly proven from the time of Dean Swift, two hundred years ago, to the present that the time of birth has no effect whatever on the occurrences of life; and there is no more truth in the notion that it affects the character, whatever may seem to be the evidence which lying and scheming demons have worked about in such a way as to be calculated to mislead the mind. It was the universal teaching of the early church for three centuries that astrology was invented by the demons and that the demons *so worked things* that the teachings *seemed* to be true.

The proof of the untruth of the effect of the signs of the zodiac upon the events of life carries with it equal proof of the untruth of the effect of the signs of the zodiac on character. The astrologers have been obliged to abandon one position after another. At one ancient period astrology taught, for example, that one born "in Virgo" "will have long straight hair, be of a fair complexion, childless, modest." Commenting on this gem of astrological profundity about the year 200 A. D. Hippolytus, a Christian writer, in a work on "The Refutation of all Heresies", laughed astrology out of court as follows: "These statements and others similar to them are rather worthy of laughter than serious

consideration. For, according to them, it is possible for no Ethiopian to be born in Virgo [roughly speaking, in June]; otherwise he would allow that such a one is white, with long straight hair, and the rest."

The notion of birth-stones is another part of astrology, but for some deluded people a door to demonism. In the Seventh Volume of *STUDIES IN THE SCRIPTURES*, page 326, the words should be omitted reading, "Amethyst was Pastor Russell's birth-stone; and behold how perfect its application! He," and the words substituted, "Pastor Russell," before the words, "was true blue". This line was inserted in the manuscript of the Seventh Volume at the suggestion of a well-meaning person, and its connection with astrology was not noticed until some time afterward. We wish to definitely disown it, in order that the book may be entirely free from anything even bordering on the occult.

Another of the inventions of the demons is the idea of fate or destiny; but it also is false. The diabolic purpose of the invention of the ideas of fate, destiny, and "the month you were born in" and their effect on character and life, was to destroy reliance upon divine providence and to impair the will of man and lessen his ability to put forth the proper effort against his environment in Satan's empire. Nearly every child hears more or less about fate and destiny, and most of them something about "the month you were born in", and they rarely get the errors entirely out of their minds. The error of the idea of fate appears distinctly in the false teaching of astrology that the time of birth, by fate or destiny, determines the future through a fixed type of character or a predetermined and inescapable series of events throughout life. If the idea of fate or destiny were a truth, then angels would be subject to a fate or destiny, our Lord Jesus Christ could do nothing contrary to it, and Jehovah himself would find his acts and purposes at times thwarted by a fate or destiny superior to Omnipotence. Fate expressed or acting through the period of birth is thus seen to depend upon the monstrous doctrine of devils that there is a power greater than Jehovah himself.

Astrology is one of the most subtle and insidious of the open doors into demonism. It looks harmless enough but it actually impairs and devitalizes living faith in the power of God as thoroughly as a corrosive acid eats away metal or a cancer consumes the flesh. Astrology is widespread, and because of its seeming innocuousness is hard to *resist*, as is required by the Vow unto the Lord. Every book store has its booklets, "Were You Born in January?" etc. Many newspapers publish a forecast or horoscope of the day, week, or month. These things *seem* as free from danger as the smooth surface of quicksand; but to take the first step may engulf the curious. To read astrological literature and to believe the one-sided and false evidence prepared under demoniacal influence, is to have the mind tilled like the soil of a garden for more seeds of the doctrines

of devils. The person who does not *resist* the seemingly harmless writings possesses a mind ready for further use by the demons.

#### CAMOUFLAGED DEMONISM

In 1882, the Lord being present, the harvest of the gospel age was getting well under way. Satan always attempts to neutralize the work of the Lord by bringing forth either a counterfeit or something to turn the minds away from the cause of righteousness. One of his names, "devil," meaning deceiver, suggests that he will use deceptive methods, as in fact he always does. In that same year there came forth a book entitled "The Gospel in the Stars" by Rev. Joseph A. Seiss, D. D. That Dr. Seiss was honest and sincere we have not the slightest reason to doubt. That the devil and his allies, the demons, influenced the writing of that book we have not the slightest doubt. To inveigle a minister of the gospel into his net and get him to write something in a reverential strain concerning the stars would be and is deceptive and misleading to the unsuspecting ones.

Some of the Lord's dear saints who have been a long while in present truth have taken up the study of this book, "The Gospel in the Stars," without doubt believing it was harmless and might be helpful to them to understand. From the preface of the book in question we quote:

"A more valuable aid to the study of the subject as treated in this volume is Frances Rolleston's *Mazzaroth*; or, *The Constellations*—a book from an authoress of great linguistic and general literary attainments, whom Providence rarely favored for the collection of important facts and materials, particularly as respects the ancient stellar nomenclature. The tables drawn up by Ulugh Beigh, the Tartar prince and astronomer, about A. D. 1420, give the Arabian astronomy as it had come down to his time, with the ancient Coptic and Egyptian names. Likewise the much earlier presentations, made about A. D. 850 by Albumazer the great astronomer of the Caliphs of Grenada and Abu Ezra's commentaries on the same, are, to a considerable extent, reproduced in her book. Facsimiles of the Dendera and Esne Zodiacs are also given in the last edition (1875) of her work. And from her tables and references the writer of these Lectures was helped to some of his best information, without which this book could hardly have become what it is."

This paragraph of the preface indicates the source of information as coming from the class of men who were employed by Satan to deceive others and to destroy our Lord shortly after his birth. This particularly

recommended edition of Miss Rolleston's book is the one issued in 1875, at the beginning of the Lord's presence. Greater light was then beginning to shine upon the gospel and Satan attempted to deceive by appearing as an angel of light.

The consecrated child of God ought to realize that the only safety is to oppose resolutely everything of this sort. A person that consents to these things has weakened the mental defenses of his will and is in danger. Sooner or later something else may be presented to a mind that ought to be firmly set against such things, and the person takes another imperceptible step of belief in something else akin to spiritism or occultism.

The demons, too, are the originators of heresies which they instil into the minds of the bright but unstable, and the next step may be the acceptance of the religious teachings of some learned clergyman, doctor of divinity, higher critic, or evangelist, whose mind has become the instrument of a demon, which causes the "doctor" to put untrue things in such a way as to seem to be true.

A mind once committed to something akin to occultism believes first one error to be true and then another, and ultimately imagines that his new "truth" is of God, even though it flatly contradicts proved present truth. Then he is in imminent danger of discarding present truth for the doctrines of devils that he has been subtly led to believe in. After a few more steps he is fortunate if he awakens to the fact that he has been ensnared by demons and that he is destined to go through a terrific life-and-death struggle to get back to God—a contest in which God alone can help out of a peril which may be even of the second death. The matter began so easily with the seemingly harmless belief in "the month you were born in". "There is a way that *seemeth* right unto a man; but the end thereof are the ways of death." —Proverbs 16:25.

The attitude of the primitive church was for three hundred years fixed and unbending on the matter of astrology. It was strenuously contended by its members that belief in "the month you were born in" is a heresy, and a person so believing was refused admission to the church; a Christian who was found to believe this was given his choice of either leaving off or being disfellowshipped. If this was a heresy then, it is a heresy today.

## ACROSS THE SEA

**T**HERE is happiness in the thought that all of God's people are one in Christ. There is neither American, English, German, nor Greek, bond nor free; but all are one in the Lord. For this reason there is a desire for personal fellowship with those of like precious faith in whatever part of the earth they may be located. Across the sea are the lands of Great

Britain, Scandinavia, Holland, Germany, Poland, Austria, Switzerland, France, and other countries where there are some of the Lord's faithful ones who are earnestly contending for the faith once delivered to the saints and zealously proclaiming the message of Messiah's kingdom now at hand. These desire a visit ever and anon from brethren of the Society in America, and

it seemed a fit thing that the President of the Society should go again to these lands this year.

#### WORK GREATLY INCREASED

During the past two years the work in the British Isles and in continental Europe has been greatly increased, and new problems have arisen that need consideration. These things were also an inducement for the visit at this time. On Saturday, April 22, 1922, Brother Rutherford, accompanied by Brothers Goux and Martin, embarked on the White Star liner "Olympic", eastward bound. A large number of the Bethel Family and many others of the New York and Brooklyn congregations were at the pier to bid the travelers Godspeed on the journey. A brief season was spent by them in visiting the great vessel and in making photographs of parts of it, and incidentally of some who were thereabout. Lading the travelers with many messages of love to the brethren in the foreign lands, these friends withdrew to the pier to await the departure. As we stood on the deck and gazed into their happy upturned faces, we appreciated the words: "Blest be the tie that binds our hearts in Christian love." There is no earthly love like unto the relationship between the Lord's consecrated. Amidst the sounding of whistles and the many shouts of "Good-bye" and "God bless you," the ship backed into the river and turned her nose toward the open sea. As we glided down the New York harbor, the persons on the Bethel roof could be dimly seen waving messages of good cheer.

For seven days the "Olympic" battled with the waves while the passengers enjoyed the sea breeze and recreation on the ship; yet some found the cabin bed a desirable place when the sea became somewhat angry. The voyage was uneventful; and while pleasant in a measure, yet *terra firma* is much more to be desired. On Saturday, April 29, we docked at Southampton, England, and on the pier were a number of the dear friends of that land to greet us. With them we spent a brief but happy hour, and then took train for London, arriving at the Waterloo Station late in the afternoon. On the platform we were greeted by Brother Hemery, the Society's representative in England, and a number of others who had come to bid us welcome. In a short time we were at the London Bethel, enjoying the fellowship of that happy family.

#### AT THE TABERNACLE

On Sunday, April 30, a one-day convention was held at the London Tabernacle. Friends had come from different parts nearby, approximately 1,100 making up the company of happy souls who spent the day there in praise to our God and our Savior Jesus Christ. In the morning Brother Goux addressed the congregation on the subject of "Our Privileges" (Philippians 1:29), much to the pleasure and edification of those present. At three o'clock in the afternoon Brother Rutherford

was scheduled to speak. On his entrance the congregation stood and feelingly sang together:

"Blest be the tie that binds  
Our hearts in Christian love."

Each heart seemed to be fully in accord with the sentiment expressed by the hymn. His address was on "Incentive for Righteousness," using for a text 1 John 2:1. We believe the brethren were much encouraged by what they heard and were resolved to put forth still greater efforts to win the prize of the high calling. In the evening Brother Martin addressed the congregation on the subject of "Cross-bearing" (Matthew 16:24), and again the congregation was much refreshed. A testimony meeting was held during the day also; and at the close all went away happy, realizing that it was a blessed season spent in refreshing each other in the narrow way. It was a day well spent.

The London Congregation has largely increased during the past few years, and this is evidence of faithfulness there in proclaiming the message of the Lord. Several are now members of that congregation who heard the truth for the first time at the Royal Albert Hall meeting in 1920, and who give evidence of spiritual discernment and of growth in knowledge and in the fruits and graces of the spirit. It was good to see them and mark their joy.

The work at London, the British headquarters of the Society, is in a good and healthy condition. Each one of the Family seems to delight in the performance of duties laid upon them respectively. The congregation at the Tabernacle is likewise in a good healthy spiritual condition, and the servants of the church seem to be following the admonition of the Apostle to "feed the flock of God," serving with love and humbleness of mind. Where love is the motive and the glory of the Lord the desire, spiritual growth, peace and happiness always result. It is gratifying to see these conditions now at the London headquarters.

#### MANCHESTER CONVENTION

A convention of the Bible Students, beginning Thursday, May 4, and lasting for four days, was held at Manchester, England. Brother Walder, of the London Bethel, was chairman. The convention was addressed by Brothers Scott, Senior, Robinson, J. C. Lardent, Lloyd, Tait, Goux, Hemery, Martin, and Rutherford. The most convenient time for friends of the British Isles to attend a convention is during the holiday season. Although this convention was not held at holiday season, yet it was the most representative ever held in England. The friends gathered from all parts of Britain. Quite a number came from Glasgow, Edinburgh, and Newcastle on the north; and from London, Gloucester, and Cornwall on the south. The convention opened Thursday with about 600 present. By Friday evening, the first time the convention was addressed by the President



of the Society, some 800 were in attendance; and before the convention concluded the attendance exceeded 1500. The address of Brother Rutherford to the convention Friday evening on "Faithfulness in Service" was a stimulus to those present. Every one there was happy, and practically every one in the convention expressed the purpose to engage more actively in the service.

On Saturday afternoon a discourse on "Baptism" was delivered by Brother Rutherford, who went somewhat fully into the deeper things of the subject, and at the conclusion 101 candidates presented themselves for water immersion, to whom the right hand of fellowship was extended. Thirty-seven brothers and sixty-four sisters were immersed the same evening.

A meeting for the public Sunday evening had been well advertised. It was addressed by the President of the Society at the Free Trade Hall, which has a capacity of 3,000. The meeting was announced to begin at 6:30. At 5 o'clock in the afternoon queues, or long lines of people, began to form on the streets, waiting for the opening of the doors to enter the hall. The doors were opened shortly after 6 o'clock and Free Trade Hall was quickly filled and the doors closed. Another hall, with a capacity of 1,000, more than a mile away from the main hall, had been procured. It was announced to the people standing on the street that Brother Martin would address the meeting there. Some took the cars, while others walked; and before 6:30 that hall was packed out, and additionally more than 1500 were turned away from the Free Trade Hall.

#### ENEMIES CONFOUNDED BY TRUTH

Enemies of the truth had evidently deliberately planned to minimize the good effect of the message on the people insofar as possible. A few minutes before the time for the lecture Mr. Paul Trench, special commissioner for the *Empire News*, called at the Midland Hotel to see Brother Rutherford. He stated that a communication had been delivered to him, which he produced, and on being requested to know from whence it came, he said "From a member of the British Empire Association." This writing contained a false statement with reference to what occurred in America during the war, and rehashed the libelous statement concerning the wireless outfit being found in the Bethel, misrepresented the arrest and trial of the officers of the Society, and stated that the International Bible Students Association is a means used by the German government and the Jews in trying to overthrow other governments of earth; and other false accusations.

Mr. Trench was advised by the speaker that these

accusations would be answered in the course of the lecture from the platform; and they were answered, and the preachers and their unholy allies were pictured before the audience in no uncertain terms, much to the delight, apparently, of the audience; for the address was punctuated time and again by hearty applause. The incident proved rather a boomerang to the devil and his agents, and served to increase the interest of those who were present. The meeting was a decided success. About 700 books were sold during the evening, among them, of course, being "The Finished Mystery," which the speaker had good opportunity to advertise after the unwarranted attack had been attempted upon him by those who misrepresent the truth. Again the Lord overruled the incident and caused even the wrath of others to redound to his praise.

During the convention a question meeting was conducted by Brother Rutherford, a large number of interesting questions being among those propounded, which questions and the answers thereto we may publish from time to time in *THE WATCH TOWER*.

#### GREAT JOY OF THE BRETHREN

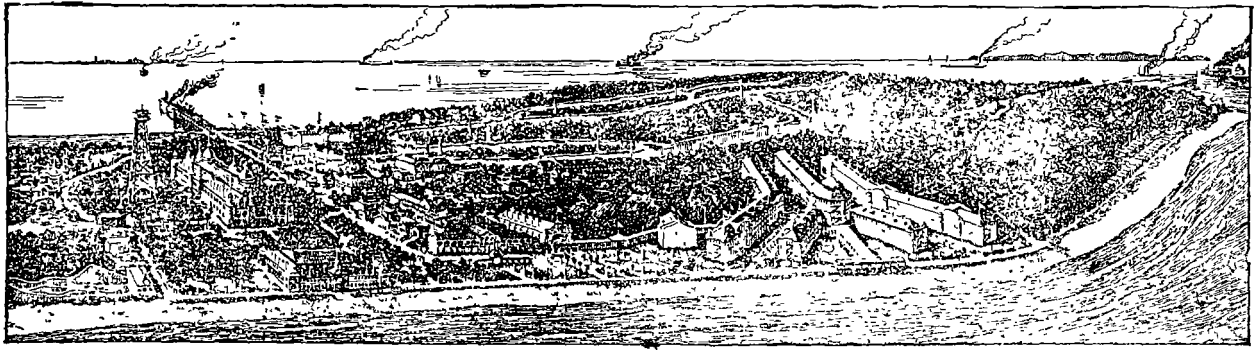
The convention concluded Sunday night. It was the general expression of those who attended that the convention had been the happiest time of fellowship they had experienced. It was indeed good to be there. Every one seemed enthused with the spirit of service and expressed the determination to go home and engage in the work with greater zeal for the Lord and his cause. The spirit of those who attended the convention attracted the strangers. On one occasion when the friends were filing out from the hall and greeting each other, there was so much genuine joy manifest that a crowd stood on the opposite side of the street commenting on it. Not knowing what it was that was being held, one was overheard to say to another: "It is a wedding; otherwise they would not be so happy"—another evidence that the Lord's people have opportunity to preach the gospel by their course and demeanor, even as St. Paul so truthfully said: "Ye are my epistles, known and read of men."

At the afternoon session on Sunday, the convention by a unanimous rising vote expressed their love for Brother Rutherford and the others of the Society, and desired that a message of love be conveyed to the brethren in America and to the continental brethren to be visited by our party. The Manchester Convention will hereafter be known as one of the happy, refreshing spots along the way journeyed by his people to the Lord's kingdom.

## THE DIVINE FAMILY

There is a family on earth  
Whose Father fills a throne,  
But, though a seed of heavenly birth,  
To men they're little known.

And when their Lord again appears,  
He'll vindicate their claim;  
Eternal honors shall be theirs;  
Their foes be filled with shame.



BIRD'S-EYE VIEW OF CEDAR POINT CONVENTION GROUNDS

## CEDAR POINT CONVENTION

FROM indications already in evidence the Cedar Point Convention this year will be a wonderful gathering of the Lord's people. We are pleased to note that the friends in several communities who were planning for local conventions during the summer have given up their plans in order that they may attend the Cedar Point Convention. We already have inquiries for rooms and for opportunities of service on the hotel staff during the convention. These details will be attended to later. However, we are glad to note that the friends are already making their plans. In this issue we particularly wish to explain the plan for securing tickets at excursion rates.

Many of the friends will recall the trouble and delay we had at Sandusky in 1919 in getting certificates validated and in purchasing tickets for the return trip. All this will be avoided this year. Each delegate will purchase a ticket from starting point to Sandusky and return at the rate of one and one-half fares for the round trip. In order to secure this rate from your local ticket agent it will be necessary to have the certificate identifying you. These certificates will be supplied by

the Society free of charge. Everyone planning to attend the convention should write in to the office at 18 Concord Street for a certificate. If two or more members of the same family travel together, one certificate will be sufficient for the party.

We understand that it will be necessary for the agent to route your ticket over the same road returning as going. However certain railroads grant optional routes, but this is not the general practice. Later on we hope to make arrangements with brethren at central points to secure special trains to Sandusky. Details will appear in a later issue of *THE WATCH TOWER*.

The company owning the hotel and auditorium at Cedar Point will do everything in its power to make the friends comfortable. They are acquainted with us now and will know better how to provide for us. Many of the unpleasant experiences of 1919 will be avoided this year, and we have every reason to believe that the gathering will be a most refreshing and blessed one in every respect. Don't neglect to ask the Lord's blessing upon the convention and come with the desire to be a blessing as well as to receive one.

## MEMORIAL REPORTS FOR 1922

GROUPS of Bible students meeting to celebrate the Memorial of the Lord's death on April 11, 1922, have reported the number present as follows. Hundreds of other groups reported less than twenty each. Reports from many foreign countries have not been received at the time of this writing, the countries having been heard from including Canada, Africa, England, Scotland, Wales, Ireland, British West Indies, Canal Zone, Central America, Cuba, Denmark, Finland, Germany, Greece, Hawaii, Italy, Mexico, Poland, Spain and Sweden.

New York, N. Y. . . . .	1064	Detroit, Mich. . . . .	345	Cincinnati, Ohio . . . . .	203	Stockholm, Sweden . . . . .	151
London, England . . . . .	959	St. Louis, Mo. . . . .	330	Minneapolis, Minn. . . . .	197	Milwaukee, Wis. (Polish) . . . . .	151
Glasgow, Scotland . . . . .	794	Winnipeg, Man. . . . .	315	Buffalo, N. Y. . . . .	191	Milwaukee, Wis. . . . .	149
Los Angeles, Cal. . . . .	785	Hamburg, Germany . . . . .	294	New York, N. Y. (Colored) . . . . .	185	Edinburgh, Scotland . . . . .	147
Chicago, Ill. (Polish) . . . . .	660	Liverpool, England . . . . .	292	Indianapolis, Ind. . . . .	183	Tacoma, Wash. . . . .	146
Boston, Mass. . . . .	508	Warsaw, Poland . . . . .	259	Oakland, Cal. . . . .	180	Roseland, Ill. . . . .	141
Chicago, Ill. . . . .	505	Columbus, Ohio . . . . .	254	Manor Park, London, Eng. . . . .	178	San Antonio, Tex. . . . .	140
Pittsburgh, Pa. . . . .	479	Manchester, England . . . . .	242	Cleveland, O. (Polish) . . . . .	174	Kansas City, Mo. . . . .	137
Cleveland, O. . . . .	462	Birmingham, England . . . . .	240	Portland, Ore. . . . .	169	Erie, Pa. . . . .	132
Detroit, Mich. (Polish) . . . . .	447	Seattle, Wash. . . . .	233	Oldham, England . . . . .	164	Obo, Finland . . . . .	122
Helsingfors, Finland . . . . .	405	Washington, D. C. . . . .	233	Toledo, O. . . . .	163	Spokane, Wash. . . . .	120
Vancouver, B. C. . . . .	359	Copenhagen, Denmark . . . . .	217	Denver, Colo. . . . .	158	Victoria, Wash. . . . .	119
Philadelphia, Pa. . . . .	350	San Francisco, Cal. . . . .	205	Leeds, England . . . . .	155	Gotenburg, Sweden . . . . .	117
Toronto, Ont. . . . .	345						



Peru, Ill. (Polish) .....	117	Pittsburgh, Pa. (Polish) .....	51	Middleboro, England .....	34	Lewiston, Pa. ....	26
Houston, Texas .....	115	East Liverpool, O. ....	50	Nashville, Tenn. ....	34	Llanely, Wales .....	26
Allentown, Pa. ....	114	Hanley, England .....	50	Brockton, Mass. ....	33	Moline, Ill. ....	26
Kingston, Jamaica, B. W. I. ....	110	Hartford, Conn. ....	50	Elwood, Ind. ....	33	Muncie, Ind. ....	26
Leicester, England .....	108	Miami, Florida .....	50	Greenfield, Mass. ....	33	Nelson, England .....	26
Georgetown, Dem., B. G., S. ....	107	Painesville, O. (Hungarian) ..	50	Lancaster, England .....	33	Pottstown, Pa. ....	26
America .....	107	St. Petersburg, Fla. ....	50	Lincoln, Neb. ....	33	Southampton, England ..	26
Everett, Wash. ....	106	Cardiff, Wales .....	49	Modesto, Cal. ....	33	Akron, O. (Polish) .....	25
Louisville, Ky. ....	106	Stockton, Cal. ....	49	W. Brownsville, Pa. ....	33	Benton Harbor, Mich. ....	25
Buffalo, N. Y. (Italian) .....	105	Elizabeth, N. J. ....	48	(Hungarian) .....	33	Brighton, England .....	25
San Diego, Cal. ....	104	Long Beach, Cal. ....	48	Wooster, O. ....	33	Ip-swich, England .....	26
Opelika, Ala. ....	103	Newark, N. J. ....	48	Bournemouth, England .....	32	Lansing, Mich. ....	25
Bristol, England .....	103	Toledo, O. (Polish) .....	48	Chase Terrace, England .....	32	Lodz, Poland .....	25
Oklahoma City, Okla. ....	101	Wheeling, W. Va. ....	48	Freeport, Ill. ....	32	Lorain, O. (Polish) .....	25
Chicago, Ill. (Lithuanian) .....	99	Wolverhampton, England .....	48	Grimsby, England .....	32	Morgantown, W. Va. ....	25
St. Paul, Minn. ....	98	Canton, Ohio .....	47	Kingston, N. Y. ....	32	Penarth, Wales .....	25
Sheffield, England .....	96	Dundee, Scotland .....	47	Paso Robles, Cal. ....	32	Regina, Sask. ....	25
Wilkes-Barre, Pa., (Polish) .....	94	Kalamazoo, Mich. ....	47	Pueblo, Col. ....	32	Runcorn, England .....	25
Worcester, Mass. ....	94	Schenectady, N. Y. ....	47	Bloomfield, N. J. ....	31	Sioux City, Ia. ....	25
Grand Rapids, Mich. ....	92	Duluth, Minn. ....	46	Colon Panama .....	31	Winkler, Man. ....	25
Reading, Pa. ....	90	Norfolk, Sweden .....	46	Cristobal, Canal Zone .....	31	Bracebridge, Ont. ....	24
Hull, England .....	90	Phoenix, Ariz. ....	46	(Colored) .....	31	Demson, Tex. ....	24
Rochester, N. Y. (Italian) .....	89	Wilmington, Del. ....	46	Carters, Wis. ....	31	Greensboro, N. C. ....	24
Lancaster, Pa. ....	88	Altoona, Pa. ....	45	Danville, Ill. ....	31	Guelph, Ont. ....	24
Akron, Ohio .....	85	Cumberland, Md. ....	45	Greenock, Scotland .....	31	Hahifax, N. S. ....	24
Binghamton, N. Y. ....	85	Fall River, Mass. ....	45	Kirkcaldy, Scotland .....	31	Jackson, Mich. (Polish) ..	24
Edmonton, Alta. ....	85	Ft. Worth, Tex. ....	45	Tiffin, O. ....	31	Johnstown, N. Y. ....	24
Hamilton, Ont. ....	85	Hammond—E. Chicago, Ind. ....	45	Zanesville, O. ....	31	Kamsack, Sask. ....	24
Pasadena, Cal. ....	85	(Polish) .....	45	Alliance, O. ....	30	Newark, O. ....	24
Saskatoon, Sask. ....	85	Mattoon, Ill. ....	45	Chester, Pa. ....	30	New Brunswick, N. J. ....	24
Lincoln, England .....	84	Omaha, Neb. ....	45	Elkhart, Ind. ....	30	Parsons, Kans. ....	24
Newcastle-on-Tyne, Eng. ....	83	Sault Ste. Marie, Ont. ....	45	Galt, Ont. ....	30	Peterboro, Ont. ....	24
St. Joseph, Mo. ....	83	Springfield, Mass. ....	45	Joplin, Mo. ....	30	Pittsburg, Kans. ....	24
Bridgeport Conn. ....	81	Duluth, Minn. (Polish) .....	44	Manchester, N. H. (Greek) ..	30	San Antonio, Tex. (Spanish) ..	24
Kielce, Poland .....	81	Essex, England .....	44	Marion, O. ....	30	Tamworth, England .....	24
Richmond, Va. ....	81	Gillingham, England .....	44	New Liskeard, Ont. ....	30	Tunbridge Wells, England ..	24
Bridgeport, Barbados, B. W. I. ....	79	Mobile, Ala. ....	44	New Orleans, La., No. 2. ....	30	Wakefield, England .....	24
Port of Spain, Trinidad .....	79	Mt. Vernon, N. Y. ....	44	Peterborough, England .....	30	Wilkes-Barre, Pa. ....	24
Coventry, England .....	78	Southend-on-Sea, England .....	44	Pisarzowa, Poland .....	30	Aleksandrowka, Poland .....	23
Jacksonville, Fla. ....	78	Bradford, England .....	43	Poughkeepsie, N. Y. ....	30	Asheville, N. C. ....	23
London, Ont. ....	76	Kitchener, Ont. ....	43	Quincy, Mass. ....	30	Bayonne, N. J. (Polish) ..	23
Memphis, Tenn. ....	75	Terre Haute, Ind. ....	43	Saginaw, Mich. ....	30	Big Sandy, Tex. ....	23
Wichita, Kans. ....	75	Wigan, England .....	43	South Shields, England .....	30	Framingham, Mass. ....	23
Youngstown, Ohio .....	75	Auburn, Ind. ....	42	Stottville, N. Y. ....	30	Katy, Poland .....	23
Dallas, Texas .....	74	Brazil, Ind. ....	42	Tonawanda, N. Y. ....	30	McKeesport, Pa. (Colored) ..	23
Duquesne, Pa. ....	73	Brantford, Ont. ....	42	Trenton, N. J. ....	30	Ottawa, Ont. ....	23
Belfast, Ireland .....	72	Dartford, England .....	42	Utica, N. Y. ....	30	Stratford, Ont. ....	23
Fresno, Cal. ....	71	Bremerton, Wash. ....	41	Yeoil, England .....	30	Windsor, Ont. ....	23
Pateron, N. J. ....	70	Champaign, Ill. ....	41	Arkansas City, Kans. ....	29	Athens, Greece .....	23
Rochester, N. Y. ....	70	Des Moines, Ia. ....	41	Blackpool, England .....	29	Bath, England .....	23
Croydon, England .....	69	Lima, Ohio .....	41	Elgin, Ill. ....	29	Black Rock, N. Y. (Polish) ..	23
Chicago, Ill. (Scandinavian) .....	68	Mansfield, England .....	41	Falkirk, Scotland .....	29	Bolsover, England .....	23
Lynn, Mass. ....	68	Oxford, England .....	41	Grand Rapids, Mich. (Polish) ..	29	Bolton, England .....	23
Nanticoke, Pa. (Polish) .....	68	Portersburg, Va. ....	41	Hutchinson, Kans. ....	29	Chesterfield, England .....	23
Tampa, Fla. ....	68	Portsmouth, O. ....	41	Little Rock, Ark. ....	29	Hamilton, England .....	23
Montreal, Que. ....	66	Sharon, O. ....	41	Marion, Ind. ....	29	Hastings, England .....	23
Santa Ana, Cal. ....	66	Warren, O. ....	41	Massillon, O. ....	29	Kentville, N. S. ....	23
Tutuapua, Trinidad .....	66	Barnoldswick, England .....	40	New Britain, Conn. ....	29	Margate, England .....	23
Altricham, England .....	65	Bellingham, Wash. ....	40	Newburgh, N. Y. ....	29	Mazenod, Sask. ....	23
Balboa Heights, Canal Zone .....	65	Boise, Idaho .....	40	North Weymouth, Mass. ....	29	San Antonio, Tex. (Colored) ..	23
East Kirby, England .....	65	Medicine Hat, Alta. ....	40	Rotherham, England .....	29	Warren, Pa. ....	23
Minneapolis, Minn. (Polish) .....	65	Niagara Falls, N. Y. ....	40	Syracuse, N. Y. (Polish) .....	29	Wenatchee, Wash. ....	23
Portsmouth, England .....	65	Port Huron, Mich. ....	40	Tulsa, Okla. ....	29	W. Chelmsford, Mass. ....	23
Philadelphia, Pa. (Polish) .....	64	St. Helens, England .....	40	Barnsley, England .....	28	Wilmington, N. C. ....	23
San Jose, Cal. ....	64	St. John, N. B. ....	40	Berberton-Akron, O. ....	28	Bedford, Ind. ....	23
Winnipeg, Man. (Ukrainian) .....	64	Cedar Rapids, Ia. ....	39	(Hungarian) .....	28	Belvidere, Ill. ....	23
Brooklyn, N. Y. (Polish) .....	62	Clinton, Ia. ....	39	Burlington, Wash. ....	28	Cliftondale, Mass. ....	23
Orebro, Sweden .....	62	Cromwell, Conn. ....	39	Calgary, Alta. ....	28	Congo, O. (Hungarian) .....	23
Panama Canal Zone .....	62	Lawrence, Mass. ....	39	California, Trinidad .....	28	Parrell, Pa. ....	23
Topeka, Kans. ....	62	Pawtucket, R. I. ....	39	Chatanooga, Tenn. (Colored) ..	28	Geneva, Ill. ....	23
York, Pa. ....	62	South Bend, Ind. (Polish) .....	39	Cincinnati, O. (Colored) .....	28	Jeffersonville, Ind. ....	23
Flint, Mich. ....	61	Stockport, England .....	39	Cleveland, O. (Hungarian) .....	28	Jamestown, N. Y. ....	23
Gloucester, England .....	61	Walsall, England .....	39	Cleveland, O. (Slovak) .....	28	Kewanee, Ill. ....	23
Pullman, Ill. (Polish) .....	61	Bevent, Wis. (Polish) .....	38	Glac Bay, N. S. ....	28	Long Branch, N. J. ....	23
Warrington, England .....	61	Chicago, Ill. (Colored) .....	38	Harrisburg, Pa. ....	28	Monessen, Pa. ....	23
Watertown, N. Y. ....	61	Crooksville, O. ....	38	Hawthorne, Cal. ....	28	Muskegon, Mich. ....	23
Detroit, Mich. (Hungarian) .....	59	Easton, Pa. ....	38	Iola, Kans. ....	28	New Castle, Pa. (Polish) .....	23
Malmo, Sweden .....	59	Latchford, Enland .....	38	Linton, Ind. ....	28	New Orleans, La., No. 1. ....	23
Rockford, Ill. ....	59	Saginaw, Mich. ....	38	New Castle, Pa. ....	28	Santa Cruz, Cal. ....	23
Atlanta, Ga. ....	58	Scranton, Pa. ....	38	Port Limon, Costa Rica .....	28	Stirling, Ont. ....	23
New Haven, Conn. ....	58	Syracuse, N. Y. ....	38	Sawtelle, Cal. ....	28	Whitsett, Pa. (Russian) .....	23
New Brighton, Pa. ....	58	Brandon, Man. ....	37	Stockton-on Tees, England .....	28	Albanv, N. Y. ....	20
South Bend, Ind. ....	57	Gary, Ind. (Polish) .....	37	Augusta, Ga. ....	27	Annapolis, Md. ....	20
Dubuque, Iowa .....	56	Huddersfield, England .....	37	Biaby, England .....	27	Bridgeport, Conn. ....	20
Buffalo, N. Y. (Polish) .....	55	Johnstown, Pa. ....	37	Butler, Pa., No. 1. ....	27	(Hungarian) .....	20
Chicago, Ill. (Ukrainian) .....	55	New Lebanon, Ind. ....	37	Chelmsford, England .....	27	Cheltenham, England .....	20
East St. Louis, Ill. ....	54	Sacramento, Cal. ....	37	Colorado Springs, Colo. ....	27	Duquesne, Pa. (Hungarian) ..	20
Nottingham, England .....	54	Ashton-U-Lyne, England .....	36	Danbury, O. ....	27	Elmsford, N. Y. ....	20
Aurora, Ill. ....	54	Chatham, Ont. ....	36	El Paso, Tex. ....	27	Erie, Pa. (Polish) .....	20
Bjoernborg, Sweden .....	54	Conthridge, England .....	36	Hegewisch, Ill. (Polish) .....	27	Knoxville, Tenn. ....	20
Cape Town, S. Africa .....	54	Derby, England .....	36	Marietta, O. ....	27	Mansfield, O. ....	20
Clydach-on-Tawe, Wales .....	54	Ft. Smith, Ark. ....	36	McKeesport, Pa. ....	27	Nashua-Milford N. H. ....	20
Detroit, Mich. (Colored) .....	54	Calmar, Alta. ....	35	New Kensington, Pa. ....	27	New Bedford, Mass. ....	20
Wallasey, England .....	54	Camden, N. J. ....	35	N Chelmsford, Mass. ....	27	Northtown, Pa. ....	20
Bayonne, N. J. ....	53	Fargo, N. D. ....	35	Perth Amboy, N. J. (Polish) ..	27	Periy, N. Y. ....	20
Bukenhead, England .....	53	Niagara Falls, Ont. ....	35	Portland Me. ....	27	Perth, Scotland .....	20
Norfolk, Va. ....	53	Old Hill, England .....	35	Woodstock, Ont. ....	27	Poznan, Poland .....	20
Noruton, England .....	53	Portage La Prairie, Man. ....	35	Colne, England .....	26	Sauge Grande, Trinidad .....	20
Passaic, N. J. ....	53	Springfield, Mo. ....	35	Darlington, England .....	26	Saginaw, Tex. (Spanish) .....	20
Providence, R. I. ....	53	Barrow-in-Furness, England .....	34	Des Plaines, Ill. ....	26	St. Paul, Minn. (Polish) .....	20
Bay City, Mich. ....	52	Evansville, Ind. ....	34	Dewsbury, England .....	26	Sydney, N. S. ....	20
Birmingham, Ala. ....	52	Ft. Wayne, Ind. ....	34	Dowlais, Wales .....	26	Whitby Bay, England .....	20
Jackson, Mich. ....	51	Hammond, Ind. ....	34	Eagle Rock City, Cal. ....	26	Wichita Falls, Tex. ....	20

# DANIEL CAST TO THE LIONS

— JULY 23 — DANIEL 6. 1-28 —

NOBILITY OF ANCIENT KINGS — WHY DANIEL WAS HATED — "FRAMING" AN INNOCENT MAN — "THE LAW OF HIS GOD" — CLIMAX OF THE CONSPIRACY — THE MOUTHS OF THE LIONS SHUT — PUNISHMENT OF THE CONSPIRATORS.

*"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."—Hebrews 11:33.*

**W**HEN the Medo-Persian empire succeeded Babylonia as the world empire, and Daniel was found occupying a place of importance and high honor, his qualifications were promptly recognized; and when the then civilized world was divided into one hundred and twenty provinces, with a governor over each, there was a court of three superior governors who had charge of the whole as the king's representatives or ministers, and Daniel was the chief of these three. How wonderful this appears! How we must admire that element of candor and evident desire for good government which led the kings of Babylon and Medo-Persia to exalt to place and power those who were found competent and trustworthy!

## WHY DANIEL WAS HATED

As one of the three presidents of the empire and having charge over a hundred and twenty of its provinces, Daniel stood in the way of many who sought office; and, as a man of unimpeachable character, no doubt he stood in the way of many schemes for the plundering of the treasury for such public plundering and dishonesty, very general throughout the earth today, was probably so then to a large extent.

Additionally they no doubt envied Daniel. He was not a Mede, he was not a Persian, he was not even a Chaldean; He was a Jew, a man whose very nation had withered and disappeared from among the nations. With him out of the way they would all have better opportunity for attaining their ambitions—not only would one of them get his higher position but all would profit by his fall.

For these selfish reasons, Daniel was sure to have a host of secret enemies, who sought his downfall. From the narrative we might suppose that these enemies, many of whom would be prominent in official life, had watched in vain to find any real cause of complaint, and that they finally concluded that if fault would be found at all, it must be on account of his religion.

How this reminds us of the Apostle's testimony, "All that will live godly in Christ Jesus shall suffer persecution"; and again, our Lord's words, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (2 Tim 3:12, John 15:19). Even where there are no selfish motives to impel the persecution, there is ever present the distinction between "light" and "darkness"; and the fact noticed by all is mentioned by our Lord—that all who are themselves of the darkness hate the light and all who walk in the light. (John 3:19-21). Some one has truly said:

"Whosoever does well and is faithful and true, while others are dishonest and false, must expect to be opposed and hated. Every effort will be made to injure his character, to drag him into the mire, and to make it appear that he is no better than those who assail him. Envy is sharper than a serpent's tooth, and deadlier than the poison of asps."

Envy and hatred are set down in the Word of God as works of the flesh and of the devil, antagonistic to everything that is good and right and approved of the Lord. It may be a new thought to some of the Lord's consecrated people, who have long harbored more or less of envy and hatred, that their condition is really more reprehensible in the sight of the Lord than that of some who, while better in heart, are in public prisons because of wickedness of their flesh.

## "FRAMING" AN INNOCENT MAN

Not successful in detecting wrong doing in Daniel his associates took the opposite turn and concluded to entrap him in his well doing. They had learned of his strength of character, and rightly concluded that he would not swerve from the course his conscience approved—and their plans were laid accordingly.

Very skillfully they counseled with the king respecting the necessity that the people should recognize him as a god, and urged this as essential to the enforcement of obedience to the king's commands among his new subjects. The theory of the empire was that the king's person was specially possessed by Ormuzd, the deity of the empire, that his word was therefore representatively the word of that god, and that therefore all of his decrees were infallible and inviolable, even by himself. Taking advantage of this law of the Medes and Persians, that no decree could be altered or abrogated, these plotters succeeded in having the king set apart thirty days in which it should be a crime to offer petition or worship to any other person or god save to Darius himself.

## "THE LAW OF HIS GOD"

Daniel continued to worship the Lord as before. He would not sell his conscience, he would not deny his God, he would not pretend that he was praying to or worshipping Darius. Nor was he satisfied to merely close his eyes in prayer after he had retired to rest, as do many people living under the greater light of this gospel age, and under greater privileges and opportunities and grander promises. He had a great God who was worthy of reverence and worship, and he was great enough as a man to appreciate that it was a privilege to have intercourse and fellowship with his Creator. He was not only not ashamed to bow the knee to the Almighty, but was unwilling to assume a less humble position before God than he and others assumed toward earthly kings. Our judgment is that it is impossible for any Christian to maintain a proper consistent walk in life, and to build up such a character and faith structure as are represented by the Apostle as composed of "gold, silver and precious stones," without prayer,—more than this, without regularity in prayer;—we would almost be inclined to say, without kneeling in prayer. And we believe that the experiences and testimonies of the truest and best of the Lord's people who have ever lived will corroborate this.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshiper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer. What would Daniel have been without his praying time! How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker?

The king was greatly displeased with himself that he had fallen into a trap, and was displeased undoubtedly with the princes who had entrapped him. The words "with himself" are lacking from some of the reliable manuscripts, which

makes the displeasure all the broader to include his counselors. He appreciated Daniel as a man of God and as an able servant of the empire, and set about at once to do everything in his power to annul his own decree, "He labored until the going down of the sun to deliver him"; but he found no excuse.

Ordinarily, when the kings desired to be released from some decree, they called upon their wise men and magicians, who usually were skillful in suggesting a way out of the dilemma; but in this case it would appear that there was a combination of all the wise men and rulers of Babylon against Daniel. They now had him in their power, and would suggest nothing in the way of release. On the contrary, they held up before the king that he was bound by his decree and that he could not do otherwise than execute it because a failure to do so would mean a dishonor to the empire in having broken its laws and would endanger his throne.

Accordingly Daniel was cast to the lions, but not before King Darius had expressed his hope and wish that in some way Daniel's God would be able to deliver him.

The conspirators were bent upon having matters thoroughly accomplished, and hence the stone (which covered the den and was probably fastened to its place with an iron bar) was doubly sealed with wax, to prove that it was not tampered with—one seal was the king's, the other that of the lords of the empire, who were amongst the conspirators, so that there might be no subsequent alteration of the conditions or delivery of Daniel during the night. If the lions were not very hungry at the moment Daniel was first cast in, it was reckoned that they would certainly become so before morning.

#### THE MOUTHS OF THE LIONS SHUT

Evidently the more the king thought respecting Daniel and his God the more his faith in that direction increased. He spent a sleepless night, and arose early in the morning and went to the den of lions and cried in a voice full of sympathy and sorrow: "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?"

The exemplary conduct of Daniel had had its effect upon the king, as expressed by the word, "continually." He had confidence that God was with Daniel, and that the God whom Daniel so sincerely worshiped and so intelligently trusted, must be more powerful than all other gods.

The heart of Darius was glad as he heard Daniel's voice saluting him, assuring him of his safety; and he at once caused him to be delivered from the den. Daniel expressed one reason for the Lord's deliverance, in the words, "Before him innocency was found in me—as also before thee, O king, have I done no hurt." We note the fact that haughtiness and bravado are wholly lacking in the Prophet's announcement of the great favor of God manifested on his behalf.

As God's providence was over Daniel, permitting him to

come under the power of natural wild beasts, and making this a test of his fidelity to God and to principles of righteousness, so the Lord's providence sometimes permits his faithful ones to be exposed to the venom and malice and hate and misrepresentation and slander of human tongues, and of open persecution as in 1918, far more vicious and far more terrible every way than the wild beasts of the jungle, which can harm but for a moment. Nevertheless, as the Lord was able to deliver Daniel, he is not less able to send his angel (his providences) to shut the mouths of those who would do injury to his people.

#### PUNISHMENT OF THE CONSPIRATORS

The Scriptural record is that after Daniel's deliverance King Darius caused all the conspirators to be cast into the den of lions, and that thus they were all destroyed. The punishment which came upon these men was what the Scriptures designate a judgment, and we have the Scriptural assurance that when the judgments of the Lord are abroad in the earth (when they are general) the inhabitants of the world will learn righteousness. When the kingdom shall have been established and the reign of righteousness shall have begun every transgression shall receive a just recompense of reward, every sin will be punished and every endeavor for righteousness will be blessed and rewarded. How speedily the world will learn righteousness we may readily judge. In the present time, although probably the majority of people would prefer righteousness to sin and injustice, yet under present conditions, under the dominion of the prince of this world, the righteous are the ones who usually suffer and the evil doers very generally escape—hence a doubt prevails respecting God and any enforcement of justice. The assumption is that if one can escape the technicalities of the law and the clutches of the law's officers in the present life he is safe and need not fear divine interference. We may readily see then that when the Millennial age shall have been fully ushered in, and when just penalty will follow each transgression and reward follow every good deed, a world-wide reformation or conversion to righteousness will follow forthwith in every land, in every tongue. In that glorious time the righteous shall flourish and the evil doers shall have the stripes, and eventually if they continue to be evil doers shall be cut off in the second death.

The intense hatred of the adversary for any representative of Jehovah is well represented in the choir, doubtless inspired by Satan, to destroy the prophet Daniel. At the present time the efforts of the evil one are directed through the seed of the serpent, toward the weakening and ultimate destruction of the seed of the woman. That God, whom we serve, is able to deliver us from all snares of the devil, is manifest from the miraculous deliverance of Daniel the servant of Jehovah, from what, humanly speaking, was certain death. But the Prophet's work was not finished, and he, like all true servants of Jehovah, was immortal until his work was done.

## END OF THE SEVENTY YEARS' DESOLATION

— JULY 30 — JEREMIAH 29:10-14; EZRA 1:1-11 —

GOD THE GREAT TIME-KEEPER — CYRUS A REMARKABLE CHARACTER — HIS HEART STIRRED BY JEHOVAH — "CHIEFLY THE POOR OF THIS WORLD" — BLESSINGS OF THE DESOLATION — THE RETURN FROM MYSTIC BABYLON — ALL THINGS WORK TOGETHER FOR GOOD.

"We know that to them that love God all things work together for good."—Romans 8:28.

WHEN God had served his purpose of chastising Israel and of completing his typical prophecy—when the threescore and ten years of desolation of the land, in which the land had enjoyed her sabbaths, had expired, the return of the captives was due. The great clock of the ages pointed to the time for the return of the exiles, and,

like every other feature of God's plan, the deliverance of Israel from Babylon was promptly on time.

This return was in exact fulfillment of the Lord's Word at the mouth of Jeremiah, the prophet, who specifically told, not only of the destruction of the city, but also that it would be seventy years before the return of its inhabitants.

—Jeremiah 25:12; 29:10; compare 2 Chronicles 36:22, 23.

The Scripture above cited established the fact with certainty that the seventy years predicted related to the entire destruction of the city of Jerusalem and desolation of their land and not merely to the captivity of the people. As a matter of fact, over 3,000 had been taken into captivity eleven years before, when Jehoiakim had been dethroned and killed. (Jeremiah 52:28) In locating this period of seventy years' desolation, many have started with the first year of Nebuchadnezzar nineteen years previous and are thus thrown out nineteen years in their chronological calculations. Prominent historians have so accepted this error and gradually built historical data around it that the majority of religious writers now hold to that erroneous view. However, we stand by the Bible and it alone, wherever it differs from secular history.

The first year of Cyrus mentioned in our lesson is by general consent considered the beginning of the year 536 B. C. Evidently this does not mean that it was his first year of reigning as the king of Persia; but that, having conquered Babylon and accomplished other matters subsequently, this was the beginning of his reign over the united empire of the Medes and Persians as successor to Babylon in world empire.

#### CYRUS A REMARKABLE CHARACTER

One of the most wonderful things connected with the story of Israel's release from Babylonian captivity is that Cyrus was named by the prophet Isaiah 200 years in advance, and called "God's Shepherd"—"Cyrus is my shepherd and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isaiah 44:28) Profane history gives Cyrus a very honorable name, calling him "gracious, element and just, treating men as men, and not as mere tools to be used and cast aside—a conqueror of quite a different type from any the world had previously seen." Plutarch declares: "In wisdom, virtue and magnanimity he seems to have surpassed all kings."

Nebuchadnezzar's theory of government was to bring representatives of the peoples of all lands to Babylon and there make them homogeneous, choosing the best of every nationality. But when Cyrus came upon the scene, as the conqueror of the Babylonian empire, he found that the theory of his predecessor had not worked out satisfactorily. The mixed people of Chaldea were not patriotic. Cyrus adopted the opposite plan for governing the world. He not only gave liberty to the Jews to return to their own land, and gave them assistance back, but he did the same for the people of other nations, exiled in Babylon.

#### HIS HEART STIRRED BY JEHOVAH

We are not told by what agencies the Lord operated when he "stirred up" the heart of King Cyrus to fulfil the divine will by letting go the captives. Hence we are at liberty to surmise on the subject. We think it likely that, as Daniel was speedily made a high officer in the kingdom, he had access to the king, and quite probably called the king's attention to the Scriptures which marked him as the divine agent, even referring to him by name.—Isaiah 44:26-28; 45:1-5; Jeremiah 25:1-12.

It is quite possible also, that the Lord used other means to stir up the king's heart. Possibly Cyrus reflected that by such a course he would firmly establish himself in the good will of the Israelites, who numbered millions amongst his new subjects, and comparatively few of whom he might feel sure would avail themselves of his generous offer of liberty to return to their native land. It would appear that this was the custom of Cyrus in respect to the religions of all the various peoples whom he conquered. Moreover, he

may have had in mind the fact that Egypt was a country of great fertility, and that in case of war it would be of much convenience to have Jerusalem as a friendly way-station between his capital and Egypt.

The wording of the proclamation, "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judea," might seem to imply that Cyrus was a believer in and a servant of the true God, but we have no corroborative evidences to this effect; rather the records of his time refer to the heathen gods, but apparently make no mention of Jehovah. We are to remember that the heathen kings were at that time in the habit of recognizing the gods of the various countries which they governed, and wrote and spoke respectfully in reference to all of them, apparently with a view to preserving the respect for their realm of every creed amongst the worshippers.

#### "CHIEFLY THE POOR OF THIS WORLD"

When we remember the length of time the people had been in Babylon, that scarcely any of the Jews living at the time of this emancipation proclamation had ever seen Palestine, that they had merely heard of it through their parents, and that only a few very aged men and women remembered having even seen the city as children, it will not surprise us that the total number volunteering to return to rebuild the city and the Temple was only 50,000. But they were a choice 50,000.

We may readily suppose that the majority of those who thought upon the Lord and who trusted in the promises made to the fathers, were poor, for it seems that in every case poverty is more favorable to religious faithfulness and zeal than is wealth. Yet the fact that some were both wealthy and zealous is abundantly testified to by the liberal contributions made by the captives themselves for the rebuilding of the Temple. The vast majority, however, were evidently well pleased with their foreign home, in which many of them had been born. Many had intermarried with their neighbors; many were immersed in business projects; and many perhaps felt themselves too old for such an undertaking. Thus did the Lord sift them, that he might gather back to the land of promise such only as had a fervent zeal for the Lord and a full trust in his promises.

The sifting of Israel began in the separation of the two tribes from the ten tribes; for the rapid spread of idolatry in the ten tribes gradually drew those faithful to Jehovah to the two-tribe kingdom, whose king was of the line which the Lord had promised to bless.

#### BLESSINGS OF THE DESOLATION

It is pleasing also to note that in the land of their captivity Israel were reclaimed from idolatry so thoroughly as never to return to it again; and then, without the temple and its services, they learned to appreciate what was left to them still—the Word of God and the teaching and counsel of some of the faithful ones among them, such as Daniel, Ezra and Nehemiah. The forms of worship gave place to a more real heart-worship of the one true God; and they were led to a fuller appreciation of the privileges they had enjoyed, as manifested in Psalm 137.

The chief men of Judah and Benjamin together with the priests and the Levites, took the lead in the matter of accepting the provisions of King Cyrus' decree. Concerning the others who returned from exile we read that they were "those whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem" (Verse 5) In what way the Lord raised their spirit, or disposition, we are not informed. We may suppose, however, that those whose hearts burned with faith in the divine promises to Israel,

and who were zealous to be and to do what would be acceptable in God's sight, would be awakened by the decree of King Cyrus, which was of God's instigation. The generosity of Cyrus was manifested in his sending back the precious vessels of the Temple, which must have been of immense value. The larger vessels are enumerated—in all, 2499. These, with the smaller articles not specified, amounted to 5400—Verse 11.

It should be noticed, in reading Ezra's account of the return from captivity, that the division of the nation of Israel was no longer recognized after the return. They are invariably spoken of as "all the people of Israel"; and these statements are made repeatedly. The ten tribes of Israel were no more "lost"—as deluded Anglo-Israelites assert—than were the great mass of those carried away captive from Judah who neglected to return to Palestine under the proclamation of King Cyrus.

#### THE RETURN FROM MYSTIC BABYLON

We have already seen that natural Israel's captivity in Babylon is Scripturally represented as a figure of the captivity of spiritual Israel in mystic Babylon; and that the deliverance by Cyrus was to some extent a representation of the deliverance of spiritual Israelites from mystic Babylon by Christ; that the fall of Babylon before Cyrus was figurative of the fall of "Babylon the Great," and that the message, "Mene, Mene, Tekel, Upharsin," applied not only to literal Babylon, but also now applies to mystic Babylon. In view of these things it is but proper that we should consider Israel's return from Babylon as to some extent representing the deliverance of the zealous of spiritual Israel from mystic Babylon—a work now in progress. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4.

But now, as then, comparatively few, even of the consecrated class, are willing to undertake the trials and difficulties incident to the leaving of the settled affairs, comfortable quarters, contracts, engagements, etc., entered into in Babylon. The only ones disposed to risk the hardships and, to go forth into the desert, leaving the strong walls and protection of sectarianism, are those who have great confidence in God and great respect for the promises made to the seed of Abraham. The call to return to the old paths, and to rebuild the Temple of the Lord, and to replace therein the vessels of gold and silver (the precious truths of the divine Word—setting them in order as at first) is appreciated by the few only; yet these are encouraged by the Lord's providences, by the riches bestowed upon them from every quarter—not riches of an earthly kind, but of a spirit-

ual sort,—precious truths, valuable lessons and experiences, providential leadings, etc. These encourage such as are of faithful heart to go forward and by obedience to become heirs of those glorious things that God has promised to them that love him.

No one should be urged to come out of Babylon. If ~~any~~ <sup>one</sup> does not come out joyfully, "with singing," making ~~zealously~~ <sup>zealously</sup> in his heart to the Lord, glad of the opportunity of coming out, glad of the opportunity of getting away from the error and into the place of divine favor and inheritance of the divine promises, let him stay in Babylon. If he loves the things of this present time, the social advantages of Babylon, the business advantages and opportunities, the greater honor of men, the greater comfort and ease, let him so indicate to the Lord and refuse to respond to the Lord's message.

#### "ALL THINGS WORK TOGETHER FOR GOOD"

While our text has some application to all who at any time have loved the Lord, yet it was written to Spiritual Israel, not Natural Israel, and its chiefest application is to the New Creation. Properly then, the questions arise, How are these things working better for us than for the world? Do not Christians die the same as unbelievers, the same as Jews, the same as Mohammedans, the same as the heathen? Do they not have their share of sickness, sorrow, and pain in connection with their dying experiences? Surely none can dispute the truthfulness of this suggestion! Wherein then, shall we say, is there an advantage in being a faithful spiritual Israelite? If all the world is redeemed by the precious blood of Christ, if all the world is to have a blessing under Messiah's glorious reign of a thousand years, and if the ancient worthies are to have the first place in the kingdom that will then be established under the whole heavens, what will be the advantage, if any, to those who have been faithful and loyal spiritual Israelites—to those who have come out of mystic Babylon, have endured hardness as good soldiers and have sought to lay down their lives in the Master's service, in the service of the brethren, in the service of the truth, in the service of God?

The advantages of this class are numerous, and lay hold upon the present life, as well as that which is to come. In the present time, it is the privilege of these to enjoy the peace of God, which passeth all human understanding. It is their privilege to know by faith that all things are working together for good to them because they love God. It is their privilege to realize that whatever may happen to others in the world, nothing can happen, so far as they are concerned. Their affairs and interests are all subject to a divine supervision. No wonder they can have peace in every storm! No wonder they are able to rejoice even in tribulation!

## THE TEMPLE REBUILT

— AUGUST 6 — EZRA 3:10-13; 6:14-17 —

TEMPLE RESTORATION DIFFICULT — MAKING MELODY IN THE HEART — MAINTAINING THE HIGHEST STANDARD — BUILDING THE TRUE TEMPLE — THE CHURCH A TEMPLE EVEN NOW.

*"My soul longeth, yea, even fainteth for the courts of Jehovah."—Psalm 84:2.*

THE returning Israelites left their friends in Babylon, full of zeal, and to some extent admired by their more worldly-wise compatriots, who preferred to remain in the foreign land. The escort granted them by the king, the presents of money, and the costly vessels of the temple service, were with them; and their hopes ran high as they began their journey of nearly 800 miles, about the distance from Philadelphia to Chicago. According to tradition, they must have been about four months travelling, whereas an express train in our day would make the distance in seventeen hours.

The toilsome journey ended, they finally rested at Jerusalem, only to find still greater discouragements. But a very few of them had ever seen the place before, and those few had seen through the eyes of childhood, for the city had lain desolate, according to the Word of the Lord, for seventy years. (2 Chronicles 36:21) The wall and the temple had been demolished by Nebuchadnezzar's orders, and many of the private residences were also left in ruins, and now for seventy years of such desolations, "without inhabitant," the place was a wilderness. Trees were growing in what formerly were streets. Everything was disorder. Any other

class than those full of faith and zeal, as these were, would have been utterly discouraged.

We are to remember that the Lord thus tries our courage, and faith and zeal, not to destroy these qualities, but to deepen and fix them—to establish us, to develop us in character. As with the typical Israelites there, so it is now with the spiritual Israelites—all such trying experiences, under divine providence, will work out to our advantage if we will but persevere in our faith, and love and zeal.

It required more than a year to put themselves in reasonable condition for living, and then their attention turned to the rebuilding of the temple. That they should have begun so soon to think of the house of the Lord speaks well of their spiritual condition. They appear to have immediately located in their various cities, which had been neither entirely destroyed nor occupied by other people during their absence, but in condition to be re-inhabited. They had probably started from Babylon early in the Hebrew year; and if they spent three or more months en route, they doubtless reached Palestine about the fourth month. By the seventh month they assembled at Jerusalem for the day of atonement services.—Ezra 2:70; 3:1-7

#### MAKING MELODY IN THE HEART

Full of zeal for the Lord's cause, the people celebrated the corner-stone laying of the new temple with joy and zeal. One of the special features of their worship was praise; and we think it safe to say that singing the Lord's praise has been amongst the greatest blessings and privileges of worship enjoyed by the largest number of the Lord's people throughout this gospel age also. The power to praise God in song has been conferred upon man only of all earthly creatures, and how appropriate that he should use this power to praise the King of kings!

If those Israelites, the house of servants, returning from their bondage and remembering the covenant promises of God to them, had cause for singing and shouting Jehovah's praise, much more have we, who belong to the house of sons and have come out of Babylon, great cause to tell abroad the great things which the Lord hath done for us. We were all servants of sin once, under the bondage of sin, ignorance, superstition and death, but God, through the Great Cyrus, has permitted us to go free. Appropriately, therefore, our first step should be to recognize the sacrifice of the altar, and then offer praise to him who hath called us out of darkness into his marvelous light, for "he hath put a new song into our mouths, even the loving kindness of our God."

The Apostle assures us that, however appropriate, inspiring and refreshing are the songs of our lips, still more appropriate and still more appreciated of the Lord are our heart-songs, the joy and rejoicing of the new mind—"singing and making melody in our hearts unto the Lord" (Ephesians 5:19). And this joy and singing in the heart, this heart-thankfulness to the Giver of all good, necessarily finds expression, not only in Christian carols, but also in all the acts and words of life—all of which constitute the hymn of praise and thanksgiving continually ascending before God from his people.

The shouts were discordant—some of joy, some of weeping. Those who looked forward in hope shouted for joy. Those who looked backward, and pictured before their minds Solomon's grand temple, wept as they thought of the insignificance of the present one in comparison. And so today among spiritual Israelites, there are some who weep for the past, when they should be rejoicing for the future. The Apostle exhorts us to "forget the things which are behind, and to press forward to the things which are before." The lessons we learn from past experiences, even from adverse experiences, while they should be kept in memory,

need not be mourned over by spiritual Israelites; for they can call to mind that the merit of Christ's sacrifice covers all of their unwilling blemishes and mistakes. Carrying with them their experiences they should press forward to fresh victories and fresh joys in the Lord.

#### MAINTAINING THE HIGHEST STANDARD

That the expression "without an inhabitant" did not refer to individuals of other nationalities is implied in the expression the "people of the land," who were there when the Jews returned. There is no reason to believe that there were any Jews whatever in the land for the entire period of seventy years, as foretold by Jeremiah.

These "people of the land" (subsequently known as Samaritans) were disposed to be friendly to the returned Israelites, and proffered their aid in the building of the temple. But their assistance was refused, for the Israelites realized that if these "strangers" were permitted to share in the work of constructing the temple they could with propriety claim a share also in dictating the character of the worship which would be established there, and that this would open the door to laxity in religious matters, and perhaps to the old idolatry, on account of which the Lord had so severely chastised Israel.

When "the people of the land" found that their money and services were not acceptable, and that they could have neither part nor lot in the construction of the Lord's house, it offended them and made them enemies; and from that time onward they persistently opposed the work of the Israelites. So it will be with spiritual Israel. Those who conscientiously live separate from the world in spiritual matters, and recognize as brethren in Christ only those who confess to circumcision of the heart and adoption into God's family, will find themselves opposed by moralists, liberalists and higher critics, as well as by the masses, who hate the light, because it condemns their darkness—doctrinal and otherwise. Nevertheless, this is the only good and safe course to pursue. Better far is it that only true Israelites should be recognized as brethren, and thus the wheat be separated from the tares.

Some one has well said: "The Christian in the world is like a ship in the ocean. The ship is safe in the ocean so long as the ocean is not in the ship." One lowers the standard of doctrine, also; for the minister who realizes that at least three-fourths of his congregation would be repelled by the presentation of strong meat of truth, withholds the same, and permits those who need strong meat, and could appreciate and use it to advantage, to grow weak, to starve. Furthermore, the worldly spirit and the fuller treasury have attracted "strangers" into the professed ministry of the gospel, many of whom know neither the Lord nor his Word, and who consequently are thoroughly unprepared to feed the true sheep were they ever so well disposed. One of the great difficulties with Christianity today is that it has admitted the strangers, the "people of the land," and recognized them as Christians. It does injury, not only to the Christians, by lowering their standards (for the average will be considered the standard), but it also injures the "strangers," by causing many of them to believe themselves safe, and needing no conversion, because they are outwardly respectable, and perhaps frequently attendants at public worship.

#### BUILDING THE TRUE TEMPLE

In the light of the teachings of the apostles we see that the antitype of that temple was the one true church of the living God, whose names are written in heaven (1 Corinthians 3:16, 17; Luke 10:20)—that it is a spiritual temple built up with living stones, of which Jesus Christ is himself the chief corner stone, the sure foundation. He became the foundation of this spiritual house when he gave his life



a ransom for many, and thus made possible the building up of other living stones upon this foundation until the wonderful structure shall reach its glorious completeness.—1 Peter 2 4-7

When this foundation of the spiritual temple was laid, all who came to a realization of the importance of the great work thereby accomplished rejoiced and praised the Lord. And this rejoicing in the strength and security of the foundation of our hopes never ceases. Praise the Lord! wells up from every heart that realizes the redemption accomplished by the precious blood of Christ, shed for many for the remission of sins. Upon this sure foundation the temple structure has been gradually and steadily progressing. The living stones are taken out of the quarry (the world); and by the experiences and discipline of the present life they are shaped and chiseled and polished and thus fitted for their places in the temple which, during the time of the presence of the Lord—viz., since 1878, when he took his great power as king—is being noiselessly put together, as in the type, without the sound of a hammer—by the resurrection of the dead in Christ and the change of the living in a moment, in the twinkling of an eye; for “blessed are the dead who die in the Lord from henceforth [from 1878]; . . . they rest from their labors [from the toil and weariness of labor], but their works follow with them.” They shall not sleep, but they shall be changed instantaneously from the human to a glorious spiritual body.—Revelation 14 13, 1 Corinthians 15: 51, 52.

#### THE CHURCH A TEMPLE EVEN NOW

But while the church glorified with Christ the Head will be the temple complete and glorious, it is in a less complete

sense regarded as the temple of God now, and the various members as its builders, all having something to do in building each other up in the most holy faith, and thus contributing to the structure of the temple or church as a whole. This work of building up the church is very clearly set forth in the building of the typical temple; and the rebuilding of the temple after the captivity in Babylon is very suggestive of the rebuilding of the church after the long captivity in Babylon the Great—which is generally known as the Great Reformation. And truly there has been a great re-formation of the church since the dark ages of bondage under the papal yoke.

The work of re-formation has gone steadily forward and, like that of the typical temple, in the midst of the great opposition. (See Ezra 4: 11-24; 5: 3-5; Nehemiah 4: 7-23, and compare STUDIES IN THE SCRIPTURES, Vol. II, Chapter ix and Vol. III, Chapter iv.) From the multitudes who had been enslaved under the papal rule some of the living stones of the true temple were gathered out and the work of setting them in order for the rebuilding of the New Jerusalem and its temple began. History records the opposition which these re-formers or builders, encountered; and truly, as in the type, “the builders, every one had his sword [the sword of the spirit, which is the Word of God] girded by his side, and so builded.” (Nehemiah 4: 18) Nor may this attitude ever be relinquished until the work is all complete and the glory of the Lord has filled his temple. The enemies of the Lord’s people and the Lord’s work are always active in opposition, and none the less so when their methods are subtle and their course not easily discernible. Hence the necessity exists for continued vigilance against every encroachment of the adversary, whether he come as a roaring lion or as a wily serpent.

## BEREAN QUESTIONS ON ARTICLES IN TOWER FOR JUNE 15, 1922

### SEVENTY YEARS’ DESOLATION (PART II)

1. Is it indispensable for Bible chronology to agree with ancient pagan records? P. 183, ¶ 1.
2. What spirit prompted the change from seventy years’ desolation to seventy years’ captivity? P. 183, ¶ 2.
3. Why are the pagan histories before 536 B. C. unreliable? P. 183, ¶ 3-5.
4. What are the facts about the unreliability of Herodotus and other ancient Greek historians? P. 183, ¶ 6-9.
5. How reliable are the “authorities” on this period of ancient history? P. 183, ¶ 10; P. 184, ¶ 1-3.
6. How much dependence can be placed on Ptolemy’s Canon? P. 184, ¶ 4.
7. Illustrate the uncertainty of the history before 536 B. C. P. 184, ¶ 5, col. 2.
8. Can the inscriptions on Assyrian monuments be relied upon? Why not? P. 185, ¶ 1-4.
9. How would you describe the contrast between the monumental records and David’s records? P. 185, ¶ 5-8.
10. Did the pagan kings always tell the truth in their monumental inscriptions? P. 185, ¶ 9-12; P. 186, ¶ 1-5.
11. Why are the archaeologists untrustworthy? P. 186, ¶ 6-8.
12. Does reliance on pagan records answer doubts or raise more doubts? P. 186, ¶ 9, 10.
13. What is the cost to a consecrated Christian of following pagan records? P. 186, ¶ 11.
14. What chronological bridges render it needless to depend on pagan records? P. 186, ¶ 12.
15. How does the law of probabilities help make present-truth chronology a certainty? P. 187, ¶ 1.
16. What three strong proofs are there of the truth of the chronology? P. 187, ¶ 2-4.

17. What can you affirm about present-truth chronology? P. 187, ¶ 5.

18. How would a change in the dates affect present-truth chronology? P. 187, ¶ 6.

19. How would you sum up the reasons why present-truth chronology is correct? P. 187, ¶ 7-end.

### THE HANDWRITING ON THE WALL

1. Who was Belshazzar? P. 189, ¶ 1, 2.
2. Describe Babylon. P. 189, ¶ 3, 4.
3. Could the fall of Babylon have been postponed or averted? P. 189, ¶ 5.
4. Relate the circumstances attending the appearance of the handwriting on the wall. P. 189, ¶ 6, 7.
5. How did Daniel preserve his freedom of speech? P. 189, ¶ 8-10.
6. Show the manner of Daniel’s interpretation to the king. P. 190, ¶ 1, 2.
7. How was the message written and what did the words mean? P. 190, ¶ 3, 4.
8. What was the date of this event? P. 190, ¶ 5, 6.
9. How does the handwriting corroborate the present-truth chronology? P. 190, ¶ 6-8.

“The Tishbite dread, Elijah, stood in Ahab’s ivory hall;  
His cloak the skin of mountain goat; his robe a mohair pall,  
His garb around his sinewy loins a raw-hide belt confined  
His hair and beard, like raven plumes, streamed dark along the wind;  
A strong acacia’s spiky stem, scarce smoothed, was in his hand;  
His feet were fleshless, callous, bare, and tawny as the sand,  
His brow, a soaring crag, o’erhung his swart and shaggy chest,  
And ’neath its shades his eyes gleamed keen as eagles from their nest,  
Remote from courts, corruption, crime, in that high shepherd land,  
With God alone, his soul had grown to stature bold and grand.”

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

Pleasant Hill, Mo. ....	July 12, 13	Leavenworth, Kans. ....	July 24
Kansas City, Mo. ....	" 15, 16	Lawrence, Kans. ....	" 25
Kansas City, Kans. ....	July 17	Topeka, Kans. ....	" 26
Hale, Mo. ....	" 18	Romona, Kans. ....	" 27
Wheeling, Mo. ....	July 19, 20	Centropolis, Kans. ....	" 28
St. Joseph, Mo. ....	" 21, 23	Ottawa, Kans. ....	" 30

## BROTHER J. A. BOHNET

Manhattan, Kans. ....	July 7	Nebraska City, Neb. ....	July 17, 18
Clay Center, Kans. ....	" 9	Auburn, Neb. ....	" 19, 20
James-town, Kans. ....	July 11, 12	Omaha, Neb. ....	" 21, 23
Mottow, Kans. ....	July 13	Stanton, Neb. ....	" 24, 25
Wymore, Neb. ....	" 14	Wynside, Neb. ....	" 26, 27
Lincoln, Neb. ....	" 10	Clearwater, Neb. ....	" 29, 30

## BROTHER E. F. CRIST

Frederickton, N. B. ....	July 19	Smith's Cove, N. S. ....	July 25
Exandale, N. B. ....	" 20	Centreville, N. S. ....	" 26
St. John, N. B. ....	" 21	Middleton, N. S. ....	" 28
East Hall's Harbor, N. S. ....	" 23	Bridgewater, N. S. ....	July 30, 31
Kentville, N. S. ....	" 24	Halifax, N. S. ....	Aug 1

## BROTHER A. J. ESHLEMAN

Merrittown, W. Va. ....	July 9	Mountain Lake Pk., Md. ....	July 17
Bransonville, W. Va. ....	July 10, 11	Oakland, Md. ....	" 18
Cumberland, Md. ....	July 12	Burton, W. Va. ....	" 20
Eckhart Mines, Md. ....	" 13	Wallace, W. Va. ....	" 21
Frostburg, Md. ....	" 14	Clarksburg, W. Va. ....	July 22, 23
Lonacoming, Md. ....	July 15, 16	Farmount, W. Va. ....	" 23, 24

## BROTHER M. L. HERR

Elwood, Ind. ....	July 15	Batesville, Ind. ....	July 24
Muncie, Ind. ....	July 16, 17	Cincinnati, Ohio ....	" 25
Anderson, Ind. ....	" 18, 19	Milan, Ind. ....	" 26
Sulphur Springs, Ind. ....	July 20	Dayton, Ohio ....	" 28
Newcastle, Ind. ....	" 21	Lima, Ohio ....	" 29
Knightstown, Ind. ....	" 23	Ft. Wayne, Ind. ....	" 30

## BROTHER W. M. HERSEE

Markham, Ont. ....	July 21	Peterboro, Ont. ....	July 30
Stouffville, Ont. ....	" 23	Havelock, Ont. ....	" 31
Port Perry, Ont. ....	" 25	Carleton Place, Ont. ....	Aug 1, 2
Cameron, Ont. ....	July 26, 27	Clayton, Ont. ....	" 3, 4
Lindsay, Ont. ....	July 28	Flower Sta., Ont. ....	" 6, 7

## BROTHER H. HOWLETT

South Rawdon, N. S. ....	July 25	Mabou, N. S. ....	July 31
Brookfield, N. S. ....	" 26	Port Hood, N. S. ....	Aug. 1
Binger, Okla. ....	" 14	Alva, Okla. ....	" 23, 24
Watonga, Okla. ....	" 16	Woodward, Okla. ....	" 25, 26
Thomas, Okla. ....	" 18	Shattuck, Okla. ....	" 27, 28
Oakwood, Okla. ....	July 19, 20	Wichita, Kans. ....	" 30, 31

## BROTHER O. MAGNUSON

Gotobo, Okla. ....	July 13	Enid, Okla. ....	July 21, 22
Binger, Okla. ....	" 14	Alva, Okla. ....	" 23, 24
Watonga, Okla. ....	" 16	Woodward, Okla. ....	" 25, 26
Thomas, Okla. ....	" 18	Shattuck, Okla. ....	" 27, 28
Oakwood, Okla. ....	July 19, 20	Wichita, Kans. ....	" 30, 31

## BROTHER S. MORTON

Port Clinton, Ohio ....	July 13	Cleveland, Ohio ....	July 23
Loram, Ohio ....	" 14	Ashtabula, Ohio ....	" 24
Elyria, Ohio ....	" 16	Warren, Ohio ....	" 25
Wellington, Ohio ....	" 17	Niles, Ohio ....	" 26
Akron, Ohio ....	July 18, 19	Youngstown, Ohio ....	" 27
Kent, Ohio ....	July 20	Freedom, Ohio ....	" 28
Hudson, Ohio ....	" 21	Alliance, Ohio ....	" 30

## BROTHER V. C. RICE

Magnet, Ind. ....	July 16, 17	Peoria, Ill. ....	July 25
Owensboro, Ky. ....	July 19	Knoxville, Ill. ....	" 26
Evansville, Ind. ....	" 20	Burlington, Iowa ....	" 27
Lawrenceville, Ill. ....	" 21	Muscatine, Iowa ....	" 28
Danville, Ill. ....	" 23	Iowa City, Iowa ....	" 30
Bloomington, Ill. ....	" 24	Davenport, Iowa ....	" 31

## BROTHER R. L. ROBIE

Boulder, Colo. ....	July 10, 11	Florence, Colo. ....	July 19, 20
Denver, Colo. ....	" 12, 13	Rocky Ford, Colo. ....	" 21, 23
Cripple Creek, Colo. ....	July 14	Trinidad, Colo. ....	" 24, 25
Colorado Spgs., Colo. ....	July 15, 16	Silt, Colo. ....	" 27, 28
Pueblo, Colo. ....	" 17, 18	Grand Jet, Colo. ....	" 30, 31

## BROTHER O. L. SULLIVAN

Thebes, Ill. ....	July 12, 13	Marion, Ill. ....	July 22, 23
Ashtabula, Ill. ....	" 14, 16	Patoka, Ill. ....	" 24, 25
Carbondale, Ill. ....	July 17	Alma, Ill. ....	" 26, 27
White Ash, Ill. ....	July 18, 19	Broadlands, Ill. ....	July 28
Metropolis, Ill. ....	" 20, 21	Hammond, Ill. ....	" 30

## BROTHER W. J. THORN

Chickasha, Okla. ....	July 13, 14	Oklahoma City, Okla. ....	July 23
Lawton, Okla. ....	" 15, 16	Idabel, Okla. ....	July 24, 25
Terral, Okla. ....	" 17, 18	Chandler, Okla. ....	" 26, 27
Comanche, Okla. ....	" 19, 20	Norman, Okla. ....	" 27, 28
Atmco, Okla. ....	July 21	Leor, Okla. ....	July 30

## BROTHER S. H. TOUTJIAN

Danville, Wash. ....	July 11, 12	Rosalia, Wash. ....	July 21, 22
Colville, Wash. ....	" 13, 14	Cotley, Wash. ....	" 23, 24
Spokane, Wash. ....	July 16	Oakesdale, Wash. ....	" 25, 26
Coeur d'Alene, Idaho, ....	July 17, 18	Benewah, Idaho ....	" 27, 28
Latah, Wash. ....	" 19, 20	Moscow, Idaho ....	" 29, 30

## BROTHER J. B. WILLIAMS

Mazenod, Sask. ....	July 22, 23	Viceroy, Sask. ....	July 30, 31
Assiniboia, Sask. ....	July 25	Rhody, Sask. ....	Aug 1, 2
Luella, Sask. ....	July 26, 27	Moose Jaw, Sask. ....	" 3, 4
Jozeville, Sask. ....	July 28	Regina, Sask. ....	Aug 6
Naiprice, Sask. ....	" 29	Earl Grey, Sask. ....	Aug 7, 8

## BROTHER W. M. WISDOM

Appleton, Wis. ....	July 9, 10	Racine, Wis. ....	July 20, 21
Clintonville, Wis. ....	" 11, 12	Waukesha, Wis. ....	July 23
Marion, Wis. ....	" 13, 14	Gratot, Wis. ....	July 24, 25
Oshkosh, Wis. ....	" 15, 16	Monticello, Wis. ....	" 26, 27
Sheboygan, Wis. ....	" 17, 18	Madison, Wis. ....	July 28
Milwaukee, Wis. ....	July 19	Boaz, Wis. ....	" 30

## BROTHER L. F. ZINK

Tazewell, Tenn. ....	July 13	Waynesboro, Va. ....	July 20
Morristown, Tenn. ....	" 14	Boyce, Va. ....	July 21, 22
Bristol, Tenn. ....	" 16	Flagertown, Md. ....	July 23
Wytheville, Va. ....	" 17	Harrisburg, Pa. ....	" 24
E. Radford, Va. ....	" 18	Olean, N. Y. ....	" 25
Roanoke, Va. ....	" 19	Niagara Falls, N. Y. ....	" 26

## PRAYER-MEETING TEXTS FOR SEPTEMBER

September 6 .	CHRIST THE KING	"The government shall be upon his shoulder —Isaiah 9. 6.
September 13:	CHRIST THE DOOR	"I am the door"—John 10: 9.
September 20:	CHRIST THE WAY	"I am the way"—John 14: 6.
September 27:	CHRIST THE TRUTH	"I am . . . the truth"—John 14: 6.

## I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

### Chapter IX: Ransom and Restitution

Week of September 3 Q 8-14 Week of September 17 Q 22-28  
Week of September 10 Q 15-21 Week of September 24 Q 29-35

Question books on "The Divine Plan", 15c postpaid