



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to . . . 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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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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ARMENIAN WATCH TOWER

The WATCH TOWER has been published in the Armenian language for several months, at the same price as the American edition, namely \$1.00 a year. Colporteurs and class workers are now able to supply the Armenian edition to persons speaking and reading that language. Back numbers are obtainable for subscribers wishing to obtain all the copies published.

The Convention Committee is doing everything possible to comfortably assign those who will attend the convention at Cedar Point. Some have written complaining about their assignments. We regret this. No one should attend a convention like this with the expectation of getting every accommodation to suit his liking. Let us be willing to make the best of everything that we may have the greater blessing in our own hearts. The Committee will not find time to answer these letters, as it is a tremendous undertaking to make the assignments and other arrangements without unnecessary correspondence.

Assignments have been made for all accommodations on Cedar Point and a great many over in Sandusky; but the accommodations in Sandusky are equally as good as on Cedar Point. Let us unitedly ask the Lord's blessing and be content with such things as he gives us, rejoicing in our privileges.

JAMAICA CONVENTION

The International Bible Students of Jamaica will have a Convention at Kingston Tabernacle November 24 to 28, inclusive. For further information please address P. H. Davidson, P. O. Box 257, Kingston, Jamaica, B. W. I.

HYMNS FOR NOVEMBER, 1922

Sunday	5	274	12	189	19	316	26	181
Monday	6	160	13	65	20	266	27	298
Tuesday	7	8	14	56	21	126	28	209
Wednesday	1	164	8	284	15	225	22	257
Thursday	2	307	9	278	16	23	23	102
Friday	3	184	10	113	17	294	24	145
Saturday	4	28	11	44	18	330	25	67

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AND HERALD OF CHRIST'S PRESENCE

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EUROPEAN TOUR—PART VI

THE French are not much given to Bible study. The time was when the Bible was entirely repudiated in France, and the people have never known much about it since. The priests, as in other places, are more interested in formalities. Truly they are "dumb dogs." They cannot understand, nor can they make others understand. However, there are a few in France who love the Lord, who were in the Babylonish systems but who sighed and cried for release; and the Lord's messenger, agreeable to the divine promise, brought a message to them through the STUDIES IN THE SCRIPTURES, and those who hungered and thirsted for righteousness heard and were fed.

The harvest work done by Brother Russell and his associates in France brought small results; yet there are some who are thoroughly consecrated to the Lord, and these are giving a faithful witness now. There are several zealous classes of Bible students in different parts of France. Our schedule made it impossible to visit any of these, however, except Paris. There we had a one-day convention on Sunday, June 18, attended by about 150 of the consecrated. A few amongst the brethren here were having difficulty with chronology; but we believe that at the end of the day's fellowship and work together, even the skeptical ones were strengthened. It was a happy day withal, and the friends expressed themselves as greatly benefited.

MEETING IN PARIS

On the Monday evening following, a meeting was held for the public. The only hall available was one with a capacity of about 1500. The hall was filled to its utmost, and there was quite a large number turned away. The meeting was an agreeable surprise in this, that the attention of the public was unusual and at the conclusion of the meeting all the books that the friends had there were purchased, and that many more asked for books who were unable to get them. But their names were taken, and they will be supplied later. This is proof that even in France the trouble has caused many to begin to think.

The wider one's observation extends in Europe the more thoroughly is he convinced that God's purpose now is to have a witness given for the purpose of establishing in the minds of those who hear that the old order is done; that the day of God's vengeance is here; that

his kingdom is at hand; and for the further purpose of demonstrating that he has a people on earth who are faithful to his message and who delight to magnify his name. The increasing number of the public who manifest a desire to hear is encouraging to those who are trying to give the witness. As the trouble increases, necessarily will increase the desire of order-loving people to know the cause and the remedy; hence the wider will be the witness for the truth.

There is certain to be more trouble in France; and not only so, but France is making much more trouble for Germany as well as for herself. The powers that be in France are arrogant; and what they conceive to be their victory in the World War has made them much more arrogant than ever before. France is acting very unwisely in placing a military guard in Germany on the pretext of keeping order; and especially by having this guard composed, in a large degree, of black troops. Her course, instead of making for peace, is certain to bring more trouble. But amidst it **all** the Lord will guide his people and use them as his witnesses, and make known to the order-loving ones his purpose of establishing peace in the earth and granting blessings to those who desire such.

LONDON CONVENTION

From France we journeyed again to England, to be there in time for the convention of Bible Students at London. The convention opened on Friday, June 23, with Brother Tait, of Glasgow, Scotland, as chairman. The speakers at the convention were Brothers Tait, Hemery, Gillatt, Robinson, Walder, Lloyd, Goux, Martin and Rutherford. About 2,000 of the consecrated attended. They came chiefly from South England and Wales, some from further north, and a few from Scotland. The number was less, of course; for it was the time of the world-wide witness when other parts of the British Isles aside from London were preparing for a big witness on Sunday, June 25. The discourses were all helpful and encouraging to the friends. The testimonies bore witness to the fact that those present were rejoicing in their privileges of service and were having an increased appreciation of such privileges.

Monday, the last day of the convention, was Service Day; and the discourses and testimonies were devoted to questions relating to the service. Every one present

seemed to have the spirit of service and an increased desire to let the message of the kingdom be known to others. The breaking up of the convention Monday night was indeed a beautiful scene. Never was there a more thoroughly consecrated, devoted company of Christians together. Every one was solemn and yet happy; and upon every lip could be heard the words: "This is the best convention ever." Without doubt the British friends are more closely drawn together than they have been at any time in the past. The disturbing element seems to be absent; and united as one person in one body they are pressing on in the battle for truth and righteousness.

The Royal Albert Hall, London, is doubtless the greatest public hall in the world. It has a seating capacity of 10,000; and with standing room filled it will accommodate 13,000. Sunday, June 25, being the day appointed for the world-wide witness by the International Bible Students Association, the Royal Albert Hall was taken for the public meeting to be addressed by the President of the Society. The hour for the meeting to begin was 7 p.m., but as early as 5 o'clock the people began to arrive. Long queues formed and stood in the streets until the doors were opened at 6:30; and in a very short while every available space in the great hall was filled, and thousands were turned away. The sea of faces was a wonderful sight and inspiration. The multitudes sat in silence, waiting for the message. London was already in a condition of excitement and strain because of the social conditions and the killing of a prominent army officer by revolutionists a few days before.

FAILURE OF HUMAN PLANS

The speaker began by calling attention to the fact that the war was fought to make the world safe for democracy; but that eight years had elapsed since the war began, and the world is more unsafe for democracy than ever before. Continuing, he said that the Paris conference brought forth the League of Nations with the announced purpose of establishing peace and quietude in the earth; that the politicians and big business men had hailed it as the savior of nations and the deliverer of mankind; while the clergy had boldly announced the League as the political expression of God's kingdom on earth. Now the League of Nations had signally failed. The Washington conference followed, with the announced purpose of preventing further war and trouble; and it had brought forth a treaty with this end in view, but the effort was abortive and had resulted in nothing; and the Genoa conference was then held, at which Mr. Lloyd George, the British Premier, with much feeling announced that unless that conference brought forth a treaty solving the world problems Europe again would welter in blood, and now it is admitted that the Genoa conference was a failure; and that the Hague conference is now in session, and while the effort is being made to establish by

diplomacy peaceable conditions men in high positions are being murdered in cold blood in London and in Berlin. In desperation the people are asking, What is the cause? What is the remedy?

The speaker then announced that he would prove from the Scriptures that the conditions mentioned are exactly what the Lord had foretold as evidences that the old world has ended; that the kingdom of heaven is here and hence the time for the blessing of mankind is to follow; and that millions now living will never die. From the very first the keenest attention was given; and as the proof was brought forth to establish the points named, the audience frequently manifested its approval by vigorous applause.

The best evidence of the interest manifested was the number who purchased books. The total sales as a result of this meeting exceeded 3,000 volumes. A Jewish rabbi, eighty years of age, manifested his keen interest by buying a copy of "The Harp of God" and three "Millions" books, saying that he must have them for his friends. A young man in a box was noticed by one of the ushers hurriedly leaving when the lecture was about half through. He ran into the outer hall, purchased a "Millions" book and ran back to his seat in the box, remarking as he came in: "I will take no chances on not getting that book; I must have that lecture in print."

Although this was the second time that Brother Rutherford has delivered this lecture in the Royal Albert Hall, having spoken there nearly two years ago on the same subject, yet the interest had in no wise abated. There could have been no more attentive and interesting audience than that of June 25. The brethren were loud in their praise of the meeting, declaring it to have been the greatest ever given in England in behalf of the truth. This is further evidence that as the trouble increases, the thinking, sober-minded people will be eager for the message.

Following the London Convention a hurried trip was made to Scotland, where two meetings were held with the friends. It is hoped that much good will result from this meeting and that the work in Scotland will take on a greater momentum than ever before. Glasgow seemed to be short of elders, not having a sufficient number to perform the duties of the church. Sixteen young men were added to the list of elders at the meeting above mentioned; and the brethren expressed a determination to push forward with greater zeal and earnestness than ever in giving the witness.

ANARCHY BEGUN IN IRELAND

No visit was made to Ireland because of the disturbed conditions there. It is reported by the friends that it is unsafe for them to be out at night to attend meetings, and that it is unsafe even in the day time. From eye-witnesses we gathered facts concerning Ireland which are not published by the newspapers. Conditions

are exactly as foretold by the prophets—"every man's hand against his neighbor." As an illustration, one man determines that his neighbor must leave the town or his home in which he lives. He finds five others who will agree with him that this man should leave. The six together go to the marked man's house and give him so many hours to leave. He is not permitted to take away even his property; and if he does not leave at the appointed time, his home is burned and he is shot.

There is in Ireland an organization known as the transport workers. They serve notice on the employing class as to how much work shall be done and how many men shall be employed; and these rules must be obeyed. A few of the men determine that a strike shall be called for a certain day. They arm themselves, wait on the employer, and tell him to stop his men working for a certain time; and he is compelled to do it. Many homes are being burned and property destroyed, and many people murdered in cold blood. Because of these conditions many in North Ireland are leaving and moving into Scotland. It is a veritable reign of terror. The spirit of Bolshevism and anarchy is taking hold of the people. While these conditions obtain in North Ireland, in South Ireland a guerilla warfare is carried on and all business is suspended. Should this guerilla warfare continue, it is easily seen what will follow. England will be compelled to interfere; and to put down the trouble it will be necessary to conscript her young men for military duty. Conscription under present conditions is almost certain to produce revolution. It looks as though it may be the beginning of the breaking up even in England. Conditions are alarming. It is further evidence of the disintegration of the old order.

TURMOIL IN EUROPE

Summing up the situation in Europe at the present time, we find the spirit of unrest ever on the increase. In Germany the two contending parties are at daggers' points, while both sides are smarting under the burdens imposed by France and her allies. In Austria and Italy the situation grows more alarming every day, and a revolution is expected momentarily. In Russia the starving hordes are threatening to swarm through other parts of Europe. In France and in Roumania arrogance reigns; while the mutterings of discontent are heard by those in less favored places. In Great Britain turmoil increases. Throughout the European continent from time to time arise false Christs, each claiming to be the Savior of men; while many other deceptive things are brought forth to mislead and confuse the people. Indeed, it is the time described by the Lord Jesus, when Satan's methods and operations would be so subtle that they would deceive, if possible, the very elect. We are sure, nevertheless, that the elect will not be deceived. The inference must be drawn, however, that there are some who have walked in the light of the truth but who will be deceived by turning their eyes away from the light.

Surely one who views conditions in Europe at this time can see evidences on every hand of the fulfillment of prophecy; that the world has ended; that the old order is being destroyed; that God's vengeance is upon the present order; that the kingdom is at hand, and the time is here for the people of God to make proclamation of these facts. Let the Lord's dear children everywhere be encouraged because they are the only ones who have the message of peace and consolation, the only ones who are publishing the message of salvation. Let them be earnest and zealous, then, in continuing the proclamation until the Lord says, "Enough."

THE WORK ABROAD

We believe the visit to Great Britain and Continental Europe has been pleasing to the Lord and has his smile of approval. The friends have been greatly strengthened and united in action everywhere. They have expressed the determination to put forth every possible effort in giving the witness of the kingdom. For some time, however, they have been short of books; but now this shortage is being overcome. During the European visit contracts were made with various publishing firms for the printing and manufacturing of 1,100,000 volumes of *STUDIES IN THE SCRIPTURES*, *THE HARP OF GOD*, etc., and now seven printing establishments are rapidly turning out these books, and the classes everywhere are organized for united action. Had more money been available, a greater number of books would have been contracted for. But we look forward with confidence that the Lord will supply the money as needed and will open the way for his people to proclaim the message of the kingdom as the time draws nearer to the close.

Two days at the London office in going over the details of the work and the organization in Great Britain completed this European trip. A happy season of fellowship was enjoyed with the Bethel Family at London. They are thoroughly united in heart and in action, and possess that burning zeal peculiar to the Lord's house; and we take this occasion, at their request, to convey their love and best wishes to the brethren everywhere who read *THE WATCH TOWER*. They with many in other parts are appreciating the fact that it is a privilege and not a right to engage in the service of the Lord; and that as this appreciation of the privilege increases, joy increases. The office force, the Bethel Family, and a number of others bade us a loving good-bye at Waterloo Station Saturday morning. After a brief journey to Southampton, the ship was boarded. Another company of brethren had assembled there to express their parting words of love and good cheer; and as our ship steamed out of the harbor there was a constant waving of handkerchiefs and cries of "Good-bye" and "God bless you." These meetings and partings remind us of the happy time that will be experienced when the Lord's dear children have finished their course on this earth and

are assembled in heaven with their Head and Master and presented faultless before the throne of God. There is now, we feel sure, a closer bond existing between the consecrated throughout the world than has existed for a long while, due to the fact of increased zeal and love for the Lord and his cause and for each other. It is a blessed thing for them to meet together now. How much more blessed will it be in the kingdom! Well

has the poet expressed this thought in these lines:

"Oh, that glorious heav'nly city!
Oh, that New Jerusalem!
How 'twill shine in all its beauty!
'Twill be gorgeous as a gem.
We shall meet in that fair city;
We shall meet in that fair city—
In the New Jerusalem."

TESTS AND TEMPTATIONS

"The Lord thy God led thee these forty years . . . to prove thee, to know what was in thine heart." "We are not ignorant of his devices."—Deuteronomy 8:2; 2 Corinthians 2:11.

A SHARP difference between tests and temptations must be noted. Tests are from God, very frequently by his providences, but sometimes through an apparent withholding of himself from his servant. God tries his children, but does not tempt them. If the Scripture says God tempted Abraham, it is not to be understood as if it said God was tempting Abraham astray. God was trying Abraham's faith to give him an opportunity of strengthening himself in God, and also that God himself might refer to Abraham as a man of faith. Tests are always for our development and, as in Abraham's case, that God may be justified in all his ways.

GOD TESTS; SATAN TEMPTS

God tests; Satan tempts. God is always kind in his tests; Satan has always a murderous spirit in his temptations. All temptations are more or less directly from Satan. He seeks to break down the faith of God's people, and to that end uses many devices. He plays upon every weakness of the flesh, and by subtlety seeks to lead the mind away from the Hope. Every saint knows this enemy, and feels the cunning of Satan's attacks; but the saints of God are armed by knowledge, for to be forewarned is to be forearmed; and they know that their Lord is stronger than all that can be against them. No temptation is permitted to come upon the believer greater than he is able to bear; and no pressure beyond endurance is allowed by him who loves his own and watches for their every need. In these last days of the church upon earth Satan is particularly pressing upon the followers of the Lord Jesus. He would wear out the saints. To everyone come temptations to slackness; temptations to think too highly of himself; temptations to pride and to take his own viewpoint of the Lord's work. This day of the world's sore trouble is also the hardest in the experience of the church.

Both tests and temptations are usually considered in relation to an individual, but these come also upon the church as a whole. And this is specially the case in these the last days of the church's human history. Just as it is true that when God begets a son according to the spirit Satan tries to destroy the child of grace, so it is true respecting the church. God has now gather-

ed his church as one family. Satan seeks to take advantage of this fact and, if he could, would destroy the church as a whole.

No one can properly understand the work of God at this present time who does not realize that since 1874, the time of the Lord's return in power, there has been a complete change in God's operations. Previous to that time God's people were not gathered together; the consecrated were scattered in the various systems. But since that time God has been gathering his consecrated into one family; and since then both his blessings and his testings have come upon the church collectively, as well as individually.

The blessings of God on the church since the time of the Lord's parousia have been multitudinous. Each of the consecrated has been privileged to have fellowship such as the church of God has not experienced except in the first few days of hallowed blessedness of joy and service just after Pentecost. God has now gathered the outcasts of Israel. (Psalm 147:2) But Satan seeks to take advantage of this fact, and has sought the destruction of the many, endeavoring to use God's blessings for his church to their hurt. In this new experience God has brought his church into testing, and of course, for their help.

TESTS STRENGTHEN THE FAITHFUL

There have been many tests; but out of all of them strength has come to the faithful, for these have been blessed with increased faith and understanding. The imprisonment of the leaders of the Lord's work in 1918 was such a test. The continuance of the sharp slanders upon our late beloved Brother Russell has proved a test. Changes of method of harvesting have also been used to the same end. God has, of course, a perfect right to permit untoward circumstances to come upon his church even as he has to permit them to come upon each individual member of the body of Christ. And the same result is always apparent; there is always gain. Those who are loyal are blessed; the faithful are preserved; their joy in the Lord increases. Those who were faithful in past testings, waiting upon God, ever ready to do his work, kept a clear understanding of the Lord's

presence; and the time prophecies showed them God's purpose of gathering his people into unity. These have not been disturbed in mind by any of these things.

The church, the faithful, joined heart to heart, said: "My times are in thy hand; my God, I wish them there." The church realized God had begun a work, and that he would care for it and them; and they waited for the manifestation of his will. All such were made stronger in faith by reason of the tests which the loving Father permitted to come upon them, or into which he brought them. And this will continue until the end of the way; for it is by such exercise of faith that the faithful are strengthened. The manifestation of God's favor is not seen through ever continuous outward blessings, but in growth of grace, in clarity of understanding, and in strength of character.

During this time of special favor to the church Satan has had favorable opportunities and has mingled among the sons of God. Naturally he has made use of the tests which God has permitted to come upon the church, and has endeavored to turn them into temptations. We regret to say that he has had a certain measure of success. He has succeeded in beclouding the eyes of some and in leading them astray. In some cases he has had so much success as to make his dupes believe that the whole church has gone wrong, and that the Lord was no longer in control. No child of God should allow himself to believe such a thing could be possible or that God would cease to lead his people. It is not a proper nor a reasonable expectation. Such a thing would mean that Satan had become leader of the Lord's hosts; that the church had forgotten the voice of its Master, and was listening to that of a charmer. But Jesus said: "My sheep know my voice, and they follow me." The Lord would not permit Satan to become leader of his people, nor could he afford to do so: they must be sure of their Guide. All who succumb to such temptation either have not understood or have forgotten that God is gathering his people together in order that he may do a great work on earth, and that they may be ready for an entrance into the kingdom.

THE TEST OF LOYALTY

One of the chief temptations to the church has been in respect to loyalty to God's arrangements for it. Since the days when in the providences of God our late beloved leader came into prominence as the chief representative of the Lord's people and stood before them as "that servant" who had charge of his Master's goods, every indication of the Lord's providence has shown that God gave Brother Russell to the church to be as a mouthpiece for him; and those who claim to have learned the truth apart from Brother Russell and his writings have been manifested by the Lord as deceivers, ready to lead the flock of God in their way.

Since Brother Russell's death the evidence of God's favor upon the Society, which was organized by Brother

Russell for the furtherance of the Lord's work, has been manifested as clearly as it was previously upon him. Satan has attempted by many attacks upon this fact to break it down; to cause the Lord's people to believe: (1) that Brother Russell was *not* the only channel by which the Lord would lead his people; and (2) that the Society in its organized capacity could not be a channel for the Lord. If Satan could accomplish his object, he had a great chance of leading a large number of the Lord's people aside from their path, and away from the work of the Lord, which he hates so much since it tells of his own dethronement and the overthrow of his kingdom.

Some have allowed themselves to be tempted astray on the plea of liberty. This is Satan's own cry. Without doubt he was the first who called out for liberty. He has always wanted to make out that God's laws are a restraint of the proper liberty of the subject. The law of love makes no appeal to him, nor does it to any who seek to break away from arrangements made by God. For thirty years this cry has been raised in the church. But those who have accepted the Lord's arrangements feel no bondage; they are the freest, happiest people on earth. Theirs is the liberty of the King's high-road. Those who leave the Lord's work on the plea of bondage, tie themselves up in their own ideas: they become bound hand and foot, having neither work to do nor place wherein to labor.

TESTS THROUGH FALSE LEADERS

Again, because the witness of the church in this day is to the downfall of his empire and the establishment of the kingdom of righteousness, Satan hates both the message and those who deliver it. He seeks to destroy both it and them by every means in his power. He has persuaded some that personal holiness is the end of all desire, and that love for the brethren is the final test.

In England a holiness movement, which became associated with Keswick in Cumberland, led many professing Christians to feel that they had at last obtained the acme of Christian experience; but we do not know of any who were associated with that movement who are not in some measure opponents of the truth. They sought a mystic union with Christ, but would not listen to their Master's voice through his messenger. Some who have been persuaded to this idea have separated themselves from their brethren. Little companies meet together to build up each other in love! Self predominates; the true labor of the church is lost sight of; the unity of fellowship is gone. Such forget the purpose of God, and ignore the fact of the Lord's providences and of Jesus' presence in the harvest field as Chief Reaper. There is no real difference between their position and that of those who lived in the days preceeding the presence; and, indeed, the darkness of the dark ages begins to creep over them.

Of late some have been led astray from the Lord's

work by following the teaching of a Dr. Bullinger of London. We plainly mention this name because of the clear evidences that Satan has attempted to use this man and his teaching to take attention away from the Lord and his work. The reverend gentleman had a great store of Bible knowledge, but he was bound with many of the fetters of orthodoxy. A non-believer in eternal torment, he was, apparently, afraid to proclaim the truth. Indeed he was an opponent of Brother Russell's work, and did not hesitate to speak evil of it. Publisher of a paper devoted to prophecy and Bible knowledge, he led many into his views. Seeing clearly the union of the church with the Lord, as far as that is possible to one who holds the doctrine of the trinity, he nevertheless held to the trinity. He believed that the Lord would return in bodily form.

Those who have left the truth and taken him as guide of necessity must give up the truth respecting the Lord's return: There could be no return in 1874, therefore there has been no harvesting, and it follows that Brother Russell was altogether mistaken in his work, and that the church has been misled respecting Brother Russell's position as the Lord's messenger to Laodicea.

Brother Russell used to say the doctrine of the ransom

was the test of all doctrines. In the same way we can truly say that the fact of the Lord's presence as Chief Reaper is the test of all works. Whatever is not in harmony with this fact is not in harmony with the will of God. This has been abundantly demonstrated by facts both outside and inside the harvest work. Since 1878 the nominal church has endeavored to raise many revivals of religion, but every effort has been a failure. The aforesaid Keswick movement to holiness, and kindred movements elsewhere, have failed to bring life to the cast-off church. Let every doctrine be tested by the ransom; every direction of the Lord's work by the fact of the parousia, and by the cognate fact that the Lord Jehovah has revealed his purposes through a set means or channel; and there will be desire neither for fresh teachers nor for fresh facts of knowledge save as the Lord may further open his Word. New leaders will not be sought for, nor will self-appointed ones be able to tempt the sheep astray. If anyone allows himself to think that he can make progress while going back to the old teachings of orthodoxy, it is manifest that he has lost his sense of progress and is in danger of becoming blind. God is constantly manifesting his blessings upon all who follow in his clearly marked way with humility and grace.

GOOD SOLDIERS

"Thou therefore endure hardness, as a good soldier of Jesus Christ."—2 Timothy 2:3.

A CHRISTIAN must follow an active course. He cannot be lukewarm or indifferent. His course must not be negative, but positive. All the illustrations given by the Apostle lead to this conclusion. The illustration here is that of a soldier who renders service acceptable to his captain.

Throughout the gospel age this rule of activity and loyalty has obtained, but it is particularly emphasized at this time. The reason is, we have reached the end of the world. The new order is here; the kingdom of heaven is at hand. The King of kings is present, directing his forces. The final conflict is on between the devil's organization and the Lord's organization.

ARMIES OF DARKNESS AND OF LIGHT

The devil's visible organization is composed of three elements, which constitute the kings of the earth. *Kings* thus used in the Scriptures do not mean the men who wear crowns upon their heads literally. The term refers to the ruling class factors, made up of three elements, to wit, big business, big politicians, and big ecclesiastics, united for the purpose of controlling mankind. The master-mind behind this organization is Satan. He has subtly induced many of the masses to believe in and sympathize with his organization visible. This they do because they have no knowledge that it is Satan's organization. Because of this sympathy with the visible part of his organization, namely the "beast," they have

the "mark of the beast in their foreheads." Those who are active in giving their best endeavors in support of Satan's organization have the mark in their hands. These are his active soldiers.

The Lord's organization is made up of those who have volunteered to put themselves under the leadership of Christ Jesus, the Captain of our salvation. This they did by an unconditional consecration. At the time of making their consecration the full duties to be performed were not known. As each one thus enlisted has increased in knowledge and the graces of the spirit, he has had a keener appreciation of the Lord's organization. Now he sees that this organization of the Lord is made up of Jesus Christ and the members of his body, those who have joined him in glory beyond the veil and those who are yet on this side. They see that because of his presence and because he is beginning his reign and overthrowing Satan's kingdom, Satan's organization is making a desperate counter attack. It is a war between two mighty forces; and every human being is being enlisted in the battle on one side or the other—on Satan's side either actively or sympathetically, or on the Lord's side either actively or sympathetically. The victory will be with the Lord. This is plainly recorded; for he is Lord of lords and King of kings, and the time has come for his kingdom. When the battle is over and the victory won, there will be certain victors with Christ Jesus; and these will be not only the called and chosen, but

the ones who have stood the final test of faithfulness by proving their loyalty.

The text likens the one who will be approved to a good soldier. The inference to be drawn is that there are some soldiers who are not good; therefore do not measure up to the standard. The latter will be those who sympathize with the Lord and his cause, but who for fear or indifference or some other excuse fail to be active and zealous. A good soldier is not only one who has enlisted and started in the warfare on the side of the Lord, but one who is also active and zealous, and joyful in his activity.

WHAT A GOOD SOLDIER MUST DO

The soldier of Jesus Christ is not left in doubt as to what he must do. First he has a description of the armor he must wear, as given by the apostle Paul. (Ephesians 6:10-18) He must not only be fully armed but trained in the use of his arms, and he must be a soldier of the truth and the truth only. His weapon of warfare is the message of truth, designated the sword of the spirit.

Satan with his organization is desperately striving to keep the masses of the people in his service by fraud and deceit and by keeping them in ignorance of the blessings to be secured through the Lord's kingdom. The method of attack by the soldiers of Christ Jesus is to enlighten the people concerning the presence of the King, and therefore the end of Satan's empire, and the great blessing that shall follow shortly, when the Lord will grant unto them a full opportunity for liberty, eternal life and happiness.

The soldier of Jesus Christ, therefore, is engaged in a joyful work because he is doing good to his fellow creatures; and this work under the leadership of our captain, Christ Jesus, will lead to a complete deliverance of the masses of mankind and the complete destruction of Satan's unrighteous organization. The good soldier, therefore, will actively and zealously engage in availing himself of every opportunity to make known the message of truth, declaring the day of God's vengeance, pointing to the presence of the new order under the glorious King, and binding up the broken-hearted by showing the way that leads to life and happiness.

Are you a soldier? You must answer this question in the affirmative. You are a soldier on one side of this conflict or the other. There is no middle ground. Either actively or sympathetically you are on one side. Are you a soldier of Christ Jesus? If so, what kind of soldier are you—a good soldier or an indifferent one?

These questions each one who knows the truth must answer for himself; and by the Lord's standard it is an easy matter for each one to determine.

MUCH TO ENDURE

The inference to be drawn from the words of the text is that the good soldier will have much to endure; hence he must not only be active but must develop fortitude. The new creature who is a soldier of the Lord has a fleshly organism which wars against the mind of the spirit. Satan attempts to fight him through his fleshly organism. It therefore requires patient endurance to keep oneself actively engaged in the Lord's service and resolutely endure the hardships of the warfare. Naturally the body becomes tired. Naturally one shrinks from ridicule and persecution, taunts and jeers; but all these things must be endured cheerfully. This endurance must continue not just for a while but unto the end. It will not do to say that we have been active in the service for a few or many years and may quit now. In discussing the same matter in connection with the end of the world and what should be done at this time, Jesus our Captain said: "He that endureth to the end shall be saved." By that we should understand that the good soldier must endure, and endure cheerfully, until the end of his racecourse; hence to the end of the battle.

Dear brethren, the eyes of the hosts of heaven are upon us with promised assistance for every actual need, desiring our success; the enemy host are against us, desiring our defeat. Let each one of us, therefore, gird up the loins of our mind; see to it that our armor is in good condition, that we are trained in its use, and go forth to battle with joyful hearts, remembering the Apostle's admonition: "In due season we shall reap if we relax not." Remember that our method of attack is by putting the truth into the minds of the people. The Lord has provided that this may be done by the printed page, by word of mouth, and by personal influence. Let us lose no opportunity to give this witness to our neighbors, and to those in the district which is assigned; and even though it entails much hardness, remember the words of the Apostle and of the Lord Jesus, and endure cheerfully.

There is not a possibility of a doubt as to the result. Blessed is our portion now of being soldiers of the Lord Jesus Christ. Great will be our joy when the battle is ended and when, by his grace, we may stand victorious with him and be counted as amongst those who were faithful and loyal to the end.

QUESTIONS AND ANSWERS

STUDIES LED BY SISTERS

Question: In a class where there are elders, is it proper to have a study meeting during the week led by a sister of the class?

Answer: Such a course would be very improper, because unscriptural. The apostle Paul plainly states, addressing himself to the elders: "Take heed, therefore, unto yourselves and to *all the flock* over which the holy

spirit hath made you overseers, to feed the church of God which he hath purchased with his own blood". (Acts 20:28) Wherever an unscriptural course has been taken with reference to class studies trouble has resulted. St. Paul says: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, for Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived was in the transgression". (1 Timothy 2:12-14) This Scripture strictly construed means, of course, that it would not be proper for a woman to teach a man or to teach a class in which there are brothers. Furthermore, it would not be proper in the church for a woman to lead a class where there are elder brothers elected for that purpose to do the teaching, particularly since it has been stated by St. Paul, as above quoted, that the holy spirit has made the elders overseers, to feed the flock. Time and again instances have occurred where a sisters' class has been formed in an ecclesia and led by a sister; not that it was really necessary, but because the sisters desired it thus to be; and as far as is now known in every instance trouble has resulted. The adversary especially throws temptation in the way and induces the sister who leads or teaches to become heady, and since she is pursuing an unscriptural course the protection of the Lord could not be guaranteed. Therefore it is an unwise course for sisters to lead even a sisters' class where there are brethren in the class available for that purpose. The exception to this rule would be in a class where there are no brethren at all and where all are sisters. In such an instance, as Brother Russell often advised, a sister may be a leader and propound the Berean questions and let the other sisters in the class answer the questions. Because no elder is available, this is not an unscriptural course; and since the course is proper, then the divine protection from the wiles of the adversary would be expected. Where a different course is taken the usual result is that the sister who is the teacher becomes heady, wise in her own conceit, overreached by the adversary and goes out of the truth. I would strongly advise, therefore, that a sister, for her own protection, decline to teach a class under the circumstances mentioned where there are elders in the class whose duty it is to teach.

THE VOICE OF THE LORD

Question: Should we accept the voice of the class as the voice of the Lord in the election of officers as well as in other matters?

Answer: If a class meets together and there are factions in the class and each faction is electioneering for its side and manifesting the fruits of the flesh, the voice of such a class could hardly be considered the voice of the Lord. It is presumed, however, that Christians coming together will come in the spirit of the Lord; that they will first ask the presence of the Lord;

that each one will have a sincere desire that the Lord's will be done; that no one will electioneer for his side or against the other side, because they will have no sides. Each one will come with an open mind and an honest heart, praying the Lord to direct. Each one thus acting according to the Lord's spirit, the vote of the class then should be taken as the voice of the Lord, and the minority should readily acquiesce.

It may be that the election would result in the choice of some one that the minority would think should not be elected. Probably the Lord has permitted such a thing to happen for the very purpose of testing the members of the class. Instead of becoming obstreperous and causing trouble, the proper course would be to wait upon the Lord, which means to give attendance to the Lord and wait to be guided by his providences. In due time he will make manifest the purpose of permitting such an election. The Apostle plainly says that all things work together for good to those who love the Lord and are the called according to his purpose. Then if each member of the class is called according to God's purpose, is a new creature (and none other are entitled to vote), and each one loves the Lord and is moved by love in his actions, then it may be considered that whatsoever is the result of the election the Lord will overrule for the ultimate good of the class. Difficulties often result because of some trying to have their own will done and not the Lord's will. This is not the proper course.

SPIRIT-BEGOTTEN IN THE CHURCH

Question: We understand that the nominal system was cast off in 1881. This being true, have any individuals within the confines of Babylon been begotten of the spirit since that date?

Answer: It is reasonable to presume that some in the nominal systems have been begotten of the holy spirit since that date. It is not essential to come to a full knowledge of present truth in order to be begotten of the holy spirit. If one realizes he is a sinner, that Jesus is his Redeemer, and then exercises faith in the great ransom sacrifice and surrenders himself wholly to the Lord, he might be associated with some nominal church and that would not prevent the Lord from begetting him of the holy spirit. It would be reasonable to expect the Lord to bring such a one to a knowledge of present truth thereafter, that he might more fully appreciate the Lord and his consecration to the Lord. Sometimes we find one who is in the nominal system coming to a knowledge of the truth and quickly accepting it and saying in substance: 'I have always known that the Lord was good, that he had some kind of a plan for blessing mankind, and I have been waiting for a long time to hear about it, and I know this is the truth'. Such a one may have been begotten of the holy spirit and waiting until the Lord's due time to give him a fuller knowledge of the truth.

BIRTH OF JOHN THE BAPTIST

— OCTOBER 1 — LUKE 1: 8-22 —

STUDY OF OUR LORD'S LIFE—GOSPEL VIEWPOINTS — FORETOLD BY MALACHI—A FAITHFUL COUPLE — ANNOUNCED BY AN ANGEL—A FATHER'S UNBELIEF—EDUCATED IN THE DESERT.

"He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink."—Luke 1: 15.

FOR the next six months the Sunday School lessons take us through the life of our Lord, and we look for a time of refreshing; for there can be no sweeter study, nor one more profitable to us in respect to our conduct towards God and man, than the study of our Lord's life. Even as a man he was the center of truth; for he has always been God's channel; and as a man he was at once the ideal man, as he was the ideal servant and lover of God, and company with him should be sweet to us.

The course of the lessons takes us through Luke's gospel. Each of the gospels has its own particular viewpoint, and each is written according to the general purpose of God through the holy spirit operating upon the minds of the writers. Each writer in his account of our Lord's ministry conforms to a general controlling thought. Matthew tells us of Jesus as the king of the Jews, and as the son of Abraham, father of the chosen people. Mark concerns himself with the ministry of Jesus, and not at all with his birth or childhood. Luke connects Jesus with Adam, showing that our Lord is in this sense of the human family; and it is Luke who records the parable of the rich man and Lazarus, revealing, as we know through that parable, the wideness of the mercy of God in the salvation of the gentiles. Luke's gospel gives what may be called the human aspect of our Lord's life, and the fullest account of his ministry of healing. It takes a wider view of his ministry than that taken by the others. It is Luke who relates the particular incidents of Jesus' babyhood, who records the only incident we know of his boyhood, and who gives most detail of the miracles of healing as would be expected in an account written by a physician.

The gospel is written by Luke to Theophilus. As the name Luke means light, and Theophilus means lover of God, it is an easy transition to say that here is light for the lover of God. Luke was a Grecian or Hellenist with a wide, kindly outlook; a physician by profession, but not merely a good doctor; he was beloved in the Lord. These studies bring before us both the Messenger of the Covenant and his forerunner, according to Malachi's prophecy. Thus the lessons of the past three months and our present lessons are connected.

JOHN THE FORERUNNER

It is helpful to us that our review of the Lord's life and work should commence with some account of his forerunner John, and we are therefore well pleased that our lessons commence with the birth of John. It would be natural to think that the chief priests and scribes would be conversant with Malachi's prophecy, but it is certain that its fulfillment came upon them as a surprise. Had these leaders of the people been in the right condition of heart they would have been prepared to receive the testimony of Zacharias, and therefore to receive his son John; and thus they would have been prepared in due time to receive the child Jesus, for a child born to be a forerunner would surely indicate that the coming of him who followed would be in similar manner.

The birth of John the Baptist was of God, and it appeals to us as very fitting that this should be so. An unusual work was to be done, and an unusual kind of messenger was necessary, and would need to be prepared. The account of Zacharias and Elizabeth is idyllic. These two now elderly people who lived in the hill country of Judea lived blameless before the Lord: the record is that they kept both the commandments and the ordinances of the law in blameless

fashion. There is surely no sweeter record in the Bible than theirs. But though they sought the Lord and endeavored to live so blamelessly before him, they had no children. Very probably they often wondered why this favor was withheld from them since they had the consciousness of lives well ordered in his sight. Luke says that Zacharias had often prayed. (Luke 1:13) Some have suggested that Zacharias prayed for the kingdom; but as his prayer is linked with the birth of his son, it is almost certain that he had carried this matter to God in prayer, evidently desiring that a son should be born to him, particularly in view of the fact that the withholding of seed was in Israel considered a mark of disfavor from God. But God was withholding this favor until the gift should be peculiarly his; and, very probably, in order that the lives of these two worthy people might mature still more, for the child which should be born would need special qualifications and a sterling disposition of mind to enable him to do the particular work to which he was called.

God noted the fidelity of Zacharias and Elizabeth. Perhaps there was no other couple in Israel in their circumstances so faithful as these, or so fitted to be the parents of the forerunner of God's servant; and they were blessed accordingly. Thus the parental influences were all in favor of the child. The confidence in God which is proved by God's confidence in them made them specially fitted to be the parents of the messenger of the Messiah. In this respect they did not lose, but gained by the waiting. God often keeps those waiting, and sometimes for many years, to whom he purposes to give a special work; but the tests of faith which come do not hinder such; rather in the waiting time they mature, mellow, and gather rich experiences. There could not have been many in Israel at that time really faithful to God, "waiting for the salvation of Israel." That there were some we know—Zacharias, Elizabeth, Joseph, Mary, Simeon and Anna—these were faithful and true, and their names are enrolled in the sacred records. This faithful little company, all aged except Mary, were God's remnant by whom he accomplished his purposes. The mighty ones, the famous teachers, the great professors, were left on one side as unfitted for the purposes of God.

THE ANGELIC ANNOUNCEMENT

But although Zacharias was a good man, he was taken by surprise when the promise was made. He had prayed for a son; perhaps he had some expectation that his prayers would be answered; but he did not expect that an angel would appear to him to announce the birth of a son, nor that this would be made in the holy place of the Temple. He had no thought of God manifesting himself through his angel to one who was but a humble member of a branch of Aaron's family. As he ministered at the golden altar, the angel Gabriel appeared to him and told him that his prayer was answered, and that he should have a son. Fear fell on him; he was troubled, and when the joyful announcement was made he showed a measure of doubt. He said: "How am I to be sure of this?" For, as he said, both his wife and himself were past the age when they might expect children to be born to them, as if his prayer had been long, and God had not heard in time. To assure him the angel announced who he was, "I am Gabriel, that stand in the presence of God." How near to God Zacharias seemed to be, and with what wonder he heard the message

of love, and that he was involved in the purposes of God. These scarce revelations of the personnel of the heavenly host are interesting. They reveal an order of service. It was Gabriel who came with comfort and instruction to Daniel. (Daniel 8:17; 9:21,22) Such service seems his. Michael, the only other one personally revealed, is he who bears the sword, who "stands up" for God's people, and who conducts the heavenly hosts to battle.

But the failure to believe and to receive cost Zacharias much. He got his sign, but at what cost! He was struck dumb and deaf, and his dumbness was to be the sign that the promise was sure. The people without waited and wondered at his tarrying. When he came out he could not speak with them, but he made signs that gave them to understand that he had seen a vision. Nor could Zacharias communicate with his loved ones; nor could he hear any other message.

ASKING FOR SIGNS

Out of this we may take some instruction. Do we ask for a sign about something which ought to be as plain to us as if declared by an angel from heaven? Many of the Lord's people do ask for a special sign for themselves when ready acceptance of the declared will of God is the only thing desirable to God, or reasonable to ourselves. Assurance is sometimes gained at great cost, and we can never rise to our privileges if we question God's providences. Some ask for assurance about a service which is plainly the will of the Lord, and they sometimes get a sign—often to their hurt: though if the heart be right God will bring his child back to himself. Well for us if any discipline such as that which came upon Zacharias causes us to praise God. In his period of waiting he was faithful to the Lord; his heart praised God, and when freedom came he used his mouth to the praises of God.

We know of some brethren who, when No. 27 GOLDEN AGE was prepared for the service of the truth, began to pray about it instead of going to the work, failing to perceive that the Lord's providences had already indicated his will. Some continued to pray until all the work was done—they were dumb. Prayer is not always opportune or in order; God does not undertake to give us special or individual guidance about church affairs. Rather he guides his church. And since 1878, when he began to gather his people into a unit, he has guided them by his appointed means, first Brother Russell, and then by the Society organized by Brother Russell; and if any individual member is not fully assured in his own mind about any matters which come into the church life, either into the ecclesias, or the church as a whole, he should submit to the Lord's guidance through his appointed channel. Such may rest assured that God's will will be made clear to all the faithful. Many brethren have,

like Zacharias, gone deaf and dumb for a season—not ready to take up the gift of service which God offered.

Zacharias continued to minister in the Temple until his course of service was completed. Then he went home, but the joy of his heart was minimized somewhat by his inability to share with his wife in his expressions of joy. Elizabeth rejoiced in spirit, but kept herself as to the Lord, retiring five months into a quiet life. After about six months she was visited by Mary, the virgin chosen to be the mother of Jesus. Elizabeth's humility was beautiful to behold; she tells how she was moved at the sight of Mary. Filled with the holy spirit she broke forth in praise of God and his goodness. Indeed, both the faith and the fidelity of this grand elderly couple are beautiful; and we may truly say that just as the child John was to be a forerunner and a preparer of the way for the greater child to come, so the faith and loyal love of Zacharias and Elizabeth served as preparation for the faith and love of Joseph and Mary in their still greater experiences.

A CHILD OF THE RIGHTEOUS

On the birth of the child there was much rejoicing. On the eighth day, when it was circumcised, Zacharias manifested his abiding faith and fidelity. He would not have the child named after him as was suggested, but insisted that it should be named John, according to the word of Gabriel. Immediately on his declaration by writing (and the fact that the company made signs to him to get him to understand showed that he was deaf as well as dumb) his tongue was loosed, and his deafness was removed. "He spake and praised God." (Luke 1:64) His rejoicing shows he was moved by a right spirit. His thoughts were not of himself, but for God, and for God's people Israel. He saw that the long-delayed promises were not forgotten, but were about to be fulfilled. He saw deliverance coming from the bondage of error and of sin, from all foes, and full deliverance into the will of God, that Israel might serve God in righteousness and true holiness. To such parents as these, and under such circumstances was this child born.

"John was in the deserts till the day of his showing unto Israel." (Luke 1:80) There, apart from the crowd, and like the Revelator, who in spirit was carried into the wilderness to get a true view of Babylon (Revelation 17:3), John saw the corruption which had eaten into the life of his people. He saw that the much profession of the priests and leaders was not of God, was earthly, sensual; and that God's time to destroy it had come. It is only as we separate ourselves absolutely to the service of God that we can get a true view of the inherent enmity between the world and God, and that the great religious organizations of our day are an integral part of the world system.

BIRTH AND CHILDHOOD OF JESUS

—OCTOBER 8—Luke 2:40-52—

TWO ANGELIC VISITS—MOST BLESSED AMONG WOMEN—REJOICING IN JEHOVAH'S FAVORS—THE MUSIC OF HEAVEN—THE ASTROLOGERS' VISIT—JESUS THE BOY.

"And Jesus advanced in wisdom and stature, and in favor with God and men."—Luke 2:52.

IN the sixth month after Gabriel's visit to Zacharias in the Temple, and the announcement of the birth of a son, Gabriel was charged with another mission. This time he was to go to Nazareth in Galilee with a message for Mary, a maiden of Nazareth who was of the royal family of David, and who was already espoused to Joseph, a carpenter, also of David's line.

These two visits of the angel Gabriel meant much both to Israel and to the human family: God's time had come for the sending of his Son who was to be the Redeemer of men,

and ultimately their Savior. God has his appointed times for the working out of his plans; and these visits were exactly on time. As the Apostle has it, "When the fulness of the time was come, God sent forth his son, made of a woman, made under the law."—Galatians 4:4.

FAITHFUL TO THE LORD

The family of David seems to have been almost on the point of failure; we have no record of any other members of it; and also, both Mary and Joseph were apparently in

very moderate circumstances. Perhaps Mary's espousal to Joseph was an act of faith and love to God, as well as of love to each other, with the thought that the royal line should be preserved in order that it might be ready for the promise of God whenever he should make that promise good. Whether this be the case or not, we know that they were both faithful to the Lord; and it is pleasant to find these last two recorded members of the family in such loving association. Israel ought to have watched for the interests of David's line, and have cared for the family which God had said should produce the Messiah; but Israel was too mindful of its own vested interests to remember God's.

Probably Mary did not know of what had happened to Elizabeth and Zacharias (Luke 1:36), and it is therefore probable that Gabriel's message came upon her without any such preparation as knowledge that her cousin Elizabeth was to have a son would have afforded. Gabriel saluted Mary: "And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women."—Luke 1:28.

Mary was troubled, but Gabriel comforted her with the assurance that she had found favor with God. God himself had taken note of the one who was to be mother of his Son Jesus. Mary must have been a true, holy young woman, loyal in heart to God, sweet in disposition, fitted to be the mother of the child who was to represent God amongst men. That she had learned self-restraint and reserve is certain. Gabriel told her of God's purpose. Puzzled, she asked how it could be that she could conceive and bear a child, since she was not married. The answer was the power of God should overshadow her, and the child which was to be born should be called the Son of God.—Luke 1:35.

WOMAN'S HIGHEST HONOR

To encourage Mary to accept this wonderful relationship, she was told that her cousin Elizabeth was soon to bear a child, born to Zacharias and her in their old age, a gift of God to them; and that "with God nothing shall be impossible." (Luke 1:37) Mary obediently accepted this truth saying, "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38) Her acceptance meant receiving that which was the highest honor a woman could have, but at the same time that which under the peculiar circumstances would bring the sharpest test a woman could bear. Her submission is grand; here is a fine consecration of honor and repute.

Mary went at once from her home in Nazareth to her cousin Elizabeth in the hill country of Judea; for she realized that Elizabeth was the only one with whom she could have communion. A surprise awaited her as they met; for Elizabeth greeted her saying, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?" (Luke 1:42, 43) This must have been a great encouragement to Mary. Our gracious God always helps those to whom he gives particular service, and who through that service must bear sharp tests, by giving just such encouragement as will assure them of his care. The two women rejoiced together in the Lord's favors, and Mary by the spirit poured forth her heart in song, in words grand and noble in conception. She realized her high position among women, and in wonderment and praise acknowledged the goodness of God in choosing her when there were many of high degree who were passed by.

TIME FOR NATIONAL DELIVERANCE

But that which gave them the greatest rejoicing was that the time of deliverance was coming for God's people. They saw the salvation of God, and rejoiced because he had not

forsaken his people even though for many centuries he had apparently shown no special interest in them. These two women were the only two who knew the secret purpose of God, figurative of those who in these last days, when the Lord was about to be revealed in glory, knew of that kingdom and rejoiced together. (Malachi 3:16, 17) Now the kingdom is making its approach felt, and the Lord's people must be out with him asserting the presence of the King. The two cousins remained together for three months, until the time came for Elizabeth's child to be born. Mary then went home to Nazareth.

Encouraged by her visit to Elizabeth, and by Zacharias' fidelity, even though they could commune with him only by writing and signs because of his deafness and dumbness, Mary was now strong enough to tell Joseph and to rest in God though Joseph should not believe her. Joseph felt his honor involved and was minded to put her away, privately; but in a dream God told him of his purpose, and Joseph also accepted the message and was glad. Now they were to settle down at the carpenter's shop. Nazareth was to be their home. The time drew on for Mary's child to be born; but the Scripture had foretold that the Messiah should be born in Bethlehem, the town of David. Evidently they had no thought of this, and were not expecting to move from Nazareth. How then, apart from special revelation from heaven, would the prophecy be fulfilled?

It happened that in Rome, then the capital of the world, political and military affairs were such that it was determined to enroll and tax the whole world, and "the decree went forth from Caesar Augustus that all the world should be taxed." (Luke 2:1) In due time this order got to Palestine, moved the authorities there, and through them so moved the various circumstances in the family life of Israel that Joseph and Mary were suddenly thrown into the necessity of a journey to Bethlehem. The traveling must have been a concern to them both. They arrived in Bethlehem just in time for the prophecy to be fulfilled. (Micah 5:2) No word of God ever failed. He would, if need be, move mountains in order to bring about his purposes. In this case and in order that his people at all times, ourselves amongst the number, should learn to have faith in him, he directed the whole world into movement that these two should be made to travel, and his word be fulfilled apparently in the natural order of events.

THE HOUSE OF BREAD

Bethlehem means "house of bread"; but there was no room in the inn for the Bread which came down from heaven; and heaven's Messenger was born not in a home, but in the general caravansary attached to the inn. Mary would have a little place where she would be shielded from the general gaze of the many who were coming and going in this comparatively open place. Surely she would wonder why the child she should bear, the Son of God as she knew, should be brought forth in such a place, and why she, its mother, should be so hardly put to it for the necessary attention and comforts. It is easy to understand how the circumstances would be a test to her. There was no provision made by heaven for this eventful happening though God had used the Roman Government to get them there: apparently God was doing nothing specially for her: but, noble woman as she was, she waited and trusted in faith.

Earth was not moved at the advent of the child born to be its Savior. But heaven was. In the fields not far away a light from heaven fell upon some shepherds; an angel voice was heard, and soon the whole arch of heaven was filled with angelic music. The shepherds were instructed as to the meaning of this, and they said one to another, "Let us now go even unto Bethlehem, and see this thing which the Lord hath made known unto us." (Luke 2:15) The coming of the

shepherds, some time after the child was born, was God's first assurance to Mary, that he was watching over her, knew she was there, and had witnessed to these men of the birth of her son their Savior.

In the circle of events it has come about that he who was born in Bethlehem, and is now Lord in Glory, has again come to those who ought to be ready to receive him. But now, as then, his advent is unknown to the many. To those who will hear, angel voices are singing; and to those who desire to see, the heavens are aglow with the light of the present Lord. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."—Psalm 89:15.

On the eighth day the young child Jesus was circumcised, the parents indicating their poverty by the fact that they were able to offer only the least costly offering allowable. Of this ceremony one has well said of Jesus that "in his circumcision he subscribed his name on humanity's roll in blood." When the days of Mary's purification were ended, and she was again in the Temple courts, the aged Simeon came to her and took the young child in his arms and blessed both the child and its mother. And Anna, a prophetess, came and together they blessed the Lord for the manifestation of his favor to his people. The few faithful souls mentioned in these records, all of them old except Mary, were the ones specially blessed of God. They remind us of Malachi's words: "They that feared the Lord spake often one to another." There were only a few in Israel "waiting for the consolation of Israel" and to these the blessings of the Lord came. The majority were wrapt in formalism, and had no time to see what God wanted, or whether or not they could serve him.

THE SERPENT ALERT TO DESTROY

The parents stayed in Bethlehem for some time; and Satan, who ever sought to destroy the Seed, sought to destroy the young child's life. He directed attention to the child through the star and the wise men. This attention on the part of these men brought catastrophe on Bethlehem; for Herod, to make sure of destroying the child Jesus, slew all the children up to two years of age. The parents had been warned in a dream and had gone down to Egypt, and Satan and his agents were foiled. The mothers of Bethlehem would feel very bitter towards this stranger who had come amongst them, and whose coming had meant such a calamity to them. Satan never makes an attempt on God's people without hurting his own subjects. Here the poor people suffered; while Herod, who was led on by Satan, is execrated by men for his abominable act. How glad we are to know that these little ones, and all others smitten by the powers of evil, whether directly by evil men, or indirectly by the forces of evil, are yet to be delivered, and to come back into fullness of life under the kingdom of him who was born in Bethlehem!

No doubt the gifts of the wise men helped Joseph and Mary to bear the expenses of the traveling and of their sojourn in Egypt; very much as in the old days the gifts of the Egyptians helped the Israelites as they left Egypt for

the promised land. After the danger was over Joseph, directed in a dream, returned to Nazareth, and there the family settled; Joseph at his carpenter's shop, and Mary to bring up the children and take care of her precious son. Jesus as a boy was protected by his heavenly Father, else Satan would have destroyed him; and his innate purity preserved him from inward evil, and he "grew in wisdom and stature and in favor with God and men." At twelve years of age there came the outstanding event of Jesus' boyhood, his first visit to Jerusalem. We can easily imagine the eager anticipation of the young, active, and already well-informed child when he was to see the walls of that wonderful city for the first time, and to see his Father's house. Knowing the Scriptures he would surely say: "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm 122:1) In Jerusalem all the wonderment of the city would come upon him: he would be interested in its very stones, for it was his Father's city. How much his young mind grasped is difficult for us to tell, but the narrative shows that he was very wide-awake.

"ABOUT MY FATHER'S BUSINESS"

He was so absorbed in all that he saw, and heard, and in his desire to learn, that the day for the home journey slipped by unobserved. Joseph and his mother started for home, but the boy was not with them. He was ever so dutiful a son that his mother and Joseph thought he was somewhere amongst the company, and, of course, quite able to look after himself. When at last they really awoke to the fact they had not seen him on the journey, they were greatly perturbed. They sought him sorrowing (a tormenting sorrow). What if some calamity had befallen the precious one entrusted to their care? First they went to their kinsfolk and acquaintances, then back to Jerusalem, and it was not until after three days that they found him. He was in the Temple sitting in the midst of the doctors both hearing and asking them questions. The mother rebuked him—the usual way when there has been lack of care. In Jesus' reply there is perhaps an intended rebuke for his mother and Joseph: 'Why need ye seek me? You might have expected to find me in my Father's house.' They ought to have made certain that he was with them when they started for home, and failing that, not to have presumed that he was running about with a boyish interest in every new thing he saw, careless of anything but pleasure. And, too, there was surely a reminder that he had obligations towards God which they had not yet discerned. The child was preparing for his manhood.

From then until Jesus was thirty years of age we have no record of him, save that he was subject to his parents, and had God's blessing upon him. Also that as he was known as a carpenter (Matthew 13:55), and that he labored as others did for the support of himself and the family; and that his after-life reveals the fact of much study and meditation during the days of patient waiting for the time when he should enter into a closer relationship with his Father in heaven.

HE SENDS IT,

When I feel the cold, I can say, "He sends it,"
And his wind blows blessing, I surely know;
For I've never a want but that he attends it,
And my heart beats warm though the winds may blow.
The soft, sweet summer was warm and glowing;
Bright were the blossoms on every bough;
I trusted him when the roses were blowing;
I trust him now.

From "The Uplands of God".

Small were my faith, should it weakly falter,
Whenever the roses may cease to blow;
Frail were the trust that soon should alter,
Doubting his love when storm-clouds blow;
If I trust him once, I must trust him ever,
And his way is best, though I stand or fall;
Through wind and storm he will leave me never;
He sends it all.

INTERESTING LETTERS

THE WORD IN NYASALAND

DEAR BRO. RUTHERFORD.

I am very content to write you this note to let you know that we have the General Meeting at Chipira. Many people came to hear the truth message; but in the 24th 499 men and women came to hear the good tidings, and on Sunday morning 1,281 including the Christians came to hear the Word of God. I hope that you will hear some report after this of the meeting of 1,225 including the Christians who came to hear the Word of God, and three were baptized, but of the people 797 saw the Baptism.

I have written to Brother Hy Ancketell to let him know that I had the general meeting. Please write him to come here. Tell him to let me know first that he will come here. Now the Ecclesia in Nyasaland is very strong indeed. Trust to me that you will hear daily report from me. Please write to Brother Ancketell to come to see me here as soon as he can.

Your brother in his grace, J. WILSON, *Nyirenda, Africa.*

WATER FOR JERUSALEM

DEAR BROTHERS IN CHRIST:

I was three weeks on a demounting-of-machines trip in Egypt, where I had a bad fall and had to be brought back to Jerusalem. My work is of greatest interest to me, viz., the water supply for Jerusalem. In the neighborhood of Kantara, Egypt, in the midst of the desert is a mighty pumping station, which was erected there during the war by the English in order that they might carry out their military

operations. This construction, consisting of two Roholm-motors of 75 horse-power each and one pumping machine, has now been taken over by the Palestine government and is to be erected at the famous ponds of Solomon, near Bethlehem, to pump the water from there to Jerusalem.

The work of taking down, transporting, mounting, and getting the machinery in working order at the new station has been given by the Palestine government to our firm by contract. The taking down in Egypt has already been accomplished and the different parts have arrived in Jerusalem. I am glad that we got this job, for it also is part of the restoration of Palestine and because we two mounters, who do all the work, are brothers in Christ. Both Bro. Eusenbach and myself came here from Germany to set up and manage the newly-built machine shop of Mr. Salzmann.

Everything here progresses *very slowly*, and many things are so different from what we expected ten years ago; as we expected at that time that by now Abraham would be here, ruling and blessing. But as we now recognize that it is the Lord's will to do every thing at *his own right time*, we are glad that we are permitted to rest in his providences, knowing that he will arrange everything for the best for his true children, and we are also glad that we still have a little time to make ourselves ready, and to further proclaim the glad tidings.

Wishing for you the Lord's richest blessing upon all your work, I remain, with hearty greetings of love to all the beloved in Christ,

Your brother by his grace, ROLF WETZEL, *Jerusalem.*

BEREAN QUESTIONS ON ARTICLES IN TOWER FOR SEPT. 1, 1922

BIBLE SCHOOL ESTABLISHED

1. In what aspects does Nehemiah appear? ¶ 1.
2. What circumstances caused Nehemiah to hasten the building of the wall? ¶ 2.
3. What occurrences followed the completion of the wall? ¶ 3.
4. Where had Ezra been since his first coming to Jerusalem? ¶ 4.
5. How had Ezra become qualified for the work he was to do? ¶ 5.
6. Describe the preparations for the reading of the Law by Ezra. ¶ 6.
7. Had the Jews remained familiar with the law while in Babylon? ¶ 7.
8. Why did Nehemiah tell the people not to weep but rejoice? ¶ 8, 9.
9. What is the best course to pursue after mistakes have been made? ¶ 10.
10. What preparation did the people make for the Feast of Tabernacles? ¶ 11.
11. How was this feast kept? ¶ 12.
12. Why was this first Bible school begun under good conditions? ¶ 13.
13. How do you regard expository teaching of the Bible? ¶ 14.
14. For whom is the Word given now? ¶ 15.
15. What qualifications as to vocal power should a speaker possess? ¶ 16.
16. What two good systems of Bible study existed among the Jews, and now among Bible students? ¶ 17.
17. What must one do to get the most out of class Bible study? ¶ 18.
18. What preparation ought leaders to make? ¶ 19.
19. What two covenants have been made by the Lord's peoples? ¶ 20.
20. How was the completion of the wall celebrated? ¶ 21.
21. What conditions grew up during Nehemiah's absence at court? ¶ 22, 23.
22. What reforms did he institute and how? ¶ 24.
23. How did Nehemiah treat the Lord's enemies? ¶ 25.
24. Show how courage and meekness were combined in Nehemiah. ¶ 26.

FIERY TESTINGS FORESHADOWED

1. When and under what circumstances was Malachi's prophecy uttered? ¶ 1.
2. What evils existed among the Jews at the time of this prophecy? ¶ 2.
3. To what time did Malachi's prophecy look forward? ¶ 3.
4. How had the Jews requited Jehovah's love for them? ¶ 4.
5. How had the priests sinned against God? ¶ 5.
6. How had the priests led the people? ¶ 6.
7. How had the Jews broken the law? ¶ 7.
8. How had the Jews come to regard the serving of God? ¶ 8.

9. Why had God permitted unfavorable things to afflict the Jews? ¶ 9.
10. What were the Jews holding back from God? ¶ 10.
11. What may be the cause of unfavorable spiritual conditions to a new creature? ¶ 11.
12. What was to be the purpose of sending the Messenger to the Jews? ¶ 12.
13. Who was to be the forerunner of Messiah? ¶ 13.
14. What showed that the calling of Israel had not been a failure? ¶ 14.
15. To what great fulfillment did Malachi's prophecy look forward? ¶ 15.
16. What features of this prophecy are being fulfilled? ¶ 16.
17. Does Malachi say anything to indicate the triumph of the righteous in this day? ¶ 17.
18. What work has the Lord given his people now? ¶ 18.
19. How does God regard unfruitful profession of consecration? ¶ 19.
20. What punishment has followed the Elijah's warning to the churches? ¶ 20.
21. What better times will succeed the present time of Judgment? ¶ 21.
22. What do you think of our privileges now? ¶ 22.

WORLD'S DISINTEGRATION FORESHADOWED

1. Why have the lessons of the last three months been peculiarly helpful? ¶ 1.
2. What warning had been given to Christian people which they have failed to heed? ¶ 2.
3. How did the times of these prophets correspond with the present time as to world disintegration? ¶ 3.
4. Under what conditions did Daniel give the king God's warning? ¶ 4.
5. How may we follow Daniel's example of courage? ¶ 5.
6. In what different ways was Daniel's faithfulness recompensed? ¶ 6.
7. Why is constancy in faith approved? ¶ 7.
8. What two phases of our work are there today? ¶ 8.
9. What lesson may we draw from the story of Esther? ¶ 9.
10. How was Ezra specially blessed of the Lord? ¶ 10.
11. Why did Ezra and the Jews fast and pray before setting out for Palestine? ¶ 11.
12. Did Ezra accomplish any reformation? ¶ 12.
13. What do we know about Malachi? ¶ 13.
14. What encouragement may the church take now from these lessons? ¶ 14.
15. Who appoints for each his place in the service? ¶ 15.
16. How may we profit from the examples of Ezra and Nehemiah? ¶ 16.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Burt, Mich.	Sept. 26	Traverse City, Mich.	Oct. 3, 5
Birch Run, Mich.	" 27	Kewadin, Mich.	Oct. 4
Saginaw, Mich.	" 28	Empire, Mich.	Oct. 6, 8
Alma, Mich.	" 29	Manistee, Mich.	Oct. 10
Bay City, Mich.	Oct. 1	Hart, Mich.	" 12
Midland, Mich.	" 2	Muskegon, Mich.	Oct. 14, 15

BROTHER T. E. BARKER

Shinglehouse, Pa.	Sept. 28	Curry Run, Pa.	Oct. 6
Cyclone, Pa.	" 29	Mahaffey, Pa.	" 8
De Young, Pa.	Oct. 1	Altoona, Pa.	" 9
Brockwayville, Pa.	" 3	Alexandria, Pa.	Oct. 10, 11
Dubois, Pa.	" 4	Coles Summit, Pa.	Oct. 12
Punxsutawney, Pa.	" 5	Johnstown, Pa.	Oct. 13, 15

BROTHER J. A. BOHNET

South Bend, Ind.	Sept. 28	Blue Island, Ill.	Oct. 5
Kankakee, Ill.	" 29	Chicago Heights Ill.	" 6
Chicago, Ill.	Oct. 1	Joliet, Ill.	" 8
Hammond, Ind.	" 2	Aurora, Ill.	" 9
Hegewisch, Ill.	" 3	Geneva, Ill.	" 10
Roseland, Ill.	" 4	Elgin, Ill.	" 11

BROTHER E. F. CRIST

Blenheim, Ont.	Sept. 29	London, Ont.	Oct. 8
Chatham, Ont.	Oct. 1	Thamesford, Ont.	" 9
Windsor, Ont.	" 2	Ingersoll, Ont.	" 10
Leamington, Ont.	" 4	Woodstock, Ont.	Oct. 11, 12
Wallaceburg, Ont.	" 5	Stratford, Ont.	" 13, 15
Sarnia, Ont.	" 6	Seaforth, Ont.	Oct. 16

BROTHER A. J. ESHLEMAN

Flat River, Mo.	Sept. 29	Poplar Bluff, Mo.	Oct. 8
Farmington, Mo.	Oct. 1	Harveill, Mo.	" 9
Bloomfield, Mo.	" 2	Chamonia Mo.	" 10
Clarkton, Mo.	Oct. 3, 4	Mountain Grove, Mo.	" 11
Dexter, Mo.	Oct. 5	South Fork, Mo.	Oct. 12, 13
Neeleyville, Mo.	" 6	Thayer, Mo.	Oct. 15

BROTHER A. M. GRAHAM

Utica, N. Y.	Oct. 1	Rochester, N. Y.	Oct. 8
Rome, N. Y.	" 2	Auburn, N. Y.	" 9
Mannsville, N. Y.	" 3	Johnstown, N. Y.	" 10
Watertown, N. Y.	Oct. 4, 5	Gloversville, N. Y.	" 11
Oneida, N. Y.	Oct. 6	Oneonta, N. Y.	" 12
Syracuse, N. Y.	" 8	Saratoga Springs, N. Y.	" 13

BROTHER J. HEMERY

Cincinnati, Ohio	Sept. 23, 24	Brooklyn, N. Y.	Oct. 1
Columbus, Ohio	Sept. 25, 26	Boston, Mass.	Oct. 3, 4
Pittsburgh, Pa.	Sept. 27	Buffalo & Niagara Fall " 5, 6	
Cumberland, Md.	" 28	Toronto, Ont.	" 7, 8
Philadelphia, Pa.	Sept. 29	Brooklyn, N. Y.	Oct. 9

BROTHER M. L. HERR

Paola, Kans.	Sept. 28	Oklahoma City, Okla.	Oct. 5
Parsons, Kans.	" 29	Electra, Tex.	" 6
Nowata, Okla.	Oct. 1	Wichita Falls, Tex.	" 8
Claremore, Okla.	" 2	Bowie, Tex.	" 9
Tulsa, Okla.	" 3	Stoneburg, Tex.	" 10
Chandler, Okla.	" 4	Weatherford, Tex.	" 12

PILGRIM VISITS

The brethren of the various ecclesias will please have in mind the necessity for growth in Christ by the development of the fruits and graces of the spirit. One of the chief reasons for a Pilgrim's visit is to aid the brethren in this behalf and to encourage and comfort and build them up on the most holy faith. At each Pilgrim visit at least one meeting should be held by the Pilgrim with the class, exclusively for the benefit of the consecrated, to which meeting none others should be invited. This will be helpful both to the class and to the Pilgrim brother.

BROTHER W. M. HERSEE

Sherbrooke, Que.	Oct. 4	St. John, N. B.	Oct. 13, 15
Woodstock, N. B.	Oct. 6, 8	Evandale, N. B.	Oct. 16
Piercemont, N. B.	Oct. 9	Moncton, N. B.	" 17
Millville, N. B.	" 10	Canaan, N. B.	Oct. 18, 19
Fredericton, N. B.	" 11	Amherst, N. S.	" 20, 22
Gaspereau Sta., N. B.	" 12	Athol, N. S.	Oct. 23

BROTHER H. HOWLETT

St. Catharines, Ont.	Oct. 8	Simcoe, Ont.	Oct. 15
Niagara Falls, Ont.	" 9	Port Dover, Ont.	" 16
Welland, Ont.	" 10	Aylmer, Ont.	" 17
Port Colborne, Ont.	" 11	Tilsonburg, Ont.	" 18
Dunnville, Ont.	" 12	Ingersoll, Ont.	" 19
Nanticoke, Ont.	" 13	Woodstock, Ont.	" 20

BROTHER S. MORTON

Marietta, Ohio	Sept. 28	Shawver, W. Va.	Oct. 6
Gallipolis Ferry, W. Va.	" 29	Mt. Lookout, W. Va.	" 8
Huntington, W. Va.	Oct. 1	Clifton Forge, Va.	Oct. 9, 10
Nitro, W. Va.	" 2	Roanoke, Va.	Oct. 11
Coco, W. Va.	Oct. 3, 4	E. Radford, Va.	" 12
Charleston, W. Va.	Oct. 5	Wytheville, Va.	" 13

BROTHER G. R. POLLOCK

Montreal, Que.	Oct. 1, 2	Beamsville, Ont.	Oct. 9
Ottawa, Ont.	Oct. 3	St. Catharines, Ont.	" 10
Peterboro, Ont.	" 4	Niagara Falls, Ont.	" 11
Nitro, W. Va.	" 5	Dunnville, Ont.	" 12
Oshawa, Ont.	" 6	Simcoe, Ont.	" 13
Toronto, Ont.	" 8	Brantford, Ont.	" 15

BROTHER B. M. RICE

Panther, Okla.	Oct. 2	Achille, Okla.	Oct. 10
Quinton, Okla.	" 3	Boswell, Okla.	" 11
McAlester, Okla.	Oct. 5, 7	Valliant, Okla.	" 12
Wilburton, Okla.	Oct. 6	Medill, Okla.	" 13
Atoka, Okla.	" 8	Leon, Okla.	" 15
Durant, Okla.	" 9	Ardmore, Okla.	" 16

BROTHER V. C. RICE

Oneida, N. Y.	Oct. 2	Toledo, Ohio	Oct. 9
Rochester, N. Y.	" 3	Edgerton, Ohio	" 10
North Tonawanda, N. Y.	" 4	Elkhart, Ind.	" 11
Eric, Pa.	" 5	Laporte, Ind.	" 12
Elvira, Ohio	" 6	Zion City, Ill.	" 13
Sandusky, Ohio	" 8	Milwaukee, Wis.	" 15

BROTHER R. L. ROBIE

East Liverpool, Ohio	Oct. 1	Cambridge, Ohio	Oct. 8
St. Clair, Ohio	" 2	Zanesville, Ohio	" 9
Wellsville, Ohio	" 3	White Cottage, Ohio	" 10
Stuebenville, Ohio	" 4	Crooksville, Ohio	" 11
Wheeling, W. Va.	" 5	Dresden, Ohio	" 12
Bellaire, Ohio	" 6	Coshocton, Ohio	" 13

BROTHER W. J. THORN

New London, Conn.	Oct. 1	Waterbury, Conn.	Oct. 8
Deep River, Conn.	" 2	South Coventry, Conn.	" 9
Cromwell, Conn.	" 3	Elliott, Conn.	" 10
Hartford, Conn.	" 4	Woonsocket, R. I.	Oct. 11, 12
New Britain, Conn.	" 5	Fall River, Mass.	" 13, 15
Woodbury, Conn.	" 6	New Bedford, Mass.	Oct. 16

BROTHER T. H. THORNTON

Brandenburg, Ky.	Sept. 28, 29	Dixon, Ky.	Oct. 9
Magnet, Ind.	Oct. 1	Mayfield, Ky.	" 11
Owensboro, Ky.	Oct. 2, 3	Paducah, Ky.	" 12
Beech Creek, Ky.	Oct. 4	Big Sandy, Tenn.	" 14
Guthrie, Ky.	" 6	Adams, Tenn.	" 15
Hopkinsville, Ky.	" 8	Nashville, Tenn.	" 16

BROTHER S. H. TOUTJIAN

Glenwood, Ia.	Sept. 29	Hastings, Nebr.	Oct. 6
Omaha, Nebr.	Oct. 1	Kearney, Nebr.	" 8
Nebraska City, Nebr.	" 2	Brady Island, Nebr.	" 9
Lincoln, Nebr.	" 3	North Platte, Nebr.	" 10
Columbus, Nebr.	" 4	Sidney, Nebr.	" 11
Grand Island, Nebr.	" 5	Sterling, Colo.	" 12