



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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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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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REPORT OF CONVENTION

Friends everywhere are looking forward with great expectancy to the Cedar Point Convention. Having in mind the blessings enjoyed at the former convention there, we are expecting even greater blessings at this one. There will be many of the dear brethren throughout the world who will have no opportunity of attending this convention. We are sure that their prayers will daily ascend in behalf of those who do go. We feel that those at home will be pleased to have some detailed report of what transpires at the convention, that they may enter more fully into the spirit of it. This is to advise that THE WATCH TOWER will make such a report; and it is our present intention to issue a special edition immediately following the convention, probably the issue of November 1, giving a report of the convention. This will be free, of course, to the regular subscribers. Extra copies may be ordered at ten cents each, provided the order is sent in by September 15.

CONVENTION NOTICE

The Committee is rapidly assigning hotel accommodations for the Cedar Point Convention in the order in which applications are received. If you have been assigned accommodations you will receive a yellow card announcing that fact. It is expected that all will arrive by 10 o'clock Tuesday evening, September 5; and if you do not expect to arrive by that time, advise by wire, addressing C. A. Wise, Secretary, Sandusky, Ohio.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter IX: Ransom and Restitution

Week of Oct. 1.....Q. 36-42 Week of Oct. 15.....Q. 4-10
Week of Oct. 8.....Q. 43-3 Week of Oct. 22.....Q. 11-17
Week of Oct. 29.....Q. 18-25

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

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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No. 16

EUROPEAN TOUR—PART IV

THERE were a great many requests for our party to remain over in Vienna for another lecture. Many of the good citizens assured us that they would take steps to prevent another disturbance. But our engagements were such that this was not possible.

Leaving Vienna, we journeyed through Czechoslovakia on our return to Germany. Bohemia forms a part of Czechoslovakia, and in this land there are several brethren in the Lord in present truth who are anxious to have a wider witness in that country; and efforts are being made to see that this witness is given. Like other parts of Europe, Czechoslovakia shows the ill effects of the war. Great numbers are out of employment and there is a spirit of unrest and dissatisfaction, the poor creation groaning and travailing under the weight of their load, hoping for deliverance.

CONVENTION OF 3,500 AT LEIPZIG

The purpose of returning to Germany at this time was to attend a convention of the Bible Students at Leipzig. This being the Pentecostal holiday season in Germany, it was the most favorable time for a convention; and while our brethren are quite poor and cannot travel much, it was thought best to have the convention in Saxony. The evening preceding the convention at Leipzig a public meeting was held, at which about 2500 were present, the friends remaining away to give space to the public. The attention was unusually good; splendid interest was manifested, and a large number of books were sold. The morning following the convention opened. It was a beautiful sight.

In a hall with a capacity of 3500 every available space was crowded full with consecrated brethren in the Lord. They had come chiefly from Saxony. In 1913 the class in Leipzig numbered less than forty people; and in Dresden not more than a hundred; and now we found a convention of 3500, most of them coming from this part of Germany; with a few, of course, from other parts. The convention was opened Sunday morning by Brother Rutherford with an address on the subject: "The blessing of the Lord maketh rich, and he addeth no sorrow therewith," in which was pointed out the great blessing God's people have received from the Lord and that all the sorrows that have come have not come from the Lord, but have come by reason of sin in the

earth, and that the trials and persecutions that come by reason of faithfulness to the Lord bring not sorrow to the heart, but rejoicing, in that we are privileged to suffer with Christ that we might reign with him. The friends had arranged some special music for the benefit of our American brethren, which was greatly enjoyed, not only by our party but by all the convention.

In the afternoon Brother Rutherford again addressed the convention on the subject: "The True and Faithful Witness," pointing out how the Lord was that true and faithful witness, and the privilege his followers now have of following in his footsteps and faithfully witnessing to the truth. At the conclusion, Brother Balzereit, the chairman of the convention, asked for an expression from the brethren as to their harmony with the Society in putting forth an effort to give a wider witness to the Messianic kingdom message. Scarcely had he gotten the words out of his mouth before the vast audience as one person leaped to their feet. The zeal and earnestness manifested by them was a real inspiration. They have the determination to give the message to the world now as the Lord has granted this privilege.

The convention was addressed by a number of the German brethren, including Brother Balzereit, Brother Binkels, Brother Turnow, Brother Cunow, Brother Wellershaus, and others. The testimony meetings showed the great love and devotion that the friends in Germany have for the truth.

THE LEIPZIG STATUE

On Monday morning a question meeting was conducted by Brother Rutherford, a large number of questions having been previously handed in to the chairman, only a portion of which could be taken up in the time allotted for that purpose. Among the questions asked was one with reference to the monument erected at Leipzig and dedicated in 1913. The question was to this effect: Is this monument referred to in Isaiah 19: 19 and in Revelation 22: 1, 2?

Some two years ago a brother had delivered a discourse in Germany in an attempt to point out that this monument was erected under divine supervision; and many of the friends became imbued with that thought. Hence the question was put into the question box. A brief history of the monument will better enable our readers to understand the answer given.

The great battle of Leipzig was fought by Napoleon in October, 1813. At this battle 80,000 men were killed. It was one of the bloodiest battles of Napoleon's campaign. A small monument has been erected on the spot where Napoleon stood and directed the forces. Some time about 1890, or shortly thereafter, the Kaiser conceived the idea of erecting a great monument on this battlefield; and he set about to induce other nations to participate in its erection. It required fifteen years to build this monument, which is made of granite. The base covering several acres, it rises to a height of approximately 300 feet. It is stated that this monument was erected to commemorate the fact that on this battlefield was a great slaughter of the people by a man who had attempted to conquer the world and who had failed. The little monument to Napoleon, of course, represents him. This great monument, which was completed and dedicated in 1913, has no capstone, the top being left flat, with a space about thirty feet square. It was understood that the absence of the capstone would commemorate the fact that no man had conquered the world; but that in the event that any one should conquer the world then his monument would be placed on the top.

NOT OF THE LORD

Abbreviated, the answer to the question was this: This monument erected in Leipzig is not referred to in Isaiah 19:19 or in any other part of the Scriptures. The Leipzig monument was erected as the result of an ambition of a man, induced by the influence of the great adversary. There would be no reason why Jehovah should have a monument erected in the earth at the end of the gospel age. There is a good reason why he would have a monument erected in Egypt, the Great Pyramid, long before the beginning of the Christian era, and when the time would come that the secrets of this monument should be revealed to students of the divine prophecy, it would be found to corroborate the prophetic utterances and the divine plan for the salvation and deliverance of man. The Great Pyramid, therefore, would furnish additional evidence to strengthen the faith of the Christian. At the end of the gospel age there would be no occasion for such, and it would be presumptive on man's part to erect a monument and say that the Lord had it done as a testimony to his cause.

In addition to this, every part of the monument indicates that it originated with the devil. Its architecture, both inside and outside, is distinctly Egyptian, which Bible Students well know is of Satanic origin. Satan has counterfeited every part of the divine plan; and in the figures constructed he has particularly attempted to show forth the four attributes of wisdom, justice, love, and power.

It is a well known fact that for a number of years before the World War Emperor William, the Kaiser of Germany, claimed to be directed by divine power, hearing voices in his "inner ear" directing him what should

be done. All students of the Lord's Word readily recognize this as spiritism. The ambition of the Kaiser to be the ruler of the earth is plainly manifested in this monument. On the inside are seen four colossal figures. One of these shows a woman nursing two children, and is said to symbolize the German people as self-supporting and nourishing the world. The other nations that contributed money to help to erect this monument and that were present at its dedication are represented by small figures, about one-hundredth part the size of the larger ones, showing a far inferior condition to Germany.

At the base of the monument is the figure of a warrior with drawn sword, marked *Saint Michael*. Michael, as we know, means *one representing Jehovah*. Above this figure are cut the words: *Gott mit uns*. A fountain was prepared, to flow a large quantity of water from the base of the monument down for some distance into a pool; and on either side of the pool is planted a row of trees, said to have been taken from the description of the kingdom given in Revelation 22, indicating that these trees pictured the German people healing the other nations of the earth. The Kaiser was imbued with the thought that he was to be the great one amongst men. He not only had the German army trained in the art of war, but had placed upon their arms and epaulets and other parts of their uniform the words: *Gott mit uns*, like unto the inscription on the monument. Arrogantly he stated that "me und Gott" would accomplish the purpose he had in mind.

This monument was dedicated in October, 1913. Within a year from that date the great World War began. The Kaiser was confident that his army would soon march into Paris, soon destroy the Russians, and soon conquer the world; and thus, according to the purpose above announced, the vacant space at the top of the monument would be a place for a great figure, at least a hundred feet in height, representing the Kaiser himself as the conqueror and ruler of the world.

THE WORK OF DEMONS

Instead of this monument being erected under divine supervision to foreshadow any part of the divine plan, clearly it is a monument of the folly of man, induced by the devil and his associates, the demons. The Kaiser had hoped to say that 'here stood Napoleon, who had attempted to conquer the world and had failed. Here stands the Kaiser, who attempted to conquer the world and succeeded; therefore the whole world should bow down to me.' Christians should not be turned aside from the proper course by such deceptions put forth by the adversary. We have a sure Word of prophecy plainly set forth by Jesus and the apostles and prophets, as our guide; and these we do well to heed and follow.

"*Gott mit uns*" in English means God with us; and the poor German soldier had been induced to believe—and the preachers, acting in conjunction with the Kaiser, had induced them so to believe—that God was

with the German army and against all others; and therefore many of them went to battle with the fanatical thought that they were fighting the battle of the Lord. No Christian should for a moment be deceived by the thought that God would employ any of Satan's agencies for the purpose of magnifying his plan or teaching lessons concerning his kingdom.

It was further observed that behind the figure *Saint Michael* is an iron cross, and that immediately above the iron cross is represented the rising sun. The evident purpose here was to counterfeit the statement of the Prophet concerning the rising of the Sun of righteousness with healing in its beams. The devil would have his agents believe and teach the people: 'Behold me, the great ruler of the world, God's representative! Having won the victory and therefore gained the iron cross, behold me standing forth as the sun of righteousness with healing in my beams; and behold the fountain of water, representing my message of truth pouring from beneath this fountain and running on between the trees on either side for the healing of the nations!'

In fact, dear brethren, the monument is blasphemous in the superlative degree; and instead of permitting ourselves to be influenced by it, let us avoid it and hold fast that which we have from the Word of God. We are creatures walking by faith and not walking or being guided by monuments of Satan erected by ambitious men. He who conquers the world will not gain an iron cross; but the great Conqueror will be Christ Jesus, the Messiah, who will conquer in righteousness; and all will recognize that he is the Christ to the glory of God, and praise him and praise the heavenly Father for the blessings that will flow out to them with the complete overthrow of Satan's empire and the full establishment of the Messianic kingdom.

TEST OF LOVE FOR GOD

Monday afternoon Brother Rutherford again addressed the convention on the subject of the proof of our love for God, pointing out the boundless blessings and benefits we have received at the hand of Jehovah and our Lord Jesus; what it means to love God and the Lord Jesus; why we should love them; and what it means to love the brethren. Many of the dear friends have thought that the final and crucial test that would come to the church is love for the brethren; but clearly that great test is love for God. For if we do not love the brethren, as Jesus commanded us, then we do not love God, nor do we love the Lord Jesus; and as St. John puts it, our love for God is proven by the fact that we keep his commandments with a joyful heart. The great test is now on as to whether we will show any sympathy with the devil's organization or whether we will, because of love for God and his cause, align ourselves fully on the side of the Lord and boldly and fearlessly give proclamation to the message of truth at this time. It is the last time, as St. John declared, the final conflict; and he who stands at the end victorious

with the King of kings and Lord of lords will not only be the called and chosen, but the one who is faithful unto death; and that faithfulness and loyalty induced by his supreme love for Jehovah and the Lord Jesus.

The friends were heard to say time and time again: 'It is the greatest convention of the Bible Students ever held in Germany. Never have we had such a sweet and blessed time.' Never before had so many of the really consecrated gathered together there. It was good to be there. It was a real joy, bespeaking the joys that shall come to those who are privileged to be at the general convention of the church of the firstborn, where there will be no parting, but where those present will experience fullness of joy and pleasures for evermore.

The convention concluded by the singing of "God be with you till we meet again"; and the great sea of faces showed a calm, sweet determination to press on in the battle of righteousness until victory has crowned the efforts of the Lord and those who follow him.

CONDITIONS IN GERMANY

Journeying through Germany, we noted the fact that the fields are being worked by women. Few men are seen in the fields and very few animals. Seldom does one see a horse; occasionally an ox or two. If you inquire why, the answer is that 9,000,000 of their men fell in the World War. The suffering of Germany was terrible from this war; and no human agency will ever relieve her from its effects. Only the kingdom of the Messiah will bring their hearts' desire.

The German people are unusually industrious, and without doubt there are less idle people in Germany than any other country in the world in proportion to its population. This is due to the fact that they are thrifty and peace-loving. They do not want war. They want to pay their debts, live together in peace, and enjoy such blessings as the Lord may permit them to have. The business situation, however, is entirely unsatisfactory. No one will make a contract to manufacture an article and deliver it at a certain price; for, say they, "We know not what thirty days may bring forth. Conditions may change in that time and it would cost us much more to manufacture the article." The money of Germany is depreciating in value. It is purely fiat money. Gold and silver have entirely disappeared. Paper and aluminum are used; and the German mark, which at par in so-called normal days was equivalent to a quarter of a dollar in American currency, is now worth about one-third of a cent, or three hundred marks to the dollar.

There was some hope in the minds of some of the German people that conditions would get better. The Washington and Genoa conferences, of the political elements particularly, tried to do something and failed. The bankers have met, and under the instructions of the Reparations Commission tried to solve the difficult problems, and have failed. The clergy have put forth their effort, with their other ecclesiastical helpers; and

they have signally failed. What, then, shall be the solution of these difficulties and bring relief? There is but one answer: The kingdom of our Lord and Savior Jesus Christ; the kingdom of Messiah.

Any student of the divine Word who journeys through Germany and studies conditions and then has any doubt about the fulfillment of prophecy, that the world has now ended and that the kingdom of heaven is at hand, has surely studied the Bible in vain. All the conditions in Germany, as well as in other parts of Europe, plainly show that we are at the time of the end. The physical facts prove that the conclusion of the Bible Students that the kingdom is at the door is correct.

PRIDE BROUGHT LOW

Another noticeable fact in Germany is that the haughty, domineering spirit that existed prior to the war has disappeared. The people have been humbled to the dust; and indeed the Lord has permitted this for a purpose; for does he not say that the mighty shall be brought low?—Psalm 147:6; Proverbs 29:23; Isaiah 25:5; Daniel 4:37.

Germany has hoped to overcome her burdens and once more establish herself firmly by industry; and her effort in this behalf is commendable. Burdened with taxes, hampered with inability properly to till the soil, battling against a currency without value, the German people are facing a situation that is impossible for man to overcome. The food supply is inadequate; and even

if it were adequate, the common people could not afford to buy. This is evidenced everywhere. Because of lack of nourishing food, tuberculosis and other diseases are laying hold of the people. It would not be surprising to see the population become more desperate and an upheaval to follow in the near future. If so, we may know that God has permitted it to further open the eyes of the understanding of men, that man's extremity is God's opportunity, and that the solution of these perplexing problems lies only with the Lord's kingdom.

Happy will be the day when the people shall come to know that Jehovah is God and that Jesus is the Christ. It may be expected that these people who have suffered so much will readily, when their eyes are opened, turn to the Lord and enter on the highway of holiness. Let the consecrated of the Lord's people who have the privilege now of being witnesses to his kingdom under these depressing and adverse conditions rejoice in their hearts as they avail themselves of the opportunities to point out to the groaning creation that the Sun of righteousness is here; and that soon, by his grace, the burdens will be lifted from mankind and peace and happiness will come to stay; and that those who are obedient to the new order will live and not die. Let us take courage, therefore, dear brethren, in constantly keeping before the minds of the people the slogan of the day, the message of the hour, "Millions Now Living Will Never Die"; for the time for restoration blessings is at hand.

SERVICE ESSENTIAL

"Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:27, 28.

SOME who have long been possessors of a knowledge of the truth believe their chief duty is to feed upon the Word of God, and there let all their efforts end. Indeed, such believe that somebody should engage in the service, but somehow they think it is not for themselves. Such a position is a grievous mistake. The new creation has been called and prepared for a purpose. The apostle Peter, in speaking to it and concerning it, says: "Ye are a chosen race, a people for a purpose." (1 Peter 2:9) Christ Jesus is the head of the new creation. The body members are required to follow in his steps. Their experiences must be like unto his. It is therefore of utmost importance to study his course and to endeavor diligently to follow the same course. Without a doubt that course leads one into active service. As his followers we must be not only feeders upon the truth, but also servants of the truth. Let no one deceive himself into believing that his chief purpose as a Christian now is to meditate upon the great joys that will be brought to him when he reaches heaven. Sufficient unto the day is the joy thereof. It is proper, of course, to have joy of heart

because of the prospect of being forever with the Lord; but there is something to do in order to possess and enter into that fullness of joy.

When Jesus was on earth the disciples did not understand what was the most essential thing for their spiritual welfare, for the reason that at that time the ransom sacrifice was not completed and the holy spirit had not been given. Jesus took advantage of a condition that arose amongst them to lay down clearly the rule governing the new creation with reference to service. Strife had arisen amongst the disciples as to which should be the greatest among them. Even so now we find there are some in present truth who assume that their greatness amongst the brethren forbids them to engage actively in the service other than to speak occasionally. When this disposition was manifested amongst the disciples Jesus said to them: "He that is greatest among you, let him be as the younger [youthful, active, energetic, not slothful]; and he that is chief, as he that doth serve." (Luke 22:26, 27) Again Jesus said: "Whosoever will be chief among you, let him be your servant; even as the Son of man came

not to be ministered unto, but to minister, and to give his life a ransom for many."

SERVICE WAS ESSENTIAL FOR JESUS

If essential for Jesus to serve, then with stronger reasoning is it essential for the body members to engage in the service. Let no one think that because he is an elder of the class all his service should consist of preaching by word of mouth. If opportunities offer for him to go among the people and place in their hands the printed message, that is a great privilege and is preaching the gospel, often more effectively than any other way of preaching it. Let every one who hopes to be with the Lord use all his or her talents now in service. The statement of Jesus concerning service is in the nature of a command; and he says: "He that loveth me keepeth my commandments." The final test on every Christian is his real love and devotion to the Lord.

What is the real purpose of the service work of the Society? The answer is, To give to the people the message that is now due to be given, telling them that Satan's empire is at an end; that the kingdom of heaven is here; and that millions now living will never die, but will have an opportunity to be restored to life everlasting and happiness. The peoples of earth are in distress. There is no human remedy. The kingdom of the Lord is the panacea for all these ills of mankind. Having reference to this very time, Jesus himself declared that before the final collapse of the present order "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." If none of

the consecrated entered into the service, how could this commandment be carried out? Can any one who is really consecrated to the Lord justify himself or herself in idleness at this time? True, the Lord could choose some other agency to give the witness; but the answer to that argument is that he has chosen his people for a purpose now to show forth his praises by being his faithful witnesses in service.

Are you one of his chosen people? Are you enjoying the privileges of service? or do you find yourself inclined to find fault with the work that is being done, and for that reason fail to do any yourself? If so, get out of your mind at once the disposition to retard the work; for the adversary put it there. Earnestly pray the Lord to help you and to open wider the door of opportunity for service; and as these opportunities come, grasp them and diligently perform the service. Then your joy will increase.

If you are among those who are already actively engaged in the service, be of good courage and rejoice with increased joy. Remember that in this connection Jesus said: "He that endureth to the end, the same shall be saved." One does not endure while merely sitting down and folding his hands. Endurance here clearly means activity in the performance of the service which the Lord has committed to his people. If you are doing this, blessed is your portion; and the promise is that in due time you shall reap if you relax not. There should be twice as many consecrated actively carrying the printed message to the people and talking to them at their doors, giving the witness that the kingdom of heaven is at hand.

DUTIES OF ELDERS AND DEACONS

THE September 1, 1921, issue of THE WATCH TOWER, page 265, dealt with the question of the duties of elders and deacons. Some of the dear friends, however, seem to misunderstand this and ask for further expression on the question.

A deacon of the class is requested by the class to give a discourse and he asks whether or not he should respond, since he is not an elder. Our reply would be that he might be entirely qualified to give a discourse as an elder, but in order that the Scriptural rule be observed, we suggest that he say kindly to the class: "I should be very pleased to serve, but since the Scriptures designate the elders as the ones who are to teach, it would be more consistent first to select me as an elder, or that at least I be elected as an elder for a short period of time, during which I might give discourses; but as long as I hold the office of deacon it would seem inconsistent to give a discourse before the ecclesia."

Where the ecclesia has one Sunday meeting especially for the instruction of the consecrated only an hour of which is devoted to that meeting would it be proper for three deacons to take up each ten minutes or half of the

time and an elder to give a thirty-minute discourse at the same meeting?

Such a course would seem unscriptural. If the deacons are qualified to instruct the class in spiritual matters then the class should recognize this fact by electing them as elders and remove all question. If not qualified then of course the class would not expect them to assume these duties. Some classes make the great mistake of thinking they must elect as elders only those who have been long in the service and have had much experience. It is quite often true that some younger brother possesses the Scriptural qualifications and is better equipped for teaching than some of the older ones. Difficult problems could often be solved by electing the qualified ones and let them do the service as elders and elect the others as deacons and let them do the service as deacons. The Apostle admonishes that all things should be done decently and in order. Order is heaven's first law. Since the divine order is set forth in the Scriptures, viz., that the elders are made the spiritual overseers of the church the elders must be qualified to teach. Then the elders should be requested

to do this and should do it; whereas the deacons would perform the service appointed for them by the Scriptures. Such a procedure being the Scriptural one would be the right one, of course, and would remove all cause for disagreement. However, we should not quibble about technicalities, nor should we be too critical; yet we all should want to follow as nearly as possible the divinely prescribed order, that we might be pleasing to our heavenly Father and the Lord Jesus.

In this connection we have been asked, Is it not true that the Society sends brethren to serve and give discourses to ecclesias, which brethren are neither elders nor deacons? Such is not the case at all. On the contrary, every one that is sent out as a Pilgrim by the Society is ex-officio elder of the classes he serves. Brother Russell always held the view that the Society's sending out of a person to preach the gospel made him an elder the same as if elected by some special ecclesia. For this reason those who are sent out by the Society to give discourses to the classes have the Scriptural qualifications. But furthermore, the brethren who are sent out from the Bethel Home to teach, and who are members of that Home are the duly elected elders of the New York Congregation. At times deacons are assigned to lead a Berean study merely as a substitute for an elder who cannot be present. No deacon has ever yet given a discourse to the New York or Brooklyn Congregation. In Brother Russell's time he designated only certain of the elders that should be permitted to speak before that congregation; and since the affairs of the church have been in the hands of the executive committee, this committee being clothed with authority so to do has designated a certain number of the elders who are to speak before the congregation, and none others. It will therefore be seen that the policy followed by the Society where its headquarters are situated limits the discoursing to certain elders who are understood to be better qualified for this purpose.

Suppose an ecclesia should insist on ignoring the Scriptural direction and still have deacons to address the ecclesia. What should be the attitude of the other members of the ecclesia? Our thought is that in such a case, where a majority of the ecclesia votes that it will have the deacons to address the class at regular

intervals, those who see that this is not Scriptural should calmly yet firmly state that they believe this is unscriptural and out of order, and leave it at that. Do not be contentious. If the majority insist on taking an unscriptural course, the Lord will in due time reveal this wrongful course to them. It may result in some severe trial, but the Lord will take care of his people in his own good way. Remember the admonition of the apostle Paul, to dwell together in peace, and holiness, without which no man shall see the Lord.—Heb. 12:14.

If an elder who sees that the course of the class is unscriptural is called upon to address the class, as one of the overseers of the class he should take occasion to tell them plainly that they are taking an unscriptural course, and with firmness, yet calmly and in love, advise against such a course. He should not refuse to serve, but keep on trying to help the erring ones by teaching them the Word of the Lord in the spirit of love.

The question may be asked then, How is a class to know whether or not the younger brethren are qualified to be elders? This can be determined by giving the deacons an opportunity to lead a Berean class at times as a substitute for an elder. If they are apt to teach and have the other Scriptural qualifications, then they should be elected as elders and given a trial at speaking. If they do well, give them further opportunity. If they show they are unable to speak, then let the class limit the speaking elders to certain ones. Some brethren are fully qualified to be elders and to lead Berean lessons and yet are not able to give an address. It does not necessarily follow that every elder must be a public speaker. But public speakers should be elders.

Some way should be found to have every qualified brother in the class active in the service. If he has the qualifications of an elder, elect him to that place, even though there are many elders in the class. They can take their turn in service. Elect those with less qualifications as deacons and let them perform their service. Above all, let love prevail, and everything be done in the spirit of Christ, that the peace of Christ may dwell in every heart richly and each one may grow in the image and likeness of our Lord and Master.

INTERESTING QUESTIONS

DEACONS ADDRESSING MEETINGS

Question: At a time when the Lord's people are engaged in giving a general witness throughout the land on a day certain and a class arranges for a number of public meetings, and there are not sufficient elders to serve those public meetings in giving public addresses, would it be proper for the class to assign a deacon to address such public meeting, assuming, of course, that he has the ability to deliver a discourse?

Answer: Have in mind that the apostle Paul said

to the elders: "The holy spirit hath made you overseers" of the church, and one of the qualifications of an elder is that he must be apt to teach. The presumption here is, of course, that he must be apt to teach the consecrated. Hence the teaching of the consecrated as a general rule should be done by the elders; although a deacon may be substituted for a Berean study when an elder is not available.

A public discourse is not teaching the ecclesia, but it is a proclamation of the divine plan for the enlight-

ment of those who have a desire to know something about God's great arrangement. We answer the question, then, in the affirmative, that it is entirely proper for an ecclesia to assign a deacon to address such public meetings when there are not a sufficient number of elders to serve such public meetings. Where a deacon has the qualification to address the public he should be encouraged to do so; and if he proves that he has the ability to clearly and orderly present the truth, this may be a good reason to advance him to the position of elder in the church. The apostle Paul says: "If a man desireth the office of a bishop, he desireth a good work". (1 Timothy 3:1) This must refer to one who has not yet been elected to the office of bishop or elder. If a brother who is a deacon has the desire to serve, he should be encouraged by the class to serve; and we know of no better way to encourage than to give him an opportunity to address a public meeting on an occasion such as above mentioned, provided, of course, that he manifests some ability in this behalf.

Let this always be the rule amongst the Lord's people, to encourage the brethren to service and give them an opportunity to develop. But when they are given service to teach the consecrated, then the Lord's way should be followed and they should be first elected as

elders. A clear distinction should be made between the teaching of the consecrated and the giving of a public address to those who are unconsecrated. As soon as a brother shows that he has the qualifications for elder, then it would be entirely proper to elect him to that position. Let no one fear that there will be too many servants of the Lord in the field. Truly now great is the work to be done and few are the laborers. Let us therefore pray that the Lord will send more laborers into the field, and as we pray, watch for opportunities to cooperate with him.

DEACONS AS TREASURERS

Question: Would it be proper for the office of treasurer or secretary to be filled by a deacon in the class where there are a number of elders?

Answer: Such is entirely proper and within the Scriptural duties of a deacon. The secretary of the elders or the ecclesia merely records the business transactions; whereas the treasurer keeps the books and accounts of the ecclesia and is custodian of its funds. Neither of these offices requires the qualifications of an elder, and it is often better not to burden the elders with such duties where there are qualified deacons to do them.

A SINCERE PRAYER ANSWERED

— AUGUST 27 — NEHEMIAH 1:1-11 —

PREPARATION FOR THE REBUILDING OF JERUSALEM'S WALLS—THE CHARACTER OF NEHEMIAH PORTRAYED—VALUE OF FERVENT PRAYER—PRESENT WORK OF THE CHURCH FORESHADOWED.

"The supplication of a righteous man availeth much in its working."—James 5:16.

NEHEMIAH is one of the honored names in the records of God's people. It means "comfort of Jehovah." The general outline of his character as recorded in the book called by his name is that of a strong man determined in his ways, who sought the welfare of Israel. His record shows that he was true to his name—he both needed and received, as he also gave, the comfort of Jehovah. And no man can be fully satisfied apart from God. God's servants have always realized this, and have sought and depended upon him. Each has known that however strong he may have appeared in the eyes of his fellows, or even for a time have felt strong in himself, he has always found his need of the comfort of his God. Soon the human family will discover the same truth; will find its need fulfilled in its beneficent Creator. Then it will discover his gracious provision for it, and will find eternal satisfaction in the comfort of his love.

A FAITHFUL MAN

Nehemiah was a man of quick perception and quick action. For him to see a need was to seize the first opportunity to fill it. Nevertheless he was of a singularly dependent disposition. "Think of me, my God, for good," is his repeated prayer. This cry is not of one who is filled with self-assurance, but of one who, having served faithfully, yet feels his need and cries for sympathy. We know little of Nehemiah's family. He may have belonged to the royal family of Judah, as some have suggested; but it is by his personality and ability that he is brought into prominence. That he was a faithful servant to the

Persian king is evident, for the king did not want to lose his services (Nehemiah 2:6). And that his person was acceptable to the king is also evident; for, contrary to usual custom, he is permitted to serve in the presence of the queen, as chapter 2 verse 6 shows. "Seest thou a man diligent in his business? he shall stand before kings" (Proverbs 22:29), was surely true in Nehemiah's case. It was such a man that God chose for the particular need he had at that time. God chooses those who have proved themselves to be of an earnest, active disposition; idlers and self-seekers he does not choose for service, but he does make use of them as they offer themselves to him. These, however, sooner or later find his service too irksome and leave it.

Nehemiah was comfortable enough in Persia, but he longed for the prosperity of Jerusalem and for the welfare of his people. Hearing of the desolations of Jerusalem he was thrown into sadness. The city walls were broken down, and his people were in great affliction and reproach. The reforms under Ezra had had some effect on the people, but there was a lack of security, and the desolated appearance of the city had a depressing effect on the people. As Nehemiah heard of this he was strongly affected. He sat down, he wept, he mourned, he fasted, he cried to the Lord. It was no passing feeling of sorrow which touched him; he was moved in his heart, and in his distress and solitude he drew near to God. It is here that our Golden Text applies: "The supplication of a righteous man availeth much in its working."—James 5:16.

All of God's people who figure in prominence have been

men of prayer. This does not mean that they spent a great length of time in either silent or audible prayer to God; but it does mean that the life was lived in a prayerful attitude, and that they called upon God in every time of need. Thanksgiving is always in order; indeed, it is essential to spiritual life, and it is in that atmosphere that requests are best made known to God. But what requests should be made? Respecting anything and everything which passes through our life? All prayer should be for the furtherance of God's interests and of our instructions regarding his will for us. Our life is covenanted to him, our powers are his, all we have is his; and our privilege of prayer is from him, and, like our life, is given for the end he has in view. The sons of God, then, must pray for those things which help God's kingdom and glory.

NEHEMIAH'S PRAYER

The Golden Text is connected with the fervent prayer of Elijah, a prayer which sought the good of Israel. Personal prayer ought to be guided by the same desire. This is praying with the word of Christ in us—his teaching; and this is the prayer which is answered. Our Lord gave us just the instruction we need as to how to pray when he said: "After this manner pray ye." There should be acknowledgement of God and of his glory; of our daily need—"Give us this day our daily bread," and for his forbearance—"Forgive us our trespasses as we forgive those who trespass against us."

All prayer should acknowledge God, his glory, and our need of coming to him in his own appointed way, and with a contrite spirit. And all prayers should be for the furtherance of God's interests, even though it may be that there is a personal interest involved in the matter prayed for. God is always pleased when his praise is sought, and he is as truly pleased when there is a desire to seek the good of his people. But the prayers of the Old Testament are also models by which the saints may guide themselves in prayer acceptably to God.

Nehemiah's prayer is not so full as some Old Testament prayers, but it is a model in brevity. (1) He reminds God of his glory, and of what he has said of himself. He was the God of heaven that "keepeth covenant with them that love him." (2) He makes a confession of sin, (a) of the sins of Israel, (b) of his own and those of his father's house. If the children of Israel are in affliction, both he and his father's house have been sharers with the nation in that sin which brought the punishment of captivity upon them. Here is humility; the confession of sin is not merely formal. (3) He appeals to God, he beseeches, and that continually. (4) He pleads the promises. God had said, "But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." (5) He reminds God that the Israelites are his servants specially called to him. "Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand." (Nehemiah 1:10) So, then, we have here an acknowledgement of God's glory, a confession of sin, supplication, a pleading of the promises, and a reminder that Israel is God's own chosen people.

The request of the prayer is that God would grant him favor with the king. He does not ask that God would do something to relieve the situation in Jerusalem, or cause the city to be built; nor does he ask directly that he may be the builder. But, feeling strongly within himself the desire to serve, he asks for favor for himself: he requests that God would work upon his master the king; for he was the king's cupbearer. Quite evidently God was pleased

with Nehemiah's desire to serve, yet kept him waiting from three to four months, as is clear from the account. On a certain day, perhaps a day when his desire was strong upon him, and feeling the need of Jerusalem keenly, he showed his mental suffering in his face. The king noticed immediately, and asked him the reason. Nehemiah was sore afraid; for no courtier or servant must be sad in the king's presence. He tells why he is sad: The city, the place of his fathers' sepulchres, is waste; and its gates are consumed with fire.

Evidently Nehemiah manifested a desire to make a request of the king; for the king says: "For what dost thou make request?" On this the man of prayer immediately lifts up his heart to God, evidently expecting the opportune moment has come, and that God will grant his prayer. There is no question with him as to lapse of time in hearing and answering prayer. The king waits, he needs to answer immediately, and he expects God will hear and answer as quickly as his need demands. He tells the king his desire. The king is gracious, inquires how long Nehemiah proposes to be away, and is pleased to send him. Nehemiah received more than he expected; for letters to the various governors en route and in the land of Israel were given to him by the king, in which the governors were instructed to give him the necessary help, and to let him have freedom for the materials that he should need. Further, captains of the army and horsemen were sent with him. The good hand of the Lord was upon him.—Nehemiah 2:18.

A PRAYER PLEASING TO GOD

As before stated, it had pleased God to have Nehemiah pray for some time, probably nearly four months, before the eventful day came. Probably God wanted to test and develop his faith. God would know his man and that Nehemiah would be strengthened and helped by constancy in waiting; and probably God knew that the time of Nehemiah's arrival in Jerusalem would be more propitious for him than if he had been permitted to go earlier.

There was also another reason. This prayer of Nehemiah's and the work he was to do were in God's plan, as Brother Russell has shown us. The command of King Artaxerxes to restore and rebuild Jerusalem had a place in God's scheme of prophecy. It was the beginning of the 2300 days of Daniel 8:14; it was also the beginning of the "seventy weeks" marked off respecting Israel and Jerusalem (Daniel 9:24), the prophecy which is the keystone of the prophetic arch of chronological interpretation, and therefore the command to rebuild must be issued exactly on time.

Nehemiah, his heart burning for his people and for the honor of his God, little realized the importance of his prayer. When faithful to that which God has placed before us, he fits our work into his great plans. Even our prayers are so fitted in, and our little is made to have a grand place in his purposes; our service is glorified. It is very probable that some of the influence which Queen Esther had in the Persian Court still remained, and that Nehemiah's king was affected in some measure by it. That strange deliverance of the Jews in Esther's days must have materially helped to prepare the way for Nehemiah; and the proved loyalty of the Jews to the Persian throne would certainly help. In these things we have wonderful illustrations of the divine ordering of human affairs. God as certainly provided the circumstances for this very important happening as he provided those which previously had caused Cyrus to take the very unusual course of giving thousands of captives freedom to go back to their own land.

SERVICE AND PRAYER

In this account there are important lessons and guidance for us both as to service and prayer. The Lord has shown us a great privilege of service. Like Jerusalem of old, so

the Lord's city now (the true worship and service of Jehovah) is dishonored in the sight of the nations. It is our work to set forth the truth of the coming of the kingdom, and our privilege to have the honor of God so much on our mind as to work and pray for the prosperity of his city. Brother Russell was surely guided of the Lord when by the Vow he brought the Lord's people into one real union of prayer, praying daily for the Lord's guidance and blessing on his people at the Bethel and everywhere.

Probably we are to take these narratives as instruction for present work. Nehemiah's work has a correspondency with that which the Lord's people are called upon to do today. The original return from Babylon was in three phases: First, there was the return under the leadership of Zerubbabel, when the people laid the foundations of the house of the Lord and began again a measure of national life. Then, after a long interval, there was a second return under Ezra. Zerubbabel's work was not permanent in results; and when Ezra returned, he found a situation in Israel which made him weep sorely. Ezra was a reformer and accomplished a great work.

But Israel needed something more than reformation; something more than a setting forth of the truth of right living, just as now more is necessary than doctrinal correctness. The city needed rebuilding, and the national requirements of a people representing God demanded attention. The status of the people needed raising. So last of

all God raised up Nehemiah to rebuild the city, and to consolidate the reformation, and to establish the people in their land. Probably all this is intended as an illustration of the reform work done since God raised up Brother Russell.

The wall rebuilt around Jerusalem was a protection to those inside and a notice to those outside that God had a people, Israel, with whom his favor still remained. The Lord foreshadowed an office that would be filled by a special servant, and he selected Brother Russell for this purpose. Brother Russell under the direction of the Lord reestablished the truth in the minds of Christian people in Christendom, which served as a protection to them from the enemies of the new creation and at the same time gave notice to those on the outside that God has a people in the earth.

God's servants are privileged to do a twofold work: one the reestablishing of the truth, and the other a witnessing against the Babylonish systems that have destroyed the truth. We seem to be warranted in the conclusion from the Scriptures that before the end of the church's career this side the veil there must be given such a clear witness concerning the Lord's kingdom that the people of Babylon will know that God has a people in the earth bearing his message, as surely as the people of the land knew of the rebuilding of the city of Jerusalem; and now, as then, those in high places will be maddened by the fact.

BUILDING AMIDST ADVERSITY

— SEPTEMBER 3 — NEHEMIAH 3:1-7: 4 —

NEHEMIAH CAREFULLY SURVEYS THE GROUND, THEN BUILDS JERUSALEM'S WALLS—WHAT THIS BUILDING FORESHADOWED—THE VALUE OF UNITY IN HEART AND ACTION—FAITHFULNESS REWARDED.

"Our God will fight for us."—Nehemiah 4:20.

IN DUE time Nehemiah arrived in Jerusalem. It was a long journey of about 1600 miles. Ezra and his company took four months for the journey, but Nehemiah would occupy much less time; for there was a comparatively small company with him. Arriving at Jerusalem he rested three days. He had told no one of his purposes, though it is evident that his arrival with his retinue was noised abroad; and apparently the news had leaked out on the journey that this man was come to seek the welfare of the Jews. Sanballat and Tobiah, who were men of note amongst the people of the land, were exceedingly grieved that anyone should come upon such a mission.

After resting, Nehemiah took a few men with him and went around the walls of Jerusalem by night. He found things in bad shape. There was so much broken stone and rubbish about that the beast on which he rode (probably an ass) could not find footing. After a look around in the strong moonlight, they returned. But still he said nothing of what was in his heart; and in this he showed a master mind—he could keep his own counsel. Following meditation, and we may be certain after prayer, Nehemiah called together the rulers, the nobles, and the priests, that is, he called the chief men of the city.

AN ORGANIZER AND LEADER

Our former lesson revealed Nehemiah as a man of prayer and action. Our present lesson shows that he was also an organizer and a leader of men. As a true son of Israel he made an appeal to them—"Come and let us build up the wall of Jerusalem that we be no more a reproach." Evidently he wanted to stir their hearts concerning the desolation of the beloved city, and by the fact that the broken condition of the city wall was a reproach amongst the

peoples. He succeeded to an extent; for he went on to tell them what had happened in Persia, of how the good hand of the Lord had been upon him, and of the authority he had from the king. His earnestness, and the material help he could give roused them to enthusiasm, and they said: "Let us rise up and build." "So they strengthened their hands for this good work."

Movement began immediately. Nehemiah's enthusiasm affected not only the city, but the surrounding towns and villages. The enemies of Israel, Sanballat, Tobiah, and Gesham heard of the movement in Jerusalem; and they also were moved, but with vexation of spirit. They hated that Jerusalem should be prosperous. They came near and laughed scornfully, and made the evil suggestion that Nehemiah and the Jews were really doing this in rebellion against the Persian king.

Nehemiah of course knew better, and he spoke plainly. He avowed his faith in the God of heaven, and declared that they were serving him; that they would continue to build. He told these people to mind their own business; that they had neither portion, nor right, nor memorial in Jerusalem. When Nehemiah said: "The God of heaven he will prosper us," he reminded these men that the king of Persia was under the control of the God they worshiped, and whose praise they were seeking. Undeterred by this opposition he continued his work.

His policy was (1) to enlist all the help available both in the city, and that which could be rendered by the surrounding towns and villages; (2) to have any special work such as would be needed in connection with the gates done by the most suitable men; (3) to have whenever possible the repairers work nearest to, or opposite their homes. The elderly, the middle-aged, the young men, and also some of

the daughters of Israel all joined together in one spirit. Men from Mizpah, Gibeon, Tekoa, Jericho, and many other places came in to help repair the walls of the ancient city; and in all there were forty-two building parties.

Jerusalem must have seemed like a live ant-heap—all movement. But there was no confusion; all the available energy was used in direct service, not in getting into and out of each other's way, nor in argument, everyone had his work and his place, and each party had its responsibility. The rubbish heaps became less; the stones which had been lying about were built into the wall. The work went on apace.

NOT WITHOUT OPPOSITION

But it was not allowed to go on without opposition. Sanballat and his friends were now more than grieved; they were very angry. Apparently he was local governor in Samaria, and would have at his disposal a small army ready for any local disturbances. These he brought to the walls of Jerusalem, and in the presence of his army he mocked at the Jews. (Nehemiah 4:2) "What can they do?" he said. "Will they fortify themselves?" They work so quickly. "Will they make an end in a day?" And his supporter, Tobiah the Ammonite, said: "Even that which they build, if a fox go up he shall even break down their stone wall."

All this stirred Nehemiah's spirit. No man of his disposition would care to be mocked. But instead of retaliating he calls upon God to witness that they, God's people, are despised, and he asks that the reproach may be turned upon the Samaritans' own heads, and that God will not cover their iniquity. Was Nehemiah wrong in praying this? Apparently not; for he is not rebuked. There are some transgressions which may be prayed for. There are some which may not be, and amongst these latter are those things which are done in opposition to the work of the Lord. Nehemiah felt that this opposition was opposition to his God. This was the time when God was manifesting his desire, and these enemies sought to hinder and stop God's work, and Nehemiah properly appreciated the situation.

Still the work went on, until the wall was half built; for "the people had a mind to work." But it was strenuous work, and the weather was hot. It was in the heat of summer that this work was done, and it is easy to imagine that it could not have been done unless the builders gave their mind to it.

The opposition of Sanballat and his associates began to take more definite form. A conspiracy was made to fight against Jerusalem, and to stop the building of the wall. But the more strenuous the opposition, the more determined Nehemiah was to continue. Now he set a watch against them night and day. This pressure upon the people brought considerable strain, and some began to feel the tension; for the leaders of the men of Judah came and said that their men were getting tired and strained. When first the rebuilding of the wall began, the stones and rubble near at hand could be used; but as the building proceeded the stones further away—and some of them would be quite heavy—would need to be brought to the wall; and the lifting up to the ever increasing height of the wall would of necessity make the work increasingly heavy.

Just at this time the adversaries said no less than ten times that they would come upon the Jews suddenly. Was Nehemiah dismayed by the foes without, or fears within? Not he. He set watches in every necessary place; he encouraged the nobles and rulers and the people to be not afraid, but "to remember the Lord, and to fight for your brethren, your sons, your daughters, your wives and your houses." The enemies were disconcerted and withdrew, but Nehemiah did not relax his precautions. Of his servants, of whom there was a considerable number, half wrought

in the work, and half he used as guards carrying spears and shields and bows and other instruments of warfare so that the builders were as free as possible for their work, and could work with a feeling of security. However, every builder had his sword girded upon him, and Nehemiah himself moved about from place to place with a trumpeter by his side so that if need be alarm could be given at any point necessary. But he depended not upon himself; he said: "Our God shall fight for us."

"THIS ONE THING I DO"

It was in this manner that they labored and the walls of Jerusalem were rebuilt; working from the rising of the morning till the stars appeared at night. Not only so, but Nehemiah stopped nightly leave. Some of the workers living in nearby villages had been accustomed to go home at night. This leave was stopped. Neither Nehemiah, nor his brethren, nor his servants, nor the men of the guard which followed him put off their clothes; and they carried their weapons with them even when they went for the necessary water.

Here is a record of a great work done for God, and for the honor of his name. Neither the heat, nor the spies, nor the subtleties, nor the tiredness of men, nor the considered indispensable needs of the body were allowed to hinder the work. "This one thing I do" was Nehemiah's motto; and his earnestness of spirit caused many others to speak the same word, and in fifty-two days the work was finished. Thus the faithful servant of God proved that he was not only a man of prayer and action, and an organizer, but a good general also. That which enabled him and his fellows to stand all this strain, and to withstand the enemy was the fact that they did it all for their God.

THE WORK TODAY

It is impossible to think of these doings without seeing that there is a striking comparison between the rebuilding of Jerusalem and the work which God is setting his people to do in this day. To our understanding there is a work to be done now by the Lord's people which can be illustrated only by such incidents and events as are here recorded. Let it not be forgotten that there are two sides to our work, two phases of it. On the one hand there is the very definite witness against Babylon to be given. The Lord's people must be in the Lord's army following the Rider with blood-stained garments who sits upon his white horse and leads the armies of heaven. One cannot be in the Lord's service and not be in his army.

But that work of the faithful is not portrayed in Nehemiah. In this picture before us we have the other phase of the Lord's work—that of rebuilding Jerusalem. Each work is distinct; each is necessary. Both are done by the same people and at the same time. When the Lord destroys Babylon he builds up Jerusalem (Psalm 102:13-16). When error is dethroned, truth is enthroned.

The Lord's people are now being built up into a unity. Truth is now becoming still clearer. God is ever bringing us as a people to the place where it can be seen that he has a people who will stand for him, his own separated ones. If then this fact be kept in mind, that God is building up Jerusalem (Zion) there will be a clearer realization of the oneness of the work. God is not only establishing his heavenly Zion; he is also reestablishing truth in the earth. This journal has never been merely a truth-distributing agency. It has had a more definite mission. It has been the Lord's agent in the reestablishment of the truth, to bring his people into one compacted company.

There have been some who have enjoyed the knowledge of the truth, who have allowed themselves to think that all this effusion of the truth by which the church has been blessed since 1878 is but the natural consequence of the

Lord's return. They have been pleased to think of sitting at the Lord's table, and of the Master's coming forth to serve them even according to his promise (Luke 12:37); also that the Lord has given the truth that the church may purify itself and keep itself unspotted from the world, and that by this means the Lord is preparing the last members of his bride for the marriage feast.

These are true thoughts and very necessary to keep in mind; but it must by no means be forgotten that the Lord has sent out his truth to gather his people together (Psalm 147:2), and in order that they may do a work for him. (Isaiah 41:10,12) This latter fact has had to be brought home to some by forceful means; for some have been like the Jews in Jerusalem before Nehemiah came, content to let the honor of the Lord remain dimmed if they could be happy in the truth. They have not specially concerned themselves about his honor, and have failed to see that God is seeking his own honor, is vindicating his own character in giving truth to his people—truth which is concerned with doctrines truly, but which also is concerned with the facts that present organizations are part of Satan's kingdom; and that God is establishing the kingdom of righteousness and truth in the earth. Let such see that in the work now set before the church there is a reestablishment of truth, or a rebuilding of Jerusalem; and let each say: "Let us rise up and build"

UNDER THE LORD'S GUIDANCE

Some of the Lord's people have been afraid of untoward circumstances. They fear coming in conflict with authorities of this present evil world. Such have not the spirit of the early apostles, who, facing the rulers of Jerusalem, said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts 4:19,20) We have known some cases where objections to the present work have been raised where quite plainly fear dominated

the mind; and when the fear has been taken away, the mind is ready to accept the work as the Lord's. Fear must have no place with us, if our work is the Lord's. Let us say as Nehemiah did: "Our God shall fight for us"

Whenever a work such as this accomplished by Nehemiah is to be done, or its corresponding work, now in the hands of the church, the work must be under direction. Such work as our lesson presents cannot be done if those who offer to labor want each to do his work in his own way. If among the forty-two parties laboring under Nehemiah some had wanted to do their work without particular relation to each other, saying that they agreed to the need and desirability of repairing the walls, but would only co-operate as independents, the work would certainly not have been done so well, nor so quickly. Some of the Lord's dear people at the present time have failed to take into account the fact that the church's work is under the Lord's guidance, and have considered themselves as justified in criticizing every move that has been made; and some have consented to labor only according to their own ideas. None of these persist in the work; something comes along to turn them away.

Only comparatively recently the Lord's harvest work and witnessing was done chiefly by colporteurs, and by means of public lectures; but now there are other means of service open before his servants. Work is found for all. Each class may be as one of the companies of laborers in the rebuilding of Jerusalem, building round about his own house. The classes cannot delegate their responsibility to others. Each must work with his own hands even though it may be, as it were, with a sword girded by his side. Let the enthusiasm of the builders, and their earnestness be ours; let us take the fire of their zeal. The work is great; the time is short. Soon the great Feast of Tabernacles is due. Let us haste as to the Lord. Happy is he who seizes his opportunity.

INTERESTING LETTERS

MISTAKES OF PTOLEMY, THE PAGAN HISTORIAN

[A private letter from Brother Morton Edgar addressed to a sister in Christ has been handed to us with request to publish; and since it deals with subject-matter of particular interest to the church at this time, we take pleasure in publishing it, as follows:]

DEAR SISTER:

I am real glad that my notes which I sent you have proved helpful. I found the thoughts helpful myself, and so believed I should pass them on. Is it not strange that the *Herald* brethren should now be throwing doubt upon the correctness of the "times and seasons"?

The *Herald* quotes Brother Russell as saying (at the beginning of 1914, or 7 months before the great war broke out) that if everything went on much as usual, and *no time of trouble* was in sight, that is, no trouble happened in 1914 at all, *then* we would require to look into the prophecies once more and see if we had made any error in our reckoning; for it might be that we had been looking for "the wrong thing at the *right time*". Brother Russell never doubted the *time*. But these *Herald* brethren have proceeded to change the *time*, and not to change the *thing* which was expected to happen. They say that all our expectation regarding 1914 "utterly failed". I wonder if the people in Russia, in Austria, in Germany, etc., etc., think that *nothing happened* in 1914.

The *Herald* brethren are anxious to throw doubt on the chronology for some reason, and they make some strange changes in the "times" to suit their views. For instance, they say that there were *no* Jubilee years at all; that each

49 years was immediately followed by another 49 years; and so on. This does away with the special 50th year of Jubilee, pronounced by Jehovah to be both "hallowed" and "holy". Then they say that the land had its "sabbaths of rest" even when the people were in the land for about 16 or 17 years, from the first of Cyrus till the second of Darius. How could the land *rest* when the people tilled it during about 16 or 17 years?

Note how they misunderstood Brother Russell's statement, that if nothing transpired by the end of 1914, *then* we might consider that we had been expecting "*the wrong thing at the right time*". That is, *the time was right*, but the expected event might have proved wrong. Why, then, do they immediately proceed to change the *time*, seeing that the time is right? It seems strange. Of course, as everyone now knows, expected things *did* indeed happen in 1914 as predicted. The great time of trouble broke out and is still raging. The nations are endeavoring their utmost to regain their lost power, but have not succeeded. Too much of the poor old world lies prostrate to say truthfully that things continue much as they were before 1914. To say that gentile times ended in 1914 is also to say that the Lord himself is now reigning (according to the Scriptural declaration). Therefore, the Lord now reigns, the gentile times having ended, as foretold in 1914. It may be some years yet before the last member of the body is glorified but the reign of Christ has now begun, and the members on this side of the veil are doing kingdom work with him. The feet members are in contact with the earth, while the Head and the body in general are now "in the

air". All are doing kingdom work together. The Lord be praised for this assurance! The *Herald* writers are quite wrong in very many of their interpretations. They are certainly not safe guides to the Lord's people.

There is one strange point in connection with the "Astronomical Canon of Ptolemy", which list of kings is much venerated by the *Herald*. According to this list, Nabokolassar, said to be Nebuchadnezzar, began to reign in 604 B. C. (some copies say 605 B. C.). But the name of the king who comes before this is spelled practically the same: "Nabopolassar". There is only a difference of one letter between them, as you will see "Nabo-po-lassar" began to reign, according to Ptolemy's list, in 625 B. C., or, more probably, as some have it, in 626 B. C. Therefore the 19th year after the beginning of Nabo-po-lassar's reign is 606, or 607 B. C., the very date required for the beginning of the "great seven times of the gentiles", ending in Autumn, 1914 A. D. It is quite possible, and may even be probable, that Ptolemy, or some of his interpreters, has mixed up these two names, names of two men who are said to be father and son. Nabo-po-lassar, the father, is very likely mixed up with Nabo-ko-lassar, the son.

It is just as likely as not that historians made a mistake here; and that *both* names are really the names of *one* king only, and not two. There is nothing improbable in this; for such mistakes are not by any means infrequent. For instance, it is through a mistake of this very kind that Ptolemy made another well-known mistake in his list of kings, namely, by mixing up the names of two kings called *Xerxes*, and *Artaxerxes*. Ptolemy's canon makes a mistake of ten years in the reign of Xerxes, saying that he reigned for twenty-one years, whereas reliable history proves conclusively that Xerxes reigned for eleven years only. This is important to notice; for if Xerxes *did* reign twenty-one years, and not only eleven, then the twentieth year of his successor, that is, *Artaxerxes*, would then be ten years later than we understand it to be. And if Artaxerxes' twentieth year is ten years later, then Daniel's prophecy of the seventy weeks, at the end of sixty-nine of which weeks Messiah was to come, *would not have been fulfilled!* But Ptolemy made a mistake here; and reliable history, quite apart from the Scriptural requirement, proves that Ptolemy was mistaken to the extent of ten years in the reign of Xerxes, and hence, also, of ten years in the reign of Artaxerxes.

This is really more than one, or even *two* mistakes of Ptolemy, for not only are his stated years for the reigns of two kings ten years wrong each, but the date for the death of the first, and the date for the accession of the second, are also, necessarily wrong. In other words, Ptolemy made a bad blunder in his history of this period.

If Ptolemy made a mistake of ten years during the fifth century B. C. (he himself lived during the second century A. D., or several hundred years later), is it *unreasonable* to say that he made a mistake of twenty-one years during his history of the seventh century B. C.? The *Herald* writers ask if it is *reasonable* to suppose that Ptolemy made such a mistake. Well, apparently it *is* reasonable to so suppose; for he is now abundantly proved to have made a blunder in his history of the fifth century, when one would have expected that he should have been more reliable, seeing it was about two hundred years nearer to the A. D. date.

But, as I say, it is not improbable that the *interpreters* of Ptolemy made this mistake, and not in this case Ptolemy himself. These later interpreters, as likely as not, have mixed up Nabo-po-lassar and Nabo-ko-lassar, just as many historians mixed up Xerxes and Artaxerxes. According to Ptolemy's astronomical list, or canon, of kings, Nabopolassar began his reign in 625, or 626, B. C.; and his nineteenth

year of reign then lands in 606 or 607 B. C. "Seven times" or 2520 years from this ended in 1914 A. D., Autumn, which is correct. The Bible demands this, and the Bible will have *my* veneration and respect before any mere profane document, however supposedly accurate.

Then we have the explicit declaration of Daniel, the inspired prophet of the Lord, who says: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem". (Daniel 9:2) The *Herald* brethren, like the higher critics, say that Daniel was all wrong! It was not, they say, seventy years in the desolations of Jerusalem, but fifty-one years only! "Daniel in the critics' den" again! And Moses, the man of God, said: "And your cities [Jerusalem, the city of the land] shall lie waste, . . . then shall the land enjoy her sabbaths, while ye be in your enemies' land"; etc And Jeremiah says that when *Jerusalem* was destroyed at the dethronement of Zedekiah, Judah's last king, then the land (and Jerusalem, the great city) would lie desolate for seventy years to *fulfill her sabbaths of rest*. All these Scriptures are very plain, and all go to show that Brother Russell's interpretation of this feature of God's Plan of the Ages was correct, and that such writers as the writers of the *Herald* are quite misleading.

It was in 1904, or ten years before 1914, that similar views to those expressed by the *Herald* first came forth. So their views are by no means new, but have been seen, and refuted, long ago. And Brother Russell himself was one of those who pointedly refuted the wrong views now so boldly brought forward by the *Herald*, as if they were expressing something startling, and most unexpected new facts. There is nothing new about them; and they are certainly not *facts*.

Have you ever noticed that Nebuchadnezzar is sometimes also called Nebuchadrezzar? Just as Nabokolassar may also have been known as Nabopolassar. Note the spelling in, say, Ezekiel, and contrast it with that in Daniel. But Jeremiah spells this name both ways. Why this peculiar change of a letter? Needless to say, the testimony of the Great Pyramid, the Lord's "stone witness" in which Brother Russell still declared his implicit faith in his last notice of this monument, in his new preface to Volume III just about a month before his death—is quite against the new (?) chronological views of the *Herald*. But of course the *Herald* writers have no use for the Pyramid's testimony now. They have thrown that aside, just as Brother Hennings of Australia did before them, and under somewhat similar circumstances. The Great Pyramid substantiates the views held by Brother Russell beyond all doubt.

Why are the *Herald* writers so anxious to discountenance the chronology of Brother Russell, which is the true chronology of the Bible and the testimony, corroborative of the Pyramid? They desire to throw discredit on the "dispensational" work now carried on under the WATCH TOWER's supervision. That is the reason. They say, bluntly: "There is no evidence of any new work being carried on". Well, there is at least no evidence that they are themselves engaged in this new work which, in spite of them, is being carried on! "Millions now living will never die!" Hallelujah!

With love in Him as ever,

MORTON EDGAR.

ANOTHER HUNGRY HEART FOUND

DEAR BRETHREN:

I am writing to you at this time seeking information concerning the STUDIES IN THE SCRIPTURES. I have in my possession the first three volumes of this splendid exposition and would like to know if I can get the others

alluded to in the front of the book, if they are still published. I would like to obtain the revised set complete.

I have made several studies and surveys of the prophecies. I knew they contained a world of information. But the studies heretofore made have left me and the prophecies so far apart that I could not feel any blessing for my efforts. However, such was not the case, praise God, with these three books. It seemed that God purposely put them into my hands. As I was in a second-hand store one day I was looking at books, when I saw one of these. I asked the clerk the price and he said 15c each. I bought all three and, praise God, that is the most knowledge I ever expect to get so easily. How true is Peter's saying, that the gift cannot be bought for a price (money).

I was preaching in a couple of rural churches at the time and did not have much time to delve into the books. But I am free now and have gone through all three and have been wonderfully blessed. However, I am starting through them again for further blessings.

If you have any other studies I would like to have a list of them, and when I am better situated financially I will purchase some.

I believe I would be immensely interested in THE WATCH TOWER publication too, and would like to have my name placed upon the subscription list, and I will send you the price as soon as I can. I have not received any salary for my preaching last summer, and very little gift, but, praise God, I am able to help proclaim the message to the world. I was preaching in Baptist churches, but not being linked up with their forms and methods I did not receive any of their missionary help. I am poor in worldly goods but rich in the grace of God.

Yours in Christ, LEWIS H. MILLER,—Wis.

HUMILITY MOST BEAUTIFUL ORNAMENT

DEAR BRETHREN IN CHRIST

Please find enclosed clipping, which I thought might be of use to you. We want you to know that we daily remember the dear Bethel family at the throne of grace, and that we are in full harmony with your every effort to serve the Lord in spirit and in truth. Brother Dixon and I have been in present truth since the spring of 1918, and greatly rejoice more and more to think that the dear heavenly Father has permitted us to see his great plan and to have a hand in the one great work! You will, no doubt, be pleased to know that through THE GOLDEN AGE magazine three dear ones have come into present truth as a result of the Lord's having permitted me to have a hand in his most precious work, and they have fully consecrated all to the Lord. It seems to me, dear brethren, to know that just three have taken this step has fully paid you for publishing the G. A.

But we know that it has been the means of enabling many dear people to get their eyes open.

I want to go out in the work if I do nothing but let the people know where I stand. And I want to go forward in the work if what comes from the "storehouse" comes sealed; for I know that it is used of the Lord, and that he has placed such ones at the head as will perform their duties well. Our table is so bountifully spread with everything, just ready to eat. All that we have to do is to sit down and eat it. We do rejoice for such precious things prepared for us!

Dear brethren, when we have our trials and they seem so hard to bear, our minds and hearts go out to you, knowing that your responsibility is much greater than ours, and that therefore your trials must be more severe. But we know that our Lord is able and willing to keep you steadfast unto the end. When G. A. No. 27 came, we went forward and did not read it until we were all done; and then how we did rejoice that we were permitted to put such a message before the people! Our first work was the petition work, and then No. 27.

Thanks for the new Tabernacle booklet; for it is gotten up in a way that has made me work harder to get the lessons, and it has been a great blessing to me; for you know that the Tabernacle is hard for a "babe". Also thank you for the cover for our Zg's. Just what we needed! So, you see, the Lord in due time always sees to our every need. Pray for us, dear brethren, that we will not murmur nor repine at whatever the Lord is pleased to do, but be willing and ready to serve him and his dear flock until death. Far be it from me to want to boast, but I can truthfully say that not one thing you dear ones have done has been displeasing to Brother Dixon and myself since we have seen this great truth. We can find fault and we might, dear brethren; but by God's grace we do not want to do so. Why should we? We could not manage the work as you do, and the Lord does not wish us to do so, or he would place some of us at the head. . . . We pray the Lord's richest blessing on you and on all that you may do that is pleasing in his sight. Pray for us, that we may be faithful unto death, always ready to follow our Guide; and that we may at all times be humble; for the most beautiful ornament I have ever been able to see on the Lord's people is humility. The first truth literature Brother Dixon and I ever read had on it Brother Russell's picture. He looked so kind and good that we decided to read the tract. That was ten years ago, near Siloam Springs, Ark.

May the Lord keep you faithful unto the end and give you more of his holy spirit, and wisdom from above, and grace, and strength.

Your brother and sister in him,

BRO. and SR. J. F. DIXON, Wash.

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

BACK FROM BABYLON TO GOD'S TEMPLE

1. What discouragements did the returned Jews experience? ¶ 1-3.
2. What was the effect upon them? ¶ 4.
3. How did God revive his people? ¶ 5, 6.
4. What three factors were necessary for the success of Ezra's expedition? ¶ 7-8.
5. How were these things supplied? ¶ 9, 10.
6. Why did the Jews fast before beginning their journey? ¶ 11, 12, 16.
7. How do present religious conditions resemble those in this lesson? ¶ 13, 14.
8. Why had Ezra not asked for troops to protect the expedition? ¶ 15.
9. How does fasting benefit a new creature? ¶ 17.

10. What guarantee do the consecrated have? ¶ 18.
11. How are occasional partial fastings beneficial? ¶ 19, 20.
12. How long does the fasting of new creatures last? and with what outcome? ¶ 21-23.
13. How did Ezra safeguard the treasures in his charge? ¶ 24, 25.
14. What lessons does this teach us? ¶ 26-28.
15. How did Ezra help the Jews on his arrival? ¶ 29-32.
16. What great result came from the divorcing of the Jews from their pagan wives? ¶ 33.
17. What course should Christians follow in such a case? ¶ 34.
18. What is the antitype of the marriage of Jews with pagan women? ¶ 35.
19. What is the duty of the consecrated toward membership in an apostate church? ¶ 36, 37.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Mound City, Kans.	Aug. 20	Hutchinson, Kans.	Aug. 30
Council Grove, Kans.	" 21	Kansas City, Mo.	" 31
Friend, Kans.	Aug. 22, 23	Sedalia, Mo.	Sept. 1
Garden City, Kans.	" 24, 27	St. Louis, Mo.	" 2
Syracuse, Kans.	Aug. 25	East St. Louis, Ill.	" 3
Rolla, Kans.	" 28	Cedar Point, Ohio	Sept. 5-13

BROTHER T. E. BARKER

St. Johnsbury, Vt.	Aug. 20	Ft. Edward, N. Y.	Aug. 29
Newport, Vt.	" 22	Glenn's Falls, N. Y.	" 30
Morrisville, Vt.	" 24	Greenwich, N. Y.	" 31
Burlington, Vt.	" 25	Mechanicsville, N. Y.	Sept. 1
Rutland, Vt.	" 27	Granville, N. Y.	" 3
Ticonderoga, N. Y.	" 28	Cedar Point, Ohio	Sept. 5-13

BROTHER J. A. BOHNET

Conde, S. Dak.	Aug. 21	Milwaukee, Wis.	Aug. 30
Ipswich, S. Dak.	" 23	Racine, Wis.	" 31
Minneapolis, Minn.	" 25	Elkhart, Ind.	Sept. 1
St. Paul, Minn.	" 27	Toledo, Ohio	" 3
Rochester, Minn.	" 28	Danbury, Ohio	" 4
Tunnel City, Wis.	" 29	Cedar Point, Ohio	Sept. 5-13

BROTHER E. F. CRIST

Sydney, N. S.	Aug. 16, 17	Brockville, Ont.	Aug. 29
Truro, N. S.	" 18, 20	Kingston, Ont.	" 30
Quebec, P. Q.	Aug. 22	Belleville, Ont.	" 31
Montreal, P. Q.	Aug. 23, 24	Toronto, Ont.	Sept. 1
Ottawa, Ont.	" 25, 27	Tonawanda, N. Y.	" 3
Carleton Place, Ont.	Aug. 28	Cedar Point, Ohio	Sept. 5-13

BROTHER A. J. ESHLEMAN

Newcomerstown, Ohio	Aug. 23	Galion, Ohio	Aug. 30
Port Washington, Ohio	" 24	Marion, Ohio	" 31
Newark, Ohio	" 25	Van Wert, Ohio	Sept. 1
Mansfield, Ohio	" 27	Wapakoneta, Ohio	" 2
Shelby, Ohio	" 28	Columbus, Ohio	" 3
Crestline, Ohio	" 29	Cedar Point, Ohio	Sept. 5-13

BROTHER A. M. GRAHAM

Elmira, N. Y.	Aug. 22	Niagara Falls, N. Y.	Aug. 29
Rochester, N. Y.	" 23	Niagara Falls, Ont.	" 30
Perry, N. Y.	" 24	Westfield, N. Y.	" 31
Batavia, N. Y.	Aug. 25	Erie, Pa.	Sept. 1
Buffalo, N. Y.	" 27	Ashtabula, Ohio	" 3
N. Tonawanda, N. Y.	" 28	Cedar Point, Ohio	Sept. 5-13

BROTHER W. M. HERSEE

Iroquois, Ont.	Aug. 16	Sterling, Ont.	Aug. 25, 27
Prescott, Ont.	" 18	Frankfort, Ont.	Aug. 28
Brockville, Ont.	" 20	Trenton, Ont.	" 29
Gananoque, Ont.	" 21	Orono, Ont.	" 31
Kingston, Ont.	Aug. 22, 23	Woodstock, Ont.	Sept. 3
Belleville, Ont.	Aug. 24	Cedar Point, Ohio	Sept. 5-13

BROTHER B. HOWLETT

St. John, N. B.	Aug. 18, 20	Smith's Falls, Ont.	Aug. 28
Evandale, N. B.	" 21, 22	Havelock, Ont.	" 29
Fredelton, N. B.	Aug. 23	Peterboro, Ont.	" 30
Milville, N. B.	" 24	Claremont, Ont.	" 31
Woodstock, N. B.	" 25	Hamilton, Ont.	Sept. 3
Montreal, Que.	" 27	Cedar Point, Ohio	Sept. 5-13

BROTHER O. MAGNUSON

Wheeling, Mo.	Aug. 21	Granite City, Ill.	Aug. 28
Hale, Mo.	" 22	Pana, Ill.	Aug. 29, 30
Boynnton, Mo.	" 23	Mattoon, Ill.	Aug. 31
Hannibal, Mo.	" 24	Brazil, Ind.	Sept. 1
East St. Louis, Ill.	Aug. 25, 27	Terra Haute, Ind.	" 3
St. Louis, Mo.	Aug. 27	Cedar Point, Ohio	Sept. 5-13

BROTHER W. H. PICKERING

Rockland, Me.	Aug. 21	Albany, N. Y.	Aug. 30
Bristol, Me.	Aug. 22, 23	Saratoga Springs, N. Y.	" 31
Leominster, Mass.	Aug. 25	Brainard, N. Y.	Sept. 1
Orange, Mass.	" 27	Troy, N. Y.	" 3
Greenfield, Mass.	" 28	Watervliet, N. Y.	" 3
Pittsfield, Mass.	" 29	Cedar Point, Ohio	Sept. 5-13

BROTHER B. M. RICE

Bay City, Mich.	Aug. 23	Fenton, Mich.	" 29
Saginaw, Mich.	" 24	Lansing, Mich.	" 30
Alma, Mich.	" 25	Sunfield, Mich.	" 31
Birch Run, Mich.	" 26	Woodland, Mich.	Sept. 1
Flint, Mich.	" 27	Charlotte, Mich.	" 3
Durand, Mich.	" 28	Cedar Point, Ohio	Sept. 5-13

BROTHER V. C. RICE

Superior, Iowa	Aug. 21	Dubuque, Iowa	Aug. 29
Estherville, Iowa	" 23	Freepport, Ill.	" 30
Lake Mills, Iowa	" 24	Rockford, Ill.	" 31
Waterloo, Iowa	" 25	Plymouth, Mich.	Sept. 1
Oelwein, Iowa	Aug. 26, 28	Ft. Wayne, Ind.	" 3
Elma, Iowa	Aug. 27	Cedar Point, Ohio	Sept. 5-13

BROTHER R. L. ROBIE

Butte, Mont.	Aug. 11, 13	Reserve, Mont.	Aug. 24, 25
Missoula, Mont.	Aug. 14	Outlook, Mont.	" 26, 27
Pablo, Mont.	Aug. 16, 17	Dore, N. Dak.	Aug. 29
Great Falls, Mont.	" 18, 20	Bonetrail, N. Dak.	Sept. 1, 2
Tamlico, Mont.	Aug. 21	Zahl, N. Dak.	Sept. 3
Froid, Mont.	" 23	Cedar Point, Ohio	Sept. 5-13

BROTHER O. L. SULLIVAN

Madison, Ind.	Aug. 22	Elwood, Ind.	Aug. 29
Greensburg, Ind.	" 23	Richmond, Ind.	" 30
Knightstown, Ind.	" 24	Dayton, Ohio	" 31
Anderson, Ind.	" 25	Springfield, Ohio	Sept. 1
Muncie, Ind.	" 27	Delaware, Ohio	" 3
Alexandria, Ind.	" 28	Cedar Point, Ohio	Sept. 5-13

BROTHER W. J. THORN

Forrest City, Ark.	Aug. 21	Sonora, Ky.	Aug. 29
Helena, Ark.	" 22	Louisville, Ky.	" 30
Memphis, Tenn.	" 23	Frankfort, Ky.	" 31
Big Sandy, Tenn.	Aug. 24, 25	Lexington, Ky.	Sept. 1
Nashville, Tenn.	Aug. 27	Cincinnati, Ohio	" 3
Lebanon, Tenn.	" 28	Cedar Point, Ohio	Sept. 5-13

BROTHER T. H. THORNTON

Charlottesville, Va.	Aug. 20	Hagerstown, Md.	Aug. 29
Basic, Va.	" 22	Frostburg, Md.	" 30
Clifton Forge, Va.	" 23	Lonaconing, Md.	" 31
Winchester, Va.	Aug. 24, 25	Cumberland, Md.	Sept. 1
Rock Enon, Va.	Aug. 27	Brandonville, W. Va.	" 3
Boyce, Va.	" 28	Cedar Point, Ohio	Sept. 5-13

BROTHER S. H. TOUTJIAN

Weston, Ore.	Aug. 17	Nampa, Ore.	Aug. 29
Hermiston, Ore.	" 18	Melba, Ore.	" 30
Pendleton, Ore.	" 20	Boise, Ida.	" 31
Joseph, Ore.	Aug. 22, 23	Hazelton, Ida.	Sept. 1
Weiser, Ida.	" 25, 27	Pocatello, Ida.	" 3
Ontario, Ore.	Aug. 28	Cedar Point, Ohio	Sept. 5-13

BROTHER W. M. WISDOM

Indianapolis, Ind.	Aug. 20	West Milton, Ohio	Aug. 29
Martinsville, Ind.	" 22	Dayton, Ohio	" 30
Nashville, Ind.	Aug. 23, 24	Springfield, Ohio	" 31
Greensburg, Ind.	Aug. 25	Lima, Ohio	Sept. 1
Cincinnati, Ohio	" 27	Tiffin, Ohio	" 3
Piqua, Ohio	" 28	Cedar Point, Ohio	Sept. 5-13