

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

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

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### CONTENTS

VIEWS FROM THE WATCH TOWER .....	115
Reforming Satan's Empire .....	116
Methodic Taxation for Methodists .....	117
ENLARGEMENT OF THE WORK .....	118
LOS ANGELES CONVENTION .....	119
Convention Questions .....	119
The Watch-Tower Reprints .....	121
World-Wide Witness .....	122
HEZEKIAH LEADS HIS PEOPLE BACK TO GOD .....	123
The Temple Opened .....	123
The Great Passover .....	124
THE TRUE REFORMATION FORESHADOWED .....	125
The Preliminary Reformation .....	126
The True Reformation .....	126
AN INTERESTING LETTER .....	127

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

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Upon the earth distress of nations with perplexity the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism, snare or 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

**T**his 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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**Editorial Committee:** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, G. H. FISHER, E. W. BRENNSEN.

**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.

**Notice to Subscribers:** We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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### CONVENTIONERS, ATTENTION!

Again we call to the attention of the friends the necessity of buying their railway tickets from their home to the Philadelphia Convention on the certificate plan. Even though you travel a short distance, do this. When you buy your ticket, ask for the certificate to I. B. S. A. Convention, Philadelphia. When you arrive present this to the chairman of the convention. This is quite important since a specified number of certificates must be had in order to obtain the reduced rate for return passage. Failure to observe this has cost many of the other friends considerable money in the past few months.

### CHRONOLOGY

For some time requests have been coming in from various parts asking THE WATCH TOWER to publish something about chronology in reply to the many theories that have been set forth in recent months. This is to advise our readers that beginning with the issue of May 1 a series of articles will be published dealing with chronology. Our advice to the friends is not merely to read them, but to study them carefully, with Bible in hand, referring to each text. We also urge upon the friends a careful study of Volumes II and III of STUDIES IN THE SCRIPTURES in connection with these articles.

### SEVENTH VOLUME — REPRINTS

The seventh volume of the WATCH TOWER Reprints containing a complete index to the WATCH TOWER articles for forty years, is now in the hands of the bookmakers, and we hope to be able to ship them to the friends within a few weeks. The making of this index required a great deal more time and effort than was calculated upon to begin with; hence the delay. We feel sure, however, that when you come to an examination of the index you will be repaid for waiting.

### REPORT OF MEMORIAL

We earnestly request Bible Students everywhere to send us a report on the 12th of April, stating the number who partook of the Memorial. The secretary should make this report immediately after the celebration of the Memorial. Where the number is so small that there is no secretary, let some member of the class send in the report. State briefly: Memorial celebrated, number partaking. . . . Address Watch Tower Bible & Tract Society, 18 Concord Street, Brooklyn, N. Y., U. S. A.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### VIEWS FROM THE WATCH TOWER

IT IS not to be wondered at that the clergy and laity in the nominal church should be vacillating in their stand on some matters of principle. The *nominal* church had its origin at the time when the criminal emperor Constantine the Great in 325 A.D. subverted the church of God. Since then the nominal church has been a department of big business and the state.

The elements of this evil order of things being controlled by demons well able to deceive, both clergy and laity have been deceived by sophistries suggested to their minds by evil spirits. The clergy have introduced error after error into their nominal systems.

To men with minds partially darkened there is always some phase of even the worst things which can be set forth in a good light. War is no exception to this rule. When the demons, who bring about wars, desire to enlist good people in a conflict, they cause their dupes in the church, business, and the state to intermingle some uplifting or religious ideal with the bloody work which commercialism or government desires to undertake.

#### BRAVE WORDS, RATHER LATE

The following item from *The Churchman* of November 12, 1921, the principal mouthpiece of the Protestant Episcopal Church in the United States, says something about war which well illustrates the confused state of mind of these unfortunate Christians who are among those deceived by the great adversary:

"Nothing will end war except the conviction dominating the Church that war is a sin. When the Christian Churches become convinced that for nations to fall to killing one another, hating one another, lying about one another in order to hate one another, is a sin, then only will wars be made to cease throughout the world. It was the conviction that slavery was unchristian which put an end to human bondage. The Christian conscience, not economical considerations, abolished slavery. The Christian conscience, not economic treaties about the open door in China and the reduction of taxes for armament, will put an end to war.

"What are the Christian Churches doing to educate the conscience of Christendom towards the abolition of the greatest curse that has ever afflicted the human race? Have we any reason to be proud of what we have done to make men loathe war as they ought to loathe it? The Churches among all the warring nations shared the sins of their governments during the war. We hated as our governments bade us hate. We spread lies about our enemies as those lies were meted out to us in official propaganda. We taught unforgiveness even as our rulers and diplomats inspired us

to do. Wherein did we show the spirit of Christ in these things? We sinned grievously,—humanly it may be,—but we sinned. Are we ashamed of it? Not yet. Is there any promise from what our leaders are teaching us that we should not sin as grievously again, were our governments to decree that we should once again teach hate and unforgiveness, slaughter and rapine? We see no such promise.

"Such words as these may easily be misunderstood. Base and ungrateful would any man be who, in lamenting the curse of war, should not recall the beauty and holiness of the sacrifice which the youth of the world made in all the camps and battlefields of the war. One would rather cut off his right hand than to write words which would seem to depreciate what these men have done. But the lavishness of such sacrifices makes even greater the sin of the war-makers, for a large percentage of the men went to their death believing that the war they were fighting was a war to end war.

"We can see only two ways to abolish war. Both seem to us Christian. One way is that the Churches should refuse to bless any war. That might have grim consequences; but governments would hesitate to appeal to arms while a Christian conscience decreed that war is sin. The other way is that all nations should repent together of their commercial selfishness and so remove the causes of war. If the Christian Churches of Great Britain and America should dare to teach that war is sin, the conviction would spread like an evangel throughout the world. The contagion of its goodwill would undermine militarism everywhere. Governments would discover that it would no longer be safe to purchase markets with blood. May not the hour come for the youth of Christendom to rise up and say: 'Never again shall the Church consent to the crucifixion of her Lord.' Age by age God reveals to His Church new moral issues, for His revelation to us of our sin is progressive. Was it not so with slavery? Slavery was not a moral issue with the Church in the first century. Does any one now doubt that it finally became one? So may not one think that the hour is come when God has at last, with unmistakable signs, revealed to us that war is a sin, and that He wills His Church so to declare it?

#### THE VICTORY

"Ten million youths, the flower of Europe, lie in their graves on this Armistice Day,—thirty millions of men, women, and children have perished of starvation, sickness, and lesser wars since 1914; and the toll of death has not yet been gathered. That is what the war cost the world. But this does not compute the total human wreckage of the war. Ministers have found since the armistice abundant topics for sermons in the sexual laxity, cynicism, and waves of crime that have swept the world. The war tarnished the soul of the whole race. What has all this martyrdom and hate and anguish accomplished? What questions have been settled? Not one. Germany and France are still at war,

as they have been continuously since Louis the Great dragged his armies across the Rhine. Vengeance is still in the hearts of the conquered, sowing seeds for another war. Is there reason, is there decency in this method of settling disputes? The ministers of Christ throughout the world cannot, perhaps, tell statesmen in Washington what to do. But the ministers of Christ throughout the world can declare that from this hour forward the hands of the Church must be free of the stain of blood."

Our sympathies must be with noble-minded men who have been deceived in this manner. We look forward to the early arrival of the day when they will be willing to learn the truth and become undeceived, and be ready as honest men to take their stand for Christ and real righteousness.

#### REFORMING SATAN'S EMPIRE

There is a host of people whose minds are favorable toward right-doing. To persons of this cast of mind reform and civic righteousness are attractive. Under the deceptive influences which have held sway in the churches since the fourth century, when the church became a department of the pagan government, it has been the honest but erroneous belief of many Christian men and women that the kingdom of God has begun in some measure and has been extending its sway in the hearts of those that joined the churches. This delusion has been fostered by the great adversary for the purpose of keeping, not only the evil, but the good under his control. The governments of this world have always been controlled by the evil one, and, in the aggregate, they constitute Satan's empire. The folly of seeking to reform such a dominion is manifest as long as the master mind and the evil personality in control remains unreformed and unfettered.

Attempts to reform the present order of things are quite hopeless as far as lasting good is concerned. Though many such reforms have achieved no small measure of success, practically all the reforms of history have been wiped out at last by some eruption of wickedness.

This does not signify that we are opposed to righteousness. The place to bring about reform, and the only organization which can actually be reformed, is the church of God itself. Reforms can have lasting effect only in the minds and characters of Christian people, and if they will reform themselves and reform their religion back to the model of the apostolic church, they will do a work well-pleasing unto God. This can be done, because God has promised his holy spirit and his own mighty power in his church as long as it walks in a course entirely separate from the state and from commercialism.

It is interesting to observe the program of reform under the auspices of the Protestant churches. Note how the reforms which are proposed have little or nothing to do with the church of God but are attempts to improve some part of Satan's kingdom. As presented in *The Reform Bulletin* (Albany, N. Y.) for January 27, 1922, the organ of these churches in their reform

work, the legislative program for 1922 is as follows:

"*First*: A Bill for the Strict Regulation of Public Billiard Rooms and Pool Parlors."

"*Second*: A Bill to Regulate Dance Halls."

"*Third*: A Bill Forbidding Anyone to Run a Soft Drink Place without a State License."

"*Fourth*: A Bill to Stop Legislators Who Are Lawyers Becoming Lobbyists for Special Interests."

"*Fifth*: A Bill to Strengthen Our Motion Picture Censorship Law."

"*Sixth*: A Bill for the Suppression of Traveling Carnivals in Our State."

"*Seventh*: A Bill to Stop Chauffeurs or Taxicab Men Taking People to Immoral Houses."

"*Eighth*: For the Enactment of What is Known as an 'Ouster Law' . . . for the removal from office of an executive official who refuses to enforce the law in that city or town."

"*Ninth*: A Bill to Provide for Educational Movie Films."

"*Tenth*: To Improve our Direct Primary Law."

Among "bad bills we must oppose" are listed:

"Bill to Repeal State Prohibition Enforcement Laws."

"Bill to Legalize Sale of Beer."

"Bill to Legalize Sunday Football Games."

"Bill to Repeal Movie Censorship Law."

"Bill to Repeal Prohibition Section of Penal Law."

"Bill to Allow Jews to Open Stores on Sunday."

#### NOT WHAT JESUS DID

Some of the recent achievements of the "Law and Order Department" include items which are far from the scope of the true church of God:

"Dope joint closed up."

"Proprietor of a saloon arrested for violation of the Prohibition Act."

"Suppressed the playing of crap games."

"Man arrested and fined for violation of Prohibition Act."

"Proprietor of pool-room fined \$200 for violation of the Prohibition Act."

"Suppressed the awarding of prizes at church card party and the prizes were sold in a legitimate manner and proceeds turned over to the church."

"Having discovered that a new, indecent magazine had recently been placed on the market through periodical distributors, we informed the New York Society for the Suppression of Vice of the same and with their cooperation the distributor of the magazine was arrested and 4019 copies of the magazine were seized. The distributor wired to the publisher immediately canceling the contract for its distribution and in court stipulated that the 4019 copies which were seized should be destroyed. As a result later issues of that magazine have been much cleaner."

"Road-house raided, proprietor arrested."

"Man arrested for selling liquor."

"Place raided and liquor seized."

"Hotel raided, liquor seized, proprietor arrested, convicted and fined. Some local citizens cooperated with us in this matter."

"Pool-rooms closed on Sunday. One proprietor arrested."

"Lottery scheme suppressed.—As a result of the work of our Field Secretary, Mr. R. T. Hodgson, a turkey raffle was stopped and three other lotteries suppressed."

"Sale of cigarettes to minors stopped."

"Eighteen punch-boards taken, also coin machine seized as a result of the work of our Field Secretary, R. T. Hodgson."

"We furnished the Government officials with advertising matter and information in regard to a colossal nation-wide lottery scheme, and as a result of our calling their attention to the matter, evidence was secured and the promoters arrested."

That reform is needed in the churches themselves, appears in one interesting item above. The reformers closed up a few lotteries, and in one case had the promoters arrested. Running lotteries, however, has been a special privilege of churches; but at Gloversville, N. Y., the reform people state that they "suppressed the awarding of prizes at church card party and the prizes were sold in a legitimate manner and proceeds turned over to the church".

No report is made whether the pastor or the church officials were prosecuted under the lottery law, but perhaps the ancient "privilege of clergy" still operates to exempt ecclesiastics from the consequences of their crimes now, as it did in the dark ages.

#### HOPE FOR THE WORLD

One of the prophets of the present order of things is Mr. H. G. Wells of London. Mr. Wells has written a book entitled "The Outline of History". From this we quote a paragraph illustrating the fact that even men who are fast bound in the chains of the god of this world sense better things coming. It is not to be expected that, with no enlightenment of the holy spirit, they should perceive that the coming Golden Age is not to be brought about by some "movement of the racial soul"—a bit of mental-science-Hindoo-self-help philosophy—but by the power of Almighty God. Through a variety of channels, besides those in which the holy spirit is operating, God is preparing the minds of the greater part of mankind and raising their expectations to a higher standard. When the still loftier arrangements of the kingdom of God have come, they will say, "This is the desire of all nations". We quote from Mr. Wells

"But out of the trouble and tragedy of this present time there may emerge a moral and intellectual revival, a religious revival, of a simplicity and scope to draw together men of alien races and now discredited traditions into one common and sustained way of living for the world's service.... Great movements of the racial soul come at first 'like a thief in the night' and then suddenly are discovered to be powerful and world-wide. Religious emotion—stripped of corruptions and freed from its last priestly entanglements—may present[ly] blow through life again, bursting the doors and flinging open the shutters of individual life and making many things possible and easy that in these present days of exhaustion seem almost too difficult to desire."

#### THE METHODIST TERROR IN ITALY

During the dark ages the papal empire operated through brotherhoods and sisterhoods, alleviating the condition of the very poor of that somber period. Immense was the charitable work carried on from the monasteries, and no small amount of industrial training was given to the common people.

Within the last century this kind of welfare work has waned and ecclesiastical effort has centered more on getting money from the poor than on giving them assistance. The degradation and poverty of the poor of Italy is a monument to the lack of real love in the prevailing religion of that country. There the Young Men's Christian Association and the Methodist Episcopal Church entered the country in war time to work for the soldiers, but remained after the war, and by means of recreation, charitable, and educational centers carried on a work like that done in the United States.

#### OPENS ITALIAN EYES

This departure in religion has so opened the eyes of the Italian people to the fact that there is something better than the ancient ecclesiastical system that has cursed the peninsula that the Methodist Church has become a veritable terror to the papacy.

One of the last acts of the late pope Benedict XV was a decree singling out the Young Men's Christian Association as particularly to be guarded against. The pope was reported to have called upon the Knights of Columbus of the United States to send over a million-dollar fund to be devoted to American welfare work under K. of C. auspices. That this is directed at the Y. M. C. A. and the Methodist Episcopal Church there is little doubt, but our Roman Catholic friends are careful to say that "it is not a fund to wage war on anybody; it will simply be the means of assisting in the conservation of the faith of the youth of Italy"—in plain language, that something has to be done to keep the people of Italy from abandoning Romanism and joining the Methodist Church.

#### METHODIC TAXATION FOR METHODISTS

The Methodists have learned something from the forward-looking methods of their Roman Catholic brethren, whose propaganda throughout the United States is an object lesson. The Methodists are planning to propagate their faith all over the world by means of a motion picture telling the story of John Wesley. According to the prospectus of the new Methodist activities, one of the characters of the play is to be Lord George Gordon, "whose cry of 'No popery' echoed around the world". The prospectus, however, devotes a paragraph to suggesting that the Methodist Church should give up its dependence upon voluntary offerings and adopt an obligatory tax on the membership end:

"Too much dependence upon voluntary subscriptions has kept Methodism back. Its greatest rival, the Roman Catholic Church, keeps the floodgates of subscriptions and propaganda going night and day. Its Peter's Pence, an obligatory subscription from each church, its Knights of Columbus, its Sisters organizations, its parochial schools, its propaganda in the moving pictures, where it portrays mass, confessions, last rites for the dying, are all propaganda for which money is given and received. Methodism must meet this competition in publicity."

## ENLARGEMENT OF THE WORK

*"Work with your hands."—1 Thessalonians 4:11.*

**T**HAT the Lord is pleased to have his children engaged in working with their hands to further the gospel of the kingdom, we have abundance of Scriptural proof. The Lord himself is present and directing his work, and we as brethren are privileged to be co-laborers with him. Sometimes the Lord indicates his will concerning his people by making it very difficult to follow a certain course and at the same time opening another way. We believe the Lord has done so with the Society in recent months.

Heretofore the books of the Society have been manufactured by worldly concerns under contract. The labor, of course, was done by those who have no real interest in it, but who perform their duties for pecuniary consideration. It seems reasonable that the Lord would be well pleased to have his work performed by those who do so because of their love for him and the work. Hence the Society more than a year ago installed a large printing-press to do a certain amount of its printing. The Lord has abundantly blessed that effort; thus indicating his approval.

It seemed that the Lord might be pleased to have the books of the Society manufactured by consecrated hands. After much meditation, prayer and consideration concerning the matter, the way began to open whereby such a thing seemed possible; and so as the Lord has led we have tried to follow. In the course of time the way was opened whereby it seemed entirely feasible to procure machinery for the printing and binding of the *STUDIES IN THE SCRIPTURES* and others of our publications. This has been done. More space was required, of course; and the way readily opened for us to secure a good term lease upon a six-story and basement building situated at the corner of Concord and Liberty Streets, Brooklyn. In the basement of this building have been installed printing presses for the printing of *THE WATCH TOWER*, *THE GOLDEN AGE*, booklets, *STUDIES IN THE SCRIPTURES*, "The Harp of God," and other books. On the first floor is installed the most modern and efficient machinery for

the stitching and the binding of these publications.

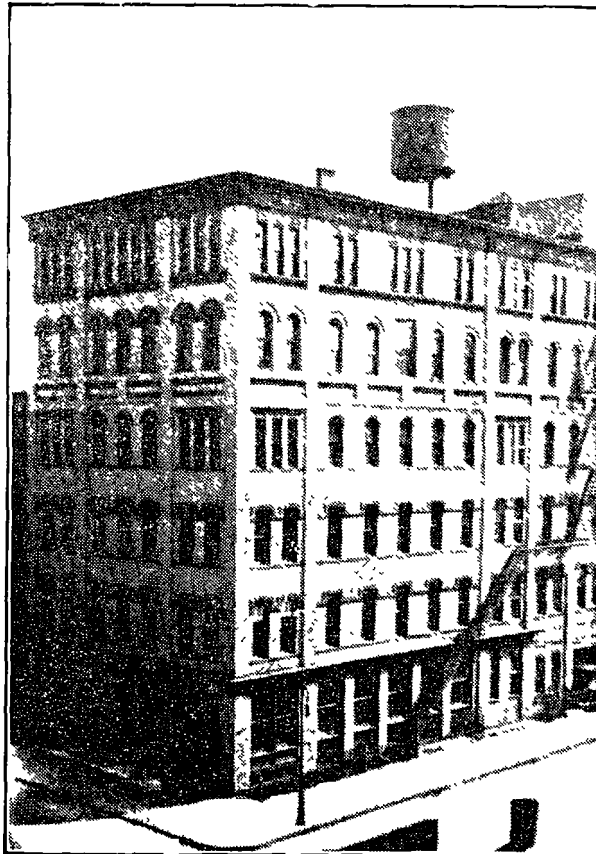
It was found that we would have space sufficient to place in one building the offices of the Society here, together with the branch departments of the Arabic, Armenian, Colored, Czechoslovakian, German, Greek, Hungarian, Italian, Lithuanian, Polish, and Ukrainian. The Polish brethren have voted to have the work placed entirely under the supervision of the Brooklyn office and to have the Detroit office moved to

Brooklyn; that is now being done. Consequently the work at headquarters will all be concentrated at one point. This will make the handling of all the work more economical and enable it to be done in a more efficient manner. Hence the offices of the Society, except the executive offices and the bookstore, have been moved from Bethel to the newly equipped building at the corner of Concord and Liberty Streets, Brooklyn, and installed on the second floor of said building; while other floors are occupied by the manufacturing, packing and shipping departments.

On the fifth floor we have installed six typesetting machines; and now we are able to set the type in Arabic, Armenian, Bohemian, Croatian, Danish, Dutch, English, Finnish, French, German, Greek, Hungarian, Ice-

landic, Italian, Lettish, Lithuanian, Maori, Norwegian, Polish, Portuguese, Roumanian, Russian, Rutheman, Slovak, Spanish, Ukrainian, and Zulu. On this floor is also installed the stereotyping department, where we make our own plates for printing magazines and booklets; also an electrotyping outfit, by which are made the electroplates for books, etc.

We gratefully acknowledge the Lord's goodness and manifest loving kindness toward us in thus enlarging the work and the capacity to work at headquarters. This will give employment to a greater number of the consecrated brethren at a time when employment is difficult for some to find. It will enable the books in a short time to be produced cheaper than we could have them otherwise produced, and thereby enable us to have



SOCIETY'S OPERATING OFFICE



them placed in the hands of the people at a cheaper rate. We feel quite sure that the friends everywhere will give thanks to the Lord and rejoice that thus he manifests his protection, guidance and blessing over the efforts of the Society. As the Lord enlarges the capacity for the work, it would seem an indication that there is much more work to be done. Having in mind, then, that our chief work is to be faithful and true witnesses to the Lord, we hope all will be moved to a greater degree of zeal in performing their part in giving the witness wheresoever situated.

As times grow harder, we find it necessary to watch every way to carry on the work the Lord has given us to do in the most economical manner possible. While it is true that the Lord has riches beyond limit, yet he is pleased to have us, we are sure, use our faculties to the best advantage in doing the greatest amount with a small outlay of money. As the Lord widens the opportunity for work in America, likewise it is being widened in foreign countries, particularly in continental Europe. Let us, dear brethren, work with our hands, laboring with joy now while we have opportunity.

## LOS ANGELES CONVENTION

THE Lord spread a feast of fat things for his people at Los Angeles. A convention of the International Bible Students Association was held February 10, 11 and 12. Brother Sexton acted as chairman; and the other speakers at the convention were Brothers Pickering, Macmillan, Seklemian and Rutherford. About 1200 attended the convention. The discourses were timely, encouraging and helpful to the friends. The praise and testimony meetings gave evidence that the friends are greatly rejoicing in their privileges. It was a convention long to be remembered by those present.

More and more the Lord's dear people are realizing the importance of the Apostle's admonition to assemble themselves together, particularly as we see the end of the narrow way approaching. The trials and besetments of each one are such that each needs the encouragement of the other, and fellowship with others of like precious faith is upbuilding.

On Sunday morning a discourse on baptism was delivered by Brother Rutherford, at the conclusion of which there were thirty-four candidates for immersion. Amongst these was one old brother who said he had been for seventy-eight years without a Bible, but had recently come to a knowledge of the truth. His child-like faith, manifested in his words, as well as in the expression of his face, was inspiring. Thus we see what a wonderful transformation the truth will make in a person in a short while. Amongst others who were immersed were several young people. The fact that others are coming to a knowledge of the truth, making a consecration and symbolizing their consecration and giving evidence of being spiritually-minded, shows that the way to the heavenly calling is yet open. We should encourage any one to make a consecration who is so disposed. There is no reason why one should fail to make a consecration to the Lord for fear that there might not be some place for him in the body of Christ.

A consecration to be pleasing to the heavenly Father must be unreserved, unconditional, and what reward shall be granted must be left entirely to him. It will be in order to consecrate at any time; in fact, none will get life on the human plane unless they make a

consecration to do the Lord's will. Since the times of restoration have not yet actually begun, there is no invitation to consecrate to earthly blessings; in fact, a consecration should never be made with a view to what will be the reward; but it should be made with a view to doing that which is pleasing in the sight of the Lord. Whatever he has for any of us will be far better than we merit. All his blessings are a gracious gift to us.

During the convention a question meeting was conducted by Brother Rutherford and we set forth here a few of the questions that were answered, as well as some that were considered at the San Francisco convention the week previous:

### CONVENTION QUESTIONS

*Question:* Would you advise the consecrated at this time to invest their savings in oil stocks?

*Answer:* The more experience I have the less I am inclined to advise anybody what they *should* do. I can only advise what one *may* do and let each one take the responsibility. My observation and personal experience is that small investors in big corporations seldom if ever make any money. If a small company discovers oil, the big corporations will refuse to buy, and being unable to market it they are forced to sell out for anything they can get. If the small investor buys stock in a large company, the larger stockholders liquidate their holdings so that he is forced to sell his stock for almost a song. Big business controls all the mining industries of the world. This includes oil and minerals, of course, such as gold, silver, etc. The small man seems to have little or no show. I would not risk investing money if I had it either in oil stocks or gold-mining stocks, or similar investments. Each one, however, must be governed by his own judgment.

### CLASS CO-OPERATION

*Question:* When a convention is being held at one point and in connection with it a largely advertised public meeting, is it proper for the resident class to write neighboring classes that the neighboring classes may be privileged to participate in bearing the expense if they feel so disposed? Is this soliciting funds?

*Answer:* A convention like the one held at San Francisco, in connection with which there is a largely advertised meeting, is not merely the convention of the San Francisco Class, but a convention in which all the classes round about are interested in giving the witness. Not every class can have a largely advertised public meeting for the reason that not all classes are in large cities, and a well-advertised public meeting in a city like San Francisco reaches not only the people of that city but surrounding towns. The full-page advertisement in the newspapers is not merely for the purpose of filling the auditorium where the public meeting will be held, but it is a witness as well to the readers of the paper that do not attend the meeting. This advertisement, you will observe, carries a brief statement of the truth which is in the nature of a tract and gives the readers some conception of what is meant by "Millions Now Living Will Never Die" and "Can the Living Talk with the Dead?" I am advised that during a former public meeting in this city in which newspapers made the usual announcement many isolated districts in the mountain country were reached and from there came many requests for literature, and orders were sent in by upwards of two hundred persons. This is a sample of how the better advertising reaches others who could not be reached in any other manner. It would not be proper for one class to solicit funds from another, but it would be entirely proper to write a letter to the effect that a convention is being arranged in our city at which there will be a wide witness to the truth. If neighboring classes who are not privileged to have such a witness at their home town feel disposed to join with us in this witness, they will be privileged to do so; and we will appreciate it. This is not soliciting funds.

It has been the custom of the Society since the publication of THE WATCH TOWER to publish once each year a statement enabling the friends to send in to the office a letter advising approximately how much they will be able to contribute to the "Good Hopes" fund, and upon the basis of these letters an estimate can be made as to about how much outlay shall be made during the year in spending money to give witness to the truth. The letter sent out by the classes, then, is of the same nature. It would not be advisable to make a practice of sending out such letters by the classes, the exception being when there is a largely advertised public meeting which is really for the benefit of a section of the country far greater than the town or city in which the advertisement is made, like the San Francisco meeting. Besides, the letter that is sent out, and in fact was sent out, is not in the nature of soliciting money, but merely informing the friends in other cities that they may participate if they so desire. The meeting then is not only the meeting of the San Francisco Class, or the class where the meeting is held, but is really the meeting of all the surrounding classes that participate, and it is the proper business of all the classes involved.

#### GREAT COMPANY

*Question:* Will there be a great company class called and remaining after the little flock is completed and taken to glory?

*Answer:* As shown by the type, as well as by other Scriptures, the great company as a class exists at the end of the atonement day and has its particular experiences during the time of trouble. There is no call to the great company class. All are called in one hope of our calling. The call means an invitation to obedience to the Lord's commands in consecrating and following in the footsteps of the Master. All who respond to that call by making a full consecration and are justified and accepted of the Lord are begotten to the divine nature, to membership in the body of Christ, or the little flock. If faithful to their covenant unto death they will be born on that plane, but the Scriptures indicate that there has been a class at all times during the gospel age who have been negligent, yet who have not repudiated the great ransom-sacrifice and still love the Lord, but do not possess the burning zeal, love and devotion incident to the Lord's house. Some also have been careless in their conduct and these seem to be the ones indicated by St. Paul in 1 Corinthians 5, who might be properly termed "tribulation saints".

We understand, however, that at the conclusion of the church class there will be a great multitude who have been spirit-begotten and anointed, who will have lost their anointing and who will be born on a lower plane than the members of the little flock and, as described in Revelation 7, will come up through great tribulation; and these constitute what is generally termed the great company class and which is otherwise indicated in the Scriptures as the scapegoat class, and again designated by the Lord Jesus as the foolish virgin class, who have their peculiar experiences after the wise virgin class has gone into the marriage.

#### SUNDAY DISCOURSES

*Question:* Is it not only wise but essential that discourses or class talks be given each Sunday by the elders?

*Answer:* This is not necessarily essential and not always wise. It would depend in a large measure upon the ability of the elder to instruct the class in spiritual matters as to whether or not he or they should talk every Sunday. Time and again Brother Russell called attention of the friends in the columns of THE WATCH TOWER to the fact that the classes which faithfully pursue the Berean studies and have fewer discourses make the better progress; not that they should not have any discourses at all, but that the Berean studies are more essential than the discourses. This ought to be evident to almost any one. When there is a discourse one does all the talking, and quite possibly many sit silent without doing any thinking; whereas during a Berean study, when each one is expecting to be called upon at any



time to answer a question, he is alert, thinking, and ready to answer, hears what is said by the others and makes some progress. Of course these matters are to be determined by each class separately. Where a class determines that it seems to be the best interest that fewer discourses be had and more Berean studies, that should be taken as the Lord's will and pleasing to him.

#### BEGETTING AND ANOINTING

*Question:* What is the difference between spirit-begetting (James 1:18) and spirit-anointing? "He who hath anointed us is God."—2 Corinthians 1:21.

*Answer:* Both the begetting and the anointing are by Jehovah; both done by his, the holy spirit; therefore the same spirit. The operations, however, are different and in successive order. The begetting is in the nature of a contract or covenant. The word covenant is the solemn form or expression for the term contract. Two parties are required to a contract, based upon a consideration passing from one to the other. Mutual promises furnish that proper and sufficient consideration. To illustrate: When a man turns away from the world and seeks the Lord he is drawn to Jesus, and because of his faith in the Lord's sacrifice and his heart's desire to be in harmony with God he surrenders himself by fully consecrating himself to do whatsoever is the will of God. By this consecration he promises God to be obedient to his holy will. That is his part of the contract in process of making. Then Jehovah gives to the man thus consecrating his exceeding great and precious promises, that by these he might become partaker of the divine nature. (2 Peter 1:4) Here, then, is the promise on Jehovah's part to make such a one of the divine nature, provided he is faithful to his side of the covenant. Therefore "of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures". (James 1:18) According to his own will and by his promise, which is the word of truth, the begetting takes place. The begetting means the beginning. This begetting is to the divine nature. St. Peter says: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a hope of life by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away". (1 Peter 1:3, 4) The only inheritance that is incorruptible, therefore immortal, is the divine. Hence this proves that the begetting is to the divine nature. Now if the one begotten faithfully performs his part of the covenant unto death, he is guaranteed the crown of life, namely, immortality, the divine nature.—Rev. 2:10.

Thus it is seen that this begetting or beginning of the new creature is in the nature of a contract or covenant; and this is further shown by reference to the words of the Lord, thus: "Gather my saints together unto me, those that have made a covenant with me by sacrifice".

As to the anointing, Aaron the high priest was a

type or picture of the Lord Jesus Christ. When installed in the priesthood he was anointed, and the precious ointment poured upon the head of the priest ran down upon the beard, even down to the skirts of his garments. (Psalm 133:2) The antitype of this was performed at the time of the baptism of Jesus in the Jordan. (Matthew 3:16, 17) Jesus Christ is the head over the church, which is his body. (Colossians 1:18) The Head of this new creation received the anointing at the Jordan. As in the type the anointing oil was poured upon Aaron and ran on his garments, therefore picturing that the anointing upon the Head of the new creation would descend upon all the members of his body, consequently in antitype every one who is begotten of the holy spirit is begotten to membership in the body, and by reason of coming into the body of Christ automatically receives the anointing of the holy spirit. It is God that does the anointing. He anointed Jesus in the first instance; and now the anointing comes upon the members of his body when inducted into the body. Anointing means designation to position. Therefore those who are begotten as members of the body of Christ are assigned to some position in the body of Christ. If we might say there is a difference in the time of the begetting and the anointing, the begetting must come first. As a matter of fact they occur practically at the same time; but in order, the begetting of necessity must come first.

#### GREAT COMPANY AND THE ANOINTING

*Question:* Do those of the great company come under the anointing?

*Answer:* We are called in one hope of our calling. (Ephesians 4:4) All who are begotten are begotten to the divine nature, but some are less faithful. All who are thus begotten receive the anointing, as heretofore stated. The great company as a class is not manifested separately until the end of the sacrificial age. Those who will compose the great company of necessity were begotten and anointed, but because of less faithfulness—of failure to live up to the terms of their covenant—yet still having faith in the ransom and loving the Lord, they lose the anointing; i.e., lose their position in the body of Christ and are relegated to the position of servants of the Christ before the throne, and companions that follow after and serve the bride class.—Revelation 7:15; Psalm 45:14.

#### THE WATCH TOWER REPRINTS

*Question:* When may we expect to get the Seventh Volume of the THE WATCH TOWER Reprints? Why the long delay?

*Answer:* The Seventh Volume of the Reprints of THE WATCH TOWER contains the index. The making of this index was a tremendous task. It required a careful reading of every article published during the forty years of THE WATCH TOWER's existence and the marking of each paragraph, and then digesting this paragraph and making an index of the topic discussed.

After this was done, a topical index was made of every point discussed in THE WATCH TOWER. Then each Scripture cited in all those articles was indexed and placed under the proper heading. This has required the services of two or three persons for nearly two years. This is the cause of the delay. The copy was completed and went to the typesetters in September, 1921. It is a tedious task to set this type on the index. That is now completed and the proof is being carefully read for the perfecting of the plates. It may be expected, therefore, that this proof will be in the printers' hands within a few weeks, and we believe that the friends will find the index of much value. It will readily enable them to ascertain what Brother Russell has written on all subjects treated.

#### THE MEDIATOR

*Question:* In 1 Timothy 2:5 we read: "There is one God, and one mediator between God and men, the man Christ Jesus". Does this mean that the church will be a part of the mediator of the new covenant? and does the term "man Christ Jesus" in this text include the church?

*Answer:* In this text St. Paul is saying in substance this: There is one God, Jehovah, the eternal One. There is one mediator between God and men, one who goes between to make reconciliation between God and men; and this one who is that great mediator is and was the man Christ Jesus, the one who gave himself a ransom for all, to be testified in due time. Christ Jesus is the great mediator of the new covenant. The apostle Paul in Galatians 3:27, 29, shows that all who are baptized into Christ are baptized into his death; and if these are faithful unto death and are born with him, they shall constitute a part of the Christ, the seed of Abraham according to the promise. Again in Colossians 1:18 he shows that the church is a part of the Christ, being the body members. Then we might with propriety say that the mediator of the new covenant is Christ Jesus. He is the one who provides the ransom price and no one else shares in the ransom price. The purchasing value is all in the merit of Christ Jesus. This same one, then, is the mediator; but since the church is made a part with Christ Jesus as members of his body, the church thereby becomes a part of the mediator, but has no part, of course, in purchasing the world.

#### PUBLIC WITNESS

On Sunday, February 26, the date set for the public witness throughout the world, a public meeting was addressed by Brother Rutherford at Trinity Auditorium, Los Angeles. The meeting had been well advertised and an hour before the time for the address to begin 2800 people packed the auditorium and the doors were locked. The Gamut Club, some three blocks away, was quickly filled to its capacity of about 1200, while many others were turned away. Very marked interest was manifested by the public and after listening for nearly two hours a great many purchased the books that were

offered for sale. Approximately one thousand books were sold at the public meeting, and shortly thereafter orders received through the mails amounted to more than 200 in addition.

This is the fourth time that Brother Rutherford has given the lecture on "Millions Now Living Will Never Die" at Los Angeles, and with each time the interest increases. Some have had difficulty in understanding why the same subject is used time and again; but we should remember that the purpose is to get the message before the people, and nothing succeeds better than to continue to present to them the same general message. Of course it is not necessary to treat the subject exactly the same every time, because there is so much to say upon it that it can be approached from different angles. Having in mind that the Lord is now present, that the day of God's vengeance is here, and that the kingdom of heaven is at hand, these things should be emphasized before the people and their attention specially directed to the fact that restoration will shortly begin, and that those who are obedient to the righteous reign of the great Messiah will be granted life everlasting on the earth.

Arrangements had been made for this lecture to be broadcasted by wireless telephone; and in this manner it is estimated that Brother Rutherford spoke to approximately 25,000 people who were "listening in" on their receivers in various parts of the Pacific coast section. This is one of the remarkable inventions of the present time—another evidence of the time of the end and the nearness of the Lord's kingdom. A quarter of a century ago it would have been difficult to make people believe that speech could be heard more than 1500 miles without the use of wires, but such is now an accomplished fact. There is installed near the speaker a transmitter, which receives the voice and transmits it to the wireless receiving instruments within range for a distance of hundreds of miles.

#### WORLD-WIDE WITNESS

Previous notice had been sent out by the Society to all its branches throughout the world to prepare for and have public meetings on Sunday, February 26, each speaker using the subject "Millions Now Living Will Never Die". Prior to the date messages were received from every part of the globe where the truth is known, to the effect that arrangements were perfected and the brethren were enthusiastically looking forward to a great witness. The reports are meager thus far, but we expect within a short time reports from various parts of the earth, showing that the address was given in more than thirty languages. A cablegram received from London the day previous announced that three hundred and twenty meetings had been arranged for England for February 26. Many other meetings were held in and about the vicinity of Los Angeles on this date, as well as throughout the United States generally. Practically every public speaker was engaged.

# HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

— MAY 14 — 2 CHRONICLES 30:1-27 —

THE TEMPLE RE-OPENED — FAITHFUL OF BOTH KINGDOMS INVITED TO KEEP THE PASSOVER AT JERUSALEM — INVITATION A TEST OF LOYALTY — DIVINE BLESSING UPON THE PEOPLE — LESSONS FOR OUR DAY.

*"For if ye turn again unto the Lord your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."—2 Chronicles 30:9.*

AT THE age of twenty-five years Hezekiah ascended the throne of the Lord. Surely under the coaching of a godly mother and probably of Isaiah he possessed well defined ideas as to what he should do before his hour of opportunity arrived. As heir-apparent he had looked forward to the time when he could put his plans into operation, reversing the wicked order set up by his father, re-establishing the worship of Jehovah, and enforcing the divine covenant. It could hardly have been otherwise. For in the very first year of his reign, indeed in the very first month, he opened the doors of the temple, which had been closed by his predecessor, gathered together the priests and Levites, and organized them for the cleansing of the Lord's house from all the filth and debris that had collected in its hallowed places.

"It is in mine heart to make a covenant with the Lord," he explained. Ah yes! He had traced the relation between cause and effect. There was some responsible cause for the misfortunes which had befallen Judah and Jerusalem, and Hezekiah perceived that cause to be disregard of the covenant which their forefathers had made with the Lord at Sinai. He purposed to renew the sacred obligation. However, he did not sound popular opinion first to make sure that this would not run counter to it. He boldly stepped forward on the side of Jehovah in the full view of a nation steeped in sin and idolatry for the past sixteen years. Not only would he himself prove faithful to the Lord but he was determined to exercise his regal power and influence in favor of national reformation. Admirable was the courage he displayed. His trust in the God whom he worshiped rendered him undaunted.

## THE TEMPLE OPENED

Whether some of the people in Judah were weary of the reign of idolatry and sin under Ahaz or others were being merely guided by policy, it matters not. At any rate the nation was quick to take the cue and conformed to the example of their king. This but serves to show what a blessing each one can be in the sphere in which he is known and observed by exercising his personal influence and power for good. It is true there may not be any kingly authority to add weight and impressiveness, but still there must be some effect made upon others by a godly example; some secret chord is touched and set vibrating in the beings of others, except in the case of the gross and hardened of heart.

As soon as the sanctification of the temple had been effected, beginning with the "inner part" and working outward, the rulers and the congregation were called together to the slaying of a "sin-offering for the kingdom." The purpose of this was to cleanse the temple and the nation with the blood of sacrifices; for "almost all things are by the law purged with blood." The occasion was made one of joy, for the musicians and singers of the temple were appointed to supply sweet music as the burnt-offerings were being consumed. The multitude having renewed their consecration to the Lord, Hezekiah exhorted them now to bring on their sacrifices. The congregation responded readily, and so great was the number of offerings that the body of sanctified priests had to be assisted in the slaying of the animals by the Levites, for numerous of the priests had been tardy in respect to their ceremonial purification

for this service. Hezekiah had lost no time in restoring the true worship of Jehovah and the ceremonies of the law. We are expressly informed that "the thing was done suddenly".

## "LET A MAN EXAMINE HIMSELF"

The cleansing of the Lord's house and the sin-offering for the kingdom were but preparatory. They looked forward to the celebration of the annual Passover, at that time just four months off. From this viewpoint Hezekiah's course furnishes a lesson for the spiritual Israelites, the new creation of God. For them the Lord's supper, properly celebrated on the anniversary of the typical Passover, displaces the Jewish feast.

So much of serious importance being involved in the memorial of our Lord's death, the Scriptures pointedly advise upon all Christians a preparation of heart and appreciation ere they partake of the emblems of our Savior's sacrifice. Self-scrutiny is eminently proper in order to ascertain how faithfully their covenant with the Lord by sacrifice is being fulfilled. Violations should be honestly acknowledged and confessed, and this recognition of shortcomings should stimulate each one to reaffirm his original vow unto the Lord. Appropriately there should be a 'cleansing of ourselves from all filthiness of the flesh and spirit'. (2 Corinthians 7:1) The spirit comes first. The purification should proceed from within and outwardly, even as "the priests went [first] into the inner part of the house of the Lord, to cleanse it". And as the kingdom was cleansed by the blood of the sin-offering, so all the children of God should invoke the divine cleansing by the blood of him who is the propitiation not alone for the church's sins, but also for those of the entire human race. Then as these purified ones renew their consecration unto the Lord, they may be certain that the Lord is well pleased with them; and with this assurance will come peace and its sister grace, joy, a "making melody in your hearts unto the Lord". No need for fear now that they will eat and drink at the Lord's table unworthily and thereby eat and drink condemnation unto themselves.

## "ALL YE ARE BRETHREN"

Hezekiah was prompt and decisive, but the popular current was still sluggish. In consequence recourse had to be taken to a precedent established in Moses' lifetime. This allowed that if any Israelites had defiled themselves so close to the Passover as to be ceremonially unworthy to partake of the feast at the proper time—the fourteenth day of Nisan—they might postpone their personal celebration and keep the feast a month later. (Numbers 9:10, 11) Thus Hezekiah's great Passover, though held at an unusual time, was not irregular.

Considerable breadth of mind was shown in the matter of inviting the communicants to the paschal supper. Hezekiah did not recognize the intra-racial boundaries and differences. His civil authority might extend over only Judah and Benjamin, but the ten tribes were just as much the descendants of Abraham, Isaac, and Jacob as was the two-tribe kingdom. The schism had nothing to do with the worship of the Lord. In harmony with this thought letters were written to bid all twelve tribes to come up and celebrate in "the place which the Lord your God [had

chosen] out of all your tribes to put his name there'. Today's golden text forms a portion of the message sent. "Yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever." it pleaded.

The couriers dispatched ran from city to city with the gracious invitation. Those who bore the king's letter into the northern kingdom specially required courage and humility. Scoffing callousness, rebuffs were sure to be encountered by them. They anticipated this, so did Hezekiah. They were placed in the same position with those who bear the Lord's printed message from door to door today. Nevertheless, surely there was a remnant in Israel that would return unto the Lord, and this was worth all the hardness endured in finding it. But if courage and humility were needed by the postmen, as much if not more were needed on the part of the remnant who accepted the invitation. Jeers, ridicule, charges of disloyalty to the northern kingdom, interference with their going to the feast, were inevitable. They must brave these things if they would obey the Lord and go and get the blessing. In spite of all this the posts prosecuted their mission, and some—a "little flock"—from Ephraim, Manasseh, Issachar, Zebulun, and Asher volunteered to undergo the humiliating experiences; they 'humbled themselves'. As for the mass of the ten-tribe kingdom, they were beyond appeal; they had grown proud, haughty, and self-satisfied; they had become disdainers of them that are good, all of which led to their rejection with scorn of the opportunity held out to them by the Lord. Five years later divine retribution overtook them and they were deported to Assyria. Hezekiah's letter, however, was better received by his own subjects. It welded them together in a unity of purpose and spirit.

In the aforementioned experiences history has repeated itself. During the past half-century the Lord has been spreading a feast of spiritual fat things, of meat in due season. It has not been prepared within the walls of any denominational system; and in inviting the Israel of God, Israelites indeed, the Lord has altogether ignored sectarian lines of division. He has sent his call to those who are his people, regardless of whether they were inside or outside of denominationalism. They are his people if so be that they have surrendered themselves to him in full consecration, have received the imputation of the Savior's merit, have been justified and begotten of God's spirit. Sectarian names do not have any bearing on the matter. In this, too, there is a helpful lesson for all the children of God.

They show the spirit of the heavenly Father in recognizing as brethren all whom Jesus is not ashamed to call brethren; for "he that loveth him that begat, loveth him also that is begotten of God". Hence our effort today should be to break down sectarian fences and assemble as brethren to share with one another the good and true things of God's Word and to unite in worshiping the Lord and in keeping his law, his will.

### THE GREAT PASSOVER

The gathering of such a multitude at Jerusalem with just the one thing in mind fired them all with great religious zeal; and before the feast began they rose in demonstration against sin and destroyed as many of the heathenish idol altars as the time allowed. This was in keeping with the spirit of the law which required that all leaven

should be put away from their houses prior to the Passover. And was not idolatry a form of symbolic leaven, sin? It was "then [that] they killed the passover on the fourteenth day of the second month". But some who had come down from Israel on the north were still ceremonially unclean. Yet they showed a right heart condition. Their very presence at the feast betokened a sincere desire to participate. Hezekiah's heart was touched and he was loathe that these should be denied their religious privileges. He would pray for them that the Lord should grant pardon. The king's prayer did not miscarry. "The Lord hearkened and healed the people" he imputed to their bodies the condition of their hearts.

Joyous was the feast of unleavened bread which followed, beginning with the fifteenth day of the month. And why not? It was a privilege which the devout Israelites had not enjoyed for at least sixteen years, and hence it was peculiarly sweet to them. What spiritual blessings they had missed all those long years! They were now hungry for fellowship with those of "like precious faith". To them the legally specified seven festal days were too few, too soon gone, to satisfy their appetite. And so it was that "the whole assembly took counsel to keep other seven days; and they kept other seven days with gladness". No one could reasonably object to this prolongation of the feast in manifestation of their appreciation. It was justified in the results that followed. Their hearts were renewed in the Lord; they were united in spirit—they were filled with holy joy; and they received a far-reaching impetus toward holiness. For note: At the end of the feast their kindled jealousy for Jehovah incited them to break up the paraphernalia and images connected with idol worship.

These iconoclastic proceedings were not confined merely to Hezekiah's domain, but those who returned to their homes amongst the ten tribes extended the work of destruction there. Later, under the king's instructions the people gave so liberally to the Lord's cause that new storehouses had to be built in the temple to take care of the super-abundance of the offerings made. Truly, as they brought their tithes in and proved the Lord, Jehovah poured them out blessings such that there was not room enough to receive them.—Malachi 3:10.

The foregoing bit of history reminds us of a greater than Hezekiah—the Messiah. On his accession to earth's throne he too will completely abolish the old order, framed up by Satan; and will establish "new heavens, and a new earth, wherein dwelleth righteousness". During his Millennial reign the true temple of God, composed of Jesus and his glorified saints, will have its doors flung wide open, that mankind may through it have access to God.

Under the leadership of this great King the peoples of earth will be led into the ways of consecration to God and purification from all taint of sin. The benefits of the death of the great antitypical Lamb, "Christ our Passover," will be made available for all mankind; and as they partake, their rejoicing will abound. Responding to the love and goodness of God through Christ, the appreciative will bring forward their tithes of love, obedience, and faithful service; and in requital the Lord will open the windows of heaven and shower down blessings, enriching them with restitution from the fall to perfection of being and everlasting life in an earthly paradise.

"Not less the patriot than the man of faith,  
How full of prayer and deed thy noble reign!  
Before thy God how lowly and how meek;  
Before Assyria's captains, strong and brave,

What did Jerusalem owe thee for thy love,  
Thy wisdom, and thy faith! And that old pool,  
Poor and in ruins, as it now appears.  
Yet tells of thee and of thy peaceful reign."

## THE TRUE REFORMATION FORESHADOWED

— — MAY 21 — 2 CHRONICLES 34:14-33 — —

*"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105*

KING JOSIAH THE REFORMER — FINDING THE WORD OF THE LORD — HULDAH THE PROPHETESS — THE PRELIMINARY REFORMATION — THE TRUE REFORMATION — THY WORD IS A LAMP.

**T**RUE reformation in a religious sense consists not in finding something new, but in finding something old; not in the development of some new and untried human plan for human salvation, but in the rediscovery of the plan of God, in the restoration of his Word to its rightful place in the hearts of the people; and this is illustrated in the events of today's lesson.

King Josiah, whose name signifies *Jehovah will support*, was born during the period of his grandfather Manasseh's reformation movement and apparently was of godly parentage on his mother's side. Her name, Jedidah, signifies *the beloved of Jehovah*; and her mother's name, Adiah, signifies *the honored of Jehovah*. Parents who had no interest in the worship of Jehovah would not thus name their children, and we may assume that the early training of King Josiah was of the best.

Josiah came to the throne at eight years of age. His sixteenth year dates his conversion, the date at which the chronicler says: "He began to seek after the God of David, his father". And this brings to our attention a fact that is lost sight of by many; viz., that it is one thing to be well-born and well-disposed and another thing entirely to consecrate the heart to the Lord; and this latter step many morally inclined, "good" people, neglect to take, to their own permanent disadvantage. It is not sufficient that we be well-disposed, moral. It is necessary that we become the Lord's, devoting ourselves to his will, and then seek after him to know his will that we may do it. It is only to those that thus draw near to the Lord that his promise extends: "Draw near unto me, and I will draw near unto you".

The result of the king's thus seeking the Lord culminated four years later in a determination to use his influence and power for the complete overthrow of idolatry throughout the kingdom; and the next six years of his reign were devoted to this work. How well the work was done the Scriptures bear witness: "Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, according to all the law of Moses; neither after him arose there any like him". (2 Kings 23:25) Our lesson shows the basis for this thorough-going reformation which King Josiah instituted.

### FINDING THE WORD OF THE LORD

During the reign of King Josiah's great-great-grandfather, a hundred years previous, the wicked King Ahaz had caused the manuscripts of the law to be burned, presumably all of them. However, in God's providence, perhaps with the cooperation of some of the faithful priests, one copy of the law was buried under a pile of stone and rubbish in one of the little rooms surrounding the court of the temple. There it was found by the priest Hilkiah in the process of the cleaning up and restoring of the temple services commanded by King Josiah in connection with the reforms he instituted. It is supposed that the book which was found was the book of Deuteronomy.

Presumably this was the copy of the law which Moses wrote with his own hand, and commanded to be placed inside of the ark, with the golden pot of manna and Aaron's rod that budded. Quite probably the ark, as the most sacred and most valuable of the temple's furniture, had been secreted at the time the temple was denuded of much of its golden ornamentations to pay tribute to invaders, and was now discovered. We are to remember too, that books were few in that day, and that few could either write or read them, and that the law of Moses was communicated to

the people orally by the priests, who gave it from memory.

It is not surprising, therefore, that when the book of the law was found by the priest Hilkiah it was esteemed a treasure, delivered to Shaphan, the king's secretary, and read in the king's hearing. Its delineations of the law of God incumbent upon his people Israel were so different from what the people had been taught by the priests, by word of mouth, that the king was astonished and "rent his garment" (an expression of dismay). Nor could we expect otherwise, when we remember that idolatry had flourished to a considerable extent for over three hundred years, with only occasional reformations; and that during all that time the priests and Levites who had in any degree remained faithful to the Lord were without support from the people; for they had no land of their own, and were largely dependent upon the tithes, and consequently during the period of idolatry would be obliged to engage considerably in secular employment.

Realizing how far short Israel had come of the demands of the law, and noting the punishments prescribed in that law for unfaithfulness, the king was greatly troubled. Accordingly he sent several of his court officers with the high priest to inquire of the Lord, through a prophet, respecting the status of the case and respecting what should be done by Israel to escape the punishments which he realized justly belonged to the nation under the conditions of that law covenant.

### HULDAH THE PROPHETESS

The prophets Jeremiah and Zephaniah were then living and prophesying, but the king for some reason sent his messengers to a prophetess, Huldah, daughter-in-law of one of his court officers. Why the king passed by two prominent prophets, to make inquiry at the mouth of one otherwise unknown in the Scripture narrative, we can only conjecture: (1) It may have been that of a woman the king might hope to receive a softer and more peaceful message than from a man, especially as this woman, through her father-in-law, was connected with his own court and would therefore be disposed to give as kindly a message as possible. (2) Another suggestion is that Jeremiah and Zephaniah may have been absent from Jerusalem on preaching tours, and thus could not be readily communicated with. (3) An additional and even more forceful suggestion is that Jeremiah and Zephaniah had been prophesying in the name of the Lord publicly, foretelling the judgment of the Lord about to come upon that nation, and that their preaching probably had somewhat to do with the reformation which Josiah had inaugurated. Thinking favorably of his own reforms, the king doubtless thought their predictions unwarranted and extreme. He felt, therefore, that he *knew* what answer these prophets would make to his questions, and desired to hear through still another channel which he might hope would be less severe. (4) Besides, Jeremiah was the son of the high priest, Hilkiah; and Zephaniah was the king's own cousin. The king's desire, therefore, would seem to be to obtain an outside testimony, and as favorable as possible. Additionally, Jeremiah was comparatively a young man at this time — it being at least thirty-five years before Zedekiah's downfall.

While the Scriptures do not show that our Lord selected any women as his apostles, nor that they were ever elected as elders in the church, nor occupied positions as pastors and evangelists, yet the Scriptures do recognize that women are eligible to high honors in the Lord's service. They show

plainly that each one, male or female, who possesses a talent or gift, becomes a steward of the same; and in the reckoning day the Lord will require each steward to give an account of his stewardship. Faithfulness is required of *all* in the use of all talents possessed.—Matthew 25:14-30.

In harmony with the teaching of these Scriptures, that women—as well as men—are accountable to God for the use of their talents in the church, be they many or few, and also with the teaching of Paul, that the activity of every member of the body of Christ is necessary to the general health of the whole body—we have numerous precedents established in the Scriptures. Thus (1) the women who were the first at the sepulchre on the morning of the resurrection were sent by the Lord to bear the first message of his resurrection to the apostles. (2) The woman of Samaria with whom the Lord conversed, and to whom he was pleased to reveal himself as the Messiah, was not forbidden to go into the city and declare the news to many—which she did at once, leaving her water-pots and going in haste. And the result was that many believed through her testimony, however she may have declared it.—John 4:28-30, 39.

We find, too, that women, as well as men, shared the gift of prophecy, which the apostle Paul (1 Corinthians 14:3, 4) defines to be “speaking to edification, exhortation and comfort”, i. e., teaching or exhorting according to the measure of the gift of God. (See also 1 Corinthians 12:31) And in 1 Corinthians 11 Paul admits the propriety of women praying and prophesying, provided they do so with the head covered, as evidencing that the church (which the woman symbolizes) teaches nothing on her own account, but receives her instruction from her Lord and Head, Christ Jesus. In this instance the Lord was pleased to use Huldah as his mouthpiece, as he had previously used Miriam (Micah 6:1-4) and Deborah (Judges 4:4-24), and as he subsequently used Anna (Luke 2:36-38) and the four daughters of Philip.—Acts 21:8, 9.

The Lord's reply through the prophetess was most direct—confirmatory of all that had been declared by the mouth of Jeremiah and Zephaniah, but adding words of comfort and consolation for the king himself: “Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place . . . and hast rent thy clothing and wept before me, I also have heard thee, saith the Lord”. It was too late for any national reformation; the nation had been tried for several centuries, and it had been found wanting, and according to the divine plan the time was near at hand when the typical kingdom should be entirely overthrown—overturned until he—Messiah—should come, whose right the antitypical kingdom is, and to whom it will be given. There was no reason, from the divine standpoint, why this course should be altered, and the repentance of the king could therefore be treated only as an individual matter, and dealt with accordingly, for God has an individual providence over all those who are consecrated to him, as well as a general supervision of the affairs of the nations.

#### THE PRELIMINARY REFORMATION

As the Word of the Lord was lost during the reign of the wicked kings who had preceded King Josiah, so the Word of the Lord was lost in a most important sense during the dark ages. Forms and ceremonies and the decrees of councils took the place of the testimony which the Lord declares to be sure. The result was increasing confusion and loss of spiritual vitality among those professing the name of Christ. Not only was the Word of the Lord lost in the sense of not being followed, but in a very important sense it was also lost by not being studied. The writing of the Scriptures was generally discontinued and the old manuscripts were lost sight of.

The finding of the Word of God seemed to begin afresh with the introduction of the art of printing, at a time when certain of the Lord's people were aroused to inquire more particularly for the “old paths”. (Jeremiah 6:16) In Luther's day, when printing was considerably advanced, history tells us that although he had been in a religious college for years, and was a professor and teacher, he had never seen a copy of God's Word until he was twenty years of age. Thank God, conditions are so changed now that his Word is found in the sense of being easily accessible to the whole people, and in the sense, too, that, under his providential care, in this time of the end, knowledge has been increased so as to be universal in Christian lands. (Daniel 12:4) Thank God that today his Word is abundantly distributed in all civilized lands and is obtainable in all heathen lands and in all languages.

Nevertheless the Word of the Lord is in one sense still hidden. In the homes where the book is to be found there is often so much blindness upon the eyes of the understanding that the truth of God cannot be appreciated. It is still necessary for us to pray with the Apostle, for ourselves and for others, that, the eyes of our understanding being enlightened, we might be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God, which passeth understanding. It is only as our eyes of understanding open that we really see the wonderful things of God's book, and that we really get the wonderful blessings which he intended only for those who seek in truth and in sincerity—only for the saints.

#### THE TRUE REFORMATION

Only those whose eyes have been enlightened with the great truths which have been shining forth from the Word of the Lord since the beginning of the blessedness spoken of by Daniel the prophet (Daniel 12:2) would be able to accept the proposition that the Reformation in Luther's day was not the true one, but that the true one is in progress now; still we can claim nothing less.

Luther's Reformation was not a complete reformation; and the Scriptures so present the matter. It was designated as “a little help” (Daniel 11:34); and so it was, but its effect was largely wasted because of the wiles of the adversary. Just as Satan saw that the best way to overcome the power of the early church was by corrupting the leaders and bringing about an unholy alliance between church and state, as was accomplished in the days of Constantine, so it was predicted of Luther and the other reformers of his day, that “many shall cleave to them with flatteries”. And so we have found it. Honors and titles were offered, promises of help and success if they would shape their course according to the wisdom of this world: and Luther and his colleagues yielded and established in the minds of the people a protestant likeness of the whole papal system, and with most of the doctrinal errors of the papal system left intact.

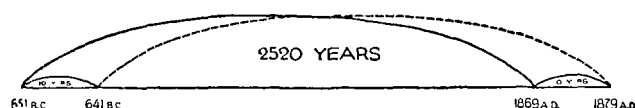
Bible students are familiar with the fact that the overthrow of Zedekiah's kingdom in the eleventh year of his reign, the fifth month and the twentieth day of that reign, or in other words August 1, 607 B. C. (606 years and five months prior to the beginning of our Christian era), represented the overthrow of Satan's empire after the “times of the gentiles” should run their course. They know that the “times of the gentiles” expired just 2,520 years later, 1913 years and seven months after the Christian era had begun, or, in other words, August 1, 1914. All know that that day marks the outbreak of the World War, the time when our Lord served notice on Satan that his lease had expired.—See Z'19-94.

What happened prior to the World War that corresponded with the finding of the book of the law in the days of King Josiah? Who that is interested in the message of



present truth can doubt that the Lord guided Pastor Russell to find the key which unlocked the buried treasure in the Book? This began when Pastor Russell was in his eighteenth year, after the first faith of childhood had been swept aside, and after voluminous reading of other philosophies had convinced him that the Bible and it alone was worthy of re-examination. This was in 1869; and the next ten years, up to the time of the founding of THE WATCH TOWER, in 1879, were ten years of remarkable progress in the bringing to light of old truths and the destruction of old errors. Pastor Russell's activities did not cease with the founding of THE WATCH TOWER. They really began anew. But the great work of finding the truth and of demolishing the creed idols of the dark ages was done in the minds of Pastor Russell and those who were associated with him at that time.

Glancing back to the days of King Josiah, we find that the period of his activities in finding the book of the law, and in clearing the idols from the land, was also a period of ten years; and, curiously enough, those years, 651 B. C.



to 641 B. C., were just seven symbolic "times", 2,520 years, prior to 1869 and 1879, respectively.

Was this all by chance? Who can believe that the great Architect of the divine plan of the ages did not foresee and plan it all? And is it not a wonderful corroboration of our faith and of our chronology to have items like this brought to light at this time?

The great Reformation is under way. The systems of error are smitten with death within and without. Even their own spokesmen admit as much; but those whose hopes are in the Word of the Lord, and who are able to give a "Thus saith the Lord" for their hopes, are correspondingly joyful and thankful as they realize that the blessed reign of Messiah is no near.

### THY WORD IS A LAMP

Our golden text is most appropriate. It emphasizes what all the Scriptures corroborate; namely, that "the whole world lieth in the wicked one"—in darkness. Notwithstanding the faithfulness of Jesus and the few light-bearers enlightened with the holy spirit of which they are begotten, still "darkness covers the earth and gross darkness the heathen". This same thought pervades the Scriptures from first to last; namely, that for six thousand years, from the time of the entrance of sin to the second coming of Jesus, the world will be subject to a reign of sin and death—it will be under a pall of darkness, ignorance, superstition and sin. The only ones who will see the path of righteousness distinctly will be those guided by the "lantern", God's Word.

St. Peter, writing to the church from the same standpoint, declares: "We [the church] have a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn". (2 Peter 1:19) Darkness covers the whole earth at the present time. But God's people are granted a special light. They love the light. It is not a light like that of the moon, which reaches far out, but merely a little light at the feet of those who are watching for it. Those who are going to sleep will find their light going out. No amount of praying will make up for a neglect of study of the Lord's Word, which is the only lamp to our feet given us as our guide in this long, dark night in which sin has reigned in the world. It deters from sin, it encourages toward righteousness, it gives consolation in trouble, it gives strength and courage in a time of general fear and quaking, it gives wisdom in times of perplexity.

The lamp of the truth of revelation has guided all the faithful, watchful pilgrims in their journey toward the celestial city, the heavenly kingdom. Oh, what a comfort it has been, and how dreary would have been our pilgrimage without it!

"Looking back, we praise the way  
God has led us, day by day!"

## AN INTERESTING LETTER

### WORK A VOLUNTARY ONE

DEAR BRETHREN:

For more than twenty years it has been my experience that if any doubt or perplexing questions came up and if I just waited with patience for a little, there would soon appear an article in THE WATCH TOWER that settled it all and filled my heart with peace, rest and a stronger faith than ever before, just as if God, knowing all my needs, spoke through THE WATCH TOWER for my benefit only. But as yet I never have expressed my appreciation for the same to those whom the Lord used to send me these comforts, for fear I would intrude on their time. But as my heart at this time is overflowing, I cannot refrain from writing. I refer especially to the articles in the June 15th WATCH TOWER, "Murmuring against Jehovah," and July 1st, "Our Responsibility concerning Present Truth".

For some years I served as captain of the volunteers in St. Paul, Minn. Every house in the city was served with literature. Nearly every Sunday morning we were out, all glad to have a share in the work and never any complaints. But why is it that there are murmurings now? For there is murmuring going on among the dear brethren, as I have found myself. Is it that we are right at the end, that the church is standing close up on this side of the veil, and

that the final test is on for each one of us? Is it that the Lord, like Gideon of old, is mustering his army; and that those who are afraid are being told to go home and sit down in an easy parlor-chair to grumble, while the few are entering in to continue exactly the same work on the other side—to preach that his kingdom is at hand, to bring the truth to a sin-sick world, to bind up the broken hearts, to wipe away the bitter tears? This the Lord, through the W. T. B. and T. Society, says: Go and do . . .

The work at any rate is a voluntary one. No one is forced to take part. The Lord will be able both to set up his kingdom and to run it without any of us. It is just a blessed privilege for any one to have a share in the work now. So even if I could not spare more than one hour each month, let me tell the Director in the class. Let him plan the work; but let me put in that hour gladly, as unto the Lord. The least I can do is to refrain from murmuring and fault-finding with the Society and others, and by so doing discourage those who wish to work. Let me at least ask the Lord to bless those who are working. There is a responsibility, and I am thankful for having this brought to my attention through THE WATCH TOWER.

Your brother in Christ, H. HENNUM, Minn.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Elkhart, Ind. ....	May 1	La Porte, Ind. ....	May 8
Goshen, Ind. ....	" 2	Hammond, Ind. ....	May 9, 10
Warsaw, Ind. ....	May 3, 4	Hegewisch, Ill. ....	May 11
Plymouth, Ind. ....	May 5	Roseland, Ill. ....	" 12
Michigan City, Ind. ....	" 7	Chicago, Ill. ....	" 14

## BROTHER J. A. BOHNET

Garden City, Kan. ....	Apr. 28	Florence, Colo. ....	May 5
Holly, Colo. ....	" 30	Pueblo, Colo. ....	May 7, 8
Lamar, Colo. ....	May 1	Colorado Springs, Colo. ....	" 9, 11
Rocky Ford, Colo. ....	" 2	Cripple Creek, Colo. ....	May 10
Trinidad, Colo. ....	May 3, 4	Denver, Colo. ....	May 13, 14

## BROTHER B. H. BOYD

Redondo Beach, Cal. ....	Apr. 27, 28	Oceanside, Cal. ....	May 8
Long B'ch, Cal. ....	Apr. 30, May 1	San Diego, Cal. ....	May 9, 12
Terminal, Cal. ....	May 2, 3	Ramona, Cal. ....	May 10
Santa Ana, Cal. ....	" 4, 7	Los Angeles, Cal. ....	" 14
Anaheim, Cal. ....	May 5	Santa Barbara, Cal. ....	May 15, 16

## BROTHER E. F. CRIST

S. Coventry, Conn. ....	May 1	Pawtucket, R. I. ....	May 8
Elliott, Conn. ....	" 2	Woonsocket, R. I. ....	" 9
New London, Conn. ....	" 3	Franklin, Mass. ....	" 10
Deep River, Conn. ....	" 5	Medway, Mass. ....	" 11
Providence, R. I. ....	" 7	Milford, Mass. ....	" 12

## BROTHER A. J. ESHLEMAN

Easton, Pa. ....	May 1	Allentown, Pa. ....	May 7
East Stroudsburg, Pa. ....	" 2	Kunkletown, Pa. ....	May 8, 9
Pen Argyl, Pa. ....	" 3	Lehigh, Pa. ....	May 10
Bethlehem, Pa. ....	" 4	Tamaqua, Pa. ....	" 11
Northampton, Pa. ....	" 5	Pottsville, Pa. ....	" 12

## BROTHER A. M. GRAHAM

Wapakoneta, Ohio ....	May 2	Fort Wayne, Ind. ....	May 7
Van Wert, Ohio ....	" 3	Defiance, Ohio ....	" 9
Brvan, Ohio ....	" 4	Delaware, Ohio ....	" 10
Alvordton, Ohio ....	" 5	Columbus, Ohio ....	May 11, 14
Pioneer, Ohio ....	" 6	Newark, Ohio ....	May 12

## BROTHER M. L. HERR

Greenway, Ark. ....	May 1	Little Rock, Ark. ....	May 7, 8
Jonesboro, Ark. ....	" 2	Ward, Ark. ....	" 9, 10
Swifton, Ark. ....	" 3	Hot Springs, Ark. ....	May 12
Batesville, Ark. ....	" 4	Donaldson, Ark. ....	" 14
Judsonia, Ark. ....	" 6	Dover, Ark. ....	" 16

## BROTHER O. MAGNUSON

Kingsville, Tex. ....	May 1, 2	Alice, Tex. ....	May 10
Harlingen, Tex. ....	May 3	Premont, Tex. ....	" 11
McAllen, Tex. ....	May 4, 7	Mathis, Tex. ....	" 12
Sanforddyce, Tex. ....	May 5	Simmons, Tex. ....	" 14
Corpus Christi, Tex. ....	" 9	San Antonio, Tex. ....	" 15

## BROTHER S. MORTON

Battle Creek, Mich. ....	May 1, 2	Hart, Mich. ....	May 10
Oscego, Mich. ....	May 3	Manistee, Mich. ....	" 12
Grand Rapids, Mich. ....	May 4, 7	Empire, Mich. ....	May 14, 15
Sparta, Mich. ....	May 5	Manton, Mich. ....	May 16
Muskegon, Mich. ....	May 8, 9	Clare, Mich. ....	" 17

## BROTHER G. R. POLLOCK

Bellglade, Fla. ....	May 4	Punta Gorda, Fla. ....	May 11
Moore Haven, Fla. ....	May 6, 7	Fort Myers, Fla. ....	" 12
Avon Park, Fla. ....	May 8	Tampa, Fla. ....	May 14, 17
Lakeland, Fla. ....	" 9	Bradentown, Fla. ....	" 15, 16
Arcadia, Fla. ....	" 10	Oldsmar, Fla. ....	May 18

## BROTHER B. M. RICE

Fredonia, N. Dak. ....	May 2, 3	Bonetrail, N. Dak. ....	May 13, 14
Wyndmere, N. Dak. ....	May 5	Zahl, N. Dak. ....	May 15
Fargo, N. Dak. ....	May 7, 9	Dore, N. Dak. ....	" 16
Northwood, N. Dak. ....	May 8	Belfield, N. Dak. ....	May 18, 19
Enderlin, N. Dak. ....	May 10, 11	Reserve, Mont. ....	May 21

## BROTHER V. C. RICE

Purmela, Tex. ....	May 1, 2	Thornton, Tex. ....	May 10
Gustine, Tex. ....	" 3, 4	Ennis, Tex. ....	" 11
Teague, Tex. ....	May 6	Waxahachie, Tex. ....	" 12
Normangee, Tex. ....	May 7, 8	Dallas, Tex. ....	" 14
Mexia, Tex. ....	May 9	Hillsboro, Tex. ....	" 15

## BROTHER C. ROBERTS

Sherbrooke, P. Q. ....	May 1, 2	Fredericton, N. B. ....	May 10
Moore's Mills, N. B. ....	May 3	Nashuaak Bridge, N. B. ....	" 11
Rollingdam Sta., N. B. ....	" 4	Moncton, N. B. ....	May 12, 14
St. John, N. B. ....	May 5, 7	Amherst, N. S. ....	May 15
Evandale, N. B. ....	May 8, 9	Turo, N. S. ....	" 16

## BROTHER E. STARK

Spokane, Wash. ....	Apr. 30, May 2	Colfax, Wash. ....	May 7
Athol, Ida. ....	May 1	Rosalta, Wash. ....	" 8
Coeur d'Alene, Ida. ....	" 3	Latah, Wash. ....	" 9
Moscow, Ida. ....	" 4	Pomeroy, Wash. ....	" 10
Oakesdale, Wash. ....	" 5	Waitsburg, Wash. ....	" 11

## BROTHER O. L. SULLIVAN

Hastings, Neb. ....	May 1	Lewellen, Neb. ....	May 7
Ravenna, Neb. ....	" 2	Sidney, Neb. ....	" 9
Kearney, Neb. ....	" 3	Sterling, Colo. ....	May 10, 11
Brady, Neb. ....	" 4	Bloomington, Neb. ....	May 12
North Platte, Neb. ....	" 5	Kansas City, Mo. ....	" 14

## BROTHER W. J. THORN

Port Jervis, N. Y. ....	May 1	Salamanca, N. Y. ....	May 8
Eldred, N. Y. ....	" 2	Oil City, Pa. ....	" 9
Liberty, N. Y. ....	" 3	Akron, Ohio ....	" 10
Binghamton, N. Y. ....	" 5	Dayton, Ohio ....	" 11
Perry, N. Y. ....	" 7	Terre Haute, Ind. ....	" 14

## BROTHER T. H. THORNTON

Oconomowoc, Wis. ....	May 1	Glenwood City, Wis. ....	May 7
Tunnell City, Wis. ....	" 2	Winchee, Wis. ....	May 8
Black R. Falls, Wis. ....	May 3, 4	Owen, Wis. ....	May 9, 10
Osseo, Wis. ....	May 5	Marshfield, Wis. ....	May 11
Chippewa Falls, Wis. ....	" 6	Wausau, Wis. ....	" 14

## BROTHER S. H. TOUTJIAN

Bakersfield, Cal. ....	May 1, 2	Reedley, Cal. ....	May 8
Porterville, Cal. ....	May 3	Tinlock, Cal. ....	" 10
Tulare, Cal. ....	May 4	Modesto, Cal. ....	" 11
Orosi, Cal. ....	" 5	Oakdale, Cal. ....	" 12
Fresno, Cal. ....	May 7, 9	Stockton, Cal. ....	" 14

## BROTHER W. M. WISDOM

Ellsworth, Wis. ....	May 2	Ogilvie, Minn. ....	May 10
Minneapolis, Minn. ....	May 3, 4	Cambridge, Minn. ....	" 11
Farmington, Minn. ....	May 5	Duluth, Minn. ....	May 12, 14
Pease, Minn. ....	May 7, 9	Superior, Wis. ....	" 14, 15
Princeton, Minn. ....	" 8, 9	Two Harbors, Minn. ....	May 16

## BROTHER L. F. ZINK

Albuquerque, N. Mex. ....	May 1, 2	Sealy, Tex. ....	May 12, 13
El Paso, Tex. ....	" 3, 5	Houston, Tex. ....	" 14, 16
Alamogordo, N. Mex. ....	May 4	Beaumont, Tex. ....	" 17, 18
San Antonio, Tex. ....	May 7-9	Lake Charles, La. ....	May 19
San Marcos, Tex. ....	" 11	Jennings, La. ....	" 20

## Conventions to be Addressed by Brother Rutherford

MANCHESTER, ENGLAND .....	May 4-7
COPENHAGEN, DENMARK .....	" 12-14
ORERRO, SWEDEN .....	" 16-19
DRESDEN, GERMANY .....	" 26-28
VIENNA, AUSTRIA .....	May 31, June 1
ZURICH, SWITZERLAND .....	June 9-11
PARIS, FRANCE .....	" 18, 19
LONDON, ENGLAND .....	" 23-25

## HYMNS FOR JUNE

Sunday .....	4 163	11 117	18 92	25 239
Monday .....	5 188	12 127	19 238	26 96
Tuesday .....	6 184	13 193	20 312	27 46
Wednesday .....	7 212	14 295	21 167	28 28
Thursday .....	1 104	8 231	15 14	22 208
Friday .....	2 123	9 88	16 38	23 68
Saturday .....	3 283	10 69	17 130	24 327