



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

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

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

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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) shall be shaken . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh—Matt. 24 33, Mark 13 29, Luke 21 35-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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BAY CITIES CONVENTION

A convention of the Bible Students will be held at San Francisco, California, February 2-5, inclusive. Besides local brethren, this convention will be served by Brothers Pickering, Macmillan and Rutherford. The public witness will be given Sunday afternoon by Brother Rutherford. This convention will furnish an opportunity for friends in California, Oregon and Nevada to have four days of fellowship together. For information concerning accommodations, etc., address N. A. Yuille, 1819 Ellis Street, San Francisco, California.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dark finish paper (size 5"x7"), and the maroon cloth pocket edition on thin paper (size 4"x6 1/4"), both sizes are printed from the same plates, the difference being in the margins, both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, The Divine Plan of the Ages, giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution. 350 pages, plus indexes and appendices. 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollanish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish and Ukrainian; regular cloth style, price uniform with English.

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SERIES VI, The New Creation, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ. 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

SERIES VII, The Finished Mystery, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel. 608 pages, illustrated, 85c. in cloth, 25c. in magazine edition—latter treats Revelation and Ezekiel only.

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AND HERALD OF CHRIST'S PRESENCE

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CHRIST MY LIFE

"God . . . giveth us . . . victory through . . . Jesus Christ."— 1 Corinthians 15:57.

[1922 YEAR TEXT]

VICTORY for the new creature means life everlasting on the divine plane. Victory for the peoples of earth at the end of the Millennial age will mean triumph over death and the grave. It will mean life everlasting in the perfect human state, with a dwelling place on the earth then made fit as a habitation for perfect man.

Since the happy day of Eden was turned into sadness by expulsion for disobedience on the part of Adam, man's fight has been against the great enemy, death. He has made a desperate struggle for life and his long experience has fully demonstrated that man alone cannot gain life for himself. He needs a friend, a helper, a deliverer. God has provided for him every need and in due time man shall know of this provision and have an opportunity of availing himself of its benefits.

The instigator of sin and he who has the power of death, Satan, the devil, has ever fought against man's upward development and has succeeded in blinding the mass of humanity to the beneficent provision God has made for his deliverance and blessing. At this time mankind is actually starving to death for knowledge of God. Truly, as the Prophet says, 'there is a famine in the land for the hearing of the word of God'. The mighty battle is now on between the forces of darkness and the forces of light, and the light is breaking through. Never before has the light shone forth with such brilliancy to illuminate the Christian's eyes as now.

This light shining forth from the Lord is indirectly having its effect upon the world. And why are these things so? Because the heavens are opened. The higher things are being made known. The faithful and true and righteous One, he who is King of kings and Lord of lords, has come forth and is judging and making war against Satan's empire for the deliverance of the human race. It is the day of God's vengeance upon the invisible empire as well as the visible; and the King of glory, warring against the strongholds of error and wickedness, is marching on to certain victory. They that have been called and chosen and that continue faithful are warring on this side; and faithfully holding out to the end, they shall stand triumphant with the Lord, and through him victory will be complete. But be it noted that those who shall be victorious must continue faithful, not for a time, but unto death.—Revelation 2:10.

Knowledge and an appreciation of God's wonderful provision is the basis for our faith. Lest we should grow weak in faith and become weary in well-doing; lest we forget the power that is exercised in our behalf assuring victory to the faithful, let us again consider who this mighty warrior is under whose banner it is our privilege to fight.

WHO IS CHRIST?

Life everlasting in happiness is the desire of every intelligent creature. It is written: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent". (John 17:3) Every one to whom life everlasting will be granted must come to a knowledge of the truth concerning God and Jesus Christ, the great Redeemer. The church is privileged to have a measure of knowledge now; and during his righteous reign, when the evil one is restrained, then 'all must come to an accurate knowledge of the truth'. Then all will come to know the Lord, from the least to the greatest. And this knowledge and obedience to it will bring life everlasting to the seeker after life.

Jehovah is from everlasting to everlasting, the Eternal One. (Psalm 41:13; 90:2; 106:48) There was a time, therefore, when God was alone. It pleased him to begin and continue his creation. It was his will that the one first created by him should have preëminence in all things. This distinction, honor and glory he conferred upon him whose name first was the Logos, was afterwards called Jesus, and is now the Christ, the Lord of glory. He was the beginning, "the faithful and true witness, the beginning of the creation of God". (Revelation 3:14) From thenceforth he became the representative or active agent of Jehovah in the creation of everything that was created. "All things through him came into existence, and without him came into existence not even one thing which hath come into existence." (John 1:3, *Rotherham*) The image, the expression and representative of Jehovah, was the first brought forth of every creature. We can have some conception of his greatness and majesty when we read: "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities,

or powers; all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn, from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell."—Colossians 1: 15-19.

He is designated "the Word of God". As spokesman or mouthpiece of Jehovah, his title originally was the *Logos*. Dr. Alexander Clark has well said concerning his title *Logos*: "This term should be left untranslated for the same reason that the names Jesus and Christ are left untranslated. As every appellative of the Savior of the world was descriptive of some excellencies in his person, nature or work, so the epithet *Logos*, which signifies a word, a word spoken, speech, eloquence, doctrine, reason, or faculty of reason, is very properly applied to him." "In the beginning was the Word, and the Word was with [the] God, and the Word was [a] god. The same was in the beginning with God." (John 1: 1, 2) "And his name is called the Word of God." (Revelation 19: 13) St. John in his epistle to the church speaks of him as "the Word of life". Through him Jehovah speaks the word that brings life to mankind.

In order that man might be redeemed from the curse of sin and death, the life of this mighty One was transferred from the spirit to the human plane. Before his birth as the man-child, the angel of Jehovah brought to Mary, his earthly mother, the message: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end".—Luke 1: 32, 33.

When he reached manhood's estate, as provided by the terms of the law, he became a qualified, perfect high priest; and was designated as "the Lamb of God", to be slain that man might be relieved from the great sin committed in Eden and the effects that resulted therefrom. When he entered upon his earthly ministry, his forerunner announced: "Behold the Lamb of God, which taketh away the sin of the world".—John 1: 29.

In Eden God had provided a tree of life, which produced perfect food and which would sustain the organism of man and keep him alive forever if obedient to God's law. Because of disobedience man was removed from that tree of life and no longer permitted to feed upon its perfect food; hence in due time he died. Jehovah made a covenant with Israel in which he promised to that nation life if they would keep his covenant. The Psalmist states the rule of God concerning life thus: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed". Thus the Lord states that all who will have life must trust him, be obedient to his laws, and thus do good; and shall therefore be fed upon the bread that brings life everlasting.

When some came to Jesus to know what they might do in order to work the works of God that would lead them to life, he answered: "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6: 32-35) Thus he designates himself as that sustaining bread provided by Jehovah for the life of the world.

Light is a symbol of life, while darkness symbolizes death. For four thousand years the world had been in darkness, and when Christ appeared he was the light shining in a dark place. And those who have observed and followed that light have been blessed with the opportunities for life. To the Pharisees Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life". (John 8: 12) To his disciples he said: "As long as I am in the world, I am the light of the world". (John 9: 5) As a great light, he has guided the seekers after righteousness into the way of life everlasting. He is the "Light which lighteth every man that cometh into the world".—John 1: 9.

The way to life was closed before the coming of the Lord Jesus Christ. Although God had made provision in his law that a perfect human life might be given as a ransom or redemptive price for Adam and his race, yet of all the people of earth none of them could by any means redeem his brother or give to God a ransom for him. (Psalm 49: 7) God sent his beloved Son Jesus into the world to open the way of life, that thereafter whosoever of mankind would believe upon him shall not perish but have everlasting life. (John 3: 16) As a perfect man, he came to give himself a ransom for as many as would believe upon his name. (Matthew 20: 28) He came that the people might have life and that the faithful might have it more abundantly.—John 10: 10.

It was sin that deprived man of the right to life. "The wages of sin is death." There could be no release from this condition of death except another perfect man willingly permit himself to be put to death as an offering for sin. Hence Jesus was made "to be [a] sin [offering] for us, who knew no sin, that we might be made the righteousness of God in him". (2 Corinthians 5: 21) By the grace of God he tasted death for every man. (Hebrews 2: 9) He was that holy, spotless one, without blemish. Man's redemption is not accomplished by an imperfect one, by himself, nor by corruptible things, "but with the precious blood of Christ, as of a lamb without blemish and without spot," who for that purpose was foreordained before the foundation of the world.—1 Peter 1: 19, 20.

Christ Jesus was not haughty, self-centered, or austere, proud or ambitious. He was meek and lowly of heart. He gave all honor and credit to the Father.

He came to do the Father's will and in this he delighted. He was a servant amongst those who had the privilege of fellowship with him. As he stated "I am among you as he that serveth". (Luke 22:27) Being obedient to the Father's will, he humbled himself to the ignominious death of the cross. He died, the just for the unjust, that he might bring us to God. (1 Peter 3:18) It was not possible that he should be held in death, God having loosened the pains of death and raised him up to life. (Acts 2:24) He arose triumphant over death and the grave, "and being so raised, God hath made him both Lord and Christ"—Acts 2:36.

The plan of Jehovah was kept secret and none were able to know it until his due time. This fact Jesus pictured to St. John in vision. The heavenly Father is shown as seated upon the throne, holding in his hand a scroll sealed within and without, representing his plan, until some one would prove his worthiness to open the seal and thereby become the executor of the divine arrangement. Inquiry is made as to who is worthy to open the book and to loose the seals thereof. None were found in heaven or earth. And because of this fact the messenger wept much. But one of the prophecies of old speaking, said: "Behold, the Lion of the tribe of Judah hath prevailed to open the book". By proving his loyalty to God even unto death, he was not only made Lord and Christ, but was given the great honor of becoming the executor of God's great plan, to whom was justly given the title "the Lion of the tribe of Judah", and upon whom was conferred all power in heaven and in earth. (Matthew 28:18) And now he is Lord of lords and King of kings. (Revelation 17:14) He is the Christ, and ultimately to him every knee shall bow of the things in heaven and in earth, and every tongue shall confess Christ as Lord, to the glory of God the Father.—Philippians 2:10, 11.

Having gained the most exalted position in the universe, which he will hold forever, subject only to Jehovah, in him and by him Jehovah laid the foundation for the new creation. He therefore is the solid rock upon which the new creation is building. "Behold, I lay in Zion a chief cornerstone, elect, precious [a sure foundation]; and he that believeth on him shall not be confounded." (1 Peter 2:6; Isaiah 28:16) At Pentecost, Jehovah, by Christ, began the selection of other living stones, chiseling, preparing and fitting them for a place in the building of God. It is these to whom God giveth the victory through Christ. As we observe the care with which these have been selected, the gracious and loving provision made for their beginning and development, our faith is made strong, that he who began the good work will finish it to his own glory. Therefore we may be assured that if we are in Christ, and abiding there faithfully to the end, we shall have the victory over all the enemies of the new creation.

Foreshadowing the preparation and development of the new creation, God established the tabernacle and its

services amongst the Israelites. The court surrounding the tabernacle represented the condition of human perfection. The only entrance into the court was by the gate. The gate pictured Christ, the only way of entrance into justification. "I am the door [*Greek*, gate]: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9) Thus he shows the way that leads to life and the way for acquiring the perfect food that sustains one journeying to the goal. He plainly states that he is the way and that there is none other "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) All other ways are false. He is the only true way.

Christ is our wisdom. He leads us into the ways of life everlasting provided by Jehovah. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Corinthians 1:30) When we came to the Lord, presenting ourselves in full surrender, he showed us the right way. He imputed to us his merit and thereby became our righteousness. And then he presents us to the Father. By the Father we were justified and set aside for the Master's use, begotten to the divine nature, and the sanctification or development began, which continues until our complete deliverance when we shall have gained the victory through our beloved Head and Lord.

He is the Bridegroom and the church is the bride. (John 3:29; Revelation 19:7) He has betrothed unto him the church his bride and given her precious promises of sharing with him the habitation which has been in preparation for many centuries. To her he says: "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." (Hosea 2:19, 20) He is the Head over the church which is his body. Be it known, then, that he exercises the greatest degree of care and watchfulness over those who are thus betrothed to him by being begotten, anointed and baptized into Christ.

Called to the heavenly calling, the Christian is directed that it is his privilege and duty to follow in the footsteps of Jesus, who is his example. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) Of necessity such following entails suffering upon the one who follows. Journeying along the narrow way, he soon finds that he is hampered by his own imperfect organism, and as a new creature is set upon by his enemies, the world, the flesh, and the devil. The new creature thus finds himself engaged in a deadly battle. His flesh is one of his enemies, while other enemies operate through the weaknesses of his flesh. The mind of the flesh wars against the new mind. The old mind was long in control of the organism, because born

in sin and shapen in iniquity. But now the new mind, the mind of Christ, has taken possession and must control; hence the warfare is on. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."—Galatians 5:17.

Experience proves that St. Paul was right when he says: "Ye cannot do the things that ye would". To win the victory, then, over the flesh what shall I do? The apostle Paul answers: "Walk in the spirit [follow the way of Christ Jesus and by him gain the victory], and ye shall not fulfill the lust of the flesh". (Galatians 5:16) While the new creature must continue to fight against the wrongful tendencies, never yielding to his adversaries, he must not become discouraged because of inability to think, speak or act perfectly. You make a mistake and you are truly sorry for it. Now what shall you do? Go immediately unto the Lord. He is the merciful Christ. He is the High Priest of our profession; he knows and understands the infirmities of those who walk in the narrow way. (Hebrews 2:17) "Let us therefore come confidently unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16.

The mind is the battleground. It is the mind that must be transformed. (Romans 12:2) The success in the battle of the Christian, however, will depend in large measure upon what occupies his mind. For this cause St. John writes: "My dear children, these things write I unto you that ye sin not". By this he means that the new creature should have in mind the things discussed in his epistle concerning the Lord Jehovah and the Lord Jesus, the development of the church and the glorious things that are set before its members. The mind filled with such things will add strength to battle against the adversaries. But while in the flesh the Christian is not perfect. If because of weakness he stumbles, he must rise up and go on in the battle. "A just man falleth seven times and riseth up again." (Proverbs 24:16) Therefore we should not become discouraged, but press on. Hence St. John says to the church: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous". (1 John 2:1) As Advocate or Counsellor he appears in the presence of God for us. Not only is he an Advocate, but he is a Friend also, a true Friend at court. He is a Friend that sticketh closer than a brother (Proverbs 18:24), always unselfishly looking after the interest of his followers. What must we as his followers do to be sure of his friendship? "He that loveth with a pure heart, and hath grace upon his lips, shall have the king for his friend."—Proverbs 22:11, *Leeser*.

To be misunderstood is a part of the experience of the Christian. Jesus was misunderstood, even by those who walked with him in the flesh for more than three years. Many will misunderstand you as his follower,

and you may be mistreated because of this misunderstanding; but be not discouraged. This experience may be to give you an opportunity to develop long-suffering. Love is long-suffering and kind. As one of his followers, St. Paul says: "Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." (1 Timothy 1:15, 16) As a follower of Jesus you may be misjudged and your motives impugned as evil. Let each Christian have in mind that man is not his judge, but that all must stand before the judgment seat of Christ (Romans 14:10), and it is he that judges with a righteous judgment, for he is that Just One.—Acts 22:14.

Satan, the adversary of the new creation, the devil, as a roaring lion walks about seeking whom he may devour. (1 Peter 5:8) His chief concern is to destroy the seed of promise. Working through the weaknesses of the flesh, the organism of the church this side the veil, he stirs up strife amongst the brethren. In this way he endeavors to devour them. "If ye bite and devour one another, take heed that ye be not consumed one of another." (Galatians 5:15) If each one of Christ's followers would keep in mind his or her proper relationship to Christ Jesus, and therefore his or her proper relationship to each other member, a more strenuous effort would be put forth to avoid the controversies such as described by the Apostle, which arise amongst the brethren. The followers of the Master should see to it that they do not lend themselves as instruments to Satan.

They must keep up the warfare against this enemy. Not only is the warfare against Satan and the flesh and the spirit of the world, but against principalities, powers, and a host of demons. (Ephesians 6:12) But when the battle is raging with fierceness round about, fightings within and fightings without, then is the time for brethren to stand shoulder to shoulder, fighting for the gospel of Jesus Christ and never quailing before the adversaries.

Conscious of our own weaknesses, and seeing we are beset by such a host of enemies, how could we ever hope to win against such great odds? Of our own selves we could not win; but let each one keep in mind that only self can separate us from the love of God which is in Christ Jesus our Lord. (Romans 8:30) Greater is he that is for us than all that can be against us, and if we abide in him, victory is sure.

Christ is the Captain of our salvation (Hebrews 2:10), and it pleased God in bringing many sons to glory to make him (the Captain) perfect through sufferings. Hence he knows how to sympathize fully with those who are being perfected through like experiences and is not ashamed to call them brethren. Let each one, then, be of good courage and know that God will give us the

victory through Christ Jesus our Captain, our Redeemer and Lord.

This is the Mighty One who is leading the hosts of heaven against the entrenched hosts of darkness and wickedness. It is the last time. The great battle is on. His armies are following where he leads and victory to him is sure. His followers may be sure of victory if they abide in Christ and his Word abides in them. They that are with him in this warfare and that will be victorious are the called and chosen ones who continue faithful even unto the end. This means that their love for Jehovah and for Christ Jesus is supreme; and to love God and love Christ means that we will do his commandments with a joyful heart.—1 John 5:3.

He is Christ, the obedient one. He said: "I have kept my Father's commandments and abide in his love. If ye keep my commandments ye shall abide in my love." (John 15:10) Not only did Christ Jesus keep the commandments of Jehovah, but he did it zealously; and this zeal and earnestness with which he proved himself the true and faithful Witness led to persecution. It is written concerning him: "The zeal of thine house hath eaten me up". (Psalm 69:9) As sons of God, members of the house of sons, each one must have that zeal peculiar to the Lord's house, a loving, glowing zeal to do with our might what our hands find to do.

OUTLOOK FOR 1922

The year 1921 just closed was a year of wide witness for the truth. United in heart and in action, the members of the Lord's army this side the veil have gone forth declaring the message: 'The kingdom of heaven is here, millions now living will never die'. During the year colporteurs, sharpshooters, and class workers combined numbered almost 10,000 persons in the United States alone. This number of workers should be doubled during the year 1922 just opening. Every consecrated child of God, seeing and appreciating the fact that the kingdom of heaven is being set up, should eagerly grasp the opportunity to let others know about it and thereby be a faithful witness to the Lord and a comforter to those that mourn.

These workers in 1921 called on 6,067,544 families; and counting 3.5 persons to a family, approximately 21,000,000, or about one-fifth of the population of the United States, were afforded an opportunity to hear the truth. Suppose the number of workers should be doubled during the year 1922, and these workers by putting forth a great effort should double the number of calls made, that would mean practically 84,000,000 persons would have an opportunity to hear the truth.

There is now on hand in possession of the classes a limited number of the combinations—"The Finished Mystery," "Can the Living Talk with the Dead?" and "Millions" booklets—and these should be in the hands of the people within a short while. This will leave a clear field for the campaign to be made with the new

book, "The Harp of God". This book is specially adapted for beginners in Bible study and is proof conclusive that millions now living will never die. With this book the same ground that has been gone over can be again canvassed. Every one to whom a "Millions" booklet was sold last year should want "The Harp of God" this year. It contains the message that will comfort the sad and bring joy to the hearts of those who are looking for a better time. We should keep in mind that before any one can get life everlasting he must have a knowledge of God and of Christ. It is our privilege to help others get that knowledge. The principal work, therefore, is not to sell books, but to induce the people to acquire the knowledge that is necessary. Every Sunday school teacher will find the "Harp" book particularly valuable in the preparation and teaching of lessons in the Bible. Every Sunday school pupil will find it of great aid as a textbook. In the nominal churches and Sunday schools are doubtless yet many who have some faith in the Lord and who will want to know the truth, and to whom the Lord will send the truth. The workers should see to it that these teachers and Sunday school pupils have the opportunity of providing themselves with the "Harp" book.

Every class or ecclesia should inaugurate a Bible study amongst the young people of the consecrated, and assign some brother to teach, using the "Harp" as a textbook. Remember that the children now growing up have open minds, which minds should be prepared for the kingdom; and they should be made fit for the use of the princes in the earth in carrying on the new government. No parent could leave his children a greater heritage than to give it now a knowledge of the divine plan.

Your neighbor needs the truth and his children need the truth; and it is your privilege to give it to them. The "Harp" volume contains more than 1500 questions with answers. Encourage your neighbor to get the book and read it and to encourage his children to study, by giving them so many questions daily to answer.

Through the "Bulletin" announcement will shortly be made to the directors and workers of a systematic method of doing the canvassing. First the ground will be gone over with the combination until it is exhausted. Then will follow the canvass for the "Harp" book, with a card system of questions to be mailed each week by the classes to those interested, the purpose being to induce the purchasers of the book to read it, and then will follow the organization of classes. A third canvass will be made for the STUDIES IN THE SCRIPTURES, the price of which will be greatly reduced so as to be put within the reach of all. Bible classes should be started in homes, and every brother who is able to teach should be given an opportunity to teach the truth.

Brother Russell stated in 1916 that the purpose of the V. D. M. questions was to ascertain how many brethren had the qualification to teach. The time has come to put this into practical use. The operations for

the year 1922 should afford an opportunity for every one that is qualified to teach to do so. There will be public lectures, private meetings, Bible classes, new ones being started. The people must know the truth. It is the Lord's time and it is the Christian's greatest privilege to make known this truth to others.

Beginning with 1922, the subscription price of THE GOLDEN AGE is reduced to \$1.00 per year, thus placing it within the reach of almost every one. An intensive campaign in due time will be carried on to put THE GOLDEN AGE into the hands of hundreds of thousands of people.

WORLD-WIDE CAMPAIGN

On September 25, 1921, October 30 and December 11 thereafter public meetings were simultaneously held in all parts of the United States and Canada, at which the message "Millions Now Living Will Never Die" was proclaimed. This united action has brought splendid results. The Lord's blessing is upon it. It has afforded opportunity for all the Pilgrims, elders and other public speakers to give a witness for the truth. Up to this time this effort has been confined to the United States and Canada particularly; but now in the near future it will be extended to every country in the world where the truth is known. The date has been set and the classes will be notified of the exact date through the "Bulletin", for a world-wide proclamation on a certain Sunday afternoon of the message "Millions Now Living Will Never Die". It will be preached in every language in which the truth is now published and probably more. We invite the WATCH TOWER readers, the consecrated brethren throughout the world, regardless of language, to join in this proclamation of the message of the truth on the day appointed. Begin to make preparation for it immediately. There will be much advertising matter and many tracts for distribution. There will be service in procuring halls, arranging for the meetings, etc., and thus every one will be afforded an opportunity to do something. Even the crippled and those who are unable to leave their homes can participate by their prayers unto the Lord for his blessing, remembering the picture given in David's experience, that they who stayed behind with the staff should likewise be counted in the army, whose hearts and prayers are united with their brethren at the front.

Political campaigns have been waged between great contending parties amidst much excitement of the people, resulting in the putting out of one government and the bringing in of another. With the hope of bettering the condition of the people, monarchies have been overturned to be replaced by republics. Nations have fallen before nations and kingdoms before democracies in an effort on the part of the people to alleviate suffering humanity. But Satan, the god of this world, has overreached all human effort. Now, however, a cam-

paign is on such as the world before has never known and will never again experience. It is a fight between Satan and the allies of his empire on one side, against the Christ on the other side. God's judgment is written against Satan's empire. It must fall. God will bring this great victory for righteousness through Christ, releasing the people from their thralldom. The whole creation has long been groaning and travailing in pain, waiting for this day. Let those who see it now lift up their heads and rejoice.

Christ comes to lead the world into truth. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22) Christ is that great Prophet, now come to proclaim his message of deliverance to mankind.

Christ has come as the great Priest. Of him it is written: "Thou art a priest forever after the order of Melchizedek". (Psalm 110:4) He is that great Priest. There has never been one like unto him before; there will never be another like unto him. As the great Priest he will minister unto the people and bestow upon them the blessings long ago promised by Jehovah.

Satan with his beastly organization in earth has oppressed mankind for ages. The rulers of the earth under his influence have exploited the people, subjecting them by violence and injustice. Christ comes as the great King now to rule in righteousness. (Isaiah 32:1) "And the government shall be upon his shoulder," and he will bring life and peace and happiness to mankind, for he is "the everlasting Father and the Prince of Peace".—Isaiah 9:6.

Christ comes as that "one mediator between God and men"; and he will mediate the new law covenant and through it will minister unto the people health, strength, life, and happiness. (1 Timothy 2:5) He will put the law of God in their minds and write it upon their hearts. —Hebrews 10:16.

Christ, therefore, is the desire of all nations. (Haggai 2:7) Long have they waited and hoped and prayed for relief, not knowing how it was coming; but now it has come.—Romans 8:22, 19.

It is under this mighty One, the King of kings, the Lord of glory, that his people on earth are now privileged to be enlisted. The members of his earthly army are fighting the last desperate conflict. It is a fight for life—fightings within and fightings without. Within ourselves we cannot gain this victory; but God will give us the victory through Christ, if we hold fast the beginning of our confidence unto the end, rejoicing in hope. (Hebrews 3:6) Therefore "let us not be weary in well-doing, for in due season we shall reap if we relax not". (Galatians 6:9, *Diaglott*) Will you gain the victory this year? It is a fight of faith. According to your faith be it unto you.

The hope set before the Christian is life divine with all its attendant glory and honor. What a prize in prospect! Before the Christian can come to the fruition of his hopes he must prove his faithfulness unto the end. Absolute loyalty leads to victory. Appreciating the fact that he is on the Lord's side; that Christ Jesus is his true friend, he can truly say: 'Christ is my all; Christ is my life'. "Keep your heart with all diligence, for out of it are the issues of life." (Proverbs 4:23) God will show forth his strength in behalf of those possessing a perfect condition of heart (2 Chronicles 16:9) Then let each soldier of the cross fighting under the banner

of Christ Jesus, the Captain, remember that it is his duty not only to be loyal to the Captain, but a real friend to his brother, each member of the body. Let each one, therefore, see to it that peace prevails amongst those who profess his name and that a solid and united front be presented to the enemy, and all go forth in the battle rejoicing in the hope. "And above all these things put on love which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom."—Colossians 3:14-16.

REPORT OF BRITISH BRANCH

MY DEAR BROTHER RUTHERFORD:

I have the honor and the pleasure of reporting to you respecting the work of the Lord in the British field for the past financial year, concluded October 31st. There has been no outstanding event such as marked the end of our last financial year when we had the pleasure of your visit, and when we had so large a public witness to the Truth now due, and to the coming of the kingdom of our Savior, but the year has been one of happy service in the Lord.

The figures herewith reported show both decreases and increases, but though there are decreases which must be put on record, I am glad to be able to say that this does not at all indicate any flagging of zeal on the part of the brethren. The year has been a very trying one for the British people owing to the great slump in trade, and to the disastrous coal strike, with its great and terrible consequences to the trade of the country and the community at large. Our dear colporteurs found that the general unemployment almost precluded them from selling the STUDIES, and the workers generally have reported cases of lack of means which have been distressing to hear. Those who would have purchased books have not had money to buy necessary food. A few weeks ago a sister reported that she and another sister, working in separate districts of the town, were met with the statement, which they had no reason to believe was untrue, that not a man in either street had been in employment for many months; and yet in both those streets a considerable number of "Millions" booklets were sold. I think that I have not hitherto seen such joy in the work as has been shown during the past year by those who have actively taken up the message of the kingdom. Indeed, the gladness of heart and the joy of service have been so manifest that this favor of the Lord has been one of the special tokens of his love for the blessing of those who are following the lead that he has given.

THE GOLDEN AGE work which began with the canvassing of the special issue No. 27 served the brethren splendidly. Those who took up that work put on courage

as one clothes himself with armor. They felt by the grace of the Lord that they could now witness for him in a way that had hitherto seemed impossible. Courage and faith and hope were strengthened. Then came the great privilege of canvassing with the "Millions" booklet, a message that all the brethren have felt was a joyous one; and this proved, as it were, a God-given help to the colporteurs to enable them to tide over the difficult period of money scarceness. Now the brethren are taking up the selling of the Combination Set, and many are reporting good success.

Below are given some details of the various phases of the work.

Colporteur Work: For some time after your visit was concluded this work was fairly brisk, but with the coming of the winter season, and the aforementioned causes, money became so scarce that this phase of the work was carried on with difficulty. Then came the selling of the "Millions" booklet and many were able to enter in, or keep in the work who otherwise could not have done so. It was surely a blessing from the Lord for the workers, as well as the Lord's message for those who have ears to hear—for the people. Our sales of STUDIES is just below 40,000, the lowest figure for many years, but we sent out from the London office up the 31st October 178,500 "Millions" booklets, and nearly 15,000 "Talking with the Dead" booklets. Of course a good many of these books have gone to the classes and have been put into the hands of the public by the GOLDEN AGE workers, but a good number have gone through the hands of the colporteurs. At the present time there are on our books 97 colporteurs who claim to be giving the whole of their time to the work, and 28 who are giving part time, and at the moment there is a considerable number who are taking up the Auxiliary Colporteur Service. Under the circumstances these numbers are very encouraging. We are cheered by the thought that so many dear brothers and sisters are spending their energy in devoting their time and strength to the furtherance of the Lord's work. It is evident that though times are difficult a young man or

woman with energy and spirit, and the love of God in the heart, can make the colporteur service provide a means of livelihood while yet their whole time may be given in the direct service of the Master.

Pilgrim Service: This has been well maintained during the year. The number of visits made is 1712, a considerable increase on last year. There are at the present time nine brethren on our Pilgrim list, though it rarely happens that all can be used at the same time. We can still say that these visits are of benefit and much pleasure to the brethren, and that the blessing of the Lord is on that branch of the service.

Public Witness: It is a pleasure to be able to report much activity in this side of the work. The total number of public meetings held during the year large and small which have been under the direction of the office is 929. Many of these meetings were arranged by the Motorcycle parties in what we call the Country Witness work, which has been, this year as last, a most profitable work when considered as a means of reaching and interesting the villagers and farmers who live far away from where there are any classes. Besides the foregoing we have had in coöperation with some classes, particularly the larger ones, a number of meetings held in the suburbs of the large towns, and in this way we have been enabled to give a very wide witness chiefly by the topic "Millions now Living will Never Die". In connection with these meetings we have printed and distributed folders to the extent of 2,019,450. Each of these folders carries a message of Truth. Little leaflets 7x5½ inches folded, carry 2½ pages of reading matter, and they have been a real witness for the Truth so that the brethren distributing them have not merely distributed advertisement of a meeting. We have had much evidence of interest aroused by the folders. In view of the fact that all the summertime we have been holding meetings at the rate of 30 to 40 per week, and that arrangements have been made for continuing this work, it seems hardly possible to arrange at present for a series of simultaneous meetings, but we look forward to such an effort in the early part of the new year.

The method of having "drives" or concerted efforts has proved a happy stimulus to the brethren and of much service to the work. Some of the classes have followed up a public lecture making use of the fact of the lecture as an introduction to their canvass. They naturally enough found people who knew what they were going to talk about and many who had not been to the lecture were glad to buy the message in the better form of the "Millions" booklet. Altogether the year's work has proved a happy service for the Lord, and the blessing of the Lord is manifestly with the brethren and the work.

Volunteer Work: There has been no regular issue for volunteer service during the year, but we had on hand a good number of booklet tracts and during the

year these have been distributed, the total number being 730,000. A good many of these tracts were on "Spiritism", having been printed when spiritism was beginning to manifest itself so forcefully.

We are now beginning the distribution of the Zionist article: about two million of these are being despatched, and will very quickly be in the hands of the public.

Finance: A statement of the Tract Fund Receipts and general expenditures therefrom is enclosed. As you will see this phase of the British work has about sustained itself during the year.

As to the general situation and the prospect of continuing the present, and the future work, I think it could be truly said that the outlook is as good as ever it has been. The continued pressure of circumstances, and the disintegration of the present order of things are forcing to a new outlook, and it can be truly said that there are more people ready to listen to our message than ever. The topic "Millions now Living will Never Die" has been, and continues to be the most attractive we have had. This topic has drawn more intelligent audiences to our meetings than any topic we have hitherto had. The political outlook at the moment is dark, and the clouds of the labor world are always threatening, but the dark night in which no man can work is not yet upon us. The Lord is surely delaying the final break-up of this great Empire in order that his people can complete his work. The churches are helpless. The Church of England has been in conference in Birmingham during the past few days, and it has been very freely said amongst themselves that that Church had no light for the people, and that it was torn by internal dissension. The Nonconformists are merely beating time: indeed, it is clear that there is no force in the "religious" world. So though general circumstances are trying, and unemployment rife, the lack manifested by the churches gives the Lord's messengers their best opportunity of telling of the Truth now due, and of the immediate establishment of the kingdom.

We keep very busy in the office, but this pleases us; for it is what we desire, since it betokens activity in the Lord's work. Our mail has been heavier this year than ever. Letters received 25,069, and letters out 31,985 show a total of 57,054 pieces of mail. We are glad of the privileges of coöperation with you in the Lord's work, and we all join in love to you.

I am sure the British friends would be delighted if you could say you were coming back soon, and personally I think that the coming Springtime would be a very favorable time for such a witness as we could give, and for such a stimulus to the work as your presence with us would be. We all send our warmest love and good wishes, and ever remembering you at the throne of heavenly grace that the Lord may guide you in your work,

I am, my dear Brother Rutherford,

Your brother and servant, J. HEMERY.

REPORT FROM CENTRAL EUROPEAN OFFICE

DEAR BROTHER RUTHERFORD:

You will be pleased to know that our first efforts in Austria were greatly blessed of the Lord; and I hasten to inform you of the fact that we believe it was at the divinely appointed time that we began work at Vienna. Brother Balzeret gave the first lecture on the "Millions" in a hall holding 3,000 attendants, and hundreds could not be accommodated. Twelve hundred addresses were left and 2,100 "Millions" booklets were sold. A good quantity of other literature was also sold the same evening and such a rush for the books as never was experienced on this continent before. Brother Balzeret reports, telling us of the most respectfully listening crowd of people, attentively following and hungrily receiving the message, unique in its solemnness, and such an applause when closing that he never observed in his life anywhere. People stormed the platform asking questions and begging the speaker for further information. Several friends are now at work looking up the addresses while Brother Wellershaus, one of the Pilgrims, is continuing with public speaking, giving what is wanted through the Word by the grace of God. Another Pilgrim will again spend a period of two weeks time, working among the Vienna people and bringing together all the interested ones to constitute a Bible class and to begin with the regular studies. This will be necessary for a basis to work from in that land.

Brother Wellershaus writes from Vienna today: "The greatest difficulty here in Austria is because of the people living without the Bible and knowing nothing of the Bible—being Catholic, with few exceptions. May the dear Lord give us wisdom to help these poor people out of the gross darkness wherein they live. They are so poor, and everything so high-priced, that it is almost impossible for anyone to buy a Bible. The dearth increasing day by day they grow less able, accordingly, to purchase books. I would therefore suggest that you announce in the Tower that every old or new Bible that could be spared by the friends, should be collected and shipped to Vienna; this people must have Bibles where ever they come from. I shall report of proceedings later, etc." Signed, Carl Wellershaus.

I wonder if it were possible, dear Brother, to get some second-hand Bibles, Elberfeld edition preferred, from the German friends in America. All Bibles of good translations are quite expensive today and a dozen or

so from the states would surely help us greatly. We shall certainly do all in our power to get a lot of Bibles for the hungry after truth in that land.

We thank you most heartily for the money just received, a draft for Fr. 26,716.53 which will most thoroughly change our possibilities for the better, and the dear Lord has evidently led you wonderfully right, by drawing your attention to some of the half-forgotten districts in Europe, where Catholicism is still keeping the people in darkness as to the Bible and its teachings.

We want to get this message humming in every land the Master opens up for us. Hungary no doubt is wanting the truth. My former brethren in the faith, the Apostolic Christians or "New Amish" (not Amish as usually known in America) are represented by 20,000 in that land; so I do know Hungary is wanting the true light, and letters from over there are calling for same.

Dear Brother Rutherford, do you know a number of Doctors and Professors of the University of Zurich are greatly interested and are quite enthused over the STUDIES and the truth in general? Some are diligently reading the volumes. A peculiar "sign" of the times.

Last Monday I spoke at Zurich in a hall holding 1,000, which was packed to the limit, on "Talking with the Dead?" Spiritism is overflowing Europe and we felt it was good to give a few lectures on that topic together with the "Millions". The audience was very attentive. We do exactly as you suggested, organize study classes wherever we find people interested.

Your letter is a source of encouragement to me, dear Brother, and a blessing. Thank you very, very much for the words of kindness and brotherly admonishment. I am sure the Lord is blessing our every effort here and I never worked harder in my life. I shall follow up with another report very soon. May the Lord bless you richly; and please remember me before the throne. You know I do want the Lord's help now more than ever, owing to the circumstances peculiar to Europe.

With much love from the family and myself to yourself and all,

Your humble brother in Christ. C. C. BINKELE.

[Any of the brethren throughout the country who have German Bibles, particularly the Elberfeld edition, and who can spare them and desire to have them sent to Austria, please send them to this office or direct to the WATCH TOWER BIBLE & TRACT SOCIETY, Hünggerstrasse 12, Zürich, Switzerland.]

HIPPODROME MEETING, NEW YORK, DECEMBER 11

FOR two weeks prior to December 11 the friends of the New York congregation labored faithfully and well in the distribution of one million folders containing, besides a brief witness for the truth as we understand it, an announcement of the public lecture which had been arranged to be given by the Society's President in New York's famous "Hippodrome" on the subject, "Millions now Living will Never Die".

Aside from the folders distributed from door to door, a large showing on the bill-boards and in the newspapers was made; so that the publicity was quite thorough indeed. But while thus inviting the public to come, it was not forgotten to seek the Lord's guidance and overruling providence in the matter; and much evidence of his blessing was observed.

The day was fair, though not bright; and at two o'clock the doors were opened. By two-forty the great house was

filled and those who arrived after that time were necessarily turned away. The plat of the house shows 5650 seats. Besides these, six hundred seats had been placed on the stage, and in the orchestra pit, which were filled early. All standing room was occupied and counting these and those seated approximately seven thousand people were inside the building. No accurate knowledge is had of how many were turned away, but the management of the building believed that about as many sought vainly to gain admittance as actually got inside.

The audience was particularly attentive and not infrequently showed decorous enthusiasm by applause at some of the more welcome points of the lecture. As is the case in any large audience, some few were displeased, but among those who gave expression to their views, by far the majority were comforted and encouraged by the hope of near relief from the world's great distress and perplexity.

Just prior to the beginning of the lecture and before the speaker came onto the platform a carefully worded canvass,

in the form of an announcement, was made for the combination offer, "Millions now Living will Never Die," "Can the Living Talk with the Dead?" and "The Finished Mystery". Experienced brethren had carefully placed a hundred and seventy sellers at advantageous points in the audience and in the lobbies. Those in the audience were seated and not known to be sellers until the meeting was over. Immediately at the close of the lecture they were busy in an unobtrusive way, merely saying, "The special combination as announced". In the lobbies single books were on sale. Altogether 2901 copies of the books were sold, including several hundred disposed of in front of the building to those who could not get in. In addition to these about nine hundred were sold on mail orders deriving from the advertisements.

Altogether the friends of Greater New York felt much encouraged that the Lord had seen fit to bless their efforts to speak for him in a place where faith in God's Word is very small.

JEHOVAH OR BAAL?

[CONCLUDED FROM DECEMBER 15 ISSUE]

Idolatry was not a mere sin into which people gradually sunk; but it was a Satanic device into which people rose in order to gratify the lusts of the flesh under the cloak of religion. Baal (which means glory and is associated with the splendor of the sun) was elsewhere called Moloch. Baal is a more specific and distinctive name of the same deity, as is seen by comparing Jeremiah 7:31 and 19:5. This consideration helps us to understand many places where the word Baal is used singly. In the last of the forty years of wilderness wandering Israel joined themselves to Baal-peor and "ate the sacrifices of the dead". (Psalm 106:28) In the seventh or inmost shrine of the Moloch temples a large brazen image of that calf-headed god was placed, which was heated up on occasions, to which were sacrificed and by which were consumed the children of devotees. Connected with these offerings of children were minor sacrifices which were eaten by the members of the family of the dead. This was the terrible sin of Israel just before entering Canaan. They sacrificed their living sons to Baal or Moloch and celebrated the event by eating the associated sacrifices. Solomon fell so far as to construct a temple to this god on the Mount of Olives across the Valley of Tophet from the city of his father. *Toph* means a drum or tom-tom which was used in connection with these barbarous sacrifices to drown out the cries of the perishing child.

These facts lend color to the incident before us; for Baal was not only the god of the sun, or celestial fire, but fire was also used in the most intimate of Baalite sacrifices.

From morning, probably about nine o'clock or the hour of the morning sacrifice in the Temple, until noon the priests of Baal invoked their god. During this time Elijah said not a word. The wild, heathenish outcries of the pagan prophets rang along the mountain side—"Baal, O hear us, and answer us!" But the sad comment is made: "There was no voice, nor any that answered."

Obtaining no response, no fire from heaven, the prophets increased the vigor of their outcries and added to them the whirling, swirling dances which are still used in all heathen lands. They jumped up and down about the altar until noon.

Not all people could endure such strenuous and violent exercises. Pagan prophets, even now in the Orient, are specially instructed in this sort of gymnastics. Their bodies are kept lithe and supple by frequent anointings.

ELIJAH'S TAUNTING

At noon, which was one of the seasons of prayer for

devout Jews (Acts 10:9; Daniel 6:10; Psalm 55:17), Elijah began to taunt the unhappy prophets of the devil's religion. He shouted to them that they had better 'call him louder'. Yes, he is a god all right, and he is very attentive to your pleadings, that is fully demonstrated by the outcome of your morning's exertions. But don't give up. Either Baal is in his library thinking over ways and means to hold his influence with the nation or he has gone aside for some private matter. It may be also that he is giving audience to others. In any of these cases, let him know that this is an important thing. It will not do for him to be in a profound reverie now when his name and prestige among the whole people are at stake. Call him louder. Perhaps he is off on a hunting trip. But don't let that fact discourage you, here is bigger game than anything he could bag in heaven. Shout! Let him know that all is now in the balance. He cannot afford to lose all his credit and reverence on earth merely to pursue doubtful quarry in the happy hunting grounds above.

Stung by these taunts of Elijah, the priests of Baal gave themselves all the more ardently to the work of arousing their god, this time gashing themselves with knives and daggers until the blood spurted out upon their half-naked bodies. If Baal would not take notice of the bullock's blood, perhaps he would of theirs. "But there was neither voice, nor any to answer, nor any that paid attention." But the dizzy orgy proceeded with more or less of fervor until Elijah was ready with his sacrifice.

Some time before three o'clock Elijah called for the attention of the people, who by this time would be well wearied of the senseless and fruitless ravings of the heathen prophets. He invited them to draw near to the spot where an ancient altar of Jehovah lay in ruins. It was merely an earthen altar built during the time of the Judges or during the reign of Saul. Elijah took twelve stones, to remind the people of the fact that the divine promises were associated with the *twelve* tribes and not merely with the northern ten. These stones he used as a cap or covering to the earthen altar. Around this altar he dug a trench deep enough to set a two-seah (twenty-one-quart) measure in. Then he placed wood in proper order above the stones and, having cut the bullock in pieces, he laid it on the wood. Then, to demonstrate positively that none of the heathen deceptions were going to be practised, he ordered some of the people to draw four barrels of water from the spring-fed brook nearby and to pour these on top of the sacrifice and the wood. This order was repeated yet a third time,

until the sacrifice, the wood, the altar, and even the trench round about were thoroughly drenched with water. These minute points establish beyond the possibility of a doubt the miraculous nature of the subsequent fire.

JEHOVAH INVOKED

Then follows the calm, dignified prayer of the Prophet: "O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again" from idolatry to a recognition of thee. This formula comprising the names of the three ancient patriarchs was intended to turn the minds of the people back to the first time it was used, where at the burning bush Jehovah's angel manifested himself as a flame of fire—Exodus 3:2.

Then fell the fire from heaven. It consumed the burnt sacrifice and even the altar itself. The process of this consumption is very remarkable; and calculated to remove the possibility of a suspicion that there was any concealed fire whatever. The fire *came down* from heaven. The pieces of the sacrifice were *first* consumed. The wood next, to show that it was not even by means of the wood that the flesh was burned. The twelve stones were also consumed, to show that it was no common fire, but one whose agency nothing could resist. The dust, or earth of which the altar was constructed, was burnt up. And the water that was in the trench was, by the action of this fire, entirely evaporated. The action of the fire was, in every respect, downward, contrary to the nature of all earthly flames. Nothing can be

more simple and artless than this description; and yet how amazingly full and satisfactory is the whole account.

This was a dramatic spectacle for the people and their interest in it was heightened by the long, boresome waiting of the day. The prophets of Baal were taken and slain by the Brook Kishon, either by Elijah's hand or by his order. This was in fulfillment of one of the most terribly explicit of the statutes of Moses' law which condemned to death those who endeavored to seduce the people to idolatry. (Deuteronomy 13:6-9) And why was not Ahab slain, since he was the most responsible of all in the gathering? The Prophet doubtless knew that he would be punished in a special manner. It was not many years before he too was killed.—1 Kings 22:34-36.

Elijah heard the sound of approaching rain. This was a miraculous hearing; for no one else had perceived it as yet, and the actual storm was many miles distant at sea. Ahab went up the mountain to eat and drink; but Elijah went to the top of the mountain to pray. Most men would have thought that they had done a day's work already, but Elijah was willing to be used as long as the Lord chose to use him. He prayed about the rain and sent his servant seven times to observe the Mediterranean. Only on the seventh observation was there a cloud visible. This was the sign Elijah looked for. He sent his servant to advise Ahab to move with all haste in his chariot to Jezreel. But while Ahab drove furiously to outrun if possible the blackening storm, the strength of the Lord rested on Elijah so that he was able on foot to outrun Ahab in his chariot and actually preceded him into the gates of the city. The distance was above eighteen miles.

ELIJAH'S FLIGHT AND RETURN

— JANUARY 22 — 1 KINGS 19:1-21 — —

JEZEBEL'S THREAT — "ARISE AND EAT" — WIND, EARTHQUAKE, FIRE — VOICE OF GENTLE CALMNESS — HAZAEL, JEHU, ELISHA — SEVEN THOUSAND FAITHFUL.

"I waited patiently for Jehovah; and he inclined unto me and heard my cry."—Psalm 40:1.

SUDDEN was the reformation which apparently in one day overthrew the religion of Baal, destroyed his priests, revived the religion of Jehovah and brought Elijah most prominently before Israel. But, as before remarked, idolatry was not something into which the people fell merely through ignorance. Idolatry was a system of playing to and worshipping the desires of the flesh under the simulation of religion. There was no doubt about the evidence on Mount Carmel as to the propriety of Jehovah's being God. But the people had worshiped self so long that they liked it that way.

But even such of the people as had convictions lacked the courage of them, and consequently were easily brought under the influence of the corrupt national court in which Jezebel was the dominant figure. Her evil spirit and self-will were courageous enough to combat anything, everything.

Humanly speaking she was on relatively secure ground. Having no conscientious scruples she was not bothered by having to consider the moral appropriateness of ways and means. Ahab had some conscience, but his principal business was in dodging it. This weakened him and made him more a tool than a certain leader.

Jezebel's father was the powerful Phœnician king, and this fact gave her assurance. For many, many times war had been made upon one country for supposed affronts to their foreign-born queen. In the impoverished condition of his country (after the three and a half years of drought) Ahab would not relish a clash with his father-in-law, especially since his own faith was not strong enough to seek Jehovah's help.

JEZEBEL THE FURIOUS

Ahab and all Israel seemed to be quite humbled at the outcome of the fire test on Carmel and at the subsequent downpour of rain. The waters descended. They drenched the parched ground; they gathered in pools in the long-thirsty hollows; they formed first in rivulets, then in streams and torrents and rushed along to gladden the stony beds which had missed them so long.

But the storm outside was not greater in its way than the one that raged in the royal palace. Mutterings of disdain at her husband's weak compliance with the commands of Jehovah's prophet,—gusts of passion at having been scorned and overlooked,—hot hissings of hate against Elijah for daring to slay the priests of a religion with which *she* was associated,—sporadic spittings of spleen against the people for allowing themselves to be convinced,—flashy flarings of fire from those Sidonian eyes, as black as her own heart was wicked—such was the storm inside the palace and inside the vitals of Jezebel.

But the woman with the serpent tongue either did not dare to send and slay Elijah outright so soon after the fire and the rain, or else she was persuaded by her husband to try something else first. There was danger of civil war if too rash methods were followed. So the queen sent a special messenger to the Prophet with what amounted to an alternative edict—banishment or death, leave or die.

So Elijah arose and went for his life. He saw it was best to give place to this storm, and to go to a place of safety. Maybe he had thought that the miracle at Carmel would be the means of effecting the conversion of the whole court

and of the country: but finding himself mistaken, he was greatly discouraged.

It has been a very popular pastime in Christendom to poke fun at Elijah because he fled; but there seems to be no proof that this is the proper thing to do. Elijah was God's man, God's special servant; and he had been under special guidance and care for at least three years. Those three years had been more or less of a strain and especially had the nervous tension of the day just passed been little short of terrific—even barring the eighteen-mile run for which he was supernaturally strengthened. Now he was in Jezreel the rain had come; the witness for Jehovah had been given as directed. What next?

Elijah was weary; he was weak, he was disheartened at a lack of genuine response to the manifested power of the Lord; he was without definite divine instructions what to do or where to go or stay. Humanly speaking, Jezebel was not only his queen, but she was vastly his superior in resources and he was honest enough to know it. Was not the Lord's hand over David and yet did he not flee and wander about for years? Yes. Moreover, the Lord had not specifically told him to stay in Jezreel and he had no right to presume on the Lord's protection as long as a way of escape was open.

The Lord allowed the situation to be so that Elijah would feel his own weakness, so that he would not be proud of himself and go crowing around about how *he* had cleaned up the country. 'These weak-kneed, lady believers like Obadiah make me weary. The way to do is to stick out your chest and show them you are not afraid of them; and you will have the country at your feet.'

But if Elijah had been a man of that kind the Lord would not have used him in the first place. And rather than run the risk of making him such a man the Lord left Elijah in a humiliating situation. Personal pride and pugnacity were not to be the outstanding part of the story; but the glory of the Lord was. Those who serve Jehovah faithfully will have no occasion to glory in the flesh.

IN FLIGHT

The Prophet could hardly hide again in Phœnicia to the west nor in Gilead, his home, to the east. So he departed toward the south, but not panic-stricken, so far as anything in the account shows. But Judah was in close affiliation with Israel at this time; so Elijah passed right on through to Beersheba, about a hundred miles from Jezreel. Beersheba lay originally in the land allotted to Simeon; but that tribe had been practically absorbed by Judah.

At Beersheba the Prophet left his disciple and body-servant, and pressed on into the wilderness about thirty miles to the south.

It was early summer and the sands were scorching hot. The long journey had fatigued Elijah; and the barrenness of the landscape only burnt in the design of disheartenment which had been painted on his soul during the last few days. He sat down under a broom tree and told the Lord just how he felt. "It is enough." I have lived long enough. I can do no more good among this people, let me now end my days. There Elijah "struck bottom", and incidentally let out the secret that he had been a little inclined to preen himself on his superior faith and virtues. But after all he saw that he was no better than his fathers. He was no compliment to Jehovah; but Jehovah's use of him was an inestimable and unelicited favor.

SLEEP AND REFRESHMENT

Excessive anguish of mind frequently induces sleep, as well as great fatigue of body. Elijah slept, until an angel woke him up. He needed refreshment and God sent a

heavenly messenger to bring him what was necessary. So God has done or will do for all those who acknowledge their own undone state. He has sent his own Son to touch, to awaken, and to nourish all who look to him.

A cake baked on hot stones was supernaturally provided for the Prophet, as also a cruse of water. Again he slept and was again awakened and miraculously fed; this time with the intimation that a long journey was before him. And after the second partaking of this heaven-provided bread the Prophet was strengthened to go some one hundred fifty miles through desert and hills to Horeb, the mount of God. The time consumed in the journey seems to have been the same as the time of the fast—forty days. So he fasted just the same time as Moses did at Horeb; and as Jesus did in the wilderness.

It should be remembered also that these three personages it was who were represented in the vision in the holy mount: Moses, the law-giver; Elias, the law-restorer; and Jesus, the law-fulfiller. So Elijah is seen in our lesson as working his way slowly back to the place where the law was given.

The Prophet lodged in a cave on the mountain side, which is conjectured by some to be the same cave into which God put Moses that he might give him a glimpse of his glory.—Exodus 33:22.

"What doest thou here?" Is this a reproach for unbelieving fears? Perhaps in a measure; but also it is a way of reminding him that he has nothing to do and of thus preparing him for the new commissions to follow. God was about to comfort Elijah by giving him work to do. He knew how discouraging it was for his Prophet to feel useless.

Elijah put in a plea which is described by the apostle Paul as being not so much for himself as *against* Israel (Romans 11:23); although he did comment, and justly, upon his own past zeal. His charge against Israel was three-fold:

- (1) They have forsaken thy covenant—they have cleaved to and worshiped other gods;
 - (2) They have thrown down thine altars — endeavored as much as they possibly could to abolish thy worship and destroy its remembrance from the land, not only by quitting the worship at Jerusalem, but also by tearing down even the lay altars which represented private worship;
 - (3) And they have slain thy prophets—that there might be none to reprove their iniquity, or teach the truth to those who desired to hear it.
- "I only am left." They have succeeded in destroying all the rest of the prophets and they are determined not to rest till they slay me.

A LESSON IN OMNIPOTENCE

Elijah needed a little lesson in omnipotence and God gave it him. He was told to stand upon the mount and the Lord treated him in the same way that he treated Moses on a similar occasion; and it is not unlikely that Elijah stood upon the same spot.—See Exodus 19:9, 16.

The great show of divine power which followed may have been to impress Elijah with the thought that God would look out after him. The sequence of the display also contained the thought that, while much of Elijah's work in the past had been spectacular, the work which he would do for the rest of his life would be of a smaller, quieter, more patient, and plodding kind. There are not enough Carmels to go around for every day in the year.

The order of the phenomena at the mount is just the same as that connected with natural earthquakes of severity.

- (1) Previous to great earthquakes the atmosphere is much disturbed, mighty winds and tempests taking place.
- (2) This is followed by the actual agitation of the earth.
- (3) In this agitation fire frequently escapes, or a burning

lava is poured out, often accompanied with thunder and lightning.

(4) And after these the air becomes serene, the thunder ceases to roll, the forked lightnings no longer play, and there remains but a gentle breeze.

But while the order in this case is natural, the inducing cause is supernatural.

The tempest itself was terrible, rending the rocks and tearing off strong pieces of the mountain. But the Lord (thought to be represented here as elsewhere by the Shekinah or glory light) did not appear in the tempest. Nor did he in the earthquake or even in the heavy play of celestial and terrestrial fire, but only after the storm gave room for the gentle voice, a sound with which no other sound was mingled.

Then it was that Elijah wrapped his face in his mantle. This he did to signify his respect. So Moses had hid his face, for he dared not to look upon God. (Exodus 3:6) Covering the face was a token of respect among the Asiatics; as uncovering the head is among Europeans.

"WHAT DOEST THOU HERE?"

The repeated query as to what Elijah was doing in the wilderness brought forth the repeated defense: I am here because it has not been safe to be in Israel. Thereupon the Lord commissioned Elijah for a new and three-fold work, all of which implied divine protection until that work was done. But Jehovah did not ask him to take a road by which he would be likely to meet Jezebel or any of his enemies, when another way would do just as well.

Elijah was instructed to anoint or to provide for the anointing of Hazael, Jehu, and Elisha. God was about to bring his judgments on the land and especially on the house of Ahab. The subsequent accounts show how this was accomplished. Hazael, Jehu, and Elisha, each in his own place, were to be the ministers of God's vengeance against that disobedient and rebellious people. But the thousands who had not bowed to Baal nor kissed his image were to be

spared in this destruction. Doubtless Elijah was astounded and consoled to learn that there were so many who loved Jehovah. It showed that there would be a work for him in the catechetical schools which Samuel had long ago founded and David fostered. There was someone who would be glad to learn of God's law given from the same awful bench which the Prophet was just quitting.

On his way up the east side of Jordan Elijah came upon the young farmer Elisha, plowing in a field. He himself was in the furrow, driving the hindmost of twelve yoke of oxen. He was with the last plow, doubtless, that he might keep an eye on the other plowmen. The number of oxen working indicated a secular standing considerably advanced over poverty, no small estate.

Elijah walked up to the young man (he lived more than sixty years after this) and without a word cast his cloak of skin on his shoulders. Elisha understood perfectly thereby that he was to follow Elijah and succeed him in due course. The young man conferred not with flesh and blood, but determined at once to respond to the call. He was prompt to obey.

But one thing he wished to do, to bid farewell to his parents. Elijah said that that would be all right, since to honor his father and mother was a command of the very law he was expected to learn and to teach. But in thus telling him to return for a few hours Elijah made it plain that the call was not from himself. 'It was not my call. Don't ask me about the matter. You are accountable to the Lord for the use or abuse of your call.'

Elijah did not anoint either Jehu or Hazael. The latter was to be used to weaken Israel from without and Jehu was to succeed Ahab from within the kingdom. But Ahab showed such a measure of repentance at his share in the murder of Naboth that the Lord told Elijah the work of destroying the dynasty would be postponed until after Ahab's death. (1 Kings 21:29) The judgment merely slept out of divine mercy to Ahab.

LETTERS FROM AFIELD

APPRECIATE TABERNACLE

DEAR FRIENDS

Loving Christian greetings! It is with much gratitude in our hearts that we wish to thank you and our heavenly Father, who supervised the work, for the revised *Tabernacle Shadows*. We have just completed the study of the booklet; and we as a class can joyfully say that we have derived greater benefit and blessings through this study than in all our previous studies of the booklet combined.

At first we thought that it would have been better to have made the corrections right in the text, instead of having the Appendix of Notes. But we have decided that the Lord knew best and overruled in this also; for we have found that it has worked out a rich blessing to us, in looking up these notes and making the corrections ourselves thus noting the changes. This has enabled us to appreciate more perfectly the increasing light.

We also desire to thank you for the blessed *WATCH TOWER*, laden with such wonderful and inspiring articles. Surely we have an abundance of evidence that the Lord is still using the same channel in dispensing his truth and meat in due season! And we wish to assure you, dear Brethren that you have our hearty cooperation in the promulgation of these blessed truths, and that to the best of our ability we are endeavoring by word of mouth, both publicly and privately, and by the printed page, to give forth the witness. We have joined the Lord's army, and

through his grace hope to come off victorious. May the Lord's guidance and blessing abide with you.

With much Christian love, PASO ROBLES ECCLESIA, Calif.

"STEDFAST, IMMOVABLE"

DEAR BRETHREN:

Just a few lines to inform you that I personally have appreciated more than can be expressed in words the October 1st issue of *THE WATCH TOWER*, and especially the article on "The Paths of Death". It is true that the article is merely a restating of fundamental Bible doctrines which we have acknowledged for many years; but it is in the restating of these doctrines that we are able to abide in the truth, to appreciate the truth as contrasted with error, and to grow in our determination that by the Lord's assisting grace (which is promised in every time of need) to be stedfast, immovable, as far as fidelity to our consecration vow is concerned, and to fight the good fight of faith through the various processes of the sacrificial death until victory has crowned our efforts and demonstrated that 'greater is he who is for us than all who can be against us'.

With much Christian love, and asking that you remember me in your prayers, as the greatest desire of my life is to be found faithful, I am

Your brother in Christ,

EDGAR M. ROSS, *Ind.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Rocky Mount, N. C.	Jan 15, 16	Wilmington, N. C.	Jan 24, 25
Wilson, N. C.	" 17, 20	Hayne, N. C.	Jan. 26
Vanceboro, N. C.	" 18, 19	Fayetteville, N. C.	" 27
Selma, N. C.	Jan 22	Charlotte, N. C.	" 29
Mt. Olive, N. C.	" 23	Kannapolis, N. C.	" 30

BROTHER V. C. RICE

Knoxville, Tenn.	Jan 15	Little Rock, Ark.	Jan 22
Lebanon, Tenn.	" 16	Donaldson, Ark.	" 23
Nashville, Tenn.	" 17	Texarkana, Tex.	" 24
Gadsden, Tenn.	" 18	Shreveport, La.	" 25
Memphis, Tenn.	Jan. 19, 20	Joaquin, Tex.	" 26

BROTHER T. E. BARKER.

Newburgh, N. Y.	Jan 15, 16	Bridgeport, Conn.	Jan 22
Mt. Vernon, N. Y.	Jan 17	New Haven, Conn.	" 23
Port Chester, N. Y.	" 18	Providence, R. I.	" 24
Stamford, Conn.	" 19	Pawtucket, R. I.	" 25
South Norwalk, Conn.	" 20	Woonsocket, R. I.	" 26

BROTHER C. ROBERTS

Grand View, Man.	Jan 16, 17	Brandon, Man.	Jan 25, 26
Gilbert Plains, Man.	" 18, 19	Portage, La. P., Man.	" 27, 28
Dauphin, Man.	Jan 20	Winnipeg, Man.	Jan 29, 30
Kelwood, Man.	Jan 21, 22	Winnings, Ont.	Feb 1, 2
Rapid City, Man.	" 23, 24	Matheson, Ont.	Feb 3

BROTHER J. A. BOHNET

Jackson, Miss.	Jan. 15	Vosburg, Miss.	Jan 20
Vicksburg, Miss.	" 16	Hattiesburg, Miss.	Jan 22, 23
Wanilla, Miss.	" 17	Poplarville, Miss.	Jan 24
Weatherby, Miss.	" 18	Carriere, Miss.	" 25
Laurel, Miss.	" 19	New Orleans, La.	Jan. 26, 29

BROTHER R. L. ROBIE

Petersburg, Va.	Jan 15, 16	Roanoke, Va.	Jan 24
Orchid, Va.	Jan 18	Winston Salem, N. C.	Jan 25-27
Charlottesville, Va.	Jan 19, 20	Salisbury, N. C.	Jan 29
Waverly, Va.	Jan 22	Charlotte, N. C.	Jan. 30
Clifton Forge, Va.	" 23	Greenville, S. C.	" 31

BROTHER E. F. CRIST

Kewanee, Ill.	Jan 17, 18	Edgerton, Ohio	Jan 23
Aurora, Ill.	Jan 19	Bryan, Ohio	" 26
Roseland, Ill.	" 20	Toledo, Ohio	" 27
Chicago, Ill.	" 22	Mansfield, Ohio	" 29
Elkhart, Ind.	Jan 23, 24	Akron, Ohio	Jan 30, 31

BROTHER O. L. SULLIVAN

Worcester, Mass.	Jan 15, 16	Providence, R. I.	Jan 22
Milford, Mass.	Jan 17	Taunton, Mass.	" 23
Medway, Mass.	" 18	Stoughton, Mass.	" 24
Franklin, Mass.	" 19	Brockton, Mass.	Jan 25, 26
Attleboro, Mass.	" 20	Quincy, Mass.	" 27, 29

BROTHER A. J. ESHLEMAN

Federaldam, Minn.	Jan 22	Fergus Falls, Minn.	Jan 31
Aitkin, Minn.	Jan 23, 27	Onamia, Minn.	Feb 1
Riverton, Minn.	Jan 25	Farmington, Minn.	Feb 2, 3
Thor, Minn.	" 26	Mapleton, Minn.	Feb 5
Fargo, N. Dak.	Jan. 29, 30	Rochester, Minn.	Feb 6, 7

BROTHER W. J. THORN

Miami, Fla.	Jan 12, 15	Lakeland, Fla.	Jan 25
Key West, Fla.	" 13, 14	Arcadia, Fla.	Jan 26, 27
Bellglade, Fla.	Jan 19	Punta Gorda, Fla.	Jan 29
Moore Haven, Fla.	" 22	Fort Myers, Fla.	" 30
Avon Park, Fla.	Jan. 23, 24	Tampa, Fla.	" 31

BROTHER A. M. GRAHAM

Montgomery, Ala.	Jan 15, 20	Eclectic, Ala.	Jan 23
Union Springs, Ala.	Jan. 16	Loachapoka, Ala.	" 25
Enfauila, Ala.	" 17	Opelika, Ala.	" 26
Clayton, Ala.	Jan 18, 19	Stroud, Ala.	" 27
Selma, Ala.	Jan. 22	Roanoke, Ala.	" 29

BROTHER T. H. THORNTON

Chicago, Ill.	Jan. 15	Waukegan, Ill.	Jan. 20
Roseland, Ill.	" 16	Zion City, Ill.	" 22
Hegewisch, Ill.	" 17	Elgin, Ill.	" 23
Evanston, Ill.	" 18	Geneva, Ill.	" 24
Des Plaines, Ill.	" 19	Aurora, Ill.	Jan 25, 26

BROTHER M. A. HOWLETT

Trenton, Ohio	Jan. 17	Cambridge, Ohio	Jan 23
Huntington, W. Va.	" 18	Bellaire, Ohio	" 24
Pomeroy, Ohio	" 19	Clairington, Ohio	" 25
Parkersburg, W. Va.	" 20	Wheeling, W. Va.	Jan 26, 29
Marietta, Ohio	" 22	Steubenville, Ohio	Jan 27

BROTHER W. A. THRUTCHLEY

Ingersoll, Ont.	Jan 16	Welland, Ont.	Jan. 23
Tilsenburgh, Ont.	" 17	Thorold, Ont.	" 24
Simcoe, Ont.	" 18	Niagara Falls, Ont.	" 25
Caledonia, Ont.	" 19	Beamsville, Ont.	" 26
Dunnville, Ont.	Jan. 20, 22	St. Catharines, Ont.	Jan 27, 29

BROTHER S. MORTON

Shamokin, Pa.	Jan. 15	Hazleton, Pa.	Jan. 23
Northumberland, Pa.	" 16	White Haven, Pa.	" 25
Benton, Pa.	Jan. 17, 18	Lehighton, Pa.	" 24
Nanticoke, Pa.	" 19, 22	Kunkletown, Pa.	Jan. 26, 27
Wilkes Barre, Pa.	" 20, 22	Allentown, Pa.	Jan. 29

BROTHER S. H. TOUTJIAN

Morgantown, W. Va.	Jan. 15	Charleston, W. Va.	Jan. 22, 25
Point Marion, Pa.	" 16	Coco, W. Va.	Jan. 23
Wallace, W. Va.	" 17	Nitro, W. Va.	" 24
Parkersburg, W. Va.	" 19	Huntington, W. Va.	" 26
Gallipolis Ferry, W. Va.	" 20	Ashland, Ky.	Jan 29, 30

BROTHER W. H. PICKERING

Macdoel, Cal.	Jan. 15	Lodi, Cal.	Jan 23
Chico, Cal.	" 17	Oakdale, Cal.	" 25
Paradise, Cal.	" 18	Tuolumne, Cal.	Jan. 26, 27
Sacramento, Cal.	Jan. 19, 20	Modesto, Cal.	" 29, 30
Stockton, Cal.	" 22, 24	Turlock, Cal.	Jan. 31

BROTHER J. B. WILLIAMS

Thessalon, Ont.	Jan 13	Oxdrift, Ont.	Jan 24
MacLennan, Ont.	Jan 15, 16	Kenora, Ont.	Jan 25, 26
Marksville, Ont.	Jan 18	Winnipeg, Man.	" 27, 29
St. Ste. Marie, Ont.	Jan 19, 22	Morris, Man.	Jan 30
Searchmont, Ont.	Jan 20	Altona, Man.	Jan 31

BROTHER G. R. POLLOCK

Waco, Tex.	Jan 15, 16	Austin, Tex.	Jan. 23
Thornton, Tex.	Jan. 17	Temple, Tex.	Jan 26, 27
Mexia, Tex.	Jan 18	Lampasas, Tex.	Jan 29
Teague, Tex.	" 19	Brownwood, Tex.	Jan. 30, Feb 1
Normangee, Tex.	Jan. 21, 22	Brooksmith, Tex.	Jan. 31

BROTHER W. M. WISDOM

Edmond, Okla.	Jan. 13	Tecumseh, Okla.	Jan 22, 23
Oklahoma City, Okla.	Jan 15, 16	Paden, Okla.	Jan 24
Luther, Okla.	Jan 17	Chandler, Okla.	Jan 25, 26
McLoud, Okla.	Jan 18, 19	Drumright, Okla.	Jan 27
Shawnee, Okla.	Jan. 20	Tulsa, Okla.	Jan. 29-31