

"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 it will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2:1.

WTB&TS

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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IN RE WARNINGS

For some years it has been the policy of THE WATCH TOWER to warn its readers against impostors. Sometimes a mistake is made in this regard, and a brother is reflected upon who should not be subjected to such criticism. Our attention has been called to a letter published in THE WATCH TOWER, of October 1, 1922, about Brother Chas. A. Eldridge, in which the brother seems to have been misrepresented. We are sorry for this.

In the future we shall publish no letters with reference to warnings. The brethren have developed sufficiently, it seems to us, to be able to discern who are impostors and who are not; and we do not wish the columns of THE WATCH TOWER to be used for criticism.

"HARP" PRICE REDUCED

The Society takes pleasure in announcing that on December 10th next the retail price of "The Harp of God" (large size) will be reduced to 35c per volume, or three volumes for \$1.00. This edition is the same size as the de luxe edition. We advise the classes and colporteurs to dispose of their present stock and order sufficient stock to begin the canvass for the world-wide drive on the above date. Special price list will be furnished classes and colporteurs on application.

1923—CALENDAR—1923

The Society is preparing a very attractive calendar for 1923. The year text and weekly texts relate to the holy spirit. The calendar is in colors of a beautiful design, requiring six printings. It is so arranged that the sheets are turned over each week and the entire number are preserved. Orders may be sent now. Single copy, 35c; three for \$1.00. In quantities of 50 or more, 30c each, charges collect.

CANADIAN CONVENTIONS

EDMONTON, ALTA., November 10-12.
Geo. A. Ware, 12321 Stony Plain Rd., Edmonton, Alta.
VANCOUVER, B. C., November 17-19.
M. Sibley, 1687 Fifth Ave. W., Vancouver, B. C.
CRANBROOK, B. C., December 2-3.
Geo. Holmes, Box 19, Cranbrook, B. C.
REGINA, SASK., December 8-10.
M. T. Catton, 1835 Connaught St., Regina, Sask.

SAN FRANCISCO CONVENTION

The International Bible Students will hold a convention at San Francisco Saturday and Sunday, November 18 and 19. The President of the Association will be present at the convention. For further particulars write J. L. Seery, Convention Secretary, 701 Post Street, San Francisco, California.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

SAN FRANCISCO, CALIF., Nov. 19; Ray Crawford, 483-A Linden St.
LOS ANGELES, CALIF., Nov. 26; Oscar Harris, 3848 Royce Ave.
CLEVELAND, O., Dec. 10; Hyatt W. Mathews, 7524 Harvard Ave. S.E.
BOSTON, MASS., Dec. 17; Alexander Ogston, 48 Wyllis Ave., Everett.
BROOKLYN, N. Y., Dec. 24;
T. M. Bedwin, 8118 Chichester Ave., Woodhaven, L. I.
DAYTON, O., Dec. 31; P. D. Pottle, 36-1 E. 4th St.

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AND HERALD OF CHRIST'S PRESENCE

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DIVINELY-GIVEN CHRONOLOGICAL PARALLELISMS (PART I)

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—1 Peter 5:10.

IT HAS been shown in a preceding article that the parallel dates of present-truth chronology are proof of divine foreknowledge, and that they demonstrate that the system is of divine origin. Man invents a machine, but discovers the law of gravitation. The one is man-made, the other is of God. So present-truth chronology is not an invention, but a discovery. It is of no small moment to the new creature to see clearly how his faith in the truth is divinely confirmed. Few other things can so lift up the fainting spirit, and so strengthen and stablish the heart, and render more effectual the defence by the shield of faith. Knowing of a certainty that he possesses the approbation of Almighty God in being kept thus far in the narrow way, the Christian renews his consecration, and with unwonted power goes forth to meet the enemies of Jehovah and in divinely-imparted strength to overcome them.

To one who is assuredly on the side of the Eternal, what matters it that there come trials and tribulations! Not even death can separate such an one from the God whom he trusts and loves with all his heart and mind and soul and strength. To the wholly consecrated, in these, the days of the presence of the Son of Man, death is the portal to the heavenly kingdom of God.

Since by many infallible proofs we discern that these things are of God and that we who hold them as a precious treasure are the people of God, what manner of men ought we to be! What holy lives we should live! How attentively we should follow the example of our Savior! How circumspectly so to walk as to gladden the heart of our Father!—2 Corinthians 7:11; Ephesians 5:15-17; 2 Peter 3:11, 14; Psalm 116:15.

Not all of the consecrated are familiar with the entire chronological system of present truth. For this reason, and because it is edifying and inspiring to all new creatures in Christ Jesus to have the things of God brought to remembrance, we present in this article a few of the divinely-given chronological parallelisms. Much of the research by which these were discovered was carried on by the late Brother Dr. John Edgar and by Brother Morton Edgar, of Glasgow, Scotland, and published in their book, "Great Pyramid Passages, Volume 2." The foundation was laid by Pastor Russell in the first three volumes of STUDIES IN THE SCRIPTURES.

"SEVEN TIMES" AND "SEVEN TIMES MORE"

Much of the study of times and seasons is necessarily given to the minutiae of evidence. It is refreshing, therefore, to behold how the All-wise One has displayed his abounding foreknowledge and unsearchable wisdom in chronological pictures which, in a bold sweep, take in the entire stretch of the seven thousand years of sin and redemption. It is evident in such vast affairs that Jehovah knew the end from the beginning—nay, that before he brought forth the things that are, he conceived the entire plan of the ages. It is manifest that throughout the extended interval of six thousand years of sin, darkness and degradation, he has been silently working out his grand purposes, which now at the end of the world he has for the first time unfolded to the vision of the consecrated.

When Jehovah foretold to the Hebrews the punishments destined to come upon them, if they wickedly and grossly disobeyed the law which he gave them at Sinai, and which they solemnly covenanted to keep, he informed them that he would punish them "seven times" for their sins. Four times in one chapter is this warning repeated, each time in a manner to indicate increasing severity. (Leviticus 26:18, 21, 24, 28) In symbolical language seven is a symbol of divine completeness, and the expression "seven times" conveys the idea of a divinely thorough, lasting, and terrible chastisement. At the same time it conveys an idea of the length of time during which the Hebrews should suffer national discipline; and this predicted period is distinctly shown in the fulfillment of the prophecy, now a matter of historic record.

The symbolic prophetic year was one of twelve months of thirty days each. Seven "times", or years, are 2,520 days, which, interpreted on the principle of a day for a year, make 2,520 years. The complete punishment was to endure for seven times, the same interval as that of the gentile dominion foretold through the prophet Daniel (Daniel 4:16, 23, 25, 32); for the national penalty upon the Jews consisted in the afflictions put upon them by the gentile kingdoms ruling over them pitilessly for 2,520 years. This started in 606 B.C. and began to end in 1914 A.D., when through the World War the first great step was divinely instituted toward the oust-

ing of the gentiles from their long and cruel dominion. This is the celebrated "seven times" of punishment of the Jewish people, with which Bible students are familiar.

In the first prediction of this chastisement for "seven times" an expression was employed by Jehovah which implied a previous "seven times" of some kind: "And if ye will not for all this hearken unto me, then I will punish you *seven times more* for your sins." (Leviticus 26:18) On its face this utterance speaks of a final and complete disciplining, additional to the other castigations predicted in Leviticus 26:14-17 while they remained an independent nation. The divinely employed use of the word "more," however, suggests a preceding "seven times"; and the reverent student of the Bible will not ignore such a hint proceeding from the great Time-Keeper. When the intimation is heeded, and the chronological periods are explored prior to 606 B.C., when the "seven times more" began, a marvelous view of Bible chronology is obtained, which at a glance covers the entire 7000-year seventh rest-day of God, with the addition of a final judgment period of forty years, or 7,040 years in all.

The previous interval before the "seven times more" is examined as follows: Going back from 606 B.C. and counting 2,520 years, the date obtained is 3126 B.C. This is not seen to be anything unusual until 1,000 years are counted back from it, when the date is found to be 4126 B.C., which reverential discernment recognizes as the date of the fall of Adam and the beginning of the 6,000 years of sin. Then, going forward from 606 B.C. for 2,520 years, the date 1914 A.D. is reached. This is the date when the Second Adam, Jesus Christ, as King of earth, and Lord of lords, began to exercise his mighty power against the kingdoms of Satan's empire, this present evil world. After 1914 A.D. will be the 1000-year day of the Second Adam, reaching to 2914 A.D. in which the Lord will reign in might. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."—1 Corinthians 15:24, 25.

Thus the "seven times more" of punishment upon the Jewish nation are seen to have been preceded by a prior "seven times." The first seven times, or 2,520 years, were preceded by the 1000-year day of the first Adam (Genesis 2:17); and the 2,520 years "more" are to be followed by the 1000-year day of Christ, the Second Adam.—Zechariah 14:9; Matthew 12:8; Luke 17:24; John 8:56; 1 Corinthians 15:45.

The harmonious succession of these chronological periods may be illustrated in the following manner:

1000 years: 2520 years: : 2520 years: 1000 years
 —————
 Total, 7040 Years

Arranging the periods in the parallel-column form, with the dates, this grand panorama of human history appears thus:

TABLE OF "SEVEN TIMES" AND "SEVEN TIMES MORE"

4126 B.C. Beginning of the 1000-year day of the first Adam.	
3126 B.C. End of the 1000-year day of the first Adam.	
3126 B.C. Beginning of the first "seven times," or 2,520 years.	606 B.C. Beginning of the "seven times more," or 2,520 years more.
606 B.C. End of the first "seven times," or 2,520 years.	1914 A.D. End of the "seven times more," or 2,520 years more.
	1914 A.D. Beginning of the 1000-year day of the Second Adam.
	2914 A.D. End of the 1000-year day of the Second Adam.

The first of these long ages of 2,520 years was less fallen, far more desirable for humankind than the "seven times more." Human governments were less depraved at first; there were less pride and insane lawlessness among those in authority, and the poor and lowly were much better off. During the first "seven times" the governments, so to speak, had a man's heart, a measure of humanity. But concerning the altered heart of the ruling power in the second 2,520 years it is written: "Let his heart be changed from man's, and let a beast's heart be given unto him. . . . The Most High. . . setteth up over it [the dominion] the basest of men." (Daniel 4:16, 17) The annals of earth's kingdoms for the "seven times more," just ended in 1914 A.D., have not been records of kingliness, kindness, and of love of man for man, but—under a diabolical alliance of religion, business, and state—a chronicle of beastly rapine, exploitation of the helpless, lust, abandoned wickedness, and depraved viciousness, even on to this very day.

It is noteworthy that the date 606 B.C. is exactly half way between the fall of Adam and the end of the forty-year judgment after the Millennium—between Paradise Lost and Paradise Restored.

An interval of "seven times," when divided in two, makes two periods of three-and-a-half times, or 1,260 years, each. Seven symbolizes divine completeness. Half of seven represents incompleteness, evil, trial, suffering. For example, the 1,260 years preceding the beginning of the Time of the End (1799 A. D.), are characterized by the Lord as follows: "The same horn made war with the saints and prevailed against them"; "A king of fierce countenance . . . shall destroy wonderfully. . . and shall cause craft [diplomacy, Jesuitical deceit] to prosper in his hand"; "Shall take away the daily sacrifice, and place [set up in power] the abomination that maketh desolate [the mass]"; "Shall speak great words against the Most High, and wear out the saints of the Most High"—truly a forecast of the dominion of in-

iquity and of the sufferings of the righteous during the "time, times and the dividing of a time."—Daniel 7: 21; 8: 23-25; 11: 31; 7:25.

Thus the two "seven times" may be seen to be divisible into four periods of 1,260 years each, in an ever mounting tide of wickedness, distress, and misery, until the thousand-year day of Christ is reached, with its release from the thralldom of evil into the perfect freedom of the kingdom of God. "For the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Romans 8: 21.

In these marvelous discoveries in chronology and in those yet to be described, four things are disclosed:

First, that so symmetrical and exact an arrangement of stupendous ages betokens foreknowledge of all features from the beginning to the end;

Second, that the overruling of these great times and seasons was by none other than Him who alone has foreknowledge, Almighty God;

Third, that a chronological system which is knit together in so amazing a fashion has the internal evidence that it is of God and is the correct chronology; and

Fourth, that this system reveals the foundation for the true science and philosophy of history, which must ultimately be taught everywhere and to everyone.

THE 2520-YEAR PARALLELS

The far-seeing prescience of the Creator is impressively exhibited by parallel dates within the two "seven times." These correspondencies clearly demonstrate Jehovah's foreknowledge, and cause the truth that this chronology is divinely shaped to beam forth brightly. The ascertainment of these things by Pastor Russell and Brother Edgar is one of the important discoveries of the concluding days of the age just ended.

By parallel dates are denoted in this instance dates 2,520 years apart, at the same time in each age, and of corresponding character.

For example, as exhibited in the ensuing table, two of these appointed times are 999 B.C. and 1521 A.D. The first is the cleaving of the Hebrews into two kingdoms: Israel the larger and more corrupt, and Judah the smaller and less depraved. The second and parallel date is the separation of Christians into two religio-political dominions; Romanism the more numerous and vicious, and Protestantism the less so.

The time between 999 B. C. and 1521 A. D. is 2,520; so these events took place at the same times in the two ages. The occurrences are momentous and of the same sort; so these are parallel dates.

Both events were foreknown; for they were foretold. The prophecy of the coming division of the Hebrews was:

"Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant [Jeroboam, who was not Solomon's

son]. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."—1 Kings 11: 11-13.

This was accomplished in the year of Solomon's death, 999 B.C. in the severance of the Hebrew tribes into two kingdoms, that of the ten tribes in the larger northern realm of Israel, and that of the two tribes in the smaller southern nation of Judah, the tribe of Levi being scattered among the others.

The Protestant Reformation, which split professing Christians into two hostile parts, was foretold through the prophet Daniel in these words: "Now when they [true Christians of the dark ages] shall fall, they shall be holpen with a little help: but many [professedly Protestant rulers and others] shall cleave to them with flatteries. And some of them [Protestant leaders] of understanding shall fall, to try them [the true ones], and to purge them [of the evil ones], and to make them white, even to the time of the end [1799]."—Daniel 11: 34, 35.

The regenerative work of Luther was also outlined by the glorified Lord in his Revelation: "The first [Reformation] angel [Luther] sounded [his trumpet message of truth], and there followed hail [sharp, cutting, hard truth] and fire [destructive judgments upon papacy] mingled with blood [truth mingled with death-dealing error], and they were cast upon the earth: and the third part of the trees [prominent men] was burnt up, and all green grass [Luther's teaching had the effect of transforming many of the order-loving German people into anarchists]."—[G146-8]—Revelation 8: 7.

Divine foreknowledge is displayed in the striking parallelisms, as shown in the following dates in the two "seven times": Each second date follows the first by exactly 2,520 years. Could this be accidental? Nay, verily!

TABLE OF 2520-YEAR PARALLELS

Events in the First "Seven Times"	Events in the "Seven Times More"
3126 B.C. Beginning of the first seven times, or 2,520 years.	606 B.C. Beginning of the "seven times more", or 2,520 years.
1981 B.C. Marriage of Isaac and Rebecca, typical of the coming union of Christ and his bride, the true church.	539 A.D. Counterfeit fulfillment in the marriage of the pagan state with the apostate church of Rome, the "whore."
999 B.C. Division of the nominal Hebrews into two religio-political kingdoms; Israel the larger and more corrupt, and Judah the smaller and less corrupt.	1521 A.D. Division of nominal Christians into two religio-political dominions; Romanism the larger and more corrupt, and Protestantism the smaller and less corrupt.

731 B.C. Sickness unto death of Hezekiah, the Jewish church-state ruler, from a boil.	1789 A.D. Sickness unto death of France and of Christendom's church-state ruling powers, from the French revolution social eruption.
721 B.C. End of ten years after Hezekiah's sickness; the date is a chronological marker characterized by no event, but designed to point to the parallel.	1799 A.D. End of ten years after the beginning of the French revolution, and beginning of the Time of the End of the present evil order of things.
716 B.C. End of the 15 years' added life; death of Hezekiah, the Jewish religio-political ruler.	1804 A.D. End of 15 years' added duration to the ancient religio-political order in France, marked by the establishment of the Napoleonic Empire and the abolition of the medieval order.
606 B.C. The end of the first "seven times," or 2,520 years. Overthrow of the kingdom of nominal fleshly Israel. Beginning of the period of gentile dominion.	1914 A.D. End of the "seven times more," or 2,520 years. Beginning of the overthrow of nominal spiritual Israel. Beginning of Christ's reign over the earth.

ISAAC AND REBECCA

Isaac, as the child of promise, was often representative of Jesus Christ; and Rebecca, as Isaac's bride, was a type of the true church. Their wedlock was a type of the coming union of Christ and his bride, to take place before the full inauguration of all features of the Millennial reign of the Lord.

Many are the counterfeits which have been made by the evil one, both of the truth and of the details of the divine plan—false gods, false messiahs, false saviors, false churches, and counterfeit so-called "Christian" governments. In every instance the pure and true of the things of Jehovah have been obscured by the vile and bogus things of the devil and his demons, which have been palmed off on the credulous and unsophisticated as though from God, when actually from the vain-glorious enemy of God, the devil. Before the institution of the spurious Papal millennium (799-1799 A.D.), the demons, through their tools, the ecclesiastics and lower clergy, worked out a sham similitude of the marriage of Christ and the church. This was the unhallowed union of the apostate church of Rome—the "whore" (Revelation 17:1)—with the government of the ten-toe decaying Roman Empire. This took place in 539 A.D., just 2,520 years after the nuptials of Isaac and Rebecca in 1981 B. C.

Even this counterfeit was foreknown and foretold. Concerning the unholy union of church and state, and the imitation queen of heaven, the Revelator says: "I

will shew thee . . . the great whore . . . with whom the kings of the earth have committed fornication. . . . She saith in her heart, I sit a queen." (Revelation 17: 1, 2; 18: 7) This iniquitous sham was also pictured in the misalliance of the abandoned pagan, Queen Jezebel, with Ahab the king of Israel (1 Kings 16: 26-33), and doubtless in the divinely condemned union of the princess of Egypt with Solomon, the king of the Lord's holy people.—1 Kings 11: 1-4; Exodus 34: 14-16.

This ascertainment of the 2520-year parallelism of the Isaac-Rebecca type, and the Roman-Empire-Papal caricature of the approaching nuptials of Christ and his bride, is a notable verification of the heavenly source of present-truth chronology.

THE HEZEKIAH PARALLELS

In the two accounts of Hezekiah's reign, in 2 Kings 18-20 and Isaiah 36-39, Judah and Jerusalem had been seriously threatened with desolation and captivity at the hand of the Assyrians, but had been delivered. Shortly afterward King Hezekiah was sick unto death. The inspired account runs: "And the prophet Isaiah. . . said unto him, Set thine house in order; for thou shalt die, and not live." (2 Kings 20: 1) This was in the year 731 B. C. Then in answer to the king's desperate prayer, Jehovah sent the word: "I have heard thy prayer . . . behold I will heal thee . . . And I will add unto thy days fifteen years." (2 Kings 20: 5, 6) The death of Hezekiah took place fifteen years later, in 716 B. C.

When the king was sick God also gave him a sign that he would recover and have the promised fifteen years of life. This token was literal for him but also symbolic for the admonition of the church at the end of the world (1 Corinthians 10: 11): "And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me? . . . And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: Shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." (2 Kings 20: 8-11) The ten degrees signify ten years, and the ten years expired in 721 B.C.

This gives the three dates: 731 B.C., Hezekiah's sickness; 721 B.C., the end of the ten years; and 716 B.C., the end of the fifteen years and of the king's life.

The antitype, or parallel, of the Jewish ruler's sickness is seen in that extraordinary outburst of outraged and tormented humanity in the French Revolution, which shook to its foundations the religio-political order of things in France, and finally eventuated in the termination of that order and its supersession by an empire wholly different in character and personnel. Not merely France, but all Europe and the entire ancient order of the world, was mortally sickened—dismayed

at the shadow of approaching dissolution—through the trouble in France. Medieval France besought God for healing, and for the time was delivered, but ultimately came to its end—the shadow of the nearing end was set back for ten years, from 1789 to 1799.

France was prophetically called the tenth part of the city—of the then ruling powers of civilization. A tenth part pictorially represents the whole; for as ten symbolizes the whole, so does a tenth. Thus the tithe of the Hebrew pictured the dedication of his all, and typified the entire consecration of all by the antitypical spiritual Jew, the true Christian.

The Lord foretold the French Revolution in these words: "And the same hour there was a great earthquake [shaking of the social order, revolution], and the tenth part [France] of the city [the religio-political world] fell." (Revelation 11:13) The sickly dismay of the entire Papal-Protestant-business-political alliance of that day is portrayed in the remainder of the utterance from the lips of the Revelator: "The remnant were affrighted." (Revelation 11:13) As put by Brother Russell, "Their [the revolutionists'] God-dishonoring and heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the infidels themselves tremble, and stand aghast."—G 179.

Just as Hezekiah had cried unto God for succor (2 Kings 20:3), so the Revelator prophesied what the nominal Christian rulers would do: "The remnant. . . gave glory to the God of heaven." (Revelation 11:13) An identifying phrase is added to the passage, fixing it upon the event: "And by the earthquake [revolution] were destroyed seven thousand names of men." (Revelation 11:13, Diaglott) In fulfillment, in that distracted country, "France made war, in her revolution, . . . on all titles of nobility. It is said by those who have examined French records, that just seven thousand titles of men were abolished in that revolution.—Smith."—G 179.

The French Revolution began July 14, 1789, with the storming of the dreadful royal dungeon, the Bastille, in which for centuries had languished and died many true lovers of liberty and many true Christians. On October 6, 1789, the king and the queen of France were brought prisoners to Paris. "On this occasion," says "The Americana" in its article on France, "as on the taking of the Bastille, the ferocity and bloodthirstiness of the more lawless portion of the mob began to be fearfully manifested." This was the "sickness" of France, and of the Papal-Protestant Europe. It is an outstanding event in history; and the date, 1789, is exactly 2,520 years after the sickness of King Hezekiah, in 731 B. C. Thus 731 B. C. and 1789 A. D. meet all the conditions, and are parallel dates.

While King Hezekiah was a worshiper of Jehovah and measurably faithful, for a king, he was not an overcomer like the prophets of God, who endured such great things for the Lord's name's sake. He was typical, not

of the true church in this matter, but rather of the nominal regnant powers of Europe. That he was king of Judah—which sometimes typifies Protestantism—does not detract from the thought that he represented the Papal-Protestant-royalty alliance, rather than Protestantism alone; for as a rule Judah symbolizes Protestantism alone, when Judah and Israel are mentioned in the same connection. Moreover, at this time the kingdom of Israel had been overthrown and taken captive by the Assyrians—in 739 B. C.—and no longer was in existence.

THE END OF FRENCH FEUDALISM

Fifteen years after the deadly sickness of the European church-state civilization (1789 A. D.), there came the end of this medieval order of things in France. In 1804, fifteen years after 1789, Napoleon abruptly terminated the power of the hitherto ruling feudal aristocracy and of the lordly Papal ecclesiasticism. He established the Napoleonic Empire in its place, and in that year, as recorded in "The Americana":

"The [French] legislative bodies were now completely subservient to Napoleon, and the conspiracy of Cadoucal was made a pretext for offering him the empire, in order to assure the permanence of the government by giving it a hereditary head. The senate addressed him by a deputation and, on being invited to express their opinion, voted the hereditary empire. . . . The 'senatus consultum' for the regulation of the empire, drawn up by Napoleon himself, was passed May 18, 1804. The empire was confirmed by a popular vote of 3,572,329 against 2,569. The empire was made hereditary in the male issue of Napoleon and his adopted sons. . . . A new aristocracy, not yet hereditary, was created. After the emperor came the grand dignitaries of the empire. The senate, besides eighty members elected by itself, was to comprise the six grand dignitaries of the empire, and the princes of the blood after eighteen years of age. . . . The Pope was invited to the coronation of Napoleon, which took place at Notre Dame on December 2, 1804. The Emperor, after receiving the sacred unction from the Pope, crowned himself, and afterward the empress."

Thus was blazoned to the world the fact that the dominion had departed from the medieval church-state conspiracy against the common people, which for centuries of darkness and cruelty had violently domineered over the populace. In France the death of the ancient regime was definitely marked, in 1804, just 2,520 years after the death of King Hezekiah in 731 B. C.

THE TIME OF THE END OF THE WORLD

King Hezekiah, while sick, had been given the singular sign of the ten-degree recession of the sun's shadow on the dial, the Scriptural account of which has been recited.

The ten degrees signify ten years. On the date 721 B. C., ten years after Hezekiah's sickness, there was no event; the date was a mere marker, because the momentous occurrence to which it pointed in antitype came ten years after 1789 A. D.—in 1799 A. D., 2,520 years after 721 B. C.

It appeared in 1789 as though the sanguinary Revolution in France was the beginning of the end of the

old world; but not so, for the commencement of the Time of the End of the old order of things was postponed ten years, until 1799 A. D.; and then began the Time of the End of the world which came to its end 115 years later, in 1914.

Those ten years, however, did an important work. During the Revolution the utmost hatred was manifested for the Christian religion as exemplified in the apostate Romanist and Protestant churches, but especially the former. Prudent priests and ecclesiastics, foreseeing the evil, hid themselves (Proverbs 22:3) by fleeing the country those that remained were tortured, and slaughtered wherever found. They were tied back to back and thrown alive into rivers; they were tried—in many cases, very possibly, equitably enough as concerns their attitude toward the new government—for sedition, spying and treason, and executed. It is written of the clergy that prior to the bloody outburst “they had attempted to reform France without first reforming themselves”—as may be said of the American clergy today. In just retribution for their iniquities, divine vengeance operated against them through the instrumentality of a maddened populace. So fierce was the wrath against ecclesiasticism that it seemed as though 1789 would signalize the complete end of the Papacy; but the beginning of this end was put off for ten years.

Concerning the year 1799, Pastor Russell writes in “Thy Kingdom Come,” pages 49, 50:

“If we are correct in placing the beginning of the Time of the End at 1799, we should expect that there the falling into error of church and state union would measurably cease, though it might require long years for the full recovery out of that snare of the devil. Looking back, we find that facts exactly correspond with this. Since that date there have been separations between empires and churches, but no new unions. Really, this date marks a new reformation on a more substantial basis. The influence of Papacy over the kingdoms of Europe had previously been so great that its curses were dreaded by the nations as a withering blight, and its blessing desired for national prosperity. When Protestants separated from Papacy, they were received by the world as being merely a less corrupt substitute for the Papacy; and their favor, advice or sanction was often very similarly sought. But when Napoleon boldly ignored both the blessings and the curses of Papacy, and yet prospered phenomenally, his course not only greatly weakened the Papal influence over civil governments, but also weakened the influence of the various Protestant systems, in matters civil and political—which influence had grown very strong in two and a half centuries.

“The new reformation, which dated from Napoleon’s day, was no less thorough than the reformation brought about by Luther and his colleagues, though it was not a religious movement, nor in any way animated by religious zeal; nor were the actors in it aware of the fact that they were accomplishing a work marked out for them in prophecy centuries before. . . .

“Napoleon’s work, together with the French Revolution, broke the spell of religious superstition, humbled the pride of the self-exalted religious lords, awakened the world to a fuller sense of the powers and prerogatives of manhood, and broke the Papal dominion against which the religious Reformation had previously struck a death-blow, but which its after-course had healed. (Revelation 13:3) The era

closing with A. D. 1799, marked by Napoleon’s Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. There, the time appointed (1260 years of power) having expired, the predicted judgment against that system began, which must finally ‘consume and destroy it unto the end.’—Dan. 7:26.

“This date also clearly marks the beginning of the new era of liberty of thought, and the realization of individual rights and privileges and has already been distinguished by its rapid strides of progress toward the full accomplishment of the work mapped out for this Time of the End. As a single illustration, notice the rise and work of the various Bible Societies—‘pestiferous Bible Societies’ Rome calls them, though it cannot now hinder them. And the sacred volume which once she confined in chains, kept covered in dead languages, and forbade her deluded subjects to read, is now scattered by the million in every nation and language. The British and Foreign Bible Society was established in 1803; the New York Bible Society in 1804; the Berlin-Prussian Bible Society in 1805; the Philadelphia Bible Society in 1808; and the American Bible Society in 1817.”

How long was the time of the end destined to be? “The Time of the End,” says Pastor Russell, “is a period of one hundred and fifteen years from A. D. 1799 to A. D. 1914.” (“Thy Kingdom Come,” p. 23) In 1914 came the definite end of the ancient order of things. When, on August 1, 1914, the crack of the first rifle-shot inaugurated the World War, old things passed away, and the dispossession proceedings of Jehovah were made effective against the kings of the kingdom of darkness. On that date the King of kings assumed his throne over the earth, and there were realized the “great voices in heaven,” which said: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.”—Revelation 11:15.

Since 1914 the message of the true church has been, in part, that “the world has ended,” that the kings of earth have had their day, and that as national kings fell in 1914, soon will have fallen all the kings of the empires of finance, politics, and ecclesiasticism.

In a memorable manner the year 1914 signalized the end of the “seven times more” of gentile dominion. It was the 2520-year parallel date for 606 B. C., when ended the first “seven times.”

With exactness, in 606 B. C., the close of the first seven times was distinguished by the fall of the Hebrew religio-political polity; and with like divine precision in 1914 there ended the sway of the church-state combination of Christendom, and the beginning of the process of its extinction. As 606 B. C. began the age-long interval of the world-wide reign of the most mighty and merciless of the kings and emperors of this evil world, so 1914 inaugurated the eternal period of the sway of Christ the Lord, and his kindly and benignant kings, of whom it is written, “He shall reign for ever and ever”; and “They shall reign for ever and ever.”—Revelation 11:15; 22:5.

In a succeeding article the 1845-year parallelisms will be taken up.

DIVINELY-GIVEN CHRONOLOGICAL PARALLELS (PART I)

1. Why is it important to know that present-truth chronology is not an invention but a discovery? ¶ 1-4.
2. How does the parallelism of the two "seven times" show divine foreknowledge? ¶ 5.
3. What two ideas are conveyed in the prediction of seven times of punishment? ¶ 6, 7.
4. What is implied by the word "more" in "seven times more"? ¶ 8.
5. Explain the chronological symmetry in the two "seven times." ¶ 9-12.
6. Why were the first "seven times" better for mankind than the second? ¶ 13.
7. What date is midway between the fall of Adam and the end of the Millennial judgment? ¶ 14.
8. What five things are disclosed by the parallelisms? ¶ 17-21.
- 8a. How do the parallelisms show that present truth chronology is of divine origin? ¶ 22.
9. Define parallel dates. ¶ 23.
10. Give illustration of the parallel dates of the division of the Jews and the Christians. ¶ 24-26.
11. How were the divisions of Jews and Christians prophesied and fulfilled? ¶ 27-30.
12. Explain the table of 2520-year parallels. Table after ¶ 31.
13. Explain the parallel dates of the marriage of Isaac and Rebecca. ¶ 32-35.
14. What were the three important events and dates in Hezekiah's life? ¶ 36-38.
15. What was the parallel of Hezekiah's sickness? ¶ 39, 40.
16. How were France and Europe sick unto death from the French Revolution? ¶ 41-43.
17. Of whom was Hezekiah typical? ¶ 44.
18. What was the parallel of the death of Hezekiah? ¶ 45.
19. How did Napoleon bring French feudalism to its end? ¶ 46, 47.
20. How was the French Revolution terminated by the ten-degree going-back of the sun-dial? ¶ 48, 49.
21. What was the parallel of the recession of the sun-dial? ¶ 50.
22. How did it seem as though the old religious order of things was to end in the French Revolution? ¶ 51.
23. How does 1799 mark the beginning of the end of religious-political dominion? ¶ 52-56.
24. What was the length of the time of the end? ¶ 57.
25. What things were marked by 1914? ¶ 58-60.

JESUS THE FRIEND OF SINNERS

— NOVEMBER 19 — LUKE 7 —

A READY HELPER—AT EASE IN SERVICE—LORD OF LIFE—JOHN ENCOURAGED—THE SINFUL WOMAN—CONTEMPT FROM THE RICH.
"Faithful is the saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."
 —1 Timothy 1:15.

TODAY'S study is "Jesus the friend of sinners," but chapter seven takes us with Jesus amongst the sorrowful and with the mourner. It tells of Jesus' ecology of John the Baptist, of Jesus with the Pharisees, and of his compassion for the woman who was a sinner. Friend of sinners is a true title for Jesus, even though it came from the Pharisees, and as a term of derision and contempt; and he did not repudiate it.

This chapter shows him as a friend of the publicans and sinners, but in the truest sense, a ready helper. It was because God loved the world of sinners that Jesus was found in it; and therefore his appearance amongst men signifies that God also is the friend of sinners. We praise him for this, and our hearts go out to him in gratitude, because we who have heard his message of grace through Jesus have realized his friendship, and because we know he intends to make his friendliness known to all men that all may enter into this sweet relationship.

When Jesus presented himself to his people, the Jews, the leaders stood aloof, just as they had done from John the Baptist. If they did come near, it was that they might look with curious eyes upon what was being done, and to see how much these movements of John and Jesus affected their position; and to pour contempt upon these innovations and, if possible, to hinder the work. But the common people, who had no such interests to conserve as their leaders had, received Jesus more gladly, and were very willing to receive the benefits he had to give.

But those who received his words and person most gladly, and who as a class came nearest to him, were the publicans and sinners. These, when they were moved, sought Jesus for himself rather than for what they could get from him; and his own testimony was "that the publicans and harlots go into the kingdom of God before you"—the chief priests and elders. (Matthew 21:23-31) There was absolutely nothing in our Lord's life which would give the slightest thought that he condoned sin, or looseness of conduct, and it is apparent that however friendly our Lord was to these fallen, he was never familiar with them, nor they with him. The fact is that they were the sick ones who realized it; whereas the people generally, and their leaders in particular, did not realize their sickness, and did not call for any physician's help.

As it was then, so is it now. The world does not realize that it is sick. It knows indeed that it has much trouble,

but it will not admit that its sickness is because it is away from God; and it persists in hoping that the measures it applies to its condition will in some way result in dispersing its evil circumstances. It will not be until men have realized their soul-sickness that the blessings of God can come upon them. The troubles which are now upon the world are intended to make men see that all evil in themselves is the result of sin, and that health can come only as man acknowledges his wrongness and seeks harmony with his Creator. And when men accept the righteous law of the new order "calamities" in nature will cease.—Isaiah 11:9.

JESUS NEVER DISTURBED

Our Lord's ministry was varied; indeed, it was ever changing, depending greatly upon the demands made upon him. There was a general purpose in his ministry, and without doubt he was working according to a general plan, but it is very clear that he held his life at the disposal of those who would put a claim upon him. He was always ready to turn round to meet a call from whatever quarter it came.

In this he was never "disturbed." It might be that the roof would be taken from the house where he was preaching, and a sick man let down at his feet while in the midst of a discourse; or that Jairus might come, and, with an urgent call, interrupt our Lord in an address; but he allowed none of these things to disturb either his inner or outward calm. He was always the master. Full of service he was ever at ease in it; and as the needs of the people were many, and his compassion was unbounded, there was always much for him to do.

After our Lord's preaching, as recorded in chapter six, he went again to Capernaum. As soon as he reached there a Roman centurion sent a request to him by the elders of the synagogue, beseeching him to come and heal his servant. The elders said, in presenting the centurion's request, that he was a lover of their nation, and had built them a synagogue. It was probably out of humility that the centurion took this course of approach to Jesus; and, perhaps, because of having an urgent request, he took this means as presenting some advantage to him. But before Jesus could arrive, the centurion sent some of his friends to meet him, saying that he was not worthy that the Master should enter his house; and suggested that the Lord should speak the word of healing; for, said he, "I

also am a man under authority, and say unto one, Go, and he goeth."—Luke 7:8.

Here was an acknowledgement of the true position of Jesus such as had not been accorded by any in Israel. An outsider, a gentile, perceived the truth more quickly than Jesus' own people. Jesus was taken by surprise. Luke says that he marveled. The incident made Jesus turn round and say to the people who followed him: "I say unto you, I have not found so great faith, no, not in Israel." (Luke 7:9) And Matthew adds here: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matthew 8:11) Jesus did not proceed to the house; but the servant was healed, and the centurion got his reward. Did they afterwards meet? We think the suggestion that this centurion and Cornelius are one and the same may be a good one. That this was a good man is certain; for only a good man would have been so considerate for a servant; and Luke says the servant was "dear unto him."—Luke 7:2.

RAISING THE WIDOW'S SON

Leaving Capernaum, Jesus next day visited Nain. As Nain was a long distance from Capernaum, we may suppose that he took an early sail down the lake in order to get there. Going up to Nain a considerable company followed him. As they approached the gate of the city, a funeral procession was coming out. The two processions must meet. It seems almost like a challenge! Here is Jesus, the one who is to be the Lord of Life; and here also is a symbol of the power of death.

The funeral was that of a young man, the only son of a widowed mother. Her sorrowful condition had drawn the sympathy of the town's people, and a great number of them were with her going to the grave-side. As the two processions met, Jesus did not move aside, but stopped the funeral, and going to the mother bade her stay her weeping. Then, without regard to ceremonial law, he touched the coffin, and said: "Young man, I say unto thee, Arise." (Luke 7:14) And the dead sat up and began to talk; and Jesus delivered him to his mother.

Yes; Jesus is the friend of sinners, whether of those who are caught in sin and who show contrition of heart, or of those who are the victims of the power of sin, as these were; and in his own due time he will speak the word which will bring life and resurrection and freedom for all sin's captives.

When the young man and his mother met he had no tales to tell her of either the bliss of heaven or the pains of hell: he had fallen asleep, and now was awakened. And so will it be with all earth's millions who have been victims of death. They are asleep, waiting awakening by their Redeemer. Great fear came upon all the people who saw this wonderful thing, and they glorified God and said: "God hath visited his people." (Luke 7:16) This was the end of Jesus' desire; he always sought the glory of his Father. It is interesting to note that in each of the miracles of resurrection wrought by Jesus the dead were given back to their loved ones. Surely this is confirmatory of the suggestion that in the resurrection the dead will be brought back in answer to prayer, and will be given again to loving hearts.

JOHN THE BAPTIST AND JESUS

The rumor of this miracle went through the whole land: it reached Judea, and John's disciples told him of it. John had then been some time in prison. Evidently he was somewhat puzzled about Jesus' ministry; and now on hear-

ing more particularly of Jesus' doings, he sent two of his disciples to Jesus, asking, "Art thou he that should come? or look we for another?" (Luke 7:19) He had no doubt about his own mission, but Jesus' course caused some questioning about him. Jesus' answer was by action. He kept John's disciples near him, and that same hour worked many miracles. (Luke 7:21,22) John had expected the kingdom to be set up in power, and that Jesus would take steps to that end; but Jesus, enlightened by the holy spirit, knew that there was a ministry of the kingdom to be accomplished before the kingdom could come in power. So Jesus worked miracles that same hour in order that John's disciples might see them and report to him what they had seen and heard.

The important point to note is that the ministry of Isaiah 61:1,2 was in process of fulfillment. John did not know this; he had not understood the ministry of the suffering servant, the Christ. This new view and opening of the Scriptures would satisfy him; for there is no assurance for the Lord's people like that which comes from seeing the fulfillment of Scripture prophecy. This ministry of our Lord, continued through his church, is in preparation for their exaltation in kingdom power and glory. This ministry is a true, integral part of the kingdom of God.

Jesus' ministry of heavenly blessings was a proof that the kingdom in its incipient stage was present with them. (Luke 11:20) The kingdom must first be presented and entered into while yet it was but in an embryonic condition. The Royal Majesty of the heavens had appeared. (Matthew 4:17, *Diaglott*) The Jews rejected Jesus as king; but that does not mean, as some say, that all he said about the kingdom of heaven in his parables and general sayings had to be held up till such a time as the kingdom should come in power. His words and teachings respecting the kingdom have been and are meat and drink to those who have by faith entered into and lived in that kingdom.—Colossians 1:13.

Jesus witnessed to John's fidelity, and declared that there had been no greater prophet than he. Nevertheless, he added: "He that is least in the kingdom of God is greater than he." (Luke 7:28) Luke says that the people and the publicans justified God, accepting John's baptism; but the Pharisees and the lawyers rejected the counsel of God, being not baptized.

Then our Lord said that the men of that generation were like children calling one to another and saying, "We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept." (Luke 7:32) The same words can be said of the religious world today. We who have a message for them have piped unto them; we have told them of the joys of the kingdom; but they would not dance to the music. We have mourned to them, telling them of the time of trouble and of the calamity coming upon Christendom; but they refuse to weep. The truth is either too narrow or too broad, and it can again be said: "Wisdom is justified of all her children." (Luke 7:35) The few take the message and are made happy by it; the vast majority "pass on and are punished."—Proverbs 22:3.

THE WOMAN WHO WAS A SINNER

At this time one of the Pharisees asked Jesus to eat with him, and he accepted the invitation, which was to the house of Simon, the Pharisee. This invitation introduces us to one of the sweetest incidents of our Lord's life. There are two anointings mentioned in the gospels, and some have thought that these accounts are of the same incident; but the time, place, circumstance, and persons differ.

Luke takes us to the table. A woman of the city, a sinner, heard of Jesus being in the Pharisee's house. Evidently she had been touched by something that Jesus had said; and now an uninvited guest, but using the liberty which open houses of the East often afford, she stole into the room. She was unusually moved; it was a time of stress of mind and of much emotion. She brought with her an alabaster box of ointment which, without doubt, she had intended for her own person. She would anoint the Lord with it. Stealing behind him as he reclined, her tears began to flow; they fell fast and on his feet. She bent down and wiped them with her hair; then she kissed his feet, and poured the precious ointment on them.

Jesus did not move, but let her continue; for compassion and tenderness accepted the penitent's gift. Simon watched the woman; her actions riveted his gaze. He watched Jesus, too. He thought: Why does Jesus allow this? He surely does not know the character of the woman, or he would send her away from him immediately; and if he does not know, he is no prophet. Jesus was watching Simon watch the woman, and he spoke. He said: "Simon, I have somewhat to say unto thee." (Luke 7:40) Then our Lord gave a parable of two debtors: one owed much the other but little, and both of them were frankly forgiven their debt. Jesus said: "Tell me which of them will love most?" Simon answered: "I suppose he to whom much was forgiven." Jesus said: "Thou has rightly judged."—Luke 7:41-43.

Then turning to the woman, he spoke to Simon and told him that he had lacked in ordinary courtesy to his guest. Simon had provided no water for his guest's feet, had given no kiss of salutation, provided no refreshment, no anointing oil before partaking of the meal; but this woman of the city had provided these things at the cost of her heart's emotion, and withal had anointed his feet with precious ointment. Jesus showed that he had missed the ordinary courtesies due to a guest. Still speaking to Simon, he said: "Wherefore I say unto thee, Her sins, which are many, are forgiven." (Luke 7:47) What wondrous grace is here, what forbearing love—love that will reach out to the sinner and, venturing much, gains its end, the capture of the heart! It was in this way that Jesus was the friend of sinners.

Simon's pride prevented him from seeing the penitence of the woman. He saw what she had been, but failed to see what she was then. Jesus' love enabled him to perceive the things that were beyond Simon's sight. Self-righteousness

dims the eyes, but love opens them. Simon's pride prevented him from getting joy out of this woman's repentance; pride indeed dries the heart. Simon was left at home high and dry; his righteousness stale, his hospitality a failure. He was a loser. The woman went home enriched and happy, and Jesus left Simon's house with the joy of a healer and blessing in his heart.

As the incident closed, Jesus said to the woman: "Thy faith hath saved thee; go in peace." (Luke 7:50) These words show that here was a complete work of grace; that henceforth the woman was saved from her former life, and privileged to live in favor with God, and to be reinstated in favor with her neighbors.

BEREAN QUESTIONS

1. Tell what the seventh chapter of Luke shows about Jesus. ¶ 1.
2. What is the proof that God is the friend of sinners? ¶ 2.
3. Show the contrast between the attitudes of leaders and people toward Jesus. ¶ 3.
4. Why was Jesus friendly toward publicans and sinners? ¶ 4.
5. How does the world's attitude hinder the healing of its ills? ¶ 5.
6. Was Jesus above giving attention to casual calls for help? ¶ 6.
7. How did Jesus show that he was always Master? ¶ 7.
8. Tell something about the character of the centurion at Capernaum. ¶ 8.
9. What was there about the centurion that surprised Jesus? ¶ 9.
10. What does this suggest about the relative Millennial greatness of the now despised and of the "best" classes? ¶ 9.
11. What was symbolized in the meeting of the companies of Jesus and the funeral? ¶ 10.
12. What did Jesus do when he met the funeral procession? ¶ 11.
13. Of what classes of sinners is Jesus the friend? ¶ 12.
14. Why did not the reanimated youth tell something about where he had been? ¶ 13.
15. What does this miracle suggest about the circumstances under which the reanimated will be brought back? ¶ 13.
16. How was John the Baptist then feeling about Jesus? ¶ 14.
17. How did Jesus show John that Jesus was Messiah? ¶ 14.
18. Of what aspect of Messiah's work was John the Baptist ignorant, and why? ¶ 15.
19. How must the kingdom of heaven be first presented and entered into? ¶ 16.
20. Is it a proper handling of Scripture to say that Jesus' parables apply to Jews only and that their interpretation must wait for the return of the Jews to favor? ¶ 16.
21. How great was John the Baptist compared with the prophets, and compared with the coming kingdom class? ¶ 17.
22. How did Jesus speak of the attitude of the religious world toward him and his followers? ¶ 18.
23. Tell the story of the anointing of Jesus by a woman that was a sinner. ¶¶ 19, 20.
24. How did the wealthy and respectable Simon regard the woman's act? ¶ 21.
25. What parable did Jesus utter to exhibit the true standing of the respectable Simon and of the sinful woman? ¶ 21.
26. How did Jesus reprove Simon? ¶ 22.
27. How and why are sinners to be reached? ¶ 22.
28. What did Simon's attitude cost him? ¶ 23.
29. What did the woman's attitude gain her? ¶ 24.

JESUS THE GREAT MISSIONARY

— NOVEMBER 26 — LUKE 8:1-56 —

THE SECOND PHASE OF OUR LORD'S MINISTRY—WHY HE GAVE THE PARABLE OF THE SOWER—ITS APPLICATION TO OUR DAY—OUR RESPONSIBILITY FOR OUR MINISTRY—THE LESSON OF THE STORM—VARIOUS MIRACLES.

"The Son of man came to seek and to save that which was lost."—Luke 19:10.

ALMOST immediately after the events narrated in the preceding chapter, our Lord entered into a definite plan for proclaiming the kingdom. Circumstances had indicated that for the present Galilee should be the sphere of his labor; but probably our Lord, was guided to a conclusion by Isaiah's prophecy that Galilee of the nations, the people that walked in darkness, should see a great light, a word which evidently referred to his ministry.—Isaiah 9:1, 2.

In Jesus' days Galilee was very thickly populated; for there were many industries in its valleys, and it had much

commerce. Both Romans and Greeks in considerable numbers were attracted there, partly because of the Roman occupation of the land, partly because of its commercial activity, and for health's sake; for the country was beautiful and healthful. Indeed Galilee of the nations, and particularly the sea of Galilee with its storms, its fishing, and its bordering industries, and the multitudes which dwelt on its shores, the scene of so many events in our Lord's life, seem almost a picture in miniature of the nations of the world during the gospel age.

Jesus had now chosen his disciples, and was ready for

the wider and more public work which was to be the second phase of his ministry. It was missionary work, but not in the sense now generally understood; for the common people of Galilee were Jews, Jesus' own people, and it was to these that his message was to go. He made no attempt to make proselytes from amongst the gentiles. As he went forth with his disciples, there accompanied him also certain women who ministered to him of their substance. (Luke 8:2,3) Little is said of this ministry; but it must have made a great difference to Jesus and the disciples in the very busy times that he had, when owing to the pressure of the claims made upon him, he had not time so much as to eat. They ministered to him of their substance, and gave him of their strength; and their record is surely written in heaven.

Luke tells us of Jesus giving the parable of the sower. Matthew says that when Jesus spoke this parable he was seated in a ship, and that the whole multitude stood on the shore. It may very easily have been that our Lord as he spoke could point to a sower on the hillside then scattering his seed. In any case this illustration would be quite familiar to all his hearers. There was the field, with soil but thinly covering some portions of it, for the ground was very stony; and there were thorn-bushes not removed, and there was the rough road going over the hill. As the sower casts his seed some of it falls on the roadside, and the birds immediately seize it. Some falls among the thorns, where it will spring up, but the thorns will choke it. Some falls on stony ground; and this will spring up quickly, but not having sufficient root will be scorched by the sun. That which falls on the good ground will be productive, and bring forth thirtyfold, sixtyfold, a hundred-fold.

Why did our Lord give this parable? Surely it was to urge his hearers to pay attention to the truths he was proclaiming, and to warn them of their responsibility in hearing (Luke 8:18); also that his word might be received into a good heart, that neither the devil himself, nor temptation through riches, nor the cares of this world, nor fear of consequences should deprive them of their reward, nor defraud God of the right he has to expect a sufficient harvest; and to show that productiveness depends in considerable measure upon the receivers of truth. And without doubt the Lord intended this lesson to be placed on permanent record to guide his followers into the way of life; so it served both an immediate, and a deferred purpose.

APPLICATION OF THE PARABLE

This parable has been a guide to the Lord's people ever since it was spoken. We do not, however, for a moment agree that this is a parable of the kingdom that has not applied to the church (as some would say), we do believe on the other hand that it has a very special application to us who live in the time of the Lord's presence. Present truth came to us through Pastor Russell as heavenly seed. Some received it; but before it was allowed to take root, the devil came and took the word out of the heart. Some who have rejoiced in the truth for a while received their seed as on stony ground. They really did not give it heart room; and when affliction or persecution on account of the truth came, they become offended—stumbled—and gave it up. And some who have been associated with us in the truth have received it and seemed to make progress, but have allowed worldly prosperity or the pleasures of this life to choke the growth; and there was no fruit to perfection. These are they who received the truth amongst thorns. Without doubt the secret of bringing forth fruit to God, and of abiding in the truth is in having an honest, good

and loyal heart, and seeking with patience to bring forth fruit unto God (Luke 8:12-15) We do not believe that it is possible for anyone to go out of the truth who keeps such a loyal heart, seeking only to bring forth fruit unto God.

The receiving of the truth is as the lighting of a candle. Jesus said that no man lights a candle and then puts it under a bed, but sets it where it will give light around. (Luke 8:16) Many have had their candle lit with the truth, and have been afraid to show it and to give light to others; and the light has been dimmed or lost. Jesus said: "Take heed therefore how ye hear." (Luke 8:18) He who holds fast that which is given him shall receive more; but he who pretends to have something, and who has not the love of the truth within him, "from him shall be taken even that which he seemeth to have."

NOBLE EXAMPLE OF OUR LORD

At this time Jesus was so pressed by the calls made upon him for healing, and with the desire of the people to hear what he had to say, that his mother became distressed about him, and came with his brothers to seek him; for our Lord was so busy that he had not time even to eat. Probably his mother thought her son was not paying sufficient attention to himself, and perhaps she would gently restrain him. On being told of their call (they were outside on the edge of the crowd) Jesus took opportunity to say that those who hear the Word of God and do it are his kinsfolk, bound closer to him than by natural ties.

The Lord's work today sometimes hardly permits those who are out whole-heartedly for him sufficient time for the natural refreshment of the body; and now, as then, their loved ones sometimes think they are beside themselves. (Mark 3:21,31) And, indeed, some who know the work of the Lord say that they have a fear that the Lord's people are being kept too busy in work, and that there is not sufficient time for meditation, and what is called the development of the inner man; and they fear spiritual deterioration for these busy people. The work set by the providences of God for Jesus demanded all his time, but it found him sufficient experience and instruction to give him all the development necessary. Satan would stop Jesus' work by any means—by opposition, by temptation, by the friendly concern of loved ones, even by the sympathetic concern of a mother. No earthly ties whether of family or affection must be allowed to come between ourselves and a ministry clearly discerned to be of the Lord. Jesus was as dutiful and as affectionate as could be possible, but he would permit neither his mother nor his friends to regulate his service for his Father. He was responsible for his ministry.

It had been a tiring day, and Jesus sought rest from the crowds. He led his disciples into a little ship, probably a hired one, to go to the other side of the lake. They had no sooner cast off for the few miles sail than Jesus, wearied with his labor, laid his head upon the steerman's hard cushion and fell asleep. One of the sudden storms for which this lake is known came upon them. It was so violent that the disciples became alarmed, even though many of them were accustomed to the lake. Jesus slept on, so tired that though he must have been getting wet from the spray, and from the water which came into the boat, he was undisturbed by it. The disciples' fear overcame them, and at last they awoke the Master saying, with an implied rebuke, "Carest thou not that we perish?" (Mark 4:38) Then Jesus arose, and rebuked the winds and the waves; and there was a great calm. He then mildly rebuked

them: "Why are ye so fearful? how is it ye have no faith?" Their faith had gone with the wind.

"Give to the winds thy fears," says our hymn; and it is better to give our fears to the winds rather than our faith. It was a common mistake into which the disciples fell when they rebuked the Lord. We are all apt to blame him for lack of care when circumstances seem hard; whereas if we had kept the rest of faith we should not be perturbed. The disciples ought to have recognized that Jesus was in his Father's care, and that they could not perish while they were with him. Let us learn a lesson here. However strong the winds of impending trouble may rage, while we are with the Master it is impossible that we perish. Our Lord promises a safe landing, not an easy voyage. It is by dark providences the Lord tries his people: even as the Psalmist says, "His eyelids try the children of men."—Psalm 11:4.

When Jesus and all his disciples were in the little ship, no doubt Satan saw an opportunity of attempting the destruction of the little company of the elect. The raging storm was one more of the numerous attempts that the adversary made to destroy the Seed. He failed.

DEMONS YIELD TO THE LORD

When they landed on the other side, they were immediately in the midst of another stirring affair. There they were met by a raving maniac, a man who had for long time been afflicted with demons, and who made his abode in the tombs, the cavities of the rocks, and who was so badly obsessed that he would wear no clothing. So strong and so wild was he that none of the chains or fetters which had been put upon him could restrain him; he broke them all. As he approached Jesus bade the evil spirit come out of him. The man cried: "I adjure thee by God that thou torment me not." (Mark 5:7) For some reason, not apparent, Jesus asked the name. He answered, "Legion; for we are many."—Mark 5:9.

It is evident Jesus was speaking not so much to the man as to the dominant spirit within; for the poor man was afflicted with a multitude of demons. The demons realized in Jesus one who had mastery over them. Evidently misled by their overlord, Satan, they expected at some time to be finally cast out of the presence of God into the abyss, oblivion. This crowd of spirits now voiced their cry that they might not have this doom meted out to them; and also desiring that they should not be sent back into that restraint from which, in some measure, they had broken away, they requested that they might enter into the nearby herd of swine. Jesus granted their request. The demons immediately entered into the swine; and at once the swine, about 2000 of them, were seized with madness and became as uncontrollable as the poor man out of whom the demons came. The herd rushed down the steep place into the lake, and were choked. The owners of the swine, and all the people on that coast, more mindful of their loss than they were glad to have the maniac restored to his right mind, or to know that here was one who had mastery over the evil spirits came with one mind to Jesus, asking him to leave their coasts and to go away from them. Jesus went, never to go back there.

On his return to the other side crowds were waiting for him, and gladly received him. And now two beautiful incidents of healing are recorded. As Jesus is speaking to the people, Jairus comes to him, probably pushing through the crowd to speak with the Master; for his young daughter aged twelve is at the point of death. Will Jesus come at once? And Jesus immediately left what he was doing or saying to go with him.

On the way a poor woman who had been afflicted for twelve years with a distressing trouble, and who had spent all her living upon the physicians without any relief, came behind him. She had said, "If I may but touch the hem of his garment, I shall be made whole." She ventured into the throng and surreptitiously, but in wondrous faith, touched his garment. She immediately felt the healing power; and Jesus as quickly perceived that virtue had gone out of him. He stopped and asked who had touched him; for compassionate as Jesus was, he did not choose to have the blessings he was able to give taken from him in that way.

It was not lack of compassion which caused him to act thus, but it was for the woman's sake, as well as for his work's sake. The woman, seeing that she could not hide, came forward and trembling fell down at his feet, and before all the people told for what cause she had touched him. The woman would gain strength by this self-disclosure, and the Lord compassionately said; "Daughter, be of good comfort: Thy faith hath made thee whole; go in peace." (Luke 8:48) Here is a lesson for us.

Let none of us think that we can privately—that is without open confession both of our need and of our faith—draw blessings from Jesus. The purpose of God in sending Jesus would not be accomplished if healing could be gained in this fashion. There must be both faith in the heart, and the confession of the mouth, if healing is to be gained from the Lord.—Romans 10:9.

We can easily imagine that Jairus, while feeling compassionate towards the woman (even more so for himself), would not like this delay. And the delay seemed to make a difference in his case; for even as they were going, word was brought to him that his daughter had died. But before his faith could wane, Jesus immediately said: "Fear not; believe only, and she shall be made whole" (Luke 8:50); and he continued to go with Jairus.

Arriving at the home the Lord cleared the house of the noisy mourners who were already gathered; and putting them all out save his three disciples, Peter, James, and John, and the father and mother, he bade the maid arise. She arose; he gave her back her parents, and said: 'Give her something to eat,' so unpretentious, so real, so careful was Jesus. Father and mother in their excitement might easily have forgotten this apparently small but very important thing.

VARIOUS MIRACLES

We may not stretch these pictures too far, but it seems legitimate to say that in this chapter we have at least an illustration of happenings during this present time—the time of the Lord's return. The wild storm on the lake, and Jesus rebuking both the winds and the waters, can readily be seen as a pictorial representation of the Lord rebuking the storms which are now coming upon the sea, the nations. The incident in the country of the Gadarenes, our Lord's conflict with the evil spirits, and their banishment before him, may be viewed as an illustration of the final destruction of the evil ones; and the fact that the people did not wish him to stay can easily be seen as a representation of the present cool reception of the Son of Man. He comes with power to heal, but the people prefer their swine to him.

Our Lord's welcome reception on the other side of the lake; his healing of the woman with an apparently incurable trouble draining her life away, the raising of the dead, and giving the young child back to life—all these may also be easily seen as pictures of the later effects of his work, when the people will desire him and when our Lord will heal the sick, and raise the dead, and bring comfort and happiness to poor suffering humanity. Then our Lord will have sought and have saved "that which was lost."

BEREAN QUESTIONS

1. What guided our Lord to Galilee? ¶ 1.
2. How did Galilee picture the world during the gospel age? ¶ 2.
3. How did his missionary work differ from that of today? ¶ 3.
4. Relate the parable given by the Lord. ¶ 4.
5. Why was the parable appropriate? ¶ 5.
6. Why is loyalty of heart necessary? ¶ 6.
7. What lesson is in the lighted candle? ¶ 7.
8. Should relatives swerve one from serving the Lord? ¶ 8.
9. What are the benefits of service? ¶ 9.

10. Why did the disciples become fearful? ¶ 10.
11. What lesson for the Christian is in this account? ¶ 11.
12. Why has Satan always attempted to destroy the elect? ¶ 12.
13. Whom did the Lord meet on the shore? ¶ 13.
14. Why did the demons yield to the Lord? ¶ 14.
15. Why did Jairus seek Jesus? ¶ 15.
16. How did the poor woman show her appreciation? ¶ 16.
18. What lesson can we learn from this? ¶ 18.
19. What difference did the delay make to Jairus? ¶ 19.
20. What miracle did Jesus perform at the home of Jairus? ¶ 20.
21. Why should we rejoice in the Lord's return to earth? ¶ 21.
22. What did the miracles of the Lord picture? ¶ 22.

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
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Larger (cloth).....	2.00
YOUNG'S ANALYTICAL CONCORDANCE (cloth).....	6.50
STRONG'S EXHAUSTIVE CONCORDANCE (buckram).....	6.50
CRUDEN'S CONCORDANCE (cloth).....	2.25
POCKET CONCORDANCE (leather).....	1.25
INTERNATIONAL BIBLE DICTIONARY (cloth).....	3.50

AN INTERESTING LETTER

DEAR BRETHREN:

I receive the GOLDEN AGE with the greatest pleasure. It is most wonderful; I am surely proud of it. I am happy with all my studies. I pray the Lord's blessing upon you all and especially upon dear Brother Rutherford. I am thankful I heard him on January 22nd, when he was at the Broad Street Theatre. It was the first time I had ever met one of the Bible Students, and I did enjoy it. I do not know a brother or a sister with whom I could meet; and so I stay at home and pray, and study the Word of the Lord.

I have just read this month's WATCH TOWER; and the more I read, the sweeter it seems. I read the "Views from the Tower," and they are grand. I also read and greatly enjoyed "The Parenthesis of Sin." Praise the Lord I can now see

with clearer vision; the path grows brighter and brighter.

I have no work now, but if I were offered thousands in money in exchange for the truth I would not part with it. If I do not have bread, let me at least have these STUDIES; for they fill my heart with joy and make the Scriptures plain for me to understand.

I am thankful to the Lord for Brother Russell, now changed to glory, and for his voice speaking through his works today. I would like to meet and talk with some brother or sister. I got into touch with the WATCH TOWER through seeing some of your literature. As soon as I can I will help with some money.

Your fellow servant,

T. A. ARNOLD, N.J.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Kenosha, Wis.	Nov. 13	Black River Falls, Wis.	Nov. 29
LaCrosse, Wis.	" 14	Ossago, Wis.	" 30
Oshkosh, Wis.	" 15	St. Paul, Minn.	Dec. 1, 3
Appleton, Wis.	" 16	Centuria, Wis.	Dec. 4
Marquette, Wis.	Nov. 17, 19	Ogilvie, Minn.	" 6
Seymour, Wis.	Nov. 20	Pease, Minn.	" 7
Black Creek, Wis.	" 21	Princeton, Minn.	" 8
Marion, Wis.	" 22	Cambridge, Minn.	" 9
Clintonville, Wis.	" 23	Minneapolis, Minn.	" 10
Plover, Wis.	" 24	Barab, Minn.	" 11
Marshfield, Wis.	" 25	Superior, Wis.	" 12
Unity, Wis.	" 27	Two Harbors, Minn.	" 14
Withee, Wis.	" 28	Proctor, Minn.	" 15

BROTHER J. A. BOHNET

Hammond, Ill.	Nov. 10	Mounds, Ill.	Nov. 27
Pana, Ill.	" 12	Thebes, Ill.	Nov. 28, 29
Clay City, Ill.	" 13	Dexter, Mo.	Nov. 30, Dec. 1
Flora, Ill.	" 14	Clarkton, Mo.	" 3
Rinard, Ill.	" 15	Bloomfield, Mo.	" 4
Cisne, Ill.	" 16	Poplar Bluff, Mo.	" 5
Dix, Ill.	" 17	Harvel, Mo.	" 6
Marion, Ill.	" 19	Neelyville, Mo.	" 7
White Ash, Ill.	" 20	Chaoma, Mo.	" 10
Carbondale, Ill.	" 21	Mountain Grove, Mo.	Dec. 11, 12
Metropolis, Ill.	Nov. 22, 23	South Fork, Mo.	" 13, 14
Anna, Ill.	" 24, 26	Thayer, Mo.	Dec. 15

BROTHER E. F. CRIST

Washago, Ont.	Nov. 13	Hepworth, Ont.	Nov. 30
Novar, Ont.	Nov. 14, 15	Allenford, Ont.	Dec. 1
Huntsville, Ont.	Nov. 16	Owen Sound, Ont.	Dec. 3, 4
Bracebridge, Ont.	Nov. 17, 18	Chatsworth, Ont.	Dec. 5
Orillia, Ont.	Nov. 20	Orangeville, Ont.	" 6
Midland, Ont.	Nov. 21, 22	Camilla, Ont.	" 7
Chesley, Ont.	Nov. 23	Brampton, Ont.	" 8
Barrie, Ont.	" 24	Toronto, Ont.	" 10
Collingwood, Ont.	" 26	Oshawa, Ont.	" 11
Meaford, Ont.	" 27	Trenton, Ont.	" 12
Bognor, Ont.	" 28	Belleville, Ont.	" 13
Warton, Ont.	" 29	Kingston, Ont.	" 14

BROTHER A. J. ESHLEMAN

Batesville, Ark.	Nov. 15	Little Rock, Ark.	Dec. 3
Judsonia, Ark.	" 16	Donaldson, Ark.	" 4
Little Rock, Ark.	" 19	Arkinda, Ark.	" 5
Forrest City, Ark.	" 20	Couchwood, La.	" 6
Helena, Ark.	Nov. 21, 22	Shreveport, La.	" 7
Jonesboro, Ark.	Nov. 23	Sikes, La.	" 8
Memphis, Tenn.	Nov. 24, 26	Shreveport, La.	" 10
Dover, Ark.	" 27, 28	Kelly, La.	Dec. 11, 12
Lamar, Ark.	Nov. 29	Lake Charles, La.	Dec. 13
Danville, Ark.	Nov. 30, Dec. 1	Leesville, La.	Dec. 14, 15

BROTHER A. M. GRAHAM

Nashua, N. H.	Nov. 13	Dry Mills, Me.	Nov. 27
Milford, N. H.	" 14	Norway, Me.	" 28
East Wolfboro, N. H.	" 15	Wilton, Me.	" 29
Moultonville, N. H.	" 16	Bangor, Me.	" 30
Dover, N. H.	" 17	Lincoln, Me.	Dec. 1
Kittery, Me.	" 19	Oldtown, Me.	" 3
Kennebunk, Me.	" 20	Pittsfield, Me.	" 4
Sanford, Me.	" 21	Hallowell, Me.	" 5
Portland, Me.	" 22	Bristol, Me.	" 6
South Windham, Me.	" 23	New Harbor, Me.	" 7
Auburn, Me.	" 24	Rockland, Me.	" 8
Lewiston, Me.	" 26	Portland, Me.	" 10

BROTHER M. L. HERR

Winnsboro, Tex.	Nov. 17	Sealy, Tex.	Dec. 3
Dallas, Tex.	" 19	Galveston, Tex.	" 4
Corpus Christi, Tex.	" 20	Alvin, Tex.	" 5
Athens, Tex.	" 21	Houston, Tex.	" 6
Tyler, Tex.	" 22	Crosby, Tex.	" 7
Big Sandy, Tex.	" 23	Beaumont, Tex.	" 8
Roanoke, Tex.	" 24	Houston, Tex.	" 10
Celeste, Tex.	" 26	Rusk, Tex.	Dec. 11, 12
Teague, Tex.	" 27	Alto, Tex.	Dec. 13
Normangee, Tex.	" 28	Clauson, Tex.	" 14
Houston, Tex.	" 30	Helmick, Tex.	" 15
Bartlesville, Tex.	Dec. 1	Nathan, Tex.	" 17
Wallis, Tex.	" 2	Center, Tex.	" 19

BROTHER W. M. HERSEE

Middleton, N. S.	Nov. 23	Bridgewater, N. S.	Dec. 7, 8
Bridgetown, N. S.	" 24	Halifax, N. S.	" 10, 11
Deep Brook, N. S.	Nov. 25, 27	Truro, N. S.	Dec. 12
Smith's Cove, N. S.	Nov. 28	Amherst, N. S.	" 13
Charlottetown, N. S.	" 29	Charlottetown, P. E. I.	Dec. 15, 17
Joggins Bridge, N. S.	" 30	Moncton, N. B.	Dec. 18
Brighton, N. S.	Dec. 1	St. John, N. B.	" 19
Yarmouth, N. S.	Dec. 3, 4	Woodstock, N. B.	Dec. 20, 21
Jordan Ferry, N. S.	" 5, 6	Montreal, Que.	Dec. 22

BROTHER S. MORTON

Raleigh, N. C.	Nov. 12	Highpoint, N. C.	Nov. 28
Fayetteville, N. C.	" 13	Salisbury, N. C.	" 30
Hayne, N. C.	" 14	Kannapolis, N. C.	Dec. 1
Selma, N. C.	" 15	Charlotte, N. C.	" 3
Durham, N. C.	" 16	Gastonia, N. C.	" 4
Stem, N. C.	" 17	Hickory, N. C.	" 5
Chapel Hill, N. C.	" 19	Lincolnton, N. C.	" 6
Greensboro, N. C.	" 20	Shelby, N. C.	" 7
Staley, N. C.	" 21	Spartanburg, N. C.	" 8
Danville, Va.	" 23	Greenville, S. C.	" 10
Leaksville, N. C.	" 24	Greer, S. C.	" 11
Winston Salem, N. C.	" 26	Rock Hill, S. C.	" 12
Stateroad, N. C.	" 27	Kershaw, S. C.	" 13

BROTHER G. R. POLLOCK

Lacombe, Alta.	Nov. 20	Herbert, Sask.	Dec. 5
Irma, Alta.	" 21	Chaplin, Sask.	" 6
Red Deer, Alta.	" 22	Regina, Sask.	Dec. 8, 10
Knoc Hill Valley, Alta.	" 23	Moose Jaw, Sask.	" 11, 12
Calgary, Alta.	Nov. 24, 26	Swift Current, Sask.	Dec. 13
High River, Alta.	Nov. 27	Lethbridge, Alta.	" 14
Lethbridge, Alta.	Nov. 28, 29	Macleod, Alta.	" 15
Bow Island, Alta.	Nov. 30	Calgary, Alta.	Dec. 17, 18
Medicine Hat, Alta.	Dec. 1, 3	Illicillewaet, B. C.	Dec. 19
Maple Creek, Sask.	Dec. 4	Kamloops, B. C.	" 20

BROTHER B. M. RICE

Nowata, Okla.	Nov. 14	Woodward, Okla.	Nov. 28
Coffeyville, Kans.	" 15	Shattuck, Okla.	" 29
Independence, Kans.	" 16	Alva, Okla.	Dec. 1
Winfield, Kans.	" 17	Watonga, Okla.	" 3
Arkansas City, Kans.	" 19	Thomas, Okla.	Dec. 4, 6
Pawhuska, Okla.	" 20	Oakwood, Okla.	Dec. 5
Sperry, Okla.	" 21	Hobart, Okla.	" 7
Bartlesville, Okla.	" 22	Roosevelt, Okla.	" 8
Luther, Okla.	" 24	Lawton, Okla.	Dec. 10, 12
Red Oak, Okla.	" 26	King, Okla.	Dec. 11
Enid, Okla.	" 27	Comanche, Okla.	Dec. 13, 14

BROTHER V. C. RICE

Vermillion, S. Dak.	Nov. 20	Dore, N. Dak.	Dec. 3
Huron, S. Dak.	" 21	Bonetrail, N. Dak.	" 5
Ree Heights, S. Dak.	" 22	Zahl, N. Dak.	Dec. 6, 7
Mellette, S. Dak.	Nov. 23, 24	Reserve, Mont.	" 9, 10
Conde, S. Dak.	Nov. 26	Outlook, Mont.	" 11, 12
Ipswich, S. Dak.	" 28	Hart, Mont.	Dec. 13
Golden Valley, N. Dak.	Nov. 29, 30	Froid, Mont.	" 14
Belfield, N. Dak.	Dec. 1	Tantico, Mont.	" 17

BROTHER O. L. SULLIVAN

Tampa, Fla.	Nov. 15	Homosassa, Fla.	Nov. 28
St. Petersburg, Fla.	" 16	Tampa, Fla.	" 30
Bradentown, Fla.	" 17	Zephyrhills, Fla.	Dec. 4
Arcadia, Fla.	" 18	Waldo, Fla.	Dec. 5, 6
Punta Gorda, Fla.	" 19	Perry, Fla.	" 7, 8
Lakeland, Fla.	Nov. 20, 23	Monticello, Fla.	Dec. 10
Moore Haven, Fla.	Nov. 21	Thomasville, Ga.	" 11
Avon Park, Fla.	" 22	Cairo, Ga.	" 12
Inverness, Fla.	" 24	Marianna, Fla.	" 15
Williston, Fla.	" 26	Ponce de Leon, Fla.	" 16

BROTHER W. J. THORN

East Hampton, Mass.	Nov. 13	Rutland, Vt.	Nov. 29
Springfield, Mass.	" 14	Granville, N. Y.	" 29
Pittsfield, Mass.	" 15	Greenwich, N. Y.	" 30
Brainard, N. Y.	" 16	Pownal, Vt.	Dec. 1
Albany, N. Y.	" 17	Oneonta, N. Y.	" 3
Mechanicsville, N. Y.	" 19	Cooks Falls, N. Y.	" 4
Troy, N. Y.	" 20	Binghamton, N. Y.	Dec. 5
Watervliet, N. Y.	" 21	Cortland, N. Y.	" 6
Schenectady, N. Y.	" 22	Ithaca, N. Y.	" 7
Saratoga Springs, N. Y.	" 23	Auburn, N. Y.	" 8
Glens Falls, N. Y.	" 25	Syracuse, N. Y.	" 10
Fort Edward, N. Y.	" 26	Oneida, N. Y.	" 11
Ticonderoga, N. Y.	" 27	Utica, N. Y.	" 12

BROTHER T. H. THORNTON

Selma, Ala.	Nov. 17	Opp, Ala.	Dec. 1
Montgomery, Ala.	" 19	Florala, Ala.	" 3
Notasulga, Ala.	" 20	Stella, Fla.	" 4
Opelika, Ala.	" 21	Andalusia, Ala.	" 5
Roanoke, Ala.	" 22	Brewton, Ala.	" 6
Columbus, Ga.	" 23	Bay Minette, Ala.	" 7
Union Springs, Ala.	" 24	Silver Hill, Ala.	" 8
Clayton, Ala.	Nov. 25, 26	Mobile, Ala.	" 10
Dothan, Ala.	" 27, 28	Deer Park, Ala.	" 11
Enterprise, Ala.	" 29, 30	Pensacola, Fla.	Dec. 12, 13