



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

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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MEMORIAL DATE

For the year 1925 Wednesday, April 8, after 6 o'clock p. m., is the proper time for the celebration of the Memorial of our Lord's death. All the ecclesias will please take notice. We hope this may be a season of great refreshing to the Lord's people. Kindly send your reports in immediately after the Memorial, giving the number partaking.

SCANDINAVIAN WORK

In the United States there are approximately 3,000,000 Scandinavian people. There are several classes of Bible Students. This work is not organized and carried on as it should be in this country. While almost everybody in this country speaks the English language, there are many who do not among the Scandinavians. The Society would therefore like to have the Scandinavian brethren everywhere organize a special work in their vicinity to be done among Scandinavian-speaking people. This would include the Swedish and the Dano-Norwegian. Please notify this office of the prospects in your neighborhood.

BETHEL HYMNS FOR APRIL, 1925

| | | | | | | | | |
|-----------|---|-----|----|-----|----|-----|----|-----|
| Sunday | 5 | 239 | 12 | 2 | 19 | 136 | 26 | 220 |
| Monday | 6 | 118 | 13 | 122 | 20 | 210 | 27 | 195 |
| Tuesday | 7 | 80 | 14 | 5 | 21 | 64 | 28 | 179 |
| Wednesday | 1 | 323 | 8 | 312 | 15 | 168 | 22 | 26 |
| Thursday | 2 | 270 | 9 | 216 | 16 | 217 | 23 | 49 |
| Friday | 3 | 153 | 10 | 229 | 17 | 45 | 24 | 95 |
| Saturday | 4 | 321 | 11 | 29 | 18 | 325 | 25 | 110 |

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XI: "THE HOLY SPIRIT OF AT-ONE-MENT"
 Week of April 5... Q. 33-40 Week of April 19... Q. 49-56
 Week of April 12... Q. 41-48 Week of April 26... Q. 57-63

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI

MARCH 1, 1925

No. 1

BIRTH OF THE NATION

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."—Revelation 12:5.

WHAT is here published is not dogmatically stated. Trusting in the Lord for guidance, it is submitted for the prayerful and careful consideration of the anointed ones. If there are readers of the WATCH TOWER who can not agree with what is here stated, then it is suggested that such calmly and carefully wait upon the Lord, always keeping a pure heart. We know that the Lord is his own interpreter, that he will interpret his Word to his people in his own good way and in his own due time.

²It seems to be a safe rule to follow, that prophecy can not be understood by us until it is fulfilled or in the course of fulfilment. The twelfth chapter of Revelation is prophecy.

³Another safe rule to follow in the examination of scriptures is this: First locate some starting-point, or monument, which we know to be correct; then that which is both Scriptural and wholly consistent therewith may be reasonably accepted as correct.

It seems to be well settled now in the minds of the anointed that the Gentile Times, which began 606 B. C., ended in 1914; that the devil became the god of the entire world when Israel was cast off, and that with the coming of 1914 the devil's privilege of ruling the world without interference ceased. The physical facts are consistent with these conclusions.

⁵In Revelation 11:17, 18 we read that the Lord has taken his power and reigned: "And the nations were angry, and thy wrath is come." This prophecy began to have its fulfilment with the World War in 1914.

⁶The antitypical temple of the Lord is his anointed ones. (1 Corinthians 3:16, 17) The Scriptural proof heretofore submitted in the WATCH TOWER is to the effect that the Lord came to his temple in 1918; and that there began a final trial and judgment upon the Church. (1 Peter 4:17; Psalm 11:4-7; Malachi 3:1-3; Matthew 25:1-30) Revelation 11:19 reads: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

⁷We should therefore expect that following 1918, when the Lord came to his temple and it was opened,

there would be flashes of lightning; that is to say, intermittent illuminations of the Word of God, giving further glimpses of truth in the great plan.—Z 1916, page 339.

⁸Voices symbolize proclamations of truth. Let the anointed bear witness as to whether or not there have been great truths come to light, and a wider proclamation of truth throughout the earth since 1919 than at any time previous. The reader is referred to the annual reports of the SOCIETY published for 1923 and 1924; and this proclamation of the truth has caused much thunderings of the enemy. There have been disturbances amongst them; and there has been a great hail storm falling upon them in the nature of proclamations, indictments, etc.

⁹It seems quite clear that the last three verses of Revelation, eleventh chapter, are a part of the twelfth chapter. If that be true, then it follows that the twelfth chapter of Revelation, under the rule above stated, could not be understood or appreciated until after 1918; that is to say, until the opening of the temple when the Lord came to his temple. If the prophecy of Revelation twelfth chapter began to have its fulfilment at or immediately after that date, then the temple class should now be able to see some of it and to appreciate it. After careful and prayerful consideration, it seems proper here to call attention to some physical facts which seem to be in fulfilment of the prophecy of the twelfth chapter of Revelation. Probably the Lord wants his anointed to see a little more just now, during a flash of lightning, that they may be encouraged to hold fast to the promises and press on in the fight. Would not such be a comfort to those who are in Zion?

THE NEW NATION

¹⁰What has been the outstanding feature of the divine plan during the ages? At once we all answer: The establishment of the kingdom for which Jesus taught us to pray. That means the birth of the new nation, which shall rule and bless all the families of the earth.—Daniel 2:44.

¹¹What has been the opposing power that has kept the people in ignorance of this glorious new nation and the blessings it will bring to them? Again the anointed with one accord respond: Satan the devil, and his organization.

¹²These two points are immovably fixed. Now we see from the evidence about us that the real fight is God against the devil, the kingdom of righteousness putting out of possession the kingdom of wickedness and darkness, and establishing the kingdom of truth instead.

¹³The nations spent their anger on each other in the great war and until they were exhausted. Following 1918 the devil's organization, financial, political and ecclesiastical, particularly the latter, openly repudiated the Lord and his kingdom; and then and there the wrath of God against the nations began to be expressed. From that time forward the battle has gone on in the earth. Prior to that the battle was fought in heaven.

¹⁴Knowing that the book of Revelation is written in symbols, we now begin to give consideration to the symbolic language of the twelfth chapter. The "woman" seems clearly to symbolize that part of Zion, God's organization, which gives birth to the new government or nation which shall rule the nations and peoples of the earth with a rod of iron and with righteousness. St. Paul says: "Jerusalem which is above is free, which is the mother of us all." (Galatians 4:26) In other words Zion or Jerusalem, God's organization, is the mother which gives birth to the new nation, or governing factors. The anointed ones on earth are a part of "the woman", and surely represent her. The woman "clothed with the sun" means Zion in heaven and the approved ones on earth of God's organization at the time the Lord comes to his temple. To clothe means to throw around or invest as with a robe. Those whom the Lord approves he brings under or clothes with his robe of righteousness. (Isaiah 61:10) He is the Sun of righteousness. (Malachi 4:2) Now in his temple encompassing the temple class or investing them with his robe of righteousness, his organization producing the new nation, otherwise designated Zion, shines as the sun.

¹⁵This anointed class on earth is walking according to the divine rule or law, which is symbolized by the "moon under her feet", which is God's law or rule of action for the governing of the Church.—1 John 1:7; 2:6; 2 John 6; Psalm 119:105.

¹⁶"And upon her head a crown of twelve stars." Her head is Christ Jesus, who is crowned with full power and authority to rule (Colossians 1:18); and with him are the twelve apostles of the Lamb.

¹⁷From 1878 to 1914 the anointed ones of Zion were hoping and patiently waiting for the kingdom. Up to that time Zion suffered some pain. Truly it could be said that she being "with child cried, travailing in birth, and pained to be delivered." "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Romans 8:23.

¹⁸In 1918 and 1919 Zion suffered still more, and there may yet still be more sufferings to endure.

¹⁹Mark how the facts fit the prophecy: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isaiah 66:7,8) Be it noted here that from 1874 until 1918 there was little, if any, persecution of those of Zion; that beginning with the Jewish year 1918, to wit, the latter part of 1917 our time, the great suffering came upon the anointed ones, Zion. Prior to 1914 she was in pain to be delivered, greatly desiring the kingdom; but the real travail came later. This is the first great wonder appearing in heaven.

²⁰Another great wonder or marvelous thing appearing to the anointed ones since 1918 is: "A great red dragon." Dragon is one of the names which God gives the devil. (Revelation 20:1-3) The name signifies devourer. Red dragon would symbolize a devilish, wicked movement to destroy Zion, or that which Zion will give birth to, the man child, the new nation or new government. It is since 1918 that the anointed ones this side the veil first understood that the dragon symbolizes the devil's organization acting in the capacity of a devourer, seeking to devour the seed of promise. Satan's organization, visible and invisible, is the second great wonder or marvel mentioned here.

²¹The seven heads and the ten horns symbolize the completeness of the devil's organization invisible and visible; and the seven crowns show that the invisible phase exercises the authority of both the old heavens and the old world. It seems reasonable that the devil's invisible organization is divided into seven departments, over which reign seven heads of the departments.

²²"Stars" symbolize leaders in the Church, who possess a knowledge of present truth. Stars could not symbolize nominal leaders, because they have no knowledge of present truth. "And his tail drew the third part of the stars," etc. In the trouble that began in the Fall of 1917, which is really the beginning of 1918, it would not be unreasonable to estimate that one-third of the then leaders of present truth on earth were turned against the Lord's kingdom work, and have been against it since. It was the tail of the devil's organization down at this end that drew them.

²³Since 1878 the devil has watched the development of Zion; and hearing so much about the new kingdom, or nation, he thought that he would be able to destroy it. Therefore, as the picture represents him, "the dragon stood before the woman [Zion], . . . for to devour her child [the new nation] as soon as it was born."

²⁴And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." The man

child could be none other than the new kingdom, or new government, or new nation, which is to rule all the other nations with a rod of iron.—Revelation 2: 27; Isaiah 66: 7, 8; Romans 11: 26; 1 Peter 2: 9.

²⁵In the WATCH TOWER of 1894, page 135, Brother Russell says, in commenting on Isaiah 66: 7, 8: "This man child is the little flock, the body of Christ."

²⁶It is not an unusual thing to speak of the birth of a nation or government. In 1776 the people of the American colonies were an organized body of people for action. They were hoping for the birth of a nation, and they endured much trouble and hardship to that end. The nation was born at the surrender of the British forces under Cornwallis. At the time of that great struggle, not all the people in the country were in favor of the new government; but after the birth of the American government, then the others came in and became a part of it.

²⁷And even so it is with Zion. From 1878 forward Jesus was gathering together his consecrated followers; and these, with the hope of an early birth of the new nation or government, have struggled on for the cause of righteousness, holding fast to the precious truths. They expected this birth in 1910 and at other dates, but particularly in 1914. In that year the Lord took his power and began his reign. There the "man child [the Nation], which was to rule the nations with a rod of iron," was born. Up to 1914 not all the anointed who loved the Lord were of Zion. Since that time more have come into harmony with Christ and the new government.

²⁸In harmony with the prophecy, Zion travailed more after she brought forth than before. The greater trial of the Church was after 1914. "And her child [the new nation with authority to rule and govern] was caught up unto God and to his throne." The new government, or Lord's kingdom, or new nation, is God's kingdom; and the authority proceeds from Jehovah's throne. The devil can not injure the new government, even though he can do injury to some of the remnant yet on earth, the consecrated who form a part of Zion, of God's organization, yet on earth.

²⁹At this point we pass over verse six for the reason that it seems best to consider it in connection with verse fourteen.

WAR IN HEAVEN

³⁰The Scriptures do not bear out the thought that Satan has been debarred from appearing in heaven since the fall of man in Eden, nor at the time of the flood. On the contrary the Scriptures and the physical facts seem to indicate that Satan was permitted to remain in heaven for some good purpose; that is to say, God permitted it, therefore for a wise purpose and a good purpose.

³¹In proof of this the following is submitted: Job, the man of Uz, probably lived about the time of Abraham. Certainly the experiences recorded of him occurred

subsequent to the great deluge. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." (Job 1: 6) Without doubt at that time Satan was permitted to communicate with God, because there is recorded the conversation. The Lord spoke to Satan, and Satan responded. There he made an accusation against Job, showing that he had an opportunity to make accusations before Jehovah against the righteous; because Job was called a righteous man.

³²Jehovah, through his prophet Zechariah, gives a picture of the development of the Christ, which record discloses the fact that Satan was then and there present to hinder the Christ: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem [Zion] rebuke thee."—Zechariah 3: 1, 2.

³³When Jesus was in the wilderness Satan appeared to him, and had communication with him, and presented temptations to him, and claimed to be the ruler of the earth. This claim was not gainsaid by the Lord. (Luke 4: 5-7) Later when Jesus spoke of Satan, he referred to him as "the prince of this world".—John 12: 31.

³⁴Later, the apostle Paul calls Satan the god of this world. (2 Corinthians 4: 3, 4) St. Peter plainly infers that Satan is the ruler of the old heaven and old earth, which must pass away. (2 Peter 3: 7-13) This proof ought to be sufficient to establish the fact that Satan has been in heaven, and for some reason has had access and opportunity to accuse the brethren in Christ before God.—Revelation 12: 10.

³⁵Michael, who is Christ the Lord, has been present since 1874, but he did not interfere with Satan. He remained silent until his right to rule had come. Satan's right had expired in 1914. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Daniel 12: 1.

³⁶There the Lord Jesus did stand up, and took his power to reign. It should be expected that the first work he would do would be to throw the devil out of heaven; and then and there the fight began. Revelation 12: 7-9 reads:

³⁷"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

³⁸This is no imaginary thing; it was a real fight. The dragon and his official family, members of his invisible government, fought and fought hard; but they

lost, and were literally hurled out of heaven. [See Weymouth's translation.]

³⁹It is inconsistent to think that Jesus, the righteous One, would take his power to reign in heaven and permit the devil to remain there; and he did not. Both Satan and his angels, namely, his official family, his invisible joint-rulers, were hurled down to the earth. That fight must have begun in 1914. Just how long it lasted the Scriptures do not indicate.

⁴⁰There was no more place found in heaven for the dragon and his angels, but they were cast out into the earth. From verse twelve we quote: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

⁴¹Do not the physical facts bear witness that since 1914 there has been a greater element of wickedness in the earth than ever before, and that this wickedness is on the increase? Crimes, wickedness indescribable, and ascribable to none other than the devil's influence, have become a common thing in the past few years. "Woe to the inhabitants of the earth, and of the sea." "The inhabitants" here means those who were permanently located, particularly the ruling factors; to wit, big business, big politicians and big preachers, who are much disturbed and in distress and perplexity.

⁴²"The sea" refers to the restless element of society, which has been more bent on revolutions and troubles of various kinds since 1914 than ever before. Now being hurled out of heaven and to the earth, Satan knows that his time is very short; and so he is angry at the Lord and his followers, the seed of promise, that has promised to bruise his head.

⁴³While in heaven and before the battle was begun in 1914, Satan had been the accuser of the brethren in Christ before God day and night. When he was hurled out of heaven and into the earth, then "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." This is further proof that the casting of the devil out of heaven did not take place until the Lord Jesus Christ took his power and began his reign; and with the ousting of the dragon from heaven comes the salvation of the Zion class, the birth of the new nation, the new government, which is to be the salvation of the world. No wonder, then, there was great rejoicing.

⁴⁴In verse eleven we are told that the faithful overcame the devil "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." These refused to yield to the seductive influences of the devil, either by using their spiritual favors for fleshly advantage or for the purpose of shining in the eyes of others, or because of ambitious desire to run ahead of the Lord. Their overcoming is

not in their own strength but through the merit of Christ Jesus, and this by abiding in him and his word abiding in them. Thus faithful, they ask of the Lord strength and help for overcoming, and receive it. --John 15:7.

⁴⁵They hesitate not in giving their testimony concerning the Lord. They love the Lord and his cause better than their own lives. In the strength of the Lord they overcome. Those dwelling in heaven from that time forward are called upon to rejoice, because no more can Satan interfere or hinder in all God's purposes.

⁴⁶All the members of the Church may take courage and rejoice, knowing that no more "shall the rod of the wicked rest upon the lot of the righteous" (Psalm 125:3); that nothing Satan attempts against the Lord's arrangement can succeed, because the kingdom of glory is in power and marching majestically on to final victory.

⁴⁷The loyal and faithful ones may be absolutely certain of victory if they remain true to the Lord. This should bring great consolation to the Church now, and should enthrall all to greater efforts to give their testimony to the glory of the Lord and his kingdom.

⁴⁸This scripture, and others, indicates that the fight of the Church remaining on earth may grow in severity; but these need have no fear. Their strength is in the Lord. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." --2 Chronicles 16:9.

FLEES INTO THE WILDERNESS

⁴⁹The different events prophesied in the twelfth chapter of Revelation do not necessarily occur in the order there named; but it is reasonable they do occur in near proximity to each other. This seems to be the proper place and order in which to put verses six, thirteen and fourteen:

⁵⁰"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." "And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

⁵¹Satan and his official family must have been hurled out of heaven to the earth some time after 1914 and before 1918. After this battle, he must have been so dazed for some time that he did not realize what had happened to him. This is indicated by verse thirteen: "And when the dragon saw that he was cast unto the earth." This shows that it required for him some time to wake up to the fact. When he did arouse himself to this fact, he realized that the woman (Zion, God's organization, which brought forth the new kingdom)

still had some people in the earth; and he set about to persecute God's organization on earth. Beginning in the Fall of 1917 (which is really the beginning of 1918) Satan began to marshal his forces to persecute those of God's organization, Zion, pictured by the woman.

⁵²In the spring of the year 1918 this persecution became so great that many of the Lord's children of Zion were imprisoned and some killed. The SOCIETY, doing the Lord's work, was disrupted, its officers imprisoned, and the entire Church restrained and greatly discouraged. With the happening of these events, brought about by Satan and his earthly representatives, evidently Satan reasoned that he was rid of this pestiferous company that stood in his way and exposed his wickedness.

⁵³But on the 26th day of March, 1919, the imprisoned officers of the SOCIETY were released; and the next day, to wit, on the 27th day of March, 1919, they began to formulate plans for the aiding of the Church and the furthering of the witness. (See Z 1919, Page 118, Column 2.) From that time dates the fleeing of the woman (Zion, God's organization on earth) into the wilderness. (See verses six and fourteen.) What, then, is signified by the wilderness?

⁵⁴When Jesus was in the wilderness, God specially shielded and protected him there. (Mark 1:13) A place symbolizes a condition. The wilderness in this chapter under consideration seems to symbolize the condition prepared by divine providences for the Church, composing that part of Zion on earth; and under these divine providences she was fed, or nourished by the food which the Lord graciously provided in his chosen way.

⁵⁵Verse fourteen reads: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished." The "wings" seem clearly to symbolize divine provision made for Zion's protection.

⁵⁶God gave a picture of this when he said to Israel: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."—Exodus 19:4.

⁵⁷The two wings, or divine providences, may properly be said to be God's love and power exercised for the benefit of the Church organization, to feed, shield and protect her from the enemy's wiles. The food which she was made to feed upon was the message of truth provided by the Lord through THE WATCH TOWER and kindred publications, which he has provided on his table for the benefit of his people.

TIME

⁵⁸One of the most difficult parts of this chapter to be understood has been the time features designated in verse six as "a thousand two hundred and threescore days", and in verse fourteen, "a time, and times, and half a time." Without doubt these two verses name

the same identical time; that is to say, the time is stated in two different ways. The question here is, Is this period of time symbolic or literal?

⁵⁹While Revelation is written in symbolic language, it seems quite clear that the numbers mentioned in Revelation are to be taken as literal. For instance, we have the seven churches, the seven golden candlesticks, the seven seals, seven trumpets, seven thunders, seven plagues, and seven vials, all of which we have considered literal, so far as the number itself is concerned. The 144,000 members of the Body of Christ are always taken as literal. (Revelation 7:4) From Volume Seven, page 130, we quote: "That this is not a symbolic, but an exact number, seems certain from the fact that, in the same chapter reference is made to another company, also spirit-begotten. In the 9th verse we read: 'I beheld, and, lo, a great multitude, which no man could number.' It is not probable that this multitude is so great that no one could actually count them, but rather that none can state their number, God having left it indefinite."

⁶⁰Brother Russell says that the 144,000 is a literal number.—Z 1880-5; Z 1901-94.

⁶¹If we find that almost all of the numbers of Revelation are properly interpreted as literal, why should we conclude that the days mentioned in the twelfth chapter are symbolic, and stretch them out over so many years? If we find that the physical facts are in harmony with a literal 1260 days, would this not be strong corroborative proof that the Lord intended the number to be taken as literal?

SOME FACTS

⁶²The Lord has usually used some one or more persons in a representative capacity to point out some important features of his work in connection with his people. Without seeming egotistical, and not intending to assume too much, we suggest that the officers of the SOCIETY, used of the Lord in a representative capacity, may be used to represent his people. The personnel makes no difference. The question is, Does the Lord use them? He must use some one. God sets the members in the Body as it pleaseth him. (1 Corinthians 12:18) When one is set in the Body, that one's personality counts for nothing. It is the office in the Body, or place, that is to be considered, and the representative capacity in which the Lord may use the one in that office or place.

⁶³Proceeding then upon this theory: When the officers of the SOCIETY were imprisoned and the headquarters dismantled and removed, and all relationship between the home office and the offices in the foreign countries was severed and the work stopped, throughout America in particular, the clergy of the land, being visible representatives of the devil and therefore reflecting the devil's views, thought that the SOCIETY and its work were done. Their father thought the

same thing. (John 8:44) Again we emphasize the fact that from 1874 to 1918 there was scarcely any persecution of the Church. The severe persecution took place after Satan was hurled out of heaven. When he got the Lord's representatives into his own prison, he doubtless concluded that he need give little or no attention to them any more, but that he would give attention to the things of this world, and particularly the organization of his own forces to hold them intact.

⁶⁴On the 26th day of March, 1919, the SOCIETY's officers were released from prison; and late of the same evening many of the consecrated assembled at Bethel and other places on the earth to give praise to God and to our Lord Jesus Christ. The next day, the 27th of March, plans began to be laid to reorganize the work. This did not escape Satan, but doubtless angered him. He and his earthly agencies would have without question destroyed the remnant of Zion on earth, but were prevented from so doing by the Lord's gracious providences.

⁶⁵This date, as above stated, marks the flight of the woman into the wilderness, where the Lord by his providences fed and nourished her. Not very much work was done for some time aside from reorganizing the work by the brethren, and the strengthening of each other. God so shielded and hedged his Church round about that the serpent, the dragon, or the devil's organization, could not reach the woman (Zion, God's organization). "And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood."—Verse 15.

⁶⁶The water, or flood, here symbolizes teachings or doctrines sent forth amongst the people. Since the devil could not reach the Church, he purposed now to overwhelm her influence by the false doctrines that he would send amongst the people. Be it noted that from 1919 forward there was a great flood of Modernism amongst nominal Christendom. There was an open advocacy by ecclesiastics, big business and politicians of the devil's scheme, the League of Nations, the evident purpose being to divert the minds of the people from the testimony concerning God's kingdom. Various plans for peace and reconstruction were brought forth to attract the attention of the people; and these things so absorbed the attention, particularly of the ruling factors, that little heed was given to the Lord's people and what they were doing. "The earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

⁶⁷Otherwise stated, the earth absorbed this great flood of false teachings that the devil sent forth; while at the same time many of the common people were getting the scales removed from their eyes, and the Lord overruled Satan's effort for the benefit of the Church.

⁶⁸The organization went on until it was more thoroughly perfected than at any time prior thereto.

⁶⁹Now take your pencil and count 1260 literal days from the date of releasing of the SOCIETY's officers from prison, and see what we find. Since the release was effective at the close of the 26th day of March, 1919, by their being admitted to bail and released from the custody of the officers of Satan's organization, the time must count then from the day following; namely, March 27.

March 27, 1919 to March 31, 1919 inclusive, 5 days
April 1, 1919 to Sept. 7, 1919 inclusive, 160 days
September 7, 1919 to September 8, 1922, 1095 days

Total1260 days

⁷⁰Did anything happen on the 8th of September, 1922? At that time the Cedar Point Convention was in session. The 8th day of September was designated on the program as "THE DAY". We quote from THE WATCH TOWER, November 1st, 1922, pages 331-332:

⁷¹"Friday, September 8, was designated on the program as 'The Day'. It was thus designated because on that day the speakers discussed the subject of the Lord's presence and of his kingdom, now being put into operation, as the most important thing to both the Church and the world. At 9 o'clock was a praise service; and at 9:30 Brother Rutherford delivered a discourse on the subject, 'The Kingdom'. Previous to this time, large banners had been hung in different parts of the grounds and halls containing the letters, A D V. Many of the friends were guessing, of course, what this meant; and the guesses were diverse and numerous. The real purpose of these banners was to fix the minds of the brethren upon the importance of the day.

⁷²"A large banner, thirty-six feet in length, in three colors, had been made by the SOCIETY's artist, and was strung above the speaker's stand and so folded that it could not be determined what was on it until the psychological moment. Brother Rutherford's address concluded with the words: 'Advertise, advertise, advertise the King and the kingdom.' When he was repeating these words, the strings holding the banner were cut; and it gracefully unfolded before the audience, containing these same words: 'Advertise the King and the Kingdom.' In the middle of the banner was a large picture of the Lord.

⁷³"The friends received this with great enthusiasm, and took it as the keynote of the convention that the real privilege and duty of the consecrated now on earth is to advertise the presence of the Lord, the great King of kings, and that his kingdom is here, and that this is the most important thing for them to do and the most necessary thing for them to do in order to prove their love and loyalty to the Lord. Each one present was thoroughly impressed with the fact that the obligation is laid upon every one of the consecrated from this time forward to act as a publicity agent for the King and the kingdom."

⁷⁴When John the Baptist began his ministry he advertised the King, the Lord Jesus. The miracles performed by the Lord himself were for the purpose of emphasizing his presence, therefore advertising the King and the kingdom. Now the King of Glory is present, and has taken unto himself his power and reigns. It is the great privilege of the body members this side the vail to advertise the great King and his kingdom, to announce the glad tidings of great joy. It is their privilege to bring the good tidings to the world, to publish the message of peace, to bring to all mankind the good tidings of good, and to publish God's plan of salvation and to say unto those who have looked for the Lord: "Thy God reigneth!" We suggest a careful rereading of that discourse.

⁷⁵Here it was exactly 1260 days to the very day that the remnant of God's people yet on earth boldly and joyfully declared their unqualified allegiance to the Lord and his kingdom, and began the most aggressive campaign that has ever been in the earth against Satan's empire, and to advertise the King and his kingdom.

⁷⁶On the same 8th day of September, 1922, following the discourse delivered by the President of the SOCIETY calling on the Church to begin the campaign, Brother Hemery, of the London office, delivered a discourse before the same body of Christians from the text: "This is the day which the Lord hath made, we will rejoice and be glad in it."—Psalm 118:24; Z 1922-337-338.

⁷⁷Particular attention is called to the last two paragraphs of Brother Hemery's discourse:

⁷⁸"But that our work is not finished is clear. Still there must be the shout of Hosanna! half prayer, half praise: 'Save, Lord, we beseech thee.' Our joy is that of those who have the leader in the camp.

⁷⁹"The Church is now entering into an experience which corresponds with the Lord's entry into Jerusalem. The last witness is about to be given against the iniquitous teachings and practices of the leaders of Christendom, and as to the triumph of Messiah. And our joy is like that of the disciples going in with the Master to the last phases of his work. We are confident as he was confident; and under him we go forward to our work in gladness of heart, and saying as in verse 27, 'God is the Lord, which hath showed us light'—his way, his plan, his purposes; and still we say with the Psalmist: 'Bind the sacrifice with cords, even unto the horns of the altar.'"

⁸⁰The program was not fixed arbitrarily. The ones who fixed it did not see the significance of it until about two years afterwards.

⁸¹The kingdom of the Lord and its glorious King and his faithful adherents are hated by the devil. There was a remnant of the nation of Israel. The Scriptures clearly show there is a remnant of spiritual Israel on earth after the Lord takes unto himself his power to reign.

⁸²Note then, the 17th verse reads: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

⁸³From that very day forward, to wit: September 8th, 1922, the close of the 1260 days, "the dragon was wroth with the woman [Zion, God's organization, that gives birth to the nation], and went [began to prepare] to make war with the remnant of her seed [the remaining consecrated, anointed ones of Zion on the earth], which keep the commandments of God, and which have the testimony of Jesus Christ," and who joyfully give testimony concerning the kingdom. Satan was awake to the fact that there is this remnant of Zion, the seed of the woman; and against such he goes forth to make war. There it was that Satan began to marshall his forces for Armageddon, in which fight he will make a desperate attempt to destroy from the earth all who keep God's commandments and who hold to the testimony of Jesus Christ.

⁸⁴From that day forward there has been the greatest witness for the King and his kingdom ever given; and on the witness goes, by the grace of the Lord God and the Captain of the Lord's army.

⁸⁵Mark you, it will be against those who keep the Lord's commandments that Satan will make war; and they that keep the commandments will be proclaiming the message of the kingdom. If he can turn aside any by inducing them to do nothing or to speak bitter words against their brethren, he thereby captures them, and does not need to further fight against them. This is another conclusive proof that activity is now essential to approval of the Lord. Such keep the testimony of Jesus Christ.

⁸⁶To recapitulate, stating the points in the chronological order as we believe they have transpired in fulfillment of this prophecy, we find the following to be the facts:

⁸⁷From 1878 to 1914 the people of Zion were expecting the birth of the new nation. At the same time the dragon stood by, waiting to devour whatsoever was born. In 1914 the birth of the nation occurred. In 1914 the war in heaven began, and Satan and his official family were thrown out of heaven. In 1918, after Satan recovered from his dazed condition, he set about to persecute the members of the Church on earth. In 1918 he caused the imprisonment of the officers of the SOCIETY and others. On March 26th, 1919, these were released from prison; and the Church (representing the woman) there fled into the wilderness for 1260 literal days. From March 27th, 1919, to September 8th, 1922, inclusive was exactly 1260 days, at the end of which period the remnant of the Church on earth makes a bold proclamation of its allegiance to the King and his kingdom, and announces its determination to begin and press the fight against Satan's empire until it is excluded from the earth.

WAR TO A FINISH

⁸⁸Make no mistake by treating this war as a light or trivial thing. Satan will use ever conceivable method to destroy the remnant of Zion. He will turn some of the brethren against others; he will use some to slander and misrepresent their brethren and thereby become bitter of heart; he will turn some to the Judas class; he will attempt to cause sorrow and woe and thereby destroy the peace of mind and heart of some; he will cause some to mourn and others to become indifferent, dull, inactive and fearful.

⁸⁹Remember, it will be our privilege, each and every one who is of Zion, to valiantly fight for the cause of our King by proclaiming his message, which he has given us to proclaim. It will be the privilege of the stronger ones to help their brethren by giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

⁹⁰The fight is on to a finish. Steady now; and courage, dear brethren. Falter not in the onward march. Blow your trumpets in Zion; from the battlements of Zion sing aloud the message of the King and his kingdom. Lift up your lamps of truth; for "ye are the light of the world", shining in a dark place. Sing out: "The sword of Jehovah" and of his beloved Son, the antitypical Gideon. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

⁹¹What a wonderful honor it is to be in the front ranks of the battle now against Satan and his hordes!

⁹²Let us remember that this is the battle of the Lord against the devil and his forces. Previously he has thrown the devil out of heaven; now the battle is to exclude him and his forces from the earth, that they may deceive the people no more. We need not fear, because we are safe in the hollow of God's hand.—Isaiah 51: 16.

⁹³What a blessed privilege to fight the forces of darkness when we know that we can not be hurt if we remain close to the Lord!

⁹⁴The new nation is born. Its glory shall fill the whole earth. The kingdom of heaven is here. The day of deliverance is in sight. Let this good news be

heralded to the peoples of earth. Victory is with our King. Faithful now to the end of the war; and we shall forever bask in the sunshine of his love, where there is fulness of joy and pleasures for evermore.

QUESTIONS FOR BEREAN STUDY

- If a person can not agree with a WATCH TOWER article—what should he do? ¶ 1.
- Is the twelfth chapter of Revelation prophecy? What are safe rules to follow? When did "Gentile times" close? ¶ 2-5.
- What is the antitypical temple? What is said to have taken place in 1918? What are the evidences of increased "voices" in 1923 and 1924? ¶ 6-9.
- What is the outstanding feature of the divine plan? What has been the opposing power? ¶ 10-13.
- What does the "woman" in question symbolize? How was she clothed? How does she walk? ¶ 14-16.
- For what have the anointed ones been waiting? How do the physical facts fit the prophecy? ¶ 17-19.
- What was the other "wonder" that appeared? How was it bedecked? ¶ 20-21.
- Who are the third part of the stars? What did the woman deliver? ¶ 22-25, 27, 28.
- Is it an unusual thing to speak of the "birth of a nation"? ¶ 26.
- When was the devil cast out of heaven? ¶ 30-38.
- Where are Satan and his official family? Who are specially in danger? ¶ 39-42.
- What is a further proof that Satan was not cast out of heaven before Jesus began his reign? With what power do the saints overcome? ¶ 43-48.
- When Satan found he was hurled out of rulership, with whom was he wroth? And what took place amongst the Lord's people? ¶ 49-52.
- What is the date of the "fleeing of the woman"? What does "wilderness" signify? What do "wings" mean? ¶ 53-57, 63-65.
- Are numbers in Revelation to be taken literally or symbolically? ¶ 58-61.
- How does the Lord get information to his people concerning important impending events? ¶ 62.
- What does "flood" symbolize? What was the devil's scheme? What became of the flood? ¶ 66-68.
- From what date to what date do the 1260 days extend? ¶ 69.
- What took place September 8th, 1922? How was the day specially marked by Bible Students? Quote parts of two discourses given that day. ¶ 70-79.
- Who is it that hates the Lord's people? Why is activity essential to victory? ¶ 80-85.
- What are the outstanding points to be noticed? ¶ 86-87.
- Should we treat the present warfare in a trivial manner? What is the privilege of the stronger ones in Zion? ¶ 88-93.
- Finally, is the new nation, the new kingdom, here? ¶ 94.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR APRIL 1

"God shall help her, and that right early."—Psalm 46: 5.

THE early part of the reign of Christ, after taking his power and before the evil systems are dashed to pieces, is marked in the Scriptures as a time of darkness. The holy prophets foretold that the visible things would be in turmoil, that the organized world powers would be unsettled and the people in perplexity and distress, that the contending factions would be increasing in fury, and that the so-called civilization would

be in a state of disintegration. The physical facts show that that time has been reached.

The inference is to be drawn from the context that existing conditions would tend to cause fear to lay hold upon all, even those of the consecrated; but that all who put their trust completely in the Lord will have no need to fear. "God is our refuge and strength, a very present help in trouble." (Psalm 46:1) All who claim this promise and fully appreciate its importance feel calmly secure in the loving protection of the Lord. Such are comforted; and they know that this comfort comes from

Jehovah, the great Father of mercies and God of all comfort.

The maddening waves of passion put in motion by the adversary may at times seem almost to envelop and overwhelm the Lord's little ones; but there is really no danger so long as we remain close to the Lord. Being in the shadow of his hand, and being privileged to be witnesses for him, we have every reason to feel that consolation and peace which come when conscious of complete security.

No matter how severe the battle may grow, the Lord would have his children, who are of the Church, to keep this in mind: "God is in the midst of her; she shall not be moved: God shall help her, and that right early."—Psalm 46: 5.

If we appreciate this manifestation of loving-kindness toward us, surely we will be anxious to sing forth the praises of our great Father and his beloved Son, Christ Jesus.

We will wish to use the comfort which we received from him to comfort others who are desirous of being comforted. Now holding fast to that which we have, continuing to trust implicitly in the Lord, rejoicing in hope to the end, we will abide in peace and comfort and in due time shall be granted an abundant entrance into his glorious house.

TEXT FOR APRIL 8

*"In thy salvation how greatly shall he rejoice!"—
Psalm 21:1.*

THIS text refers to the kingdom class, of whom David was a type. The Lord Jesus is the great King; and those who will be granted membership in his house will be a part of the kingdom, or royal line.

The heart's sincere desire of every one who is faithfully following the Lord is that he might have the approval of God, enter into the house of the Lord, and there behold his beauty and inquire in his temple forever. This glorious reward is the salvation of the order of kings. We believe there are still this side the veil some of the kingdom class. These receive great consolation from Jehovah and from the Lord Jesus now, because they have the testimony of the holy spirit that they are the Lord's.

The Lord, having come to his temple and finding some faithful, has invited them to enter into his joy. These delight to do his will. They are happy to declare the message of his kingdom and to glorify his name. These see that there is great danger about them if they wander away from the Lord and his service; and they are anxious to stay close by; and remaining close to the Lord they have the assurance, and are comforted by it, that he will keep in peace, peace, those who trust him implicitly.

With joyful anticipation they look forward to the time when salvation in its fulness shall be their portion,

when they as members of the kingdom class can say: "Thou hast given him his heart's desire, and hast not withholden the request of his lips. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head."—Psalm 21: 2, 3.

These inspired words of the Prophet bring comfort and consolation to the heart now. With a consolation of joy, these confidently look forward to the time when earthly experiences are ended and when they may be presented to the Father of mercies and the God of all comfort, and behold his glorious face and receive his smile of approval.

TEXT FOR APRIL 15

"I have put my spirit upon him."—Isaiah 42: 1.

THE class under consideration in this text seems clearly to be composed of those who are devoted to and faithfully serving the Lord Jehovah, of which class Christ Jesus is the Head. He was always faithful in his service and is designated The Faithful and True. Upon him the Lord Jehovah put his spirit that he might do the Father's will.—Isaiah 61: 1, 2.

Upon those who are in Christ this same holy spirit has come through the Head, Christ Jesus. Jehovah designates them as "my servant, whom I uphold, mine elect, in whom my soul delighteth." (Isaiah 42: 1) Without question these must be serving the purposes of the Lord as opportunity affords. To them Jehovah says: "Ye are my witnesses."—Isaiah 43: 10.

This is the time when the witness must be given. Satan is employing all of his power to discredit God; and it is the privilege of the servant class here mentioned to testify of the goodness and greatness of Jehovah.

These, having the spirit of the Lord upon them, are comforted by reason thereof, because the great Father of mercies gives consolation to all who are his and who possess his spirit. Being moved by his spirit, and their course of action being controlled thereby, such are being trained to minister to the nations according to the divinely fixed judgments or decrees of righteousness.

Our great loving Father, through his beloved Son, the Head of the servant class, speaks to the members of the Church that these might be comforted and sure of his guiding hand, saying, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42: 6, 7.

Wonderful is the incentive now to hasten to serve the Lord acceptably that we may be used in the future to bring great blessings to others. In proportion as we imbibe the spirit of the Lord, in that proportion He will be anxious now to testify of his love for mankind.

CLOSING PERIOD OF CHRIST'S MINISTRY

—MARCH 29—QUARTERLY REVIEW—

JESUS' PUBLIC MINISTRY ENDED—JESUS' SUPREME TEST—LESSONS LEARNED BY THE DISCIPLES.

"Jesus Christ is the same yesterday and today, yea and for ever."—Hebrews 13:8, R. V.

THE Bible study lessons for the past three months have taken us into and through the closing period of Jesus' ministry. That period was the central point of human history, and with one exception was its most important period. That exception is the present, when Jesus has returned to destroy the present world-order and to establish the kingdom of heaven with its rulership of world affairs. Of necessity these two events are the most important of all.

²Our Lord's time on earth was appointed to be thirty-three and one-half years, of which the latter three and one-half years were to be taken up with his ministry, the previous thirty years being for his development preparatory to that work. Three and a half years seem but a short time for such an important ministry as his; but, as our studies have shown, he came rather to establish truth than to seek to impress his mind and his message on all. When the crowds came to him, he gave his blessings to such as sought them; and, as seemed good, he spoke to the people; but he made no special attempt to get them to become his followers. Rather, he directed them to the words of God which their prophets had spoken, and to the blessings of the kingdom of heaven.

JESUS' PUBLIC MINISTRY ENDED

³The end of Jesus' ministry seemed to be brought about according to human purpose. The Pharisees, who early perceived that his teaching, if accepted by the people, must as inevitably remove them from their place of authority and luxury as the morning mist is removed by the sun, always followed him about, seeking to entrap him. Their bitterness grew; but they dared not molest him, and they could find no charge of sedition against him to lay before the Roman Governor. Hence they were kept back till the time came when he must be offered. Then his betrayer sold him into their hands.

⁴By this time the unremitting labors of Jesus had begun to tell upon his body. He had not spared himself, and much of his service had been done at the expense of his own vitality: "for there went virtue out of him, and healed" the people. (Luke 6:19) When the time came for the consummation of his sacrifice he presented himself as it were officially to Jerusalem, the representative city. He rode in as a king, though he made no claims except by the symbol of riding upon an ass, and by accepting the acclamations offered.

⁵Two or three days later Jesus gave his final witness in the temple, concluding with such an indictment against the ecclesiastics of his day as can not be repeated, but which also serves as an illustration of what

would be done in the wider sphere on his return. He left the temple courts, saying, "Your house is left unto you desolate."—Matthew 23:38.

⁶His ministry to the people and against their leaders being ended, Jesus now gave to his apostles, and to his Church through them, that review of the last things of the Gospel Age and those which would introduce his return, which is recorded in Matthew 24 and 25. He knew that when he returned he would not be in bodily form, physical organism, so that he could be discerned; and he did not then know the day and the hour of his return. It was necessary, therefore, that his disciples must have that which would enable them to know when he was again present to receive them to himself and to establish his kingdom. To this end the signs which would indicate his return were enumerated.

⁷Looking over the city which would now get no more instruction nor witness from him, and which he knew the next day would cry for his blood, Jesus told of its coming doom. He knew by the prophecies that great nations were to arise with whom God would have a controversy (Isaiah 34), because while professing to accept him these great nations would depart from his teaching and become hypocritical, even as the Jews had departed from the Word of God and become hypocrites. Also in the day of the kingdom, the world must be brought into test that it might demonstrate to itself its inherent inability to bring order out of chaos and establish its affairs.

⁸Besides giving the Church the signs necessary to determine his presence, Jesus told them of the tests which would then come upon it. He knew that there would be little faith on his return (Luke 18:8), and that even amongst those who were waiting for him there would be a spirit of slumber. (Matthew 25:5) And by the parable of the Sheep and Goats he showed that his ministry through his faithful disciples would then result in such a division in Christendom as was at that time taking place in Jewry.

JESUS' SUPREME TEST

⁹Having spoken these things, Jesus ended his outward ministry. There remained for him the evening hours with his disciples, when he would eat the Passover with them and institute the Memorial Supper; when he would introduce them into his covenant, into his glory, and into sharing in his death by sacrifice. That evening was a memorable time. Judas, unknown to any save Peter and John and the Lord, went out from the Passover to betray his Master.

¹⁰After the traitor was gone, Jesus drew his apostles to himself and carried them as it were into the intimate

relationship which he enjoyed with the Father. He showed them that they were to share with him; that where he was going they were to be; that as he was God's vine they were its branches; and that they also would have through him access to the Father in prayer for their guidance and strength. Further, he promised that the spirit of truth would come upon them, bringing his words to their minds, and enabling them to witness in his name.

¹¹Then Jesus presented them to his Father, relieving himself of his trust by asking the Father to care for them, now that he himself could no longer do so. So far as they were concerned, his ministry was ended. He had finished the work God gave him to do. (John 17:4) There was yet for himself a perfecting work to be done.

¹²Jesus' last and greatest test in obedience had yet to be experienced. Leaving the city he went, as his custom had been, to the Mount of Olives. But now a heaviness came upon him. Becoming alarmed, he told the three foremost apostles of his distress, and left them that he might pray. Our study told us of the agony in the Garden of Gethsemane and of his victory. Jesus wanted, if it were possible, that his will should be followed; and thrice he pleaded his suit before the Father, but without response. The absence of reply showed him his Father's will. He quieted his mind, saying, "Return unto thy rest, O my soul." (Psalm 116:7) He remembered the scriptures written for his cheer, and he went forward bravely, loyally, and gladly, to drink the cup poured for him. No other person could ever suffer so much as he did; for he tasted the bitterest dregs of death as a separation from God.

¹³But Jesus died without murmur or complaint, dumb as a lamb before her shearers. He knew that his death was in harmony with his Father's will, that it was precious (valuable) in God's sight, and that therefore God had pleasure in it.—Psalm 116:15.

¹⁴The disciples who have suffered at the hands of evil men have had the Lord's succoring aid, but he who died for the sin of the world must die with the Father's face withheld from him. Confidently, in full measure of faith Jesus said: "It is finished"; "Father, into thy hands I commend my spirit." He did not claim anything, but commended himself to his Father's righteousness and love.

LESSONS LEARNED BY THE DISCIPLES

¹⁵There were many forces working for Jesus' death. Without doubt Satan was its instigator. Satan could not know what he would effect by it, but he did what he could to stop Jesus' ministry. He could not know that he had acted at exactly the right time. The chief priests, scribes, and Pharisees thought they had succeeded in stopping the work of one whom they felt to be their enemy. Pilate thought he had done a good stroke of policy for himself; for this man, whose work

might threaten the peace of this rather excitable part of Rome's dominion, was now out of the way. And the disciples were fearful that they had lost their Master.

¹⁶But Satan's craft and cruelty were without avail. He who had had much of the power of death (Hebrews 2:14) could not keep Jesus in hades. The disciples soon learned that their Master was no longer dead but was raised out of death by God, and that God was still fulfilling the Scriptures. But Jesus' manifestations of himself convinced the disciples that he was changed (1 Peter 3:18), and that they could not have the same kind of sweet fellowship they had formerly enjoyed. They had to learn that they could have communion with him only as he pleased, until the spirit should be given, when they would have it constantly as they should desire.

¹⁷When these lessons had been thoroughly learned Jesus met them in the upper room, and then led them as far as Bethany which, after his mother's home, was the only place where he had found a home which gave him rest. Then leaving the scene of his labors and his earthly affections as such, he gave them his blessing and was parted from them, being "carried up into heaven" (Luke 24:51), a cloud covering him as he was blessing them.

¹⁸Today's text is: "Jesus Christ is the same yesterday and today, yea and for ever." (Hebrews 13:8, *R. V.*) He is the same Jesus; yesterday when he was upon earth; today, that is, all the time of his ministry in heaven for his Church; and forever ("unto the ages," see *R. V., margin*), that is, during the time of his kingdom. He is forever the same. He came to die for the race; he has ministered to those who have believed on God through him; and he comes to deliver the world for which he died, that he might really be the Savior of mankind.—John 1:29; 1 Timothy 2:3-6.

QUESTIONS FOR BEREAN STUDY

- What period of time is the central point of human history?
- What other event is associated with it? ¶ 1.
- Did Jesus make special attempts to get followers? ¶ 2.
- Why did the Pharisees hate Jesus? Was it appropriate that Jesus should offer himself to the Jews as their king? ¶ 3, 4.
- Where, when, and what was the final witness of Jesus? After this, to whom did Jesus confine his teaching? What was the object of that teaching? ¶ 5, 6.
- Were the nations to be converted at the time of the second coming of Jesus? When will the world be brought to its supreme test as to its inability to manage its own affairs? Does the Church have a similar test? ¶ 7, 8.
- What was next in order for Jesus? How was it shown that the disciples were to be privileged to share with him in his sufferings? ¶ 9, 10.
- How did Jesus show that he would be helpless during his trial and death to give assistance to his followers? ¶ 11.
- What was Jesus' greatest test in obedience? How was he comforted? ¶ 12, 13.
- Why should the Father's face be withheld from Jesus? How did Jesus demonstrate his trust in God? ¶ 14.
- What were the forces cworking for the riddance of Jesus? ¶ 15.
- By whose power was Jesus raised out of death? And with what body did he come? ¶ 16.
- Why was it befitting of Jesus to ascend from Bethany? ¶ 17.
- In what way is Jesus continuously the same? ¶ 18.

THE BLESSING OF PENTECOST

—APRIL 5—ACTS 2:1-47—

APOSTLES SPEAK IN FOREIGN TONGUES—HOLY SPIRIT MOVES THOUSANDS—SPIRIT CAME TO GENTILES LATER—
SPECIAL BLESSINGS DUE NOW.

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the holy spirit."—Acts 2:38, R. V.

JESUS' words to his disciples spoken on his last appearance confirmed that which he had previously told them: He had begun a work, and they were to continue it as his representatives. (Acts 1:8) His work as a man was finished, and his resurrection was proof that it was acceptable. But he must be received into heaven to present himself before the Father. There at the mercy seat in heaven (Hebrews 9:24) he would present himself with the merit of his blood, and would receive of the Father that gift of the holy spirit of which he had spoken to his disciples.

²The disciples were to wait in Jerusalem until they received the evidence of his acceptance, which would be the holy spirit coming upon them. By it they would "be endued with power from on high" (Luke 24:49), and would continue their work under his direction.

³The disciples returned to Jerusalem with joy, and waited day by day for the promised manifestation. As by this time they would have realized that Jesus was God's Passover Lamb, and that he was raised on the day of the offering of the *first* of the first fruits; and on the fiftieth day, the second feast of their year and the offering of first fruits (Leviticus 23:15, 16), they met very early on that morning, as if expecting that it might bring them the desire of their hearts. They were not disappointed. Quite early on the morning, as they met with one accord in common expectation and in love to each other and loyalty to their Master, the room where they were was filled as with "a sound from heaven as of a rushing mighty wind" (Acts 2:2); and each saw upon the others the appearance of tongues of fire. These were the outward tokens of power and purification. But besides this, each of them was moved in spirit; there was an inward manifestation. Each was conscious of something added to his life.—Acts 2:4.

APOSTLES SPEAK IN FOREIGN TONGUES

⁴They spoke of the things in their hearts, but found themselves speaking in tongues other than their own Hebrew or Aramaic language. This was quickly noised abroad amongst the visitors who had come to the feast (Acts 2:5); and by 9 o'clock there were crowds to see and hear this strange thing. Some mocked; and in contempt they said: "These men are full of new wine."

⁵Peter, the leader of the disciples, stood forth and began to tell the people what this meant. Meekly he said that this strange manifestation which gave them power to speak in other languages was not a result of drinking wine, but was none other than the fulfilment of Joel's prophecy that it should come to pass in the last days that the spirit of God should be poured out

(Joel 2:28; Acts 2:17, 18); and that the gift had come to them through their Lord.

⁶Peter told them that God had raised from the dead him whom they had crucified, and had made him both Lord and Christ (v. 36); that he had received from his Father the gift of the holy spirit, the evidence of which "ye now see and hear". By a quotation from Psalm 16:10 Peter showed that the exaltation was foretold. David told of one whose soul should not be left in hades. This prophecy could not refer to David; for he was still dead, and must remain in the grave until the day of resurrection. The Jews understood this.

⁷Peter declared therefore that Jesus was the Messiah, the Christ. Then he called upon the people to accept Jesus, and they also would receive the holy spirit; for the promise was to them—to all who would accept, and by so doing they would save themselves from the tribulation which was about to come on that crooked generation. He urged them therefore to repentance, to accept Christ as the means by whom they could come to God.

HOLY SPIRIT MOVES THOUSANDS

⁸Many had been much moved by the strange events at Passover. Now when they found the disciples united and confident in their Master, and as they saw them endued with a miraculous power and with understanding of their Scriptures urging the people to repentance and to harmony with God, many thousands were convinced and believed on the Lord.

⁹It was a great day, the greatest single day in the history of the Church. From that day the apostles were changed men; and that not only because of confidence through evidence of their Master's acceptance before Jehovah, but also of theirs in him. There was something added to them. Peter showed an understanding of the Scriptures new to him. Clearly the apostles received the spirit of truth as well as the power for service.—2 Timothy 1:7.

¹⁰They were now equipped as their Master had been. He had said that his works were done by the power of the spirit of God (Matthew 12:28; Luke 11:20); and Pentecost brought the same power to them. This gift of the holy spirit meant that new life begun which Paul declares is the spirit of life. (Romans 8:2) In other words, Pentecost meant the begetting of a new nature as well as equipment of power for service. This was the new birth of which Jesus spoke. Christendom speaks of man's decision to leave a worldly life for general conformity to religious practices as a new birth. But the new birth of which Jesus spoke is far removed from that. It is the beginning of a life which in its

completion in resurrection is life on the spirit plane.

¹¹Joel's prophecy of the holy spirit to come upon the faithful in Israel foretold a new operation of the power of God. Instead of as hitherto when the holy spirit came now and again upon certain men who would act for God, as in the case of Samson and Elijah, or as in the case of Isaiah and Jeremiah and the prophets who wrote things for God as they were moved by the spirit (2 Peter 1:21), it would now come upon all who accepted the truth of God as given by Jesus. And, said Peter: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

SPIRIT CAME TO GENTILES LATER

¹²The gift of the holy spirit to the Church was once for all, though about three and one-half years later there was a similar manifestation on a much smaller scale at Cæsarea, when Peter was present at Cornelius' home. The holy spirit then came upon the little company of Gentiles as at Pentecost.—Acts 11:15.

¹³There was, however, a difference, indicated by the presence of Peter. Since Pentecost there has been no begetting by the spirit apart from some service by one already begotten of the spirit. God gave the spirit once for all, but he gave the second manifestation with an apostle present to show his acceptance of the Gentiles. He has done exactly the same in giving "present truth" to the Church. He entrusted the knowledge of the Lord's return, and with it the clear understanding of the divine plan of salvation to his servant, C. T. Russell; and no one has entered the truth save through the channel then opened.

¹⁴But Joel's prophecy calls for a further fulfilment than it received at Pentecost. Like many other prophecies which relate to the establishment of the kingdom it has an application to both phases; that is, to both advents. It calls for a great outpouring of the spirit in connection with the time of trouble, when the sun will be darkened, and the moon turned into blood, as well as at the inauguration of the Church's ministry. Peter's quotation of the prophecy is another instance of a partial use of a scripture, the same as when Jesus quoted part of Isaiah 61:1, 2, leaving the other portion to be dealt with in its due time. At Pentecost Peter could announce salvation in the same name of the Lord, but he could not announce deliverance in Mt. Zion nor in the remnant of faithful servants. But the Church can now do this, and does do it.

SPECIAL BLESSINGS NOW DUE

¹⁵That such an outpouring or blessing is to be experienced by the Church at the time of the return of the Lord is evident from the two prophecies of Isaiah, chapters 42 and 61, which foretell the work of the Servant of Jehovah. Both of these clearly refer to Jesus, and also have reference to the time when he would come

in power and establish his kingdom, as well as to his work at his first advent. The two prophecies were certainly only partially fulfilled by Jesus at the first advent; both are completed by him through his servants at his second advent. Both tell of the spirit of God being given to him to enable him to do this work. As the Servant of the Lord is the Church under his guidance on his return (see Isaiah 43:10), it follows that there must be a special blessing of the holy spirit for her at that time.

¹⁶And this we find in experience. The quickening and enlightening power of the spirit to do the work of the Lord and to witness for him is enjoyed by thousands of young men and young women as well as by the older brethren. The enthusiasm and the joy of the day of Pentecost are again with the Lord's faithful followers. The miraculous phases represented at Pentecost are, however, not now to be expected: those belonged to the infancy of the Church.—1 Corinthians 13:11.

¹⁷At the first fulfilment Peter could only quote Joel's last words, "And they that call upon the name of the Lord shall be saved." Many thousands saved themselves that day by accepting the word of the Lord. They came into his care, so that the trouble which was about to come upon Israel should not fall on them. They also came into the blessings which God had for Israel in Christ—they were also saved from the condemnation of the sinner, and from the power of sin, so that they might walk in righteousness and do the works of God.

¹⁸Now the Lord's people have the joy of proclaiming the same truth, with the fact of a present blessing of salvation. Mt. Zion (that is, the Lord's kingdom) is being established; and there is in it salvation from the great trouble which is coming upon this present very crooked generation for all who will accept the message of the kingdom. Let all the Lord's servants hasten with their message to the people before the great and terrible day of the Lord has fully come.

QUESTIONS FOR BEREAN STUDY

What did Jesus' resurrection prove? What must we do before the Father could give the holy spirit? ¶ 1.
When did the disciples receive the evidence of Jesus' acceptance? Where were they at the time? ¶ 2, 3.
What strange phenomenon had taken place? What impression did the people receive? What did Peter tell them? ¶ 4, 5.
How did Peter prove from Scripture that Jesus was raised from the dead? ¶ 6, 7.
Were the events of Pentecost momentous in the history of the Church? In what respect were the apostles changed men? ¶ 8, 9.
What did Pentecost mean to the disciples? What is the "new birth" of which Jesus spoke? ¶ 10.
In what way was the power of God manifested in a new way? ¶ 10, 11.
When did the Gentiles receive the holy spirit? Who was entrusted with the knowledge of the Lord's return? ¶ 12, 13.
Was there yet to be a further fulfilment of the prophecy of Joel? What Scriptural evidence is there that the Church will exercise additional power of the holy spirit at the second advent? ¶ 14-16.
Are the proclamations of salvation at both advents somewhat similar? How do they differ? ¶ 17, 18.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

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|---------------------|---------|
| Foughkeepsie, N. Y. | Mar. 16 |
| Newburgh, N. Y. | " 17 |
| Walden, N. Y. | " 18 |
| Pott Tervis, N. Y. | " 19 |
| Eldred, N. Y. | " 20 |
| Binghamton, N. Y. | " 22 |

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| Cortland, N. Y. | Mar. 23 |
| Johnson City, N. Y. | " 24 |
| Enicott, N. Y. | " 25 |
| Bainbridge, N. Y. | " 26 |
| Oneonta, N. Y. | " 27 |
| Kingston, N. Y. | " 29 |

BROTHER J. A. BOHNET

| | |
|----------------|---------|
| Cortland, O. | Mar. 11 |
| Mecca, O. | " 12 |
| Warren, O. | " 13 |
| Youngstown, O. | " 15 |
| Rosemont, O. | " 16 |
| Niles, O. | " 17 |

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| Ravenna, O. | Mar. 18 |
| Kent, O. | " 19 |
| Barberton, O. | " 20 |
| Akron, O. | " 22 |
| Canton, O. | " 23 |
| Massillon, O. | " 24 |

BROTHER C. W. CUTFORTH

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| Taber, Alta. | Mar. 23 |
| Bow Island, Alta. | " 24 |
| Medicine Hat, Alta. | " 26, 27 |
| Maple Creek, Sask. | " 29 |
| Tompkins, Sask. | " 30 |
| Webb, Sask. | " 31 |

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| Cabri, Sask. | Apr. 2 |
| Swift Current, Sask. | " 3, 5 |
| Herbert, Sask. | " 6, 7 |
| Chaplin, Sask. | " 8, 9 |
| Moose Jaw, Sask. | " 10, 12 |
| Mossbank, Sask. | " 13 |

BROTHER H. H. DINGUS

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| Taliban, N. Mex. | Mar. 19 |
| Dexter, N. Mex. | " 20, 22 |
| Hurley, Tex. | " 23 |
| Lubbock, Tex. | " 24 |
| Mainview, Tex. | " 25 |
| Lockney, Tex. | " 26 |

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| Snyder, Tex. | Mar. 27 |
| Sweetwater, Tex. | " 29 |
| Barstow, Tex. | " 30 |
| Valentine, Tex. | Apr. 1, 2 |
| El Paso, Tex. | " 3, 5 |
| Alamogordo, N. Mex. | " 6 |

BROTHER A. J. ESHLEMAN

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| Redwood City, Calif. | Mar. 18 |
| Palo Alto, Calif. | " 19 |
| Hollister, Calif. | " 20 |
| San Jose, Calif. | " 22 |
| Santa Cruz, Calif. | " 23 |
| Pacific Grove, Calif. | " 24 |

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| Watsonville, Calif. | Mar. 25 |
| Paso Robles, Calif. | " 26, 27 |
| San Luis Obispo, Calif. | " 29 |
| Santa Marie, Calif. | " 30 |
| Sta. Barbara, Cal. | Mar. 31, Apr. 1 |
| Summerland, Calif. | " 2 |

BROTHER M. C. HARBECK

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| Defiance, O. | Mar. 9, 10 |
| Lima, O. | " 11, 12 |
| Findlay, O. | " 13, 15 |
| Fremont, O. | " 16, 17 |
| Sandusky, O. | " 18, 19 |
| Danbury, O. | " 20, 22 |

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| Lorain, O. | Mar. 23, 24 |
| Cleveland, O. | " 25, 26 |
| Youngstown, O. | " 27, 29 |
| Alliance, O. | " 30, 31 |
| Massillon, O. | Apr. 1, 2 |
| Canton, O. | " 3, 5 |

BROTHER H. E. HAZLETT

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| Verona, Mo. | Mar. 19 |
| Billings, Mo. | " 20 |
| Springfield, Mo. | " 22 |
| Ava, Mo. | " 23 |
| Norwood, Mo. | " 24 |
| Mountain Grove, Mo. | " 25 |

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| South Fork, Mo. | Mar. 26, 27 |
| Thayer, Mo. | " 29 |
| Golden City, Mo. | " 30 |
| Ash Grove, Mo. | " 31 |
| Bolivar, Mo. | Apr. 1 |
| Springfield, Mo. | " 2 |

BROTHER M. L. HERR

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| Marshfield, Wis. | Mar. 15 |
| Wausau, Wis. | " 16 |
| Merrill, Wis. | " 17 |
| Clinontonville, Wis. | " 18 |
| Bonduel, Wis. | " 19, 20 |
| Green Bay, Wis. | " 22 |

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| Marinette, Wis. | Mar. 23 |
| Vulcan, Mich. | " 24, 25 |
| Sault Ste. Marie, Mich. | " 26 |
| Sault Ste. Marie, Can. | " 29 |
| Marquette, Mich. | " 30 |
| Bruce Crossing, Mich. | " 31 |

BROTHER W. M. HERSEE

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| Brantford, Ont. | Mar. 19 |
| Hamilton, Ont. | " 20 |
| Beamsville, Ont. | " 22, 23 |
| St. Catharines, Ont. | " 24 |
| Niagara Falls, Ont. | " 25, 26 |
| Welland, Ont. | " 27 |

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| Dunnville, Ont. | Mar. 29 |
| Vaughan, Ont. | " 30 |
| Caledonia, Ont. | " 31 |
| Simcoe, Ont. | Apr. 1 |
| Courtland, Ont. | " 2 |
| Aylmer, Ont. | " 3 |

BROTHER J. H. HOEVELER

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| Louisville, Ky. | Mar. 8 |
| Palmyra, Ind. | " 9 |
| De Pauw, Ind. | " 10 |
| Indianapolis, Ind. | " 24 |
| New Castle, Ind. | " 25 |
| Richmond, Ind. | " 26 |

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| Farmland, Ind. | Mar. 27 |
| Muncie, Ind. | " 29 |
| Anderson, Ind. | " 30 |
| Hartford City, Ind. | " 31 |
| Garrett, Ind. | Apr. 1 |
| Auburn, Ind. | " 2 |

BROTHER H. HOWLETT

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| White River, Ont. | Mar. 12 |
| Frank, Ont. | " 13 |
| Searchmont, Ont. | " 15 |
| Sault Ste. Marie, Ont. | " 17, 18 |
| MacLennan, Ont. | " 19, 20 |
| Sudbury, Ont. | " 22 |

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| North Bay, Ont. | Mar. 23 |
| Huntsville, Ont. | " 24 |
| Bracebridge, Ont. | " 25 |
| Orillia, Ont. | " 26 |
| Barrie, Ont. | " 27 |
| Toronto, Ont. | " 29 |

BROTHER A. H. MACMILLAN

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| San Bernardino, Calif. | Mar. 8 |
| El Centro, Calif. | " 10, 11 |
| Yuma, Ariz. | " 12 |
| Phoenix, Ariz. | " 13, 15 |
| Albuquerque, N. Mex. | " 17, 18 |
| Trinidad, Colo. | " 19 |

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| Hutchinson, Kans. | Mar. 20 |
| Wichita, Kans. | " 22 |
| Topeka, Kans. | " 24 |
| St. Joseph, Mo. | " 26 |
| Kansas City, Mo. | " 29 |
| Jefferson City, Mo. | " 30 |

BROTHER H. S. MURRAY

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| Tampa, Fla. | Mar. 8 |
| Orlando, Fla. | " 22 |
| De Land, Fla. | " 23 |
| Jacksonville, Fla. | " 24 |
| Savannah, Ga. | " 25, 26 |
| Ridgeland, S. C. | " 27 |

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| Charleston, S. C. | Mar. 29 |
| Florence, S. C. | " 30, 31 |
| New Brookland, S. C. | Apr. 1, 2 |
| Elko, S. C. | " 3 |
| Augusta, Ga. | " 5 |
| Greenwood, S. C. | " 6 |

BROTHER G. R. POLLOCK

| | |
|-------------------|---------|
| Shinglehouse, Pa. | Mar. 18 |
| Salamanca, N. Y. | " 19 |
| Onoville, N. Y. | " 20 |
| Jamesstown, N. Y. | " 22 |
| Conewango, N. Y. | " 23 |
| Westfield, N. Y. | " 24 |

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| Clymer, N. Y. | Mar. 25 |
| Eric, Pa. | " 29 |
| Cleveland, O. | " 31 |
| Columbus, O. | Apr. 1 |
| Chillicothe, O. | " 2 |
| Portsmouth, O. | " 3-5 |

BROTHER V. C. RICE

| | |
|-------------------|----------|
| Columbus Miss. | Mar. 22 |
| West Point, Miss. | " 23 |
| Aberdeen, Miss. | " 24 |
| McCool, Miss. | " 25 |
| Brookhaven, Miss. | " 26, 27 |
| Wamila, Miss. | " 29 |

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| Jackson, Miss. | Mar. 30 |
| Weatherly, Miss. | " 31 |
| Collins, Miss. | Apr. 1 |
| Saucer, Miss. | " 2 |
| Hattiesburg, Miss. | " 5, 6 |
| Poplarville, Miss. | " 6 |

BROTHER C. ROBERTS

| | |
|-------------------|----------|
| Swan River, Man. | Mar. 18 |
| Durban, Man. | " 19, 20 |
| Yorkton, Sask. | " 22, 23 |
| Bredenbury, Sask. | " 24, 25 |
| Kamsack, Sask. | " 27, 29 |
| Invermay, Sask. | " 30 |

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| Wadena, Sask. | Mar. 31 |
| Clair, Sask. | Apr. 1 |
| Quill Lake, Sask. | " 2 |
| Humboldt, Sask. | " 3 |
| Saskatoon, Sask. | " 5, 6 |
| Wakaw, Sask. | " 7, 8 |

BROTHER R. L. ROBIE

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| Punta Gorda, Fla. | Mar. 10 |
| Wauchula, Fla. | " 12 |
| Lakeland, Fla. | " 13 |
| Avon Park, Fla. | " 15 |
| Moore Haven, Fla. | " 17 |
| West Palm Beach, Fla. | " 20, 22 |

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| Miami, Fla. | Mar. 23 |
| Key West, Fla. | " 25, 26 |
| Miami, Fla. | " 29 |
| W. Palm Beach, Fla. | Apr. 6 |
| Melbourne, Fla. | " 7, 12 |
| Titusville, Fla. | " 13 |

BROTHER O. L. SULLIVAN

| | |
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| Henderson, N. C. | Mar. 20 |
| Stem, N. C. | " 22 |
| Yorkton, N. C. | " 23, 24 |
| Greensboro, N. C. | " 25 |
| Staley, N. C. | " 26 |
| Mount Airy, N. C. | " 27 |

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| Winston Salem, N. C. | Mar. 29 |
| State Road, N. C. | " 30 |
| Winston Salem, N. C. | " 31 |
| High Point, N. C. | Apr. 1 |
| Welcome, N. C. | " 2 |
| Salisbury, N. C. | " 3, 5 |

BROTHER W. J. THORN

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| Guthrie, Okla. | Mar. 19 |
| Edmond, Okla. | " 20 |
| Oklahoma City, Okla. | " 22 |
| Meloud, Okla. | " 23, 24 |
| Shawnee, Okla. | " 25 |
| Tecumseh, Okla. | " 26 |

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| Chandler, Okla. | Mar. 27 |
| Drumright, Okla. | " 29 |
| Pawnee, Okla. | " 30 |
| Shidler, Okla. | Mar. 31, Apr. 1 |
| Arkansas City, Ark. | " 2 |
| Fonca City, Okla. | " 3 |

BROTHER T. H. THORNTON

| | |
|-------------------|---------|
| Hopkinsville, Ky. | Mar. 20 |
| Evansville, Ind. | " 22 |
| Owensboro, Ky. | " 23 |
| Evansville, Ind. | " 24 |
| Dixon, Ky. | " 25 |
| Paducah, Ky. | " 26 |

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| Mayfield, Ky. | Mar. 27 |
| Paducah, Ky. | " 29 |
| Gadsden, Tenn. | " 30 |
| Big Sandy, Tenn. | Mar. 31, Apr. 1 |
| Palmyra, Tenn. | " 2 |
| Green Brier, Tenn. | " 3 |

BROTHER S. H. TOUTJIAN

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| Pendleton, Ore. | Mar. 18 |
| Weston, Ore. | " 19 |
| Walla Walla, Wash. | " 20, 22 |
| Dayton, Wash. | " 23 |
| Waitsburg, Wash. | " 24 |
| Pomeroy, Wash. | " 25 |

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| Walla Walla, Wash. | Mar. 26 |
| Yakima, Wash. | " 27 |
| Ellensburg, Wash. | " 29 |
| Enumclaw, Wash. | " 30 |
| Puyallup, Wash. | " 31 |
| Olympia, Wash. | Apr. 1 |

BROTHER J. B. WILLIAMS

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| Cambridge Springs, Pa. | Mar. 16 |
| Greenville, Pa. | " 17 |
| Farrell, Pa. | " 18 |
| Sharon, Pa. | " 19 |
| West Middlesex, Pa. | " 20 |
| New Castle, Pa. | " 22 |

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| New Brighton, Pa. | Mar. 23, 24 |
| Elwood City, Pa. | " 25 |
| Butler, Pa. | " 26 |
| Duquesne, Pa. | " 27, 29 |
| Buena Vista, Pa. | " 30 |
| Versailles, Pa. | " 31 |

BROTHER L. F. ZINK

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|-------------------|----------|
| Wilmington, Del. | Mar. 12 |
| Chestertown, Md. | " 13, 15 |
| Hobbs, Md. | " 16, 17 |
| Georgetown, Del. | " 18, 19 |
| Chincoteague, Va. | " 20, 22 |
| Exmore, Va. | " 23, 24 |

| | |
|------------------|---------|
| Norfolk, Va. | Mar. 25 |
| Petersburg, Va. | " 29 |
| Lynchburg, Va. | " 31 |
| Roanoke, Va. | Apr. 1 |
| Wythesville, Va. | " 2 |
| Bristol, Tenn. | " 3, 5 |

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Washington, D. C. March 20-22. Secretary A. L. Smith,
1252 Talbert St., S. E.