

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

VOL. XLI SEMI-MONTHLY No. 21

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CONTENTS

VIEWS FROM THE WATCH TOWER.....	323
Babel or Bible?.....	324
The Lambeth Bishops' Appeal.....	325
Individual Bishops' Comments.....	327
Geneva Conference on Faith and Order.....	328
A GARDEN ENCLOSED; A SPRING SHUT UP.....	329
PARABLES OF THE KINGDOM.....	330
Bearing Much Fruit.....	330
Tare Delusions Consumed.....	331
WHAT THE KINGDOM OF HEAVEN IS LIKE.....	332
Many Kinds of Fishes.....	333
LETTERS FROM AFIELD.....	334
Feelings of Gratitude to God.....	334
Discovered a Gold Mine.....	334
At the Mountain Top.....	334
PRICE LIST.....	334

"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.—Matthew 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 15:8-9.

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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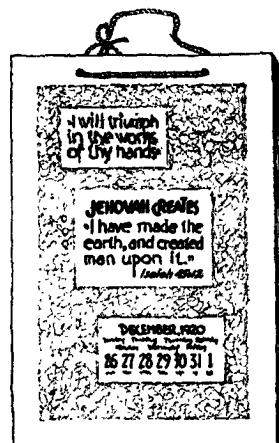
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YEAR- AND WEEKLY-TEXT CALENDAR



For the year 1921 we will not publish a text card, as has been our custom. This time we have in preparation a calendar pad of fifty-four sheets—one for a cover and fifty-three for each of the weeks or fragments of weeks in the year 1921.

The year text, "I will triumph in the works of thy hands" (Psalm 92:4), is at the top of each sheet and, in addition, each sheet carries as a central feature a text bearing on some one "work" of Jehovah. It is suggested to use this text as a basis for the weekly prayer, praise, and testimony meetings. The MANNA texts for this purpose have proven edifying, but nearly every text in the book has been used twice; and a change will doubtless be both acceptable and helpful. The MANNA would continue to be used for daily food, as usual.

On the lower part of each sheet is a calendar for the week, with the seven hymns for that week shown under their respective days and dates. Altogether the calendar is a unique little compendium of devotional information—the year text constantly before one's eyes, the week's text in view during the time when it is most needed, and a full list of hymns for the whole year.

The whole is arranged for hanging on the wall, each sheet being separate and held in the pad by a suitable cord passed through perforations. The used sheets can be either turned back or torn off.

The paper is buff antique stock, and the printing is in orange and dark green. Price, 40c each, postpaid; 30c, carriage charges collect, in lots of fifty. Shipments about December 1.

That friends in distant parts may have the four January texts, we give them here in advance. Texts to form the basis of the testimonies at prayer meetings to be held:

January 5: JEHOVAH INSTRUCTS: "I will instruct and teach thee in the way which thou shalt go."—Psalm 42:8.

January 12: JEHOVAH REDEEMS: "Fear not, for I have redeemed thee."—Isaiah 43:1.

January 19: JEHOVAH JUSTIFIES: "In Jehovah shall all the seed of Israel be justified."—Isaiah 45:25.

January 26: JEHOVAH SANCTIFIES: "I the Lord do sanctify them."—Leviticus 21:23.

GOLDEN AGE ABC BOOK



For several years past the Society has contemplated the publication of some literature which would be particularly helpful to parents in teaching their children the basic points of Bible truth. We now have in near-readiness a booklet which is calculated to be of interest to children from, say, four to seven years of age, or even older.

On each right-hand page are two pictures of Bible subjects, and under each picture is a short verse in rhyme, bearing on the picture—as, "A is for Adam," etc. These verses are for memorizing. On the left-hand pages are fuller treatises in simple language, to assist the parent in explaining the matter to the child.

Pictures and text are printed in black, initials in two colors; strong cover printed in three colors; 32 pages, 6 1/2" x 9". Price, 30c each, postpaid; or 20c, carriage collect, in lots of fifty. Orders acceptable now, shipments made about November 15.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XL.

NOVEMBER 1, 1920

No. 21

VIEWS FROM THE WATCH TOWER

YEAR books of the churches, giving statistics for the year 1920, show the number of ministers, priests, and rabbis as 195,315, and the members of the various church organizations as 44,788,306, in this country. The membership of the more prominent Protestant bodies is listed as follows:

Methodist Episcopal	4,175,402
Southern Baptist	2,887,428
Methodist Episcopal South	2,152,974
Presbyterian	1,603,033
Northern Baptist	1,502,341
Disciples of Christ	1,193,423
Protestant Episcopal	1,065,825
Congregational	808,122
United Lutheran	782,807

The membership of the twenty Lutheran bodies in the United States is given as totaling 2,451,997. There are 4,191,257 in the four principal colored denominations. The number of Sunday School pupils for this year is stated at 21,291,987. There has been some increase in the number of schools, but a loss in the number of pupils amounting to 596,534.

From the *Sunday School Times* we clip the following on the point of loss in church membership generally:

"Some startling statistics have just been made public in the *Christian Herald*. They show that the smallest annual increase in Protestant Church membership in the United States for thirty years was recorded in 1919. The increase for that year was only 56,000 as compared with an average annual increase for the ten years previous of 771,947. The drop started in 1918, a year that showed an increase of only 155,000. The hitherto most prosperous denominations in the United States showed the following decreases for the year: Methodist Episcopal, 69,940; Presbyterian (U.S.A. Northern), 32,305; Disciples of Christ, 17,645; Methodist Episcopal (South), 16,404; Northern Baptist Convention, 9,156; National Baptist Convention, 35,007; Presbyterian (U.S.A. Southern), 8,811; United Presbyterian, 2,986; Cumberland Presbyterian, 1,645; Welsh Calvinistic Presbyterian, 992; Norwegian Lutheran, 2,910."

Conditions are not different in Great Britain, if we are to judge by the two following items from Scotland and England, respectively. The first is from the *Glasgow Citizen* and the second is a letter from a well informed correspondent:

CHURCH ATTENDANCE IN GREAT BRITAIN

"As a good deal is being heard just now about the 'city' churches—the churches, that is, for which Glasgow Corporation is responsible—a return by the City Chamberlain should be of interest.

"The Cathedral shows the highest revenue, but even there, the cash amounts to only £398, the figures for the other churches being as follows:—St. Andrew's, £250; Blackfriars, £218; St. David's, £172; St. Paul's, £157; Tron, £89; St. John's, £74; St. James's, £74; St. Enoch's, £56; St. George's Church, as most readers are aware, has been closed for some time.

"With regard to sittings, there are nine thousand twenty-nine altogether, but ten hundred fifty-one must be deducted owing to St. George's Church being closed. Of the remainder, thirty-nine hundred ninety-three are let, and five thousand thirty-six unlet."

Referring to the action of Anglican Church authorities in demolishing nineteen London city churches occupying very valuable business sites, this correspondent says:

"I have been in communication with Church and laity. Both acknowledge sympathetically but have not sufficient feeling to make a conspicuous stand! The destroying party say: See what good we can do with this money elsewhere! You would think that hungering crowds were waiting elsewhere for the Word from the inspired lips of a convinced teacher. I live in an agricultural-industrial district with a population of from five to seven thousand. A few Sundays ago, on a fine morning, I was in a church near me where the adult congregation, if you omit those officiating, was three (including myself). By what the natives say, one may write is three. As I have told those who are asking why London's city churches are to be destroyed; they might be saved for worship and preaching if the Bishop of London would invite sincere, convinced Christians to conduct a service in their own way—decent, but thoroughly unconventional."

It seems also that recruits to the ministry continue to fall off. *The Virginian-Pilot and the Norfolk Landmark* has this to say:

"In a recent number of the *Religious Herald*, the organ of the Baptist denomination in Virginia, the editor draws the attention of the pastors and laity of the churches to the fact that a recent investigation has shown two hundred and fifty-nine of the Baptist churches in Virginia to be at present without pastors. At the same time, he says, 'only nine preachers who have shown themselves capable and effective are found unemployed in the state,' and further, that 'if all nine unemployed preachers were immediately supplied with fields, there would still remain more than two hundred churches in Virginia for whom the Baptists of the state cannot furnish pastors'. The editor adds: 'This is distressing and bewildering. Have we any good reason to be elated over our growth in numbers as long as we have among us such a dearth of men giving themselves to the ministry? There are churches in Virginia with long history and large membership that have never sent forth a preacher of the gospel.'"

Possibly either the young men who might be taking up the ministry do not worship in the churches, or else they realize that most of the people who attend do not worship there. And quite possibly also they see uninspiring examples of infidelity and higher criticism before them in the pulpits. An item in the Sydney (N.S.W.) *Evening News* gives a hint of one reason why the ministry is unattractive. A Romanist is quoted as saying on this point generally:

"The saddest thing of all to me," continued Monsignor Moynagh, "is that the public guides appear to be afraid of

divine principles. The commandments and holy precepts appear to be wholly ignored."

SIGN POSTS OBLITERATED

Other words by Dr. Thomas Martin, Moderator of the Church of Scotland, cast a little more light on the causes for the unpopularity of the ministerial profession. The Edinburgh (Scot.) *Weekly Scotsman* reports him as giving utterance to these remarks:

"With the end of the war," said Dr. Martin, "it is felt that the old epoch is closed and that a new epoch is opening up. . . . There is no doubt that organized Christianity stands at the cross-ways, with the sign posts somewhat obliterated and the paths not a little enveloped in uncertainty. The challenge to her in these days is the challenge of the world's evident need of a directing and driving spiritual power, and these days of uncertainty reveal the world's need of God."

"Referring to the indifference of the people to the church, Dr. Martin said that the 'dread of hell is dead; and the kind of people who hoped that by going to church they would lessen the risk of going afterwards to—a destination still more disagreeable, now feel quite easy in their minds and stay at home'."

This worthy Doctor can see the face of the sky but he cannot discern its meaning; for the only constructive thing he has to offer is:

"Our places of worship must be more attractive; good music must play a larger part. Well-to-do worshipers must not dress so finely and so frighten away people in plain clothes. The church must make better provision for amusement and social recreation."

This is one outstanding view held by Protestant Non-conformists. Another view, finding considerable support in this country, is that the churches should be getting more deeply into politics and into the solution of economic problems. But there is no small contingent which believes that the former method is preferable.

"Unless entertainment is provided in the churches, young people will seek it out of them," said the Reverend Doctor C. E. Guthrie, President of the Epworth League, as reported by the *Pittsburgh Gazette-Times*.

A minister at Stirling, Scotland, has permitted an interval in his church service for smoking, the purpose being to induce soldiers to go to church. The result will be, of course, that his church will be lowered still more than it was, and the soldiers will do their smoking elsewhere just the same.

BABEL OR BIBLE?

A single newspaper church-announcement sheet in one of the larger American cities offers much in the way of entertainment. Without attempting to put them in any particular order, we read:

"West Eden Presbyterian: Dr. D. B. Armstrong of Massachusetts, on 'Tuberculosis Control'.

"West Lake Presbyterian: Dr. G. A. Briegleb, 'Floating in Ether with my Former Wives'.

"Immanuel Presbyterian; Dr. Smith, 'The New Testament Corrected by the Spirits'.

"Temple Baptist: Movies, 'Marvels of Crater Lake'.

"St. Paul's Pro-Cathedral: Dean MacCormack, 'The Religion of the Presidential Nominees'.

"First Methodist Episcopal: Dr. Arthur S. Phelps, 'Picking Your Chums'.

"First Congregational: Moving pictures, 'The Pinch Hitter'.

"Plymouth Congregational: Moving pictures, 'Thief or Angel'.

"Wilshire Boulevard Christian: M. Howard Fagan, 'The Red Lantern'.

"Magnolia Avenue Christian: C. C. Sinclair, 'A Live Dog or a Dead Lion'."

Passing by the many admittedly unusual religions and religious gatherings which were also shown on the page and limiting ourselves to the older and more "respectable" bodies, we ask in all candor: If this is not a babel, where would we go on earth to find one?

There are innumerable problems today. What do the churches say by way of solution? There are wrongs and injustices and distresses. How do the churches purpose to supplant these evils with love and truth and happiness? What do the churches offer to a racked, bewildered humanity, yearning for something to hold it erect, something to be its guide and bulwark. Do they point to the kingdom of Messiah?

The churches have long worked on the theory that their duty was to make Christians of the children. If they did that, these children being Christians would make an un-Christian world a better place. But the children have not been made Christians, neither has the world been made a better place, and the children of these children are quitting the churches as spiritually unprofitable for modern existence. Those in the churches who are of a practical turn of mind seem to be trying for a more vigorous and dominant place in industrial America. Some workers hope to do this by politics. The *Buffalo Evening News* reported Mr. Baer, Moderator of the Assembly of the Presbyterian Church in the United States, as urging "churchmen to take an active part in the politics of the country, and especially to lend their efforts toward the movement for Americanization in its relation both to immigration and emigration".

In rather notable contrast with this admonition are the words of Vice-President Marshall, also a Presbyterian, in opening a Southern-Baptist Convention. After characterizing the churches as "one of the anchors of the Republic" he warned against the entry of the church into politics, as reported in the public press:

"I hope the clergy and laymen of this country will understand that their divine mission is to go out and preach the gospel and not to beat the bass drum in a political parade," the Vice-President said. "There is enough for the church to do without trying to reform Congress. I am part of Congress, and I know."

Are we to understand that the Presbyterians should go into politics and the Southern Baptists should stay out?

CHURCH FEDERATION AND LABOR

The Federal Council of Churches of Christ in America, having lost a large measure of capitalistic sympathy and support in the Interchurch World Movement, is making a very strong bid for labor support, having at the same time, we believe, a genuine interest in the humanitarian phase of the economic problems confronting the toilers. At a recent conference in Cleveland the Church Federation came out quite strongly for the side of labor. Some of the utterances of its delegates and some of the resolutions adopted at that convention, taken somewhat at random, are as follows:

"The case is hopeless if employers will not allow collective action by their workers. The church must stand for the right of organization and collective action, under proper

ethical restraints and safeguards for public welfare. It must do so not only for prudential reasons and because it is right, but because the manhood and freedom of the workers are at stake."

"The law of struggle has pitted employer against employé, corporation against corporation, nation against nation. It was responsible for the great war, with its gigantic economic and human losses. It has pitted capitalist and employer against the workers and threatens another cataclysm and at least the temporary shattering of civilization."—*Labor*.

"The platform was included in the social service report and calls for recognition by the united churches of:

"Fraternal conferences of labor leaders and employers under Christian auspices.

"Community free speech forums.

"The coöperative movement of labor as a preparation for industrial democracy.

"Experiments in sharing in and control of industries by labor."—*St. Louis Weekly Globe-Democrat*.

"Discussion of the treaty and the League of Nations and the propriety of the church's entering politics held attention of delegates to the church and community convention of the commission of Federations of the Federal Council of Churches of Christ in America. Rev. Henry A. Atkinson, New York, urged the church to get into politics to save the country from selfish politicians. Colonel Raymond Robbins, investigator of conditions in Russia for the Red Cross, called the peace treaty a 'treaty of vengeance'. Dr. D. F. Bradley, Cleveland, denounced the treaty as 'rotten', particularly in its provisions regarding Germany."—*Toledo News Blade*.

"For the good of Christianity and the benefits accomplished by reconstruction, I have almost come to the conclusion that there should be a war every five years,' Fred B. Smith, of New York, chairman of the commission on inter-church federation, said in opening this morning's session."—*Toledo Times*.

All these efforts to help out in the affairs of the working man have been undertaken rather too late to secure the coöperation of many of the workers themselves. *The Ferguson Forum*, a labor paper of Temple, Texas, is of the opinion that the interest of the churches in labor is sinister. It says:

"The republican and democratic parties have ceased to stand for the fundamental principles which caused their formation, and are each controlled by the same powers and influence, the Federated Church, with 140 aid societies (as boasted in recent Interchurch drives) and by Big Business."

"The Federated Protestant Church was organized in Philadelphia, Pa., December 2 to 8, 1908, for the purpose of taking charge of the nation and state through the ballot box and courts."

RESOLUTIONS IN AUSTRALIA

Similarly belated philanderings have been taking place in Australia, according to a report in the Sydney (N.S. W.) *Morning Herald* of a Methodist conference in that section:

"We declare it un-Christian to accept profits when laborers do not receive a living wage, or when capital receives disproportionate returns as compared with labor. We condemn that profiteering which takes out of business enterprise profits not justified by the value or cost of the service rendered.

"We believe a change in the present economic system to be necessary, which will ensure an equitable distribution of the rewards of industry, giving to the worker a share in the profits and risks of business, and that will abolish all forms of sweating, profiteering, and oppression of one section of the community by another, and thereby ensure ample opportunity for self-expression and the development of life in its fullness."

The situation in England seems to be very well presented in a contributed article in the *Philadelphia Press*:

"Although it was freely predicted that a religious revival would follow the close of the World War, it would seem that actually a reaction against religion has set in in England. The crest of the wave of interest in spiritualism has passed and the movement subsides in a counter current of disillusionment. The intellectualist religious movement which found expression in H. G. Wells' 'God the Invisible King' has not been sustained, and there is no great pulpiter in London these days to take the place of Theodore Parker, R. J. Campbell, and the fiery Campbell Morgan to whom all London flocks.

"The Lambeth conference of bishops has just been concluded and the series of resolutions that were adopted are not of a very startling character that would in any way indicate a revolution in their thought or that they have been shaken to their foundations by a reaffirmation of deep faith. . . . If England is rejecting the church today it is not on logical grounds, but more in a spirit of reactive doubt that has followed the terrible experiences of the war."

This Lambeth Conference, a probably correct estimate of which is given in the above clipping, has received more publicity in this country than any other single religious event for some time. Before printing the appeal of the bishops made at that conference we quote from two periodicals which give some idea of the atmosphere in which the Lambeth Conference was held.

In the London *Daily Chronicle* Mr. Lloyd George, the British Prime Minister, is reported as saying in a speech to Welsh dissenters:

"I would like to issue a word of warning to the Nonconformist Churches. Hitherto they have been of one mind on political matters. Majorities have been insignificant.

"Now the divisions in the Free Churches are deep, and I fear in some respects threaten to be permanent.

"Apart altogether from the unfortunate division in the Liberal party, the phenomenal rise of the Labour party is from this point of view a disturbing element. Large masses of the members of our churches now belong to that party.

"It is essential that in these conditions we should see to it that the Free Churches are not torn and paralysed by bitter feuds, and the only way to avert it is by all sections displaying a spirit of tolerance, forbearance, charity towards each other.

"The task of the churches is greater than that which comes within the compass of any political party. Political parties may provide the lamps, lay the wires, turn the current on to certain machinery, but the churches must be the power stations.

"If the generating stations are destroyed, whatever the arrangements and plans of the political parties may be, it will not be long before the light is cut off from the homes of the people."

From the Philadelphia *Public Ledger* the following:

"Dr. Jowett, the Nonconformist clergyman of Westminster Chapel, occupied the pulpit and preached the sermon at evensong in Durham Cathedral recently to a congregation of about seven thousand persons, which was probably one of the largest in the history of the cathedral."

"In an interview with a press representative, Bishop Welldon said of the service: 'It is the greatest thing I have ever seen. It is a most remarkable reply to the people who have been opposed to this particular act of intercommunion. I think it shows that the opponents of such friendly action between the churches are not a very large body.'"

THE LAMBETH BISHOPS' APPEAL

This seemingly unprecedented break in the reserve of the Anglican Catholic Church has been followed by a more general encouragement of such things in the appeal

promulgated by the Anglican bishops. Our readers will remember that we recently intimated our belief that the collapse of the Interchurch World Movement would not stop the unionizing activities of the churches, the major portion of which activities we believe to have been inspired by and measurably directed by the Church of England. It is the second Beast, he with the one head and two horns which came up out of the earth, which was to give life to (or direct the activities of) the Image of the Beast—as the head gives life and action to the body. We incline strongly to the thought that all of the principal activities of the Church Federation have been dominated by the Anglican power. Perhaps enough has already happened to fulfill Revelation 13. But we are looking for more. The Lambeth appeal is certainly significant. It is called by this name after the palace where the five weeks' session was held—in Lambeth Palace, London town house of the Archbishop of Canterbury. These conferences have occurred every ten years for the last fifty years, this being the sixth. At the risk of being tedious we copy the whole text of the appeal, as published in *The British Weekly*:

"We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

"We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

"I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognised officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

"II. This united fellowship is not visible in the world today. On the one hand there are other ancient episcopal Communion in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal Communion, standing for rich elements of truth, liberty, and life, which might otherwise have been obscured or neglected. With them we are closely linked by many affinities—racial, historical, and spiritual. We cherish the earnest hope that all these Communion, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

"III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly

to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

"IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fullness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

"The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians', within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole body of Christ. Within this unity Christian Communion now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

"V. This means an adventure of good-will and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

"VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

"The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief;

"The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ;

"A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

"VII. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay, more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in the grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

"VIII. We believe that for all the truly equitable approach to union is by way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communion should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer

it in all sincerity as a token of our longing that all ministrations of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

"It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

"In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonoring the Holy Spirit of God, Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additionally recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfill the same.

"IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry and a common service to the world.

"We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should be absorbed in another. We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed."

By "episcopate" is meant a clergy ordained by "apostolic succession". Will this prove to be the mark, number, or designation of the Beast, without which no man may proffer or receive spiritual ministrations in a public way? It is worth watching.

INDIVIDUAL BISHOPS' COMMENTS

This is a carefully worded appeal; but it becomes more perspicuous and more interesting in the light of comments of individual bishops, of whom there were two hundred fifty-two in attendance from all parts of the world.

The Asheville *Citizen* records the words of Bishop J. M. Horner, who only recently returned from the conference:

"One of the most significant actions of the bishops, he said, was the decision to permit ministers of all recognized churches to speak from the pulpit of the Episcopal church and to minister to the Episcopalian congregations, providing the ministers of the other churches have first been ordained by the bishop in charge of the Episcopal diocese in which the church is located. This decision will also permit Episcopal ministers to speak from the pulpits of other churches and to minister to the congregations of other churches, providing that they, too, have been ordained by the executive clergy of the particular churches from which they receive initiations.

"It is, he believes, a great step toward church unity—the great objective of the Inter-Church World Movement, fostered by THE EPISCOPAL, OR MOTHER, CHURCH." [Emphasis ours. Ed's.]

"Bishop Horner sees an unprecedented feeling of friendliness and coöperation gradually growing up among the various churches and creeds of the world. Narrow differences, he thinks, are disappearing rapidly among the Protestant churches, now that they are fully agreed on the three fundamentals of Christianity: first, that the Bible is the Word of God; second, the holy sacrament, and third, that the Apostles' Creed is the orthodox confession of Christian faith."

Bishop Lawrence, one of the Lambeth conferees, writes quite extensively in the *Boston Evening Transcript*. Among his remarks are the following:

"We of New England have been accustomed to think in terms only of Protestantism. We want the reunion of the different denominations, stopping the economic, moral and spiritual waste, and this is all well; but have we allowed our vision to take in the sweep of the whole Christian horizon and Christian churches? How is it possible for us to plan or hope for any adequate reunion of the Christian churches without taking into our purview not only the Protestant and the Anglican communions, but the two historic communions, which although they may have accretions with which we have no part, are surely Christian, and are to have, as they have in the past, an immense place in the Christianizing of the world? Any statesmanlike step, therefore, toward the reunion of the churches must have this greater conception in mind—the reunion of all the churches—and no step should be taken by churches towards reunion which will clearly endanger the reunion of all."

Speaking more plainly, the Archbishop of Canterbury in an associated press statement explains that the scope of the appeal is

"directed to the orthodox churches of the east and to the great Roman communion of the west, no less than to the free churches which have grown to maturity among the Anglo-Saxon races. Its scope is so wide that there can be no doubt large numbers of the bishops who issued it had in mind those of our kith and kin in the great Presbyterian, Methodist, Baptist, and Congregational communions, with whom, although they are separated from the church, the American communion has so much in common, both in faith and in practice."

"The vision embodied here is new, even revolutionary. The plans of reunion whereby the Anglican church might hope to absorb other communions are frankly abandoned. What is needed is a new structure, simple enough to begin at once, but large enough to include all."

Bishop Burch on his return to New York, had this to say to a New York *Times* reporter:

"The second great matter discussed was the question of reunion of all Christendom. The program adopted is the most advanced yet taken by any communion since the Reformation."

Concerning the Bishop of Pennsylvania the Philadelphia *North American* recently reported:

"Bishop Rhinelander last night told of the definite working out of the plan for a world-wide church, so that when the goal is reached not only the Episcopal and other Protestant churches, but the Roman Catholic, Greek, Russian, and other eastern Christian churches will be subject to an Episcopal college, which may or may not have a president."

"We appeal for a visible and organic unity more than for a federation," said Bishop Rhinelander, . . . 'a unity of faith, of order and of worship. Our ultimate goal is a Holy Catholic Church in full communion with the Church of England.'"

"With a Wilsonian phrase, the bishops ask: 'May we not reasonably claim that the Episcopate is the one means of providing such a unity?'"

"With reference to the Protestant Episcopal Church in the United States, and the Church of England, from which it sprang, Bishop Rhinelander said that there now exists as full a unity as could be desired."

Perhaps there is hidden truth in that last remark; and perhaps also Dr. Jowett received some kind of "blessing" before he was allowed to speak in Durham Cathedral, of which the under churchman who so vociferously objected to his presence in the pulpit was not informed.

IMPORTANT PROVISOS

Concerning the bishops' appeal the Toronto *Daily Star* says editorially:

"Church union will do much. It will not, however, supply that spiritual dynamic which the world so sorely needs. To hope that Church union would supply this, springs from precisely that materialistic outlook which is the subtle and all pervading enemy of all spiritual values."

In much the same strain an article in *The Independent* on "Church Union or Christian Union?" remarks:

"In the minds of many the two are identical. In the minds of others there can be Christian union without church union. In this difference lies no little misunderstanding. The Catholic Christian wants a Church; Protestants want churches. Catholic Christians want orders which distinguish between the religious prerogatives and powers of the clergy and the laity. Protestants want no orders. To disregard these fundamentally different conceptions of the church is to obscure something that prevents organizing church union, much less church unity."

"In the light of comparatively recent actions of the Anglican Church it is well to recognize these two great currents in church affairs. Whether they will continue to run parallel courses or, like the Missouri and the Mississippi, ultimately join is as yet a matter of conjecture. Time alone can tell. But time will be gained if each recognizes that it is as yet independent of the other. The 'dissenting' Protestant, whether he be Presbyterian, Baptist, Congregationalist, Methodist, or Disciple, will not recognize priestly orders or the sacraments as such. He uses the language of ecclesiasticism, but he gives the terms new definitions."

"That fact, for instance, lies at the bottom of the question of the validity of ordination. To the churchman who believes in a priesthood the distinction between those ordained and not ordained is as real as between the married and the unmarried. To the members of the other bodies, ordination is simply a formal recognition of a man's vocation. With such differences in definition the two parties seem to have reached an *impasse*. Between their respective views as to the church there is, so far as I can see, no compromise possible. The proposals by a few Congregationalists that non-Episcopallans be reordained in the Episcopal church does not remove the fundamental antithesis. Either one believes in a Catholic Church with its orders, sacraments and apostolic succession, or he does not. Mutual courtesy is possible but not compromise."

It may be that the Anglicans will concede even more than they have said, or it may be that their officiating archbishop will administer some kind of "absent treatment" ordination whereby all ministers of all trinitarian bodies will be recognized and ordained *en masse* regardless of any request on their part. If such were done the bishops of the various dioceses could be asked to instruct the rectors, priests, and vicars of their province to fraternize and exchange pulpits with the Nonconformist ministers. Only in some such way can we imagine very many of the Protestant churches as joining such a union as proposed. It is very difficult to think of the Southern Baptists as ever being identified with the movement.

The editor of *The Churchman* (Episcopalian), writing in the New York *Evening Post*, "definitely sets aside any hope of reunion with the Church of Rome at present". We think his observations are astute. Nothing in the Scriptures sustains with any clarity the thought that the Anglican and Roman Catholic Churches will unite. The second Beast does his wonders 'in the sight of' or in the presence of the first Beast, but not as a part of it. The effect, however, upon the minds of the people of Christendom of the doings of the second Beast is to

make them acknowledge that the teachings and practices of Rome in its days of power differed not in any notable degree or direction from those of the second Beast.

GENEVA CONFERENCE ON FAITH AND ORDER

Another conference, held in Geneva, Switzerland, about the same time as the Lambeth Conference, was called by American church interests. It is the same conference, which was just about to be held when the World War broke out, and in which Dr. Manning (Episcopalian) was then so much interested. An advance notice of it and comment on it we take from the Johannesburg (S. Af.) *Star*:

"In Johannesburg the ministers of the various churches have been working together with a view to reaching some definite conclusions as to the way in which they should go, so as to reach a closer fellowship and a more effective coördination of forces."

"The original impulse of this work came from America. In that home of spacious dreams there has been a movement afoot for several years to bring together representatives from all the churches of Christendom in a great Conference on Faith and Order. Checked by the war, the activities of those who are moving spirits in this enterprise broke out with gathered force at its close. Already they have sent men well-nigh round the world for the purpose of enlisting the sympathy and coöperation of all sorts and conditions of Christian folk; and, in consequence, a preliminary conference is to be held in Geneva within the next few weeks. With the exception of Rome, practically every church in the world will be represented."

In other parts of this same article, written by a Presbyterian clergyman, the public is advised of action taken by the local Ministerial Association (presided over by an Anglican bishop) which pledged itself to the support of almost the precise points which were several months later incorporated into the Lambeth bishops' appeal. Furthermore, when we come to the Geneva Conference, we find that it is headed by Bishop Brent. The New York *Times* reported the first session as follows:

"The World Congress of Christian Churches, known as the Faith and Order Congress, opened in Geneva today. Thirty-five countries were represented by over a hundred fifty delegates, including several well known United States clergymen, and bishops from Great Britain, Ireland, Sweden, Norway, Denmark, Russia, France, Germany, Armenia, Georgia, and Czecho-slovakia. Presbyterian churches, Methodist, the Society of Friends, and all Trinitarian churches are represented except the Roman Catholics, who were invited to be represented, but declined."

"Bishop Brent of New York was elected President and Mr. Gardiner of Gardiner, Me., General Secretary."

"In his opening address as President Bishop Brent said that never in the history of Christendom had such a congress assembled. They hoped by this conference to attain greater unity of church government throughout the world and draw Christian communions closer together. The idea of the congress originated ten years ago in the United States, he said, but owing to the war it could not meet sooner."

A later report in the same paper discloses a movement to bar "proselyting":

"The congress adopted a resolution to form a league of churches whose object is to put an end to proselytizing between Christian churches and promote mutual understanding between them for Christian missions among non-Christian peoples; secondly, to promote an association and collaboration of churches to establish Christian principles; thirdly, to help the churches to become acquainted with one another; fourthly, to bring together smaller Christian communities and unite all churches on questions of faith and order."

A GARDEN ENCLOSED; A SPRING SHUT UP

[The following account by a Christian traveler in Palestine is interesting as bearing upon Canticles 4:12. The visit described was made in 1861.]

A NIGHT'S rest in the convent, a beautiful morning—and April here is like June—a hospitable breakfast furnished by the monks, all conspired to invigorate our spirits, and at the early hour of six o'clock we left Bethlehem, and continued our journey towards Hebron. We passed part way down the hill on which Bethlehem stands, and then commenced a slight detour from the main road to visit the celebrated reservoirs known as the Pools of Solomon.

"Our course lay along the aqueduct leading from these pools, or reservoirs as they might more properly be called, to Jerusalem, the grading for which along the hillsides forms a comfortable horse and foot path. This old aqueduct, between Bethlehem and the pools, is in a good state of preservation, and in many places has been recently repaired. It is built of stone, the passage for water about 18 inches broad, and twelve to fifteen inches deep, and lined with a strong coat of water-proof cement. In the early days of the construction of these water works, the modern method of carrying water over hills and through valleys in pipes was not understood, or they had not the art of making pipes of sufficient strength to resist the pressure of the water; so this aqueduct is carried the whole distance upon a level, or nearly so, following the windings and sinuosities of the hillsides like a canal. Through this ancient channal the water was still flowing fresh and clear, as in the days of the great monarch of Israel. Occasionally a hole was broken through the top of the passage, that the thirsty traveler might refresh himself from the inviting stream. We had occasion several times to try the quality of the water, and found it excellent.

"Although the pools are less than an hour's ride from Bethlehem, we indulged ourselves in loitering along the way, stopping occasionally to rest, or to gather flowers, multitudes of which, of bright and varied colors, strewed our way, so that we did not reach the place until after half past eight o'clock. Upon entering a ravine between two high and rocky hills, these great works of antiquity were suddenly revealed to our view.

"They have so often been described in the letters of travelers it seems unnecessary to detain the reader by any minute description of them. They are partly excavated in the solid rock, and partly built up of hewn stone. Many of these stones are of great size, and bear the marks of great antiquity. There are three of these tanks, ranged along the ascent of the valley, one above and beyond the other, so constructed that the bottom of one lies as high as or higher than the top of the one next below it. Thus, when the lower one is exhausted the second can be emptied into it, and then the third through the second. The size of these reservoirs is as follows:

Upper Pool.....	Length 380 ft.,	av. breadth	232½ ft.,	depth	25 ft.
Middle Pool.....	" 423 "	" "	232½ "	" "	39 "
Lower Pool.....	" 582 "	" "	177½ "	" "	50 "

"The supply of water is abundant as well as excellent, a large stream of waste water flowing down the valley from the lower pool after the aqueduct is supplied. The great curiosity connected with these pools is the fountain from which they are filled—a place generally overlooked by visitors. Mr. Barclay, author of 'The City of the

Great King', whom we met in Jerusalem, had spoken to us of this place, and told us how to find it, and advised us by all means to see it. Having examined the pools, we proceeded northward some forty rods, to an open field covered with barley. Here we found a small opening in the ground like the mouth of a well, nearly choked up with dirt and rubbish. It was a forbidding looking place, both from dirt and smallness of the aperture. My companions examined as well as they could from the top of the opening, and decided they would not attempt to enter. I told them I had come to see all that could be seen and I was going down if it was possible. So it was arranged I should first enter the well, and if I found anything worth seeing, I should call the rest. The descent was perpendicular for a little more than the length of one's body, and then turned in an angle of about 45 degrees. There was scarcely room to crowd the body through, and I was soon involved in darkness. I slipped along a muddy inclined plane ten to fifteen feet, until I could stand erect. Then I drew my pocket matches and a candle and struck a light. Fifteen or twenty feet below me I saw an open chamber, and heard the gush of running waters. I clambered down over rocks and dirt until I saw the place was worth a visit, and then returned and called to my companions, and one after another they crept through the passage into the opening below. Three or four candles were now lighted, and we were enabled to look about us and examine the wonderful place. We stood in a vaulted chamber upwards of forty feet long and near twenty-five broad, the sides and roof protected by stone masonry. Upon one side of this there was an opening into another smaller apartment, walled in the same manner. This is the fountain head from whence the large reservoirs and aqueduct are supplied. The water springs up in copious streams from four different places, and is brought by smaller passages into a large basin, from whence it flows off in a broad subterranean passage. This passage is walled and arched, and is large enough for three men to walk abreast. We did not care to follow it, but were told it was carried to the northwest corner of the upper pool; there it branched into two, a portion of the stream flowing into a vault twenty-four by five feet, and from thence into the upper pool. Another carried a portion of the water along the hillside by the pools, and was so arranged as to carry a part into the second and third pools, and the remainder directly into the great aqueduct below the pools, from whence it was carried by a winding course to Jerusalem. The wisdom of this arrangement, for the production of an unfailing supply, is at once apparent. In the time of freshet, when the fountain yielded more than was needed, the surplus passed into, and was preserved in the pools. In the time of drouth, when the supply from the fountain was inadequate, it was augmented from the pools. The entrance to this underground fountain was, no doubt, guarded with great care, and from it Solomon is supposed to have drawn the beautiful comparison used in his song: 'A garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed;' and hence thi

place among the monks has the name of 'sealed fountain'. . . .

"These great reservoirs are now called El Burak, and that they were built by Solomon no one, I believe, questions. If they are the work of that great monarch, for near three thousand years they have been receiving and pouring out their inexhaustible supply of waters. They are not only ingeniously constructed, but are built

upon a scale of magnificence that would be creditable to the art and enterprise of modern days. From this place the Holy City and Temple were supplied with water. The termination of the long aqueduct, it is said, may still be seen in the area of the harem upon Mount Moriah, where now stands the Mosque of Omar, but where once stood, in grandeur and glory, the magnificent Temple of God."

PARABLES OF THE KINGDOM

— DECEMBER 5 — MATTHEW 13:1-43 —

THE PARABLE OF THE SOWER — THE GOOD SEED OF THE KINGDOM — THE WAYSIDE HEARERS — THE STONY-GROUND HEARERS — THE THORNY-GROUND HEARERS — THE SEED ON FRUITFUL GROUND — THE ADMIXTURE OF TARE SEED — MUSTARD SEED AND LEAVEN.

"Fret not thyself because of evil-doers."—Psalm 37:1.

FROM a boat our Lord taught a most wonderful lesson respecting the method used by the Almighty in the selection of the little flock, whom he invites to be members with Christ Jesus in the administration of his Millennial kingdom. The kingdom message or invitation is the "seed" which is under consideration in our lesson today, which, under favorable conditions, germinates and brings forth the required fruitage of character development. Our Lord was the great Sower of this good seed of the kingdom, and after him came the apostles. Since then he has used all of his faithful people more or less in this seed-sowing.

The fact that most of the "seed" of the divine message seems wasted is no proof that the message is not good and desirable. This parable shows that the real fault lies in the soil, in the heart. If all hearts were right the message or "seed" would bring forth much fruit everywhere.

The parable of the sower states that not all of the soil is good or suitable, nevertheless the intimation is that it is within the power of many to correct and offset the unfavorable conditions in themselves. We are not left to conjecture, for this is one of the few parables which our Lord himself interpreted—a fact which many seem not to have noticed.

The "seed" is the message of the kingdom. Many do not understand it. On such ears the message is lost, for the adversary is on the alert to take it away, symbolized by the birds devouring the exposed seed by the wayside. Such "wayside hearers constitute the most numerous class in every congregation of the nominal church. They are merely formalists.

"Stony" ground represents another class of hearers of the kingdom message. To them it sounds good; they are interested, but they lack depth of character. They make professions and for a time flourish extraordinarily, but they lack the depth necessary to a character development suitable for the Lord's use in the work of the kingdom, and when the trials and testings come they stumble. They thought they might be carried to the kingdom on flowery beds of ease, while "others fight to win the prize and sail through bloody seas". There is no easy road to the kingdom. The Master declares to all who would be of the elect bride: "[ye] must through much tribulation enter into the kingdom of God".—Acts 14:22.

CHOKED BY CARES AND RICHES

The ground which will produce thorns is rich and very suitable for the production of proper Christian character, but it is infested with thorn seed and the soil cannot successfully produce both wheat and thorns; hence, as the parable shows, the thorns choke out the wheat so that a sufficient crop is not produced. These thorns are not, as some have suggested, sensual vices and criminal appetites. Hearts in which sensuality dominates have no ear whatever for the kingdom message and are not mentioned in the parable, which refers to those who are no longer willing sinners, but who are walking outwardly in the way of righteousness. The Master's word is: "He also that received

seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful". (Verse 22) There are many noble people represented also by this portion of the parable. There are many who, if freed from the spirit of the world, from its ambitions and wealth and influence, its love of the good things of this life, would be very fruitful in righteousness. When we look about us and see the thrift and energy of many people of civilized lands, we say to ourselves, properly: If these lives were really turned into the way of the Lord and were rid of these earthly encumbrances, what grand, noble characters they would make. However, their strength, their energy, is absorbed by worldly affairs and cares, and they do not bring forth the fruitage demanded as the necessary qualification for the higher honors of a place with Christ in his kingdom. The Master's message to such is: You cannot give your time and strength and influence to worldly matters and at the same time make your calling and election sure to a place with me in my kingdom. Whoever would be my disciple, let him take up his cross and follow me. Where I am there shall my disciple be.

BEARING MUCH FRUIT

"Herein is my Father glorified, that ye bear much fruit," said our Master. (John 15:8) In the parable of the sower the good ground varies in its productiveness—thirty, sixty, and an hundred fold. The larger the returns, the greater will be the Father's pleasure and the Savior's glory. This parable seems to imply that the responsibility for the fruitfulness of the heart and life and character depends very largely upon the individual and how he receives the message of the kingdom. Those in whom the fruits will be the most abundant will be such as grasp the invitation most intelligently and earnestly. "He that heareth the word and understandeth it" and whose heart is in a condition of loyalty to God and who frees himself from hindrances and worldly ambitions and aspirations and, like the Apostle Paul, can say, "This one thing I do," will surely gain the kingdom.

It is not sufficient that we hear the message of the kingdom; it is not sufficient that we have good hearts or good intentions in respect to it; it is additionally necessary, as the Master says, that we should understand the kingdom message; hence the need of Bible study. Intelligent people consider it very wise and proper that several years of study be devoted to preparation for the few years of earthly life. How much study, then, should be considered proper for our preparation for the eternal life and kingdom blessings? The time and effort thus consumed in character development for the kingdom are wisely spent, and the harvest of thirty, sixty, or an hundred fold illustrates the degree and intensity of our earnestness. The rewards in the kingdom will also be proportionate. As "star differeth from star in glory, so also is the resurrection of the dead." (1 Corinthians 15:41, 42) Varying degrees of glory in the kingdom will be manifested, yet none will be acceptable to the Father who shall

not have brought forth fruitage in good measure; the "Well done" will never be pronounced if not merited.

WHEAT AND IMITATION WHEAT

The parable of the wheat and the tares introduces a great prophecy. The parable of the sower shows various classes of hearers of the truth, but this parable ignores all except the "good ground" hearers, which shows that our Lord foreknew the history of the gospel age. We are informed that he and his apostles sowed none but good seed, but that after the apostles had fallen asleep in death, the great adversary, Satan, oversowed the wheat field with tare seed, darnel. We are told that such spite work is not uncommon in the Levant. The "darnel" seed is very different from the wheat, but the growing stalks look very much alike, and even when headed the resemblance is close, except to the expert, until the heads ripen; then the head of the wheat becomes heavy while the darnel, being light, stands upright. Only the expert can discern the wheat from the tares while growing.

The Master gave this parable to illustrate how error would be brought into the church by Satan and how that the children produced by the error would in many respects resemble or counterfeit those produced by the truth. It was impossible for the adversary to corrupt the seed of truth which Jesus and the apostles sowed; neither was he allowed to interfere with the sowing of it, but he was permitted to over-sow it in the field and, if possible, to choke the wheat, and in a general way to deceive the outside world respecting the true character of the wheat, the children of the kingdom.

We are to have in mind the almighty power of God by which he could hinder Satan and prevent the accomplishment of his plans at any and all times. We are to remember that the divine plan of the ages permits many things which God does not approve, but in his Word condemns. We are to remember that the divine plan spans several ages and that only the finished work will fully display the divine wisdom, justice, love, and power. We are to remember that, in the present time, God permits the wrath of demons and men to oppose his purposes, but only so far as he can and eventually will overrule these to his own glory and for the good of all in harmony with himself.

The parable represents the servants as asking whether or not the tares should be gathered out from the wheat and thus the enemy's work destroyed. The answer is: No, because in so doing there would be such a commotion in the wheat field as to disturb all of the wheat, so intimately were the true and the false associated, their roots intertwining in society, in the home, etc. Instead the Master declared that both should be allowed to grow together throughout the age until the harvest time at the end of the age; then the reapers should be instructed concerning the gathering together and separating of the two classes. The wheat would be gathered into the barn and the tares would be bundled for burning, to the end that none of the bad seed might affect the future crop.

SOWERS OF TRUTH AND SOWERS OF ERROR

At the special request of the disciples the Master interpreted this parable also. Jesus himself was the sower of the good seed of the kingdom message. Satan was the sower of the crop of seed of false doctrines and deception. The "harvest" time is the end of this age, just before the inauguration of the new age of Christ's Millennial kingdom. The wheat class are those counted fit to be associated with Christ in the glory of his Millennial kingdom, and the gathering into the "barn" or garner represents the resurrection change which this wheat will experience. The Apostle explains this, saying: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; . . . it is sown an animal [earthly] body, it is raised a spiritual [heavenly] body."—1 Corinthians 15:42-44, *Diaglott*; Revelation 20:6.

The tare class is represented as being gathered out of the kingdom (verse 41), in the sense that the church at the present time is God's kingdom in embryo, in a state of

progressive development or preparation for the glory and work of the future. All of the kingdom class are fully consecrated to God and begotten of the spirit with a view to becoming divine spirit beings in the resurrection. Others, who are not thus spirit begotten have no right to class themselves with the "wheat" nor to consider themselves heirs of the kingdom. Their presence in the church of Christ is out of order. They have been permitted to commingle with the wheat for centuries, but with this end of the age the dispensational changes are come, incidental to the inauguration of the Millennium.

It would be a mistake to suppose that there are to be thieves and murderers of the baser sort among the offenders, but they include some whom the Apostle describes as doing the works of the flesh and the devil, namely: anger, malice, hatred, envy, strife. However, many "tares" are fine people of generous disposition, but not new creatures in Christ Jesus. They are blame-worthy, not because of not being spirit begotten, but because they are in the nominal church and posing as Christians. They are offensive in this sense in the Master's sight. Nor are they entirely to be blamed for thinking themselves Christians. They have been encouraged so to think and act by preachers and teachers, many of whom, like themselves, have no knowledge of the kingdom nor of the spirit-begetting power which initiates into membership in it. The gathering of these into "bundles", into lodges, societies, churches, sects, parties, is especially an evidence of the "harvest" work in progress. The true are exhorted to stand fast in the liberty wherewith Christ has made them free, and urged to come not into bondage to sects and parties. They are to avoid membership in "bundles", but stand in the full fellowship of all who are of the true "wheat" class.

TARE DELUSIONS CONSUMED

The casting of these bundles into the furnace will mean their destruction; but we are in no sense to understand the furnace to be a literal one, nor the fire which will consume the tares to be a literal fire. The fire with which this age will end will be a great "time of trouble", foretold in the Scriptures as preceding and introducing the Millennial kingdom, "a time of trouble such as never was since there was a nation". (Daniel 12:1) During this time of trouble, now on, the delusions which have made the tares think themselves to be the true church will all be dissolved; they will all be reduced to their proper plane—the earthly plane—and recognize themselves as merely of the earth, earthy, and not in any sense members of the called-out, spirit-begotten, elect church of the living God.

Hearken now to the Master's words respecting the consummation of the church's hope in the end of this age. He says: "Then shall the righteous shine forth as the sun in the kingdom of their Father". "He that hath an ear, let him hear." Not every one has the hearing ear, but this is the Lord's message to those who have the proper attitude of heart, to all who have the ability to understand spiritual things. Let such understand that with the close of this age the Lord's saintly ones, irrespective of the earthly church systems, will be associated with the Redeemer in the glory of his Millennial kingdom and will shine forth as the sun for the blessing and enlightenment and uplifting of the human family.

MUSTARD BRANCHES ATTRACTIVE

As a mustard is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this illustrates how the gospel of the kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but great among bushes or herbage. Thus the message of Christ received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that the fowls, according to our Lord's interpretation of a previous parable, as given above, represent the servants of the wicked one. So then

the teaching of this parable would lead us to conclude that the church of Christ, at one time, was so unimportant in the world that it was a shame and a dishonor to belong to it, but that ultimately it would become honorable and great and the adversary's servants would have pleasure in its shade. This development the Scriptures represent as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal church of Christ is Babylonish. Harken to the Lord's words: "Babylon . . . is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird". (Revelation 18:2) The intimation is that there is a large outward development of the church which is not to her advantage and glory, but contrariwise. Nevertheless, this is, nominally, the church of Christ. However his spirit may have been misrepresented and there may have been an improper development, ultimately the Head of the church will bring order out of chaos and confusion and will glorify and use his "elect".

The parable of the "leaven" (verse 33) illustrates the process by which, as was foretold, the church would get into the wrong condition. As a woman would take her batch of flour for baking and put leaven (yeast) in it and the result would be that the mass would become leavened, so it would be with the church of Christ: the food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrines which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his apostles has become more or less perverted or twisted by the errors of the dark ages.

Bible students and Bible scholars have generally expressed surprise that the Great Teacher spoke always to the people in symbolic language, "dark sayings," the meaning of which they rarely understood. (Verses 34, 35) Another scripture informs us that the reason was that the true invitation was not intended for the ordinary multitudes, but merely for the consecrated.

SPIRITUAL THINGS FOR SPIRITUAL ONES

To those who accepted the Lord as the Savior, and who took upon themselves the required vow of faithfulness in walking in his footsteps unto death, were granted special enlightenment, as it is written: "It is given unto you to know the mysteries of the kingdom of heaven, but to them [outsiders] it is not given". (Verse 11) And again: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."—Mark 4:11, 12.

The simple explanation of the matter is that an understanding of spiritual things would do harm rather than good to those not spiritually begotten, to those not fully consecrated to the divine will. But with the views we once entertained, and which are voiced by all the creeds of the dark ages, none of the explanations would be tenable; because, according to those creeds, only the elect are to be saved, all the non-elect are to be lost, and the elect would be the only ones permitted to understand the things pertaining to the heavenly calling.

The entire matter is clarified when we recognize the difference between the salvation of the world to the human nature during Messiah's reign of a thousand years, and the salvation provided for the elect, called during this age, and especially instructed and guided with the view of their making their calling and election sure. It is to these new creatures that the statement is made: "All things are yours; and ye are Christ's; and Christ is God's". (1 Corinthians 3:22, 23) It is to these the Bible has promised: "He will show you things to come." (John 16:13) It is these that are to be guided into all truth as it shall become due. It is for these that the Word of God is a storehouse, from which "things both new and old" are to be produced under the spirit's guidance, as they become "meat in due season" to the "household of faith".

WHAT THE KINGDOM OF HEAVEN IS LIKE

— DECEMBER 12 — MATTHEW 13:44-58 —

THE PEARL OF GREAT PRICE — JESUS FAITHFUL BOTH AS A HUMAN BEING AND AS A NEW CREATURE — THE NET AND THE FISHES

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the holy spirit."—Rom. 14:17.

TWO of our Lord's parables, recorded in verses 44-46 of today's lesson, contribute considerably to a proper understanding of the difference between the ransom-price and the sin-offering: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." The kingdom of heaven, the Millennial kingdom, its glory and honors and its privileges in connection with the world's restitution, constitute the great prize peculiar to this gospel age. This prize never before was possible of attainment, and opportunity to attain it will end with this age, when it will be established in power and great glory at the second coming of our Lord, at which time "shall [we] also appear with him in glory". (Colossians 3:4) This prize was first presented to our Lord Jesus; as we read: "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God". (Hebrews 12:2) This is the same prize or high calling which has since been set before us.

The two parables under consideration illustrate the process by which this kingdom is obtained. Our Lord left the glory of the Father and humbled himself to become "the man Christ Jesus". But this humbling was no part of the ransom nor of the sin-offering. It was preparatory work. A perfect

man had sinned and had involved the entire race in his death condemnation, and only a perfect man could pay the price for that other perfect man who sinned. When our Lord reached the age of thirty years, the age of manhood according to the law, he was ready to enter into the special work for which he came into the world and, at the same time, to maintain his worthiness of everlasting life on the human plane. Only such a worthy, perfect man could be the world's ransom-price.

Our Lord's keeping of the divine law was not the ransom-price of the sinners. It merely demonstrated that our Lord could be an acceptable ransom-price for all. The giving of his life at thirty years in special consecration was finished at Calvary. By that consecration, by the things which he suffered by the laying down of his life, he provided the world's ransom-price. It mattered not that his testing as a new creature and his personal loyalty and his consecration of himself unto death were simultaneous. It was just as proper that it should be so, as it was that the divine purposes be carried out in some other way.

This feature of the work, the laying down of his life, is illustrated in the parables under consideration by the statement, "sold all that he had". As in the parable the selling of all that he had did not purchase the field or the pearl, but merely secured the price which was sufficient afterward for its purchase; so our Lord's relinquishing of his human life and all of its rights and interests sacrificially in the world's behalf did not purchase the world, did not pay the

price, but merely secured the ransom-price for the sins of the world, to be applied afterward as the Lord may please.

PURCHASING THE TREASURE

As in the parable the price was afterward used in the purchase of the treasure, so in the reality our Lord's payment of the price to justice corresponds to the buying of the treasure, the buying of the pearl. In other words, the ransom-price of the world was secured by our Lord by the sacrifice of his human life, but the use of that price for the purchase of the treasure is a later and a distinct transaction. It was after our Lord had risen from the dead and sojourned with his apostles forty days and had ascended up on high that he 'redeemed us with his own precious blood', as the Apostle expresses it. He "appear[ed] in the presence of God for us" and there applied on our behalf the merit of his sacrifice for the members of his body's sake.—1 Peter 1: 18, 19; Hebrews 9: 23; 1: 4.

Those whose eyes of understanding are open to a discernment of "the mystery of God" (Revelation 10: 7) will readily see the further application of the parable to us, the Lord's followers and members. By the grace of God our Lord is to pay the price and is to buy us for whom he has appeared. He does not now negotiate for the world, but the church. He 'loved us and gave himself for us'. (Galatians 2: 20) But this imputation of the merit of the ransom-price to us is provisional, conditional. To be of the class included in these first benefits of Jesus' work we shall not only flee from sin but also believe in the Lord Jesus, have our Lord's character-likeness and must, like him, sell all that we have, that we might share with him in his great work and thus release his merit for the purchase of the world—for the cancellation of the sins of the whole world at the close of this age.

Whoever has not the spirit of Christ in this sacrificing is none of his. And whoever, after thus consecrating his life, draws back does so unto perdition, destruction. (Hebrews 10: 39) Whoever seeks to preserve his life—the restitution life imputed to him through the merit of Christ—will lose his eternal life. (Mark 8: 35) This principle is applicable to the church only during this age. The rule will be the reverse for the world during the Millennium. Whereas we receive of Christ's restitution rights that they might be sacrificed by the great High Priest and that we might gain the new nature with him, the world will get restitution rights to keep them everlastingly and never to sacrifice them.

In the transaction, be it noted, the merit, the value, all proceeds from the one man—the man Christ Jesus. No more is needed. No more is demanded by Justice for the sins of the whole world. So to speak, our Lord Jesus lent to the "elect" the merit of his righteousness, imputing it to them in response to their faith. Thereby he qualifies them to be his joint sacrificers, in his name sharing in his sacrificial work in order that we may be permitted to share with him in his Millennial kingdom glory and its great uplifting work for the world of mankind.

The condition upon which we may share the Millennial kingdom with our Lord is that we shall walk in his steps; that we shall suffer with him; that we shall drink of his cup; be partakers of the blood of the New Covenant, which, at the end of this age, will be sealed for Israel and the world. Thus we shall be sharers in the sufferings of Christ, by immersion into his death, in order that, in due time, we may share also in "his resurrection".

Who cannot see the force of these parables? Who cannot note that our dear Redeemer counted well the cost, then laid down his life—relinquished all that he had? And who does not remember that he calls upon us to sit down and count the cost of being his disciples? The field will be bought. The precious pearl will be secured by our Lord, in harmony with the Father's arrangement. And more than this, the faithful elect church will have a share in the work associated therewith, as members of his glorified body. How important, then, that we count the cost in advance and that we count not our lives dear unto us, that we may win the prize, the great treasure offered to us!

MANY KINDS OF FISHES

We are not to think of the kingdom as like a net, but to understand that the embryo kingdom resembles a fishing experience with a net, in which were gathered all kinds of fishes, which were brought to shore and sorted. The parable related in verses 47-50 of our lesson is a parable of the embryo kingdom because it relates to a work done in this age, in connection with the finding of the little flock who will constitute the kingdom in glory. The Lord during this age has not been fishing for all kinds of fish; he has not been seeking for all kinds of people. He has been calling, drawing especially, and dealing with only the elect, only the saintly.

But, incidentally, a variety of other kinds of fish have gotten into the gospel net, some from worldly ambition, some because religious systems are a good matrimonial field, others because of social privileges and standing, others because they desire to breathe a moral atmosphere, others because they would use religion as a cloak for business enterprises, etc. But the suitable fish, which the Lord is seeking, which alone will constitute the kingdom class, are those who hear his message with joy and count the cost and appreciate the situation and desire to be bond servants of the Lord Jesus Christ. They are willing to suffer with him now that they may be glorified together with him in his kingdom.

The parable tells us that when the net was full it was drawn ashore and the fish sorted. This evidently signifies that there will come a time in the end of this age when the Lord will have gathered a sufficient number of saintly ones to serve his purpose—to complete the number foreordained by the Father to be members of the elect church in glory. Then the fishing will cease. Who can say that the opportunity for entering the net as one of the true "fish" of the kind the Lord is seeking may not be almost at an end? Who can say that the gospel net with its full assortment of churchianity of every style, will not soon be finally drawn ashore, that the suitable, the elect, may be gathered into the kingdom?

The unsuitable "fish" of this parable correspond with the "tares" of one of the parables considered a week ago. The "furnace of fire" is the same time of trouble which is upon the whole world at the present time. The unsuitable fish in the net are all of them church members; the unprofessing world is not represented in the parable at all.

Jesus asked his disciples if they understood the parable. They answered, yes, and he told them to consider his parables as a householder would consider his reserve of food supplies, from which from time to time truths "both new and old" would be brought.

THE UNHONORED PROPHET

"A prophet hath no honor in his own country;" and it may have been in recognition of this proverb that our Lord commenced his ministry at Jerusalem rather than in Galilee, which was his "own country", he and his disciples being recognized as "Galileans". Anyway the knowledge of his mighty works and teachings in Judea had by this time reached Galilee. He had honor among his own countrymen because of his fame in Judea, and hence, as we read, they received him more respectfully than they otherwise would have done. He probably now found a better opportunity for public ministry than he did on the occasion of his first visit to Cana.

Human nature is much the same in all ages and in all places: it esteems that which is distant as grander, more wonderful than that which is near. We have all seen the same fact illustrated under various circumstances. The poet, the philosopher, the teacher, the talented, are not first recognized at home. How little those who heard our Lord realized the privileges they enjoyed—that the very Son of God was among them, that the Teacher of teachers was addressing them, that the special Ambassador was in their midst. To a limited extent the same has been true throughout the gospel age.

LETTERS FROM AFIELD

FEELINGS OF GRATITUDE TO GOD

DEAR BRETHREN:

Greetings in the Lord. Individually, as prospective members in the body of Christ, and unitedly, as an ecclesia of Bible Students, we desire to express to you our feelings of gratitude to God and to the Lord Jesus for your faithful, devoted ministry on behalf of his saints.

We have derived much blessing, comfort, and encouragement through the helpful and timely exhortations and admonitions contained in *THE WATCH TOWER* during the last few months; and we wish to take this opportunity to convey to you our appreciation and our love for you in the Lord, with the earnest prayer that God will continue to bless you very much in his service.

It is our desire to emulate your example, and by God's grace to maintain that same spirit of devotion, faithfulness and loyalty to the Lord, to the truth, and also to the *spirit* of the truth as you show. We thank you for the help you have given us and we daily remember at the throne of heavenly grace "the dear co-laborers at the Brooklyn Bethel, and everywhere," that God's work may indeed prosper in the hands of his servants.

Unitedly we desire also to express our gratefulness to the Lord at the complete liberation of the eight dear brethren, over whom the unjust indictment had so long hung. In his due time God has lifted this veil, and in his great wisdom is causing it to prove to be another of the all things which work together for good to those who love him.

With the increased opportunities for service which this free condition affords, we trust that the Lord will grant you the wisdom which cometh from above, that you may direct the work yet to be accomplished by God's little ones this side the veil.

Assuring you of our faithful coöperation and prayers on behalf of the dear Lord's work everywhere, we remain, with much Christian love,

Your brethren in Christ,

MELBOURNE ECCLESIA, Vic., Aus.

APPRECIATING THE LIGHT

DEAR FRIENDS IN THE LORD:

I have just received the latest *WATCH TOWER* [Zg] from some Brother, I think. I find that flowers tell us of God's wisdom and power, but his Word tells us of his plans and purposes and love. I am an old man and seeking, as the virgins in the parable, for more oil. I have the lamp—"Thy Word is a lamp unto my feet"—but the oil is the spirit of the truth. I want oil.

WILLIAM PAXTON, Tex.

DISCOVERED A GOLD MINE

DEAR FRIENDS:

I have received the *WATCH TOWERS* and the most wonderful books. I must say they have done more good for me than any others I have read. I discovered the first book by being employed as chauffeur in a paper-stock house where they buy second-hand books, and after reading a few pages I felt as if I had discovered a gold mine; and now I have the complete set and intend to obtain all others like them.

I find it hard to believe that such knowledge has been present for so long a time without my knowing of it before, but now I thank God that there is a right road to go and I seem to be at last on the right trail and I hope that you will continue sending me these helpful works. They are so interesting that I cannot study them fast enough and I am only wishing that some day I may be of help to the Lord and his good works. Thanking you I remain, yours respectfully,

WILLIAM ROBERTS, N. Y.

AT THE MOUNTAIN TOP

PRECIOUS JEWELS OF THE LORD:

Greetings in the dear name of Jesus. Just a line to let you know I am happy in the Lord and rejoicing in the service of the Master. I have been at the mountain-top of joy and rejoicing, and am enjoying the Zg and colporteur work as never before. One of the reasons, dear brethren, is that you have been feeding me and all the dear saints with feasts of fat things in the *WATCH TOWER* articles. No wonder I love to work in our Father's vineyard when such rich food is given us through the channel of the Lord . . . All of the articles lift me up to things above. Praise God from whom all blessings flow. Surely his goodness and mercy are following me all the days of my life. My cup runneth over.

Some one asked me the other day: Suppose you should be here in 1925 what would you do? I said, I believe I will be home in the Pleiades before then; but if it is the Lord's providence that I be here I will rejoice in the Lord and do with my might what my hands find to do in the Master's service, not only then but throughout all eternity.

The Lord has done and is doing great things for me; what shall I render unto him for all his benefits to me? I will gladly do his will to all eternity; it surely is a joy. Be assured, beloved ones, that I appreciate the food which the Father is dispensing through you, and I pray for you and long for the day when we shall see our precious Father, our dear Lord Jesus, and dear Brother Russell and all the saints face to face.

Your servant in Christ,

GREGORY SAKATOS, Colp.

BIBLES AND BIBLE STUDY HELPS

The greater number of retail prices remain unchanged from last year's list. There are a few advances in the wholesale prices given for quantity orders, carriage charges collect; these prices may be had on request. Colporteur rates may be had by colporteurs or prospective colporteurs on application to the Society's Sales Department. Friends residing in foreign countries where branch offices are maintained will kindly place their orders with those branches. The Society's offices in English-speaking countries are given below.

Prices as listed below include delivery charges.

WATCH TOWER BIBLE & TRACT SOCIETY, 124 COLUMBIA HEIGHTS, BROOKLYN, N. Y., U. S. A.

FOREIGN AGENCIES: *British Branch*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Australasian Branch*: 495 Collins St., Melbourne, Australia; *South African Branch*: 123 Plein St., Cape Town, South Africa.

I. B. S. A. BIBLES

These Bibles are specially published for the use of the International Bible Students and become more and more indispensable as familiarity with their use is gained. The text is the familiar Common Version; their excellence, therefore, lies chiefly in the extraordinary helps, most of which are not found in any other Bible on earth. In each of the five editions listed below there are 542 pages of our own helps, peculiarly valuable to Bible Students at this time in the world's history. Besides the special helps, mentioned above and elaborated below, three of the editions contain Bagster's Bible Students helps, including an alphabetical list of proper names, and Bagster's Concordance and Maps—a total of 186 pages.

I. B. S. A. Bibles are all printed with great care on thin rice paper, commonly called India paper. We not only supply these Bibles at cost price, but because of large quantities ordered at a time we are enabled to secure a cost price far lower than any other Bibles of the same quality and size anywhere on the market. So well do these five special editions cover the average requirements of Bible Students that we make no effort to carry others in stock.

The 542 pages of Berean Bible Teachers' Manual mentioned above comprise the following items:

Part I. WATCH TOWER COMMENTARY: Textual comments, from


Genesis to Revelation, with references to *THE WATCH TOWER*, *STUDIES IN THE SCRIPTURES*, and others of our publications, showing the page where the text is more fully discussed and elaborated. The terse, pithy comments are often sufficient to shed the desired light on an obscure text, but if fuller information is needed, it is easy to turn to the completer treatise cited. 481 pages.

Part II. INSTRUCTORS' GUIDE TEXTS: This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the divine plan of the ages. Its various topics are arranged under distinct headings and the texts appearing upon the subjects are collated. It is in condensed form, consisting of 18 pages, solid matter.

Part III. BEREAN TOPICAL INDEX: This index is alphabetically arranged and presents a large variety of subjects, showing references to the *STUDIES IN THE SCRIPTURES*, and others of our publications treating the subjects. This feature covers 38 pages.

Part IV. DIFFICULT TEXTS EXPLAINED and SPURIOUS PASSAGES NOTED: Specially difficult texts are listed and references given showing where they are treated in our publications. Following this is a full list of various interpolations and passages of the Scriptures not in the oldest Greek MSS. 13 pages.


DESCRIPTION AND PRICES

SMALLER SIZE, Minion type, 14 Behold, my servants shall sing for
like this  joy of heart, but ye shall cry for sorrow

No. 1918: price \$3.00, postage prepaid. It is small and light; size 4 1/4" x 6 1/2". It has red under gold edges, divinity circuit (i. e., flexible, overhanging cover), "French" seal binding—in reality good sheepskin.

No. 1919: price \$3.50, postage prepaid. The same Bible; the same every way except the addition of Bagster's Helps, CONCORDANCE, etc., making this book a trifle thicker.

No. 1928: price \$4.50, postage prepaid. This is the same book exactly as No. 1918, except that it has genuine Morocco binding, leather lined.

LARGER SIZE, Ionic type, self-pronouncing, 20 Thou wilt perform the truth
like this  to Jacob, and the mercy to Abraham

No. 1939: price \$4.00, postage prepaid. This book has the same binding and contents as No. 1919, but having the coarser print, is a little larger book. Size, 5 1/2" x 7 1/2".

No. 1959: price \$5.50, postage prepaid. This is the same book as No. 1939, except that it has an excellent Morocco binding, is calf lined and silk sewed.

The sale of these Bibles is not restricted to WATCH TOWER subscribers. Remit with order. We can secure such prices only by paying spot cash and must sell on the same terms. Any one ordering patent index on any of these Bibles should so state and should add 50c to the price.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 1/4"), and the maroon cloth pocket edition on thin paper (size 4" x 6 1/2"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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SERIES III, "Thy Kingdom Come," considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom: it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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

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No foreign editions in the pocket size.

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This book combines the features of a daily Bible text, with printed comments thereon, with a birthday and autograph record of one's friends. Its value increases in proportion to the number of autographs secured. It is printed on bond paper, every alternate leaf being blank ruled: dark blue cloth, gold embossed, 5" x 6 1/2". English, Dano-Norwegian, German, Italian, Polish, Roumanian, and Swedish, 85c. Genuine purple Morocco, gold edges, English, Dano-Norwegian, German, Polish, and Swedish, \$2.00.

Vest Pocket Edition, 2 1/4" x 5 1/4", black leather, English only, 65c.

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This very valuable work has been published in large quantities by this Society. Before we purchased the copyright it was sold at \$5.00 per copy in half leather binding. Probably no edition of the New Testament has done more to enable non-Greek-reading students

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HYMNS FOR JANUARY

Sunday ----	2	191	9	192	16	115	23	330	30	239
Monday ----	3	239	10	333	17	69	24	260	31	229
Tuesday ----	4	313	11	238	18	210	25	99	-----	-----
Wednesday ----	5	261	12	267	19	114	26	179	-----	-----
Thursday --	6	201	13	141	20	322	27	198	-----	-----
Friday ----	7	208	14	183	21	279	28	82	-----	-----
Saturday ---	1	153	8	150	15	154	22	305	29	74

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Mahaffey, Pa.	Nov. 15	McClure, Pa.	Nov. 24
Curry Run, Pa.	" 16	Northumberland, Pa.	" 25
Altoona, Pa.	Nov. 18, 21	Shamokin, Pa.	" 26
Coles Summit, Pa.	Nov. 19	Williamsport, Pa.	" 28
Alexandria, Pa.	" 22	Canton, Pa.	" 29
Lewistown, Pa.	" 23	Towanda, Pa.	" 30

BROTHER R. H. BARBER

Winnaboro, Tex.	Nov. 15	Denison, Tex.	Nov. 21, 22
Birthright, Tex.	Nov. 16, 17	McKinney, Tex.	Nov. 24
Weaver, Tex.	Nov. 18	Athens, Tex.	" 26
Texarkana, Tex.	" 19	Rusk, Tex.	" 27
Paris, Tex.	" 20	Clawson, Tex.	" 28
Sherman, Tex.	Nov. 21, 23	Joaquin, Tex.	" 29

BROTHER T. E. BARKER

Fairmont, W. Va.	Nov. 15	Pennsboro, W. Va.	Nov. 24
Morgantown, W. Va.	Nov. 16, 21	Parkersburg, W. Va.	" 25
Point Marion, Pa.	Nov. 17	Marletta, Ohio	" 26
Brandonville, W. Va.	" 19	Huntington, W. Va.	" 28
Burton, W. Va.	" 22	Charleston, W. Va.	" 29
Brown, W. Va.	" 23	Nitro, W. Va.	" 30

BROTHER W. W. BLACK

Highland Grove, Ont.	Nov. 11, 12	Peterboro, Ont.	Nov. 20, 21
Haliburton, Ont.	" 13, 14	Bailieboro, Ont.	" 22, 23
Cameron, Ont.	Nov. 15	Havelock, Ont.	" 24, 25
Lindsay, Ont.	Nov. 16, 17	Stirling, Ont.	" 26, 28
Apsley, Ont.	" 18, 19	Belleville, Ont.	" 29, 30

BROTHER J. A. BÖHNET

Dover, N. H.	Nov. 15	Hanover, N. H.	Nov. 23
Manchester, N. H.	" 16	St. Johnsbury, Vt.	" 24
Pittsfield, N. H.	" 17	Newport, Vt.	" 25
Nashua, N. H.	Nov. 18, 21	Morrisville, Vt.	Nov. 27, 28
Milford, N. H.	Nov. 19	Burlington, Vt.	Nov. 29
Wildor, Vt.	" 22	Rutland, Vt.	" 30

BROTHER B. H. BOYD

Verona, Mo.	Nov. 15	Jonesboro, Ark.	Nov. 23
Monett, Mo.	" 16	Memphis, Tenn.	" 24
Willow Springs, Mo.	" 17	Mound Bayou, Miss.	" 25
South Fork, Mo.	" 19	Vicksburg, Miss.	" 26
Mountain Grove, Mo.	" 21	Kelly, La.	" 28
Thayer, Mo.	" 22	Verda, La.	" 29

BROTHER E. F. CRIST

Shelby, Ohio	Nov. 15	Adrian, Mich.	Nov. 22
Crestline, Ohio	" 16	Jackson, Mich.	" 23
Gallion, Ohio	" 17	Grand Rapids, Mich.	Nov. 25-28
Sandusky, Ohio	" 18	Alvordton, Ohio	Nov. 29
Port Clinton, Ohio	" 19	Pioneer, Ohio	" 30
Toledo, Ohio	" 21	Bryan, Ohio	Dec. 1

BROTHER A. J. ESHLEMAN

Jonesboro, Ark.	Nov. 17	Batesville, Ark.	Nov. 24
Paragould, Ark.	" 18	Turkey, Ark.	" 25
Rector, Ark.	" 19	Springfield, Mo.	" 26
Piggott, Ark.	" 20	Ash Grove, Mo.	" 28
Dexter, Mo.	" 21	Springdale, Ark.	" 29
Poplar Bluff, Mo.	" 22	Fayetteville, Ark.	" 30

BROTHER A. M. GRAHAM

E. Halls Harbor, N. S.	Nov. 14	Deep Brook, N. S.	Nov. 23
Port Williams, N. S.	Nov. 15, 16	St. John, N. B.	Nov. 25, 28
Cambridge, N. S.	Nov. 17	Evandale, N. B.	Nov. 26
Berwick, N. S.	" 18	Yarmouth, N. S.	Dec. 1
Middleton, N. S.	" 19	Boston, Mass.	" 5
Centreville, N. S.	Nov. 20, 21	Nashua, N. H.	" 7

BROTHER M. L. HERR

Clearwater, Neb.	Nov. 15	Milldale, Neb.	Nov. 23
Columbus, Neb.	" 16	Brady, Neb.	" 24
Ericson, Neb.	Nov. 17, 18	North Platte, Neb.	" 25
Ravenna, Neb.	Nov. 19	Sidney, Neb.	" 26
Grand Island, Neb.	" 21	Alliance, Neb.	" 28
Kearney, Neb.	" 22	Bloomington, Neb.	" 30

BROTHER W. M. HERSEE

Bryan, Ohio	Nov. 15	La Porte, Ind.	Nov. 22
Auburn, Ind.	" 16	Michigan City, Ind.	" 23
Garrett, Ind.	" 17	Hammond, Ind.	" 24
Elkhart, Ind.	" 18	Chicago, Ill.	Nov. 25-28
Mishawaka, Ind.	" 19	Elgin, Ill.	Nov. 29
South Bend, Ind.	" 21	Marengo, Ill.	" 30

BROTHER S. MORTON

Patoka, Ill.	Nov. 15	Joliet, Ill.	Nov. 21
Greenville, Ill.	" 16	Des Plaines, Ill.	" 22
Pana, Ill.	" 17	Zion City, Ill.	" 23
Decatur, Ill.	" 18	Waukegan, Ill.	" 24
Hammond, Ill.	" 19	Chicago, Ill.	Nov. 25-28
Bloomington, Ill.	" 20	Geneva, Ill.	Nov. 29

BROTHER W. H. PICKERING

Brasstown, N. C.	Nov. 15, 16	Lamar, S. C.	Nov. 23
Asheville, N. C.	" 17	Augusta, Ga.	" 25
New Brookland, S. C.	" 18	Pilko, S. C.	" 26
Kershaw, S. C.	" 19	Charleston, S. C.	" 28
Columbia, S. C.	" 21	Savannah, Ga.	" 29
Sumter, S. C.	" 22	Jacksonville, Fla.	Nov. 30, Dec. 1

BROTHER G. R. POLLOCK

Washington, Ind.	Nov. 15	Martinsville, Ind.	Nov. 24
Montgomery, Ind.	Nov. 16, 17	Indianapolis, Ind.	" 25
Mitchell, Ind.	Nov. 18	Whiteland, Ind.	" 26
Sparksville, Ind.	" 19	Louisville, Ky.	" 28
Bedford, Ind.	" 21	New Albany, Ind.	" 30
Cooper, Ind.	Nov. 22, 23	Palmira, Ind.	Dec. 1

BROTHER V. C. RICE

Rosemary, N. C.	Nov. 15	Wilmington, N. C.	Nov. 23
Scotland Neck, N. C.	" 16	Hayne, N. C.	" 24
Enfield, N. C.	" 17	Fayetteville, N. C.	" 25
Rocky Mount, N. C.	" 18	Wendell, N. C.	" 26
Wilson, N. C.	" 19	Raleigh, N. C.	" 28
Vanceboro, N. C.	" 21	Louisburg, N. C.	" 29

BROTHER C. ROBERTS

Weyburn, Sask.	Nov. 12	Regina, Sask.	Nov. 22, 23
Luella-Hart, Sask.	Nov. 13, 14	Earl Grey, Sask.	" 24, 25
Assiniboia, Sask.	" 15, 16	Viscount, Sask.	Nov. 26
Mazenod, Sask.	" 17, 18	Saskatoon, Sask.	Nov. 27, 28
Moose Jaw, Sask.	" 19-21	Prince Albert, Sask.	" 29, 30

BROTHER R. L. ROBIE

Alma, Mich.	Nov. 15	Charlotte, Mich.	Nov. 22
Wheeler, Mich.	" 16	Sunfield, Mich.	" 23
Flint, Mich.	" 17	Grand Rapids, Mich.	Nov. 25-28
Durand, Mich.	" 18	Michigan City, Ind.	Nov. 29
Fenton, Mich.	" 19	Crawfordsville, Ind.	" 30
Lansing, Mich.	" 21	Danville, Ill.	Dec. 1

BROTHER W. J. THORN

Willmar, Minn.	Nov. 15	Rochester, Minn.	Nov. 23
Alexandria, Minn.	" 16	Whalan, Minn.	" 24
Minneapolis, Minn.	Nov. 17, 18	Chicago, Ill.	Nov. 25-28
Ellsworth, Wis.	Nov. 19	Logansport, Ind.	Nov. 29
St. Paul, Minn.	" 21	Marion, Ind.	" 30
Eureka Center, Minn.	" 22	Muncie, Ind.	Dec. 1

BROTHER T. H. THORNTON

Walla Walla, Wash.	Nov. 15	Benewah, Ida.	Nov. 23
Mesa, Wash.	" 16	Spokane, Wash.	Nov. 25, 26
Dayton, Wash.	Nov. 17, 18	Davenport, Wash.	" 28
Pomeroy, Wash.	Nov. 19	Coeur d'Alene, Ida.	" 29
Colfax, Wash.	" 21	Athol, Ida.	" 30
Latah, Wash.	" 22	Colville, Wash.	Dec. 2

BROTHER W. A. THRUTCHLEY

New Bedford, Mass.	Nov. 15	Westerly, R. I.	Nov. 22
Fall River, Mass.	" 16	New London, Conn.	" 23
Newport, R. I.	" 17	Deep River, Conn.	" 24
Pawtucket, R. I.	" 18	Cromwell, Conn.	" 25
Woonsocket, R. I.	" 19	South Coventry, Conn.	" 26
Providence, R. I.	" 21	Hartford, Conn.	" 28

BROTHER D. TOOLE

Arkansas City, Kan.	Nov. 15, 16	Chetopa, Kan.	Nov. 24
Winfield, Kan.	Nov. 17	Columbus, Kan.	" 25
Independence, Kan.	" 18	Baxter Springs, Kan.	" 26
Cherryvale, Kan.	" 19	Pittsburg, Kan.	" 28
Coffeyville, Kan.	" 21	Iola, Kan.	Nov. 29, 30
Parsons, Kan.	Nov. 22, 23	Bronson, Kan.	Dec. 1

BROTHER S. H. TOUTJIAN

San Angelo, Tex.	Nov. 16	Stephenville, Tex.	Nov. 25, 26
Miles, Tex.	" 17	Dublin, Tex.	Nov. 28
Brownwood, Tex.	Nov. 19, 21	Fort Worth, Tex.	" 29
Brooksmith, Tex.	Nov. 20	Weatherford, Tex.	" 30
Goldsboro, Tex.	" 22	Clyde, Tex.	Dec. 1
Gustine, Tex.	" 24	Merkel, Tex.	" 2

BROTHER W. E. VAN AMBURGH

Portland, Ore.	Nov. 21	Albuquerque, N. Mex.	Nov. 29
Medford, Ore.	" 22	Sweetwater, Tex.	" 30
Sacramento, Cal.	" 24	Weatherford, Tex.	Dec. 1
Fresno, Cal.	" 25	Dallas, Tex.	" 2
Bakersfield, Cal.	" 26	Fort Worth, Tex.	" 3
Phoenix, Ariz.	" 28	Oklahoma City, Okla.	" 5

BROTHER C. A. WISE

Spokane, Wash.	Nov. 15	Oakland, Cal.	Nov. 27, 28
Seattle, Wash.	" 16	San Francisco, Cal.	" 29, 30
Victoria, B. C.	" 17	San Jose, Cal.	Dec. 1
Vancouver, B. C.	" 19	Paso Robles, Cal.	" 2
Tacoma, Wash.	" 21	Santa Barbara, Cal.	" 3
Ashland, Ore.	" 26	Los Angeles, Cal.	" 5

LOCAL CONVENTIONS AT THANKSGIVING SEASON

CHICAGO, ILL., Nov. 25-28; A. L. Seeley, Sec., 7150 Langley Ave.
GRAND RAPIDS, MICH., Nov. 25-28; E. DeGroot, Sec., 161 Lyon Pl.
Pilgrim brethren will be present at each of these conventions.