

ZION'S WATCHTOWER

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

VOL. XI

ALLEGHENY, PA., JANUARY, 1890

No. 2

REMOVAL TO BETTER QUARTERS

The increase of the work makes necessary a removal of our office to more commodious and better lighted quarters at the address given above. We praise the Lord for the increased opportunities for usefulness in his service, which this change seems to imply. Unite with us in rendering thanks, and in the prayer that from this new building

"The light—the radiance from the cross,
The depth of love revealing,"
may shine more and more until perfect day; and that
"Still new beauties we may see
And still increasing light."

NO TOWER FOR DECEMBER, 1889

In view of our removal, and in view also of our need of our type in preparing MILLENNIAL DAWN, Vol. II., we concluded to omit a TOWER issue for December 15th and to send this January issue a little earlier than the middle of the month, so as not to keep our readers too long in suspense. Instead of the December TOWER we sent to all readers samples of the

"OLD THEOLOGY"—a tract-pamphlet issued quarterly at the small sum of 5 cents per year. Subscriptions for *Old Theology* may be sent in with your TOWER subscriptions. See terms for quantities, etc., on second page of sample tract No. 4. In ordering please state whether you wish your subscription to date back to the beginning, or to start with January 1890.

YOU CAN ASSIST IN THIS

We want to know, at once, how many postoffice boxes there are in every postoffice in the United States and Canada. How many are there in your postoffice? With what number do they begin and with what number do they stop? Also, if possible, we would like to know how many are vacant and for rent, and what their numbers are. How many of our readers will serve us and the cause to this extent? It will cost you

only a postal card and a little time. Or, if you are sending in your subscription for the TOWER, you can enclose the memoranda on a separate slip of paper, and in this way assist the office force.

Each one who thus serves (if not already on the list) will be entered as a subscriber for *Old Theology Tracts* for 1890 FREE.

GREETINGS FOR THE NEW YEAR

Beloved readers, it is with hearts full of thankfulness that we acknowledge the divine favors of the year just closed. The Twenty-Third Psalm voices our sentiments. The Lord has graciously continued his gentle leading of his sheep beside still waters and into the fresh green pastures of his truth. Our table he has supplied with viands of grace and knowledge, bountifully, even in the presence of our enemies, who sometimes have been those near and dear to us—enemies to the truth because of the blinding of the great adversary, Satan. And we know from your precious letters received during the year that this, our experience, has been yours.

Now, in the dawn of a new year, we feel that we can apply to ourselves and to all God's consecrated ones the words of the last verse of this Psalm: "Surely goodness and mercy shall attend me all the days of my life; and I shall dwell forever in the house of the Lord." Let us, beloved, not only appreciate the bounties of our "table," but more and more feed upon the precious truth; and let us seek more and more to make use of the strength this food imparts, laboring in Christ's service, that we may become more and more "strong in the Lord and in the power of his might," as the Apostle exhorts.—Eph. 6:10.

CONSIDER THIS CAREFULLY

One of the most important questions with some who will receive this number of the TOWER is, whether or not they will receive the succeeding issues. To many it may be said to be the only channel of communication between them and the remainder of the household of faith; to very many it is the only channel through which the voice of the Chief Shepherd is heard. And yet, because not urged to subscribe, or because they neglect or put off attending to the matter, many every year are dropped from our lists; and often, maybe a year or two later, write us that they are lean of soul and starved for lack of the food it bears from the Master to his friends and household each month. We are most firmly convinced that the TOWER is and has been a chosen vessel in the Lord's hands for dispensing "meat in due season," and we pray and

labor that it may so continue to be used. For these reasons, and

FOR THE FIRST TIME,

we urge all to renew their subscriptions. We need scarcely tell you that we do not urge for the money's sake. Most of you know that such a paper as ours at 50 cents per year, without income from advertisements, could not pay its way and pay for editorial and office labor, postage, etc. But we never have accepted and hope never to need to accept money for our services; they are grateful, loving offerings to the Lord, and to his church which represents him. (Col. 1:24.) The truth already has done so much for us that we are paid, exceeding abundantly, more than we could ask or expect, in advance, for all the service we are able to render. And besides,

time, in the ending of this age, that we are favored with such a clear unfolding of spiritual things. It is also our thought that present blessings of a temporal kind, such as the electric light, are due for similar reasons. We believe that any other explanation would confer too great honor upon the individual connected with the production. The very ablest minds in the world have examined these subjects, but now, by God's grace, we have come to the place where the veil is taken away and where we can see the real meaning of God's Word—not merely one person can see it, but hundreds, thousands, see it.

We think that we get the right conception to thus view it rather than to think that we had some great power which enabled us to put together a great system of theology, more wonderful than all other systems of theology put together—a thousand times more wonderful. Therefore, the simplest way to explain the matter is to acknowledge that the Lord's due time has come and that he has guided to the right understanding.

If, then, the Lord has provided us with something in our day that other days than those of the Apostles knew nothing about, no matter how good nor how wise they were—for us to ignore the line of teaching which has been thus developed would be, in our judgment, to ignore the Lord's providences. It is for each one to think for himself, however, and to guide his conduct in every way accordingly.

If the six volumes of SCRIPTURE STUDIES are practically the Bible topically arranged, with Bible proof-texts given, we might not improperly name the volumes—the Bible in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself, since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the Word of God. We therefore think it safe to follow this kind of reading, this kind of instruction, this kind of Bible study.

Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the SCRIPTURE STUDIES aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the SCRIPTURE STUDIES with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures.

Our thought, therefore, is that these SCRIPTURE STUDIES are a great assistance, a very valuable help, in the understanding of God's Word. If these books are to be of any value to us it must be because we see in them loyalty to the Word of God, and as far as our judgment goes, see them to be in full harmony with the Word and not antagonistic to it. Therefore, in reading them the first time, and perhaps the second time, and before we would accept anything as being our own personal faith and conviction, we should say, "I will not take it because these studies say so; I wish to see what the Bible says." And so we would study the Scriptures in the light of these SCRIPTURE STUDIES; we would prove every point, or disprove it, as the case might be. We would be satisfied with nothing less than a thorough investigation of the Bible from this standpoint.

If, after doing that, we should find the books to be in accord with the Bible, then we would think we were logical in saying, "I will not need to go through that process now every time that I read the SCRIPTURE STUDIES, for I have looked up those texts of Scripture and know certainly that the New Testament proves all those points." If, at the same time, in any future reading, we should come to a place where something did not seem clear to us and we thought of some Scripture which seemed not as harmonious with it as we had previously thought, we would think it our duty to refer at once to the Scriptures, because the Scriptures are the standard, and in that reference to the Scripture it would be with a view to discerning whether or not we had been mistaken in our previous examinations.

"THEY SHALL BE ALL TAUGHT OF GOD"

We would conclude, practically, that we could not understand anything about the Bible except as it was revealed. We would, therefore, not waste a great deal of time doing what we know some people do, reading chapter after chapter, to no profit. We would not think of doing it. We would not think we were studying the Scriptures at all. We would think we were following the course that had been anything but profitable to ourselves and many others in the past—merely reading over the Scriptures. We would say that the same Heavenly

Father who had guided us to this truth, to this understanding of the Scriptures as his children, if he had some further information for us he would bring it to our attention in some manner; and therefore we would not see the necessity of reading the New Testament every day or every year; we would not consider that necessary. We would consider that the Scripture which says, "They shall be all taught of God," would imply that in his own appointed way God would bring to our attention whatever feature of divine truth would be "meat in due season for the household of faith."

Further, we would say that now, having satisfied ourselves respecting what the Divine Plan is, we would understand that we had reached the place that the Apostle speaks of as being a qualified ambassador of God, a qualified minister of the New Covenant, and that, as a servant or minister of the New Covenant, we now had a responsibility in making known these things that we had learned; that we were not put here primarily to read the Bible, but primarily to serve the Lord and his Truth. It was quite proper, however, that before we came to a knowledge of the Truth, and when we were in measurable discontent of mind as to what was the Truth, that we should refrain from telling anybody else.

We remember very well in our own personal experience that after we had tried some street preaching, etc., we came to the conclusion that there was something wrong; that we did not understand what we were trying to tell to others; that we did not understand with sufficient clearness to properly present it and make sure that we were representing the Lord and his message aright, and we said to ourself, "I will stop any endeavor to teach others until I know what I believe."

We think that should be the attitude of every one of us. Why should we attempt to preach or teach anything that we do not understand? So, after God favors us in this time with an understanding of Present Truth, he has given us a knowledge of more truth than we could have gained in a thousand years if we had read and studied unaided; and now we can attempt to present it to others. Why has he given us a knowledge of this Truth? He wishes us to be "thoroughly furnished unto every good word and work." Therefore, we should study that we may be able to speak the word of the Lord freely and know that we are not misrepresenting the divine purpose and plan and character; and we ought therefore to give the more earnest heed to the opportunities for service and consider that the information which has been given us has been given for the very purpose that we may impart it to others—to those brethren and sisters of the Lord's family, some of whom are in Babylon yet, honest at heart, perhaps, and very desirous of knowing the truth, though perhaps very much blinded as we once were.

"SCRIPTURE STUDIES" NOT A SUBSTITUTE FOR THE BIBLE

This is not, therefore, putting the SCRIPTURE STUDIES as a substitute for the Bible, because so far as substituting for the Bible, the STUDIES, on the contrary, continually refer to the Bible; and if one has any doubt as to a reference or if one's recollection should lapse in any degree, one should refresh his memory, and, in fact, should see that his every thought is in harmony with the Bible—not merely in accord with the SCRIPTURE STUDIES, but in accord with the Bible.

We might remark that quite a number of the friends in the Truth are making it a rule to read twelve pages of the SCRIPTURE STUDIES a day, and that we do not know one who has been following this course and making use of the various means of grace the Lord has provided (Dawn and testimony meetings and Sunday meetings and Pilgrim meetings and the Berean lessons, Manna text, etc.), who has gone out of the truth. We know a great many who, on the contrary, have been of the opinion that they knew these things long ago, while in fact they do not know half of what they did know—they have forgotten more than half of what they read and they are those who are now stumbling—going into outer darkness.

We are not wishing in this to say anything against one's poring over chapters that he does not understand and others do not understand, hoping that he might light on some truth. We have no objection to this. He has a perfect right to do so if he wishes. He has a right to spend weeks and years in this way if he chooses, but the chances even then are that when he does light on something he will have it all wrong.

Furthermore, we would suggest that merely reading twelve pages of the SCRIPTURE STUDIES would not be studying in the proper sense of the word—neither studying the Bible nor studying the SCRIPTURE STUDIES. A proper study would be to think of the meaning of every word and every sentence. The thought is, it is not to see how much one can read, but to make sure that one goes no further than he comprehends or understands, whether that means one page or twenty pages. We should not

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

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

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

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

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

"WHAT DOEST THOU HERE?"

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

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

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

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

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

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

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

LETTERS FROM AFIELD

APPRECIATE TABERNACLE

DEAR FRIENDS:

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

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

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

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

With much Christian love, PASO ROBLES ECCLESIA, Calif.

"STEDFAST, IMMOVABLE"

DEAR BRETHREN:

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

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

Your brother in Christ,

EDGAR M. ROSS, Ind.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI

DECEMBER 1, 1925

No. 23

ANNUAL REPORT FOR 1925

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 58:2.

WATCHMEN are those who are on the alert to keep a close lookout that they may safeguard and properly care for the things of interest committed unto them. The Lord has committed to the anointed ones certain interests of his kingdom, and it becomes the privilege and duty of such to give proper care to these interests. We believe that the evidence is overwhelming in proof of the fact that the Lord is present and has assumed his power and begun his reign. His first work was the casting of Satan from heaven. Now he is giving a witness in the earth that Jehovah is God and that his kingdom is man's only hope of relief.

The members of the body of Christ yet on the earth are commissioned to give such a witness under the direction of their Head, Christ Jesus. These are the heavenly class. These are watchmen; and they see eye to eye, provided they are performing faithfully the commission granted unto them. Not everyone who is consecrated to the Lord is a watchman, and hence not everyone sees eye to eye.

The voice is a symbol of a message. This text shows that the watchmen are joyful, proving that at this time all the watchmen must be joyful. One sings in his heart, at least, when he is joyful. The watchmen have the message of the kingdom, and joyfully they tell others about it. Together and in harmony they lift up the message and joyfully give it to others.

During the year just past the church has performed the commission given to her to comfort those that mourn. Some have been found in Zion who have not appreciated the joy of the Lord and have been mourning. Some of those have had their mourning turned to joy because some other member of Zion gave unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Receiving this joy of the Lord, these in turn have joined the other watchmen and with real joy have gone forth to proclaim the message of the kingdom.

For the purpose of comforting and encouraging those in Zion and bringing greater joy to the watchmen, this annual report is made. The present commission given to the watchmen may be summed up in the words of Jesus, to wit: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matthew 24:14) This command must be obeyed before the great and ter-

rible day of the Lord which marks the complete overthrow of Satan's empire. To have some part in carrying into action this command of the King is the greatest privilege that could be enjoyed by anyone now on earth.

ORGANIZATION

That Jehovah has a plan which he has been carrying out from the very beginning of man needs neither proof nor argument. We may be sure that his plan will be carried forward in his own good way. It is written concerning Jesus Christ, "Thou art a priest for ever after the order of Melchizedek." (Psalm 110:4) The Scriptures speak of Melchizedek as being a priest of the most high God. He was further a type of him who is the executive officer of the divine plan. This is proof that the Lord Jesus Christ is the head of the great divine organization. He is the Head of Zion. Of course everything is subject to Jehovah God, but the Lord Jesus is the one to whom is committed all power in heaven and earth, and he uses that power in harmony with God.

The church constitutes the members of his body, over which Christ Jesus is the Head. Those members on the earth now are properly designated as "the feet of him". These are the anointed class on earth, and these are they who are watchmen and who joyfully do the will of the Lord on earth. Since he commands what shall be done on earth we should have no difficulty in finding that he is directing his work. **THE WATCH TOWER is the medium of communication with the various ones who are watchmen and who love the Lord. The Lord has long used it for that purpose.** During the year just past **THE WATCH TOWER**, we believe, has set forth some meat in due season sent from the Lord. Those who so believe study **THE WATCH TOWER**, not contenting themselves with giving it a mere casual reading. Reports to the office from classes that have conducted Berean studies in **THE WATCH TOWER** during the year show much improvement in the condition of these classes.

THE WATCH TOWER is therefore the official organ for the church, and every really consecrated and anointed child of God is interested in it. Its enemies continue to say much about it; but we will be content to give no heed to criticism nor be deterred from work thereby, nor even give time to consider the same, believing that the Lord wishes us to use the faculties with which we are endowed, to spread his message. This we will continue

SOME LOSING APPRECIATION OF PRESENT TRUTH

DEAR BRETHREN:

It was our privilege to have Brother Murray with us for three days last week and to be encouraged to zeal and activity. While some, that is not more than three or four, seemed to take offense at some things he said, the things he said were only the things that have been said in THE WATCH TOWER and BULLETINS from time to time. Those who become offended are only those who have been long in the truth and have found fault with the things in THE WATCH TOWER from time to time.

The result of Brother Murray's meeting was that we had a car-load of canvassers out today, something we have not been able to do for some weeks past.

Praying the Lord's blessing upon your efforts in sending the dear brethren to stir up our minds to appreciate our privilege in advertising the King and his kingdom, I am

Your brother in his service,
—Director.

ANOTHER STATION RADIOCASTS THE TRUTH

DEAR BROTHER RUTHERFORD:

I have been wanting to write you for some time and tell you how much we were appreciating the Tower articles; and after reading the recent Tower containing your discernment and resolution in London I can refrain no longer. Your fearless and untiring efforts in behalf of the Lord and his kingdom have been a source of great encouragement to us and should be to all the saints.

I can plainly see that all who stay in harmony with the channel, doing the Lord's work in his appointed way, will be led on to victory; for we have a Joshua who will deliver us. Friends who have heretofore been in doubt as to whether the Lord is still using the same channel should, after having read that article, dismiss for all time all such doubts, buckle on the armor of the fighter, and continue with the proclamation that the Lord has put into our mouths, until the cities are laid desolate.

We are thankful, dear Brother, that we can have a little part in helping hold up your hands. We feel that you will be pleased to know that our ecclesia is in perfect harmony with the SOCIETY and with each other; all are happy in the Lord, with peace and quiet prevailing. You will be glad to hear that Brother Gabas, formerly a French Catholic, and operator and part owner of radio station KFJF of Oklahoma City, has accepted the Truth and symbolized his consecration, and has a burning zeal for the Lord. We have the privilege now of using this station every Sunday night at 9:30, without cost to the ecclesia, and already have had letters from fifteen different states, asking for literature. We would like to see this station announced in THE TOWER.

Last Sunday the London Resolution was radiocast from here.

Praying the Lord's blessing upon you in your ministry to the saints and to the world, we are,

Yours by his grace, S. F. COLE.—Oklahoma.

WATCH TOWER GREATLY APPRECIATED

DEAR BRETHREN:

Loving Christian greetings. I am writing to express my appreciation of the helpful and encouraging articles that have been appearing in THE WATCH TOWER recently. It seems only proper that I should acknowledge the help received from these articles. The article on "Hypocrisy and the True" in the April 1st Tower was very good, and so were the articles on "The Shining Light" and "Character or Covenant—Which?" in the April 15th and May 1st Towers respectively. I never quite liked the thought that we used to hold concerning Enoch, that he might have been taken to some other planet, and that thus he did not see death. The explanation given in the April 1st Tower is much more reasonable. Enoch, being taken by the Lord in the prime of life, did not see death, because he was taken

suddenly. The comparison between Enos and Enoch too is very good, the one an example of hypocrisy and the other an example of faith in God. The light of truth is surely shining very clearly.

The article on "Character or Covenant—Which?" rejoiced my heart, and the explanation which it gives of 2 Peter 1 5-11 is very good.

With warm Christian love, I remain,
Your brother in Christ,
GERALD BARRY.—Canada.

FORCE OF TRUTH BANISHES DOUBTS

DEAR BRETHREN IN CHRIST:

After coming into the "truth" late in 1922 I occasionally have had some "doubts and fears" as to the claim of THE WATCH TOWER to being the "channel" exclusively used of the Lord at this time. But, praying and trusting the heavenly Father for guidance, I no longer doubt but feel assured that our blessed Lord and Master is surely using the SOCIETY to do his work. Who could doubt as THE WATCH TOWERS succeed each other, opening up the prophecies and giving accounts of the great work which is being done in the Name of the Lord!

I was greatly moved by the account of the London Convention, also by the article of Aug. 1st, "The Temple of God." Surely we can see that the Lord is in his temple! What an honor and privilege to be of this class!

I would like to say, too, how greatly I appreciate the Sunday School Lessons. They are so helpful to a right understanding of the Scriptures.

With love and prayers for your continued zeal in the service of our Redeemer and King, I remain

Your sister by his grace, C. E. DEANE.—B. W. I.

NEW YORK CONVENTION

Again we remind the brethren of the convention to be held at Manhattan Opera House, New York City, October 15-18 inclusive. This building is situate on West 34th St., near the Pennsylvania station. Effort will be made to locate the visiting brethren as near the meeting place as possible. The public meeting will be held at the New Madison Square Garden, Sunday afternoon, Oct., 17th, to be addressed by Brother Rutherford. There will be a general service day in which every one attending the convention will have an opportunity to engage in the service. Let us all keep the matter before the Lord that the convention may be an occasion of a great witness to God's holy name in the largest city on earth. Bear in mind the privilege of being God's witnesses. Let each one come to the convention with a desire to be a blessing and to receive a blessing and to be a glory to the Lord. THE WATCH TOWER has, in a former issue, given information about railroad rates. For further information address THE WATCH TOWER BIBLE & TRACT SOCIETY, Convention Committee, 18 Concord St., Brooklyn New York.

BETHEL HYMNS FOR NOVEMBER, 1926

Sunday		7	262	14	143	21	216	28	27
Monday	1	136	8	45	15	154	22	204	29
Tuesday	2	67	9	222	16	259	23	46	30
Wednesday	3	56	10	109	17	145	24	49	
Thursday	4	167	11	267	18	155	25	242	
Friday	5	24	12	241	19	317	26	233	
Saturday	6	256	13	286	20	205	27	29	

I.B.S.A. BEREAN BIBLE STUDIES
By Means of "The Watch Tower"

"LEARNING TO PRAY" "PRAY FOR PEACE"
Z January 15, 1926 Z February 1, 1926

Week of Nov. 7 1-29 Week of Nov. 21 1-27
Week of Nov. 14 30-50 Week of Nov. 28 28-55