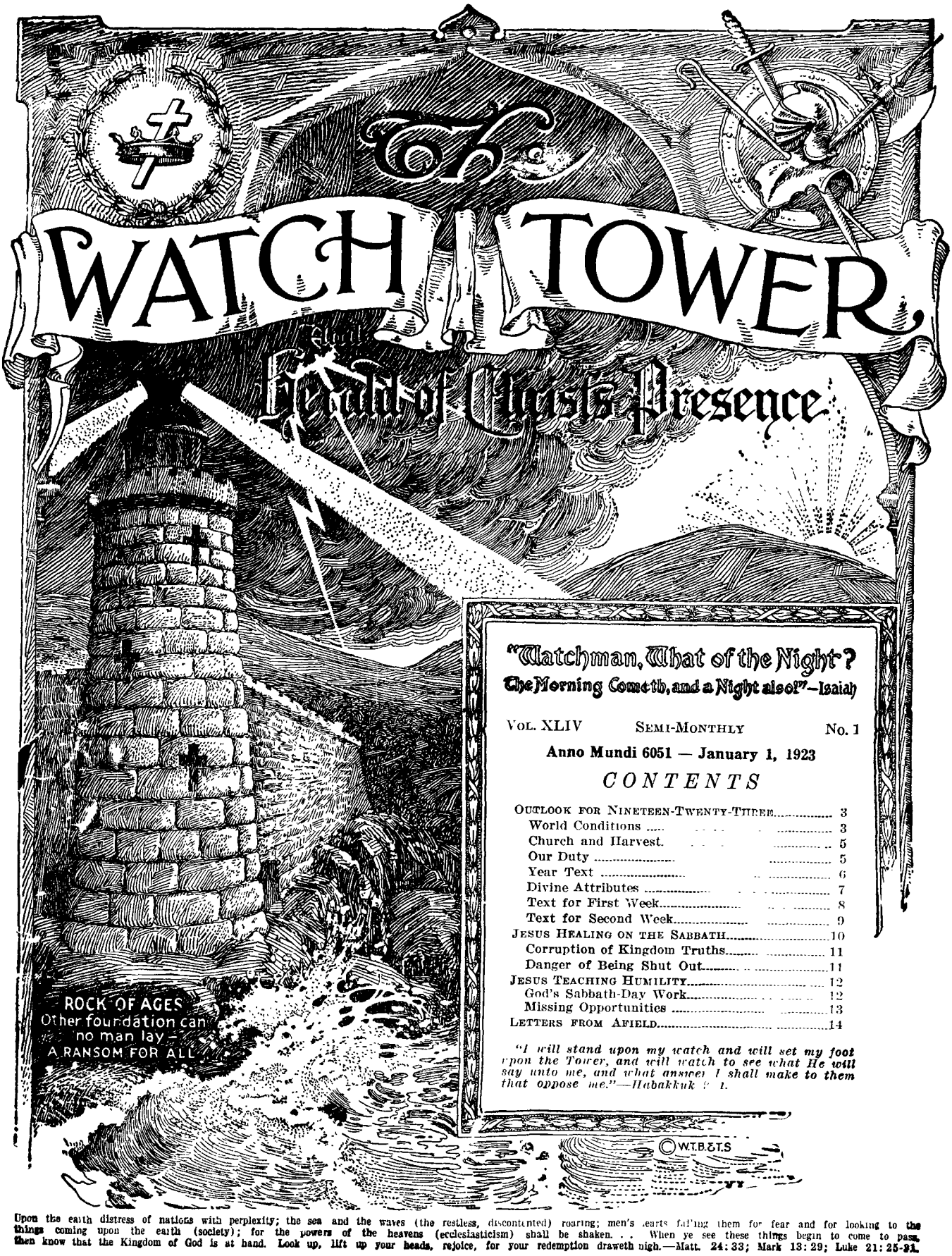
Watchtower

1923

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The WATCH TOWER

and Herald of Christ's Presence

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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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 7⅜"), and the maroon cloth pocket edition on thin paper (size 4" x 6⅛"); 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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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV JANUARY 1, 1923 No. 1

OUTLOOK FOR NINETEEN-TWENTY-THREE

WORLD CONDITIONS—THE CHURCH AND THE HARVEST—OUR DUTY—YEAR TEXT.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Corinthians 3: 18.

ENTERING upon the duties of another year, we do well to view the situation before us. As Christians our faith is being put to the test. Some will doubtless be overreached by the seductive influences of this world, even though it is passing away. Against such temptations we should fortify ourselves. If we view the conditions about us in the light of the Scriptures and confidently rely upon the Word of God as to the reason and the remedy for present ills, we shall be strong in faith and hence more determined to press on during the year.

WORLD CONDITIONS

August 1, 1914, marked the end of the gentile times. It also marked the legal ending of the old world. There the ouster proceedings began, when he whose right it is took unto himself his power. Christians viewing the development of affairs in the light of the Scriptures can see the conclusion of the ouster proceedings near at hand. Satan's empire is tottering to the fall. The rightful King is here. His kingly powers are being exercised and the old order is rapidly disintegrating that the way may be clear for the reign of righteousness and the establishment of everlasting peace.

The World War did not make democracy safe; that is to say, a rule of the people, by the people and for the people. Conditions show that it came far short and, instead of bettering matters, made them worse. None except those who are easily deceived ever did believe that the war would better conditions for the world in general. Those who coined the phrase "make the world safe for democracy" did not believe such would be the result. They had a selfish motive in using such a phrase. Now we see that the World War left a great gaping wound which is far from being healed. More than four years have passed since the signing of the armistice. On that day the peoples of the world were wild with delight, believing that there would immediately follow peace and prosperity. Now in every land the people are in distress, the rulers are in perplexity, and men's hearts are failing them for fear. Pestilence, famine, and revolutions have followed quickly upon the heels of the war; and no human remedy has been offered or can be offered that will remove distressing conditions.

Russia, once the mighty empire of the Czars, with her great wealth, learning, and power, is a wreck. Over the greater part of that country what is termed civilization has practically disappeared and the people have retrograded to the condition of barbarism and cannibalism. The four years following the war have been the worst of all for Russia. When some doubt that the things foretold in the prophecies could happen within the next three or four years, their attention is invited to Russia. Once the greatest wheat-producing country in the world, it suddenly became barren and millions of people starved to death. This condition drove the people to cannibalism, and in the valley of the Volga and the Caucasus great numbers of human beings ate other human beings. As an illustration, in one town recently there were two hundred prisoners awaiting trial on the charge of cannibalism. One man was charged with having devoured fifteen persons. He protested, saying that he had eaten but seven, and confessed that the first one was his own wife.

On November 1, 1922, a writer on conditions in Europe said in the public press:

"While I was in Prague last summer two cars of Czech refugees arrived from the Caucasus. They were brought by the Czech government. The original party was composed of more than five hundred persons. Sixty-four only arrived at Prague. They reported to their rescuers that their comrades, mostly women and children, had been killed or had succumbed to hunger and privation, and that their bodies had been devoured by the cannibal hordes in the Caucasus."

The public press recently gave wide publication to the fact that great hordes of Russians were crossing the river into Bulgaria and, being driven back to their own side, were immediately shot down by armed forces on the Russian side.

Private information recently received from Poland is to the effect that two brethren who were sent into Russia to do colporteur work came back practically physical wrecks, terrorized by the terrible things which they witnessed. Amongst other things reported was that what railway trains are operated are so crowded that many of the poor people ride on top of the trains. While a train

was making such a journey a woman missed her pocketbook. A lad sitting nearby was accused of taking it. A court was at once constituted on top of the moving train. This court went through a mock trial and convicted the boy; and a big, burly soldier in the party twisted off his head and threw the body between the moving cars. Within a short time the woman found her pocketbook. The same court tried her, and she met a like fate.

These hordes of malcontents are knocking at the doors of all the nations of Europe, while their propaganda agents are actively promulgating their theories. Necessarily all Europe is disturbed with this condition. A writer in the metropolitan press recently said:

"The barbarians of the North who overran and destroyed the Roman civilization have returned to their ancient haunts; and impelled by hunger and a desire for plunder, they are again surging against the barriers imposed between them and the sun-kissed valleys of the Mediterranean."

From the Scriptural standpoint Palestine is the point from which directions are named; hence the "north country" would be that of Russia. The prophet Jeremiah foretold the conditions now observed in Russia. "Out of the north an evil shall break forth upon all the inhabitants of the land." (Jeremiah 1:14) "For I will bring evil from the north, and a great destruction." (Jeremiah 4:6) *Egypt,* as used in the Scriptures, is a type of the world. The same prophet says: "Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. . . . The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north." (Jeremiah 46:20, 24) Waters are a symbol of people. (Revelation 17:15) In symbolic phrase the prophet seems to refer to conditions now beginning: "Thus saith the Lord: Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl."—Jer. 47:2.

These prophecies seem to refer to a movement, destructive in its nature, that begins in the *north country.* While Christians must not participate in this or any other trouble, it becomes the duty of the child of the Lord to call the people's attention to these terrible things as a fulfillment of divine prophecy, evidencing where we are on the stream of time.

Today Europe is undergoing its greatest crisis since the beginning of the World War. France is on the verge of a financial collapse. She faces a great deficit with no resources of revenue in sight. Her people are restless. Italy's constitutional government has fallen; and Italy is now in the hands of a dictator, which government may prevail for a while, but will be of brief duration. Conditions in Poland are far worse than those described by the public press. Practically every one has turned profiteer. Under their law the owner of property has nothing to say as to who shall occupy it and the amount of rent to be paid. This is determined by the state authorities. The tenant, however, placed in the property may put somebody else in and charge a large sum therefor, of which the landlord gets not a penny. And while this is a technical violation of the law, the law officers wink at it. Property owners are discouraged. The people are in distress; many of them are starving. The same property conditions prevail in Germany and Austria.

Austria, seething with unrest, is on the verge of another revolution. Her finances are a wreck; her business is practically gone. In Germany the people are in despair because of their economic and food conditions. A cold winter is on, with starvation staring millions in the face.

England has recently had a change of government, which was nothing short of a revolution; and the man who for several years has wielded the power of the nation now must take a back seat. The Labor party has been advanced to an official position, with more adherents than Mr. Asquith and Mr. Lloyd George combined. Already having lost Egypt and Ireland, Britain fears the loss of India, which would mean the rapid disintegration of the empire.

Recently there assembled in Rome leaders of the Moslem nations, who came for a conference as to ways and means for overthrowing the British empire. The trouble with the Turk in the Near East and the Balkans threatens to plunge the whole world into another war. All the nations a few months ago were agreeing to disarm, and now every nation is making feverish preparation for war. A short time ago there came to America a distinguished citizen of France, with the evident purpose of inducing America to prepare for another conflict and to take the side of France.

In the United States the recent elections have demonstrated the dissatisfaction existing amongst the people. Two years ago the country with an overwhelming majority of 7,000,000 turned down the officers in power. In the recent election the pendulum swung to the other extreme. Is it any wonder that the statesmen are in perplexity and the people in distress?

Even the financiers are now trembling. According to Mr. B. C. Forbes, who writes for the daily press and who speaks with authority from a worldly standpoint, it is feared that the incoming Congress will enact laws eliminating the guarantee of a fair return to railway capital, a bonus law adding extra burdens to taxpayers, a law interfering with the Federal Reserve Act, a tax designed to bear chiefly on capital. Mr. Forbes says: "These financiers are following closely political and social developments in Europe, and they do not like the way things are going."

Without doubt the United States is in far better condition, economically speaking, than any country in the world; and it is reasonable to expect a short period of prosperity in this country, and particularly in certain portions of it. This period of prosperity will furnish a test for some of the Lord's people. Not permitting their

vision to extend beyond the borders of the United States, some will be inclined to think that our calculations with reference to what may transpire within the next few years are entirely wrong and that we had better slow up in our proclamation of the message of the Lord's kingdom. This will be a great mistake. Let us see to it that we do not permit anything to prevent us from proclaiming the message of the presence of our Lord and the kingdom at hand.

THE CHURCH AND THE HARVEST

Looking over the field from the standpoint of the consecrated Christian we have every reason to be grateful and to rejoice. The church generally is in good condition. While there is a tendency amongst some to be overreached by the conditions of this world and to have their ardor for the Lord's kingdom somewhat dampened, such is the exception and not the rule. Generally speaking, the consecrated everywhere are alert and active in the proclamation of the kingdom. They realize that the King is here; that his kingdom has begun. In the countries suffering the greater amount of trouble there is greater activity on the part of the truly consecrated. In Germany during the past year there has been a tremendous witness of the truth; and the peoples whose hearts are sad and who view unsatisfactory conditions are inquiring the reason why, and many have turned their minds to reading God's Word.

The Cedar Point Resolution, calling attention to the fact that the remedy for the ills of the present order is the Messianic kingdom and bearing a message of good tidings, peace, salvation, and hope to the people, has had a wide circulation; and as the people study the conditions in the light of what is there set forth many more turn to the Lord's Word for consolation.

In Austria the truth is having a wider circulation than ever. It was reported in these columns some months ago how an attempt was made to break up a meeting in Vienna, which in part succeeded after the lecture was well-nigh finished. Our readers will be interested to know that a notice published in the paper the next day to the effect that the cause for such disturbances is set forth in the Word of God and explained in our literature, resulted in more than five thousand orders for the "Millions" book in less than three weeks; and now the Society's representative in Central Europe reports that a class of Bible Students attending regularly the meetings in Vienna numbers more than two hundred, and that thirty-seven have recently consecrated and symbolized their consecration. Thus the Lord makes the wrath of man to praise him, overruling Satan's interference.

From Scandinavia comes the report of an increased interest in the truth there and greater activity on the part of the brethren; and this is gratifying indeed.

The million or more copies of books contracted for by the Society for continental Europe during the past year have been completed and are going rapidly into the hands of the people.

From Switzerland come reports of an increased interest in the truth and greater zeal on the part of the brethren in publishing the message of glad tidings.

Recently Glasgow, Scotland, had a general convention. A report from the chairman of that convention amongst other things says: "This was not only the best convention, but the largest we have had here yet. We do not know exactly what Cedar Point was, but if it was better than the Glasgow convention it must have been more than sublime." The condition of the church in Great Britain has never been better, and the brethren are zealous and earnest in the proclamation of the message.

From Brother George Young, who for the past year has been in the West Indies, and British and Dutch Guiana, comes the report of a greatly increased interest in the truth in that section of the world, a larger attendance at all the public meetings, with houses packed out, and with a corresponding increase of zeal and devotion on the part of the brethren.

From Canada the Society's representative likewise reports increased interest and zeal in the proclamation of the message.

From Australia comes the report from Brother W. W. Johnston of a greatly increased interest in the work there and of a corresponding zeal manifested on the part of the brethren and a growth in grace.

In the United States the classes generally are in splendid condition; and while here and there some may be found whose faith grows weak, this is not the rule. Occasionally a class is found that says: "Why should we continue to preach 'millions now living will never die?' Why can we not have something else?" These should have in mind that the walls of Jericho were compassed about thirteen times before they fell. Doubtless those who walked around them, blowing their horns, had similar tests to what some of the brethren now are having. Probably they said: 'Joshua must be very foolish to have this done.' But in due time the Lord rewarded faith. We should remember that the Lord caused Moses to appear several times before Pharaoh and undergo some trying experiences with that ruler before he was permitted to lead the children of Israel out of captivity. Doubtless the Lord permits these things in order to test our faith and love and devotion to him.

OUR DUTY

The outlook for the year 1923 is indeed encouraging. As we view the disintegration of the old order as so much evidence bearing upon fulfilled prophecy, proving conclusively the presence of the King and the kingdom, every one of the Lord's consecrated should gird up the loins of his mind and be sober, pressing on, knowing that victory awaits every one who thus continues faithfully to the end.

The apostle Peter had a vision of the time which we now see actually. Clearly it appears to all the consecrated that the present order is being dissolved and the

new order coming in. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"—2 Peter 3:11.

There are two primary things we can now do and which devolve upon us to do: (1) To faithfully witness to the truth as opportunity offers; and (2) to be so exercised by the experiences that come to us that we may develop character pleasing to the Father, thus assuring our victory and the winning of the prize. These two things are so closely allied that they are inseparable. As ambassadors of the King of kings and Lord of lords we must now be faithful to our covenant, and to do so we must continue faithfully to testify the meaning of the things that are seen by all and to point the people to the better things that are soon to come. Our efforts will be misunderstood by some; while others, under the influence of the adversary, will deliberately misrepresent us. They will even accuse us of being in league with the radical element, seeking to overthrow the government. The Lord himself was likewise falsely accused.

As Christians we have no part in the troubles that afflict mankind. Our part is to stand aloof from all, taking sides with none and pointing out to others that the hope and salvation of the world lies not in international conferences or political leagues or schemes, but that the only hope is the Messianic kingdom. Some will misunderstand us here and say that we are advocating a rule by the Jews, meaning the profiteering Jew. Of course we have no such thought in mind. What we do hold and teach is that the Lord will take charge of the government and will run it in righteousness, and that his representatives will be the faithful men of old, Abraham, Isaac, Jacob, and others of the approved ones of God resurrected to perfected human condition.

It is a blessed privilege we have thus to testify to the sin-sick and oppressed world, showing the people that a better day is at hand. As Christians we are not pessimists. We are anything but pessimists. We are really the only optimists on earth; for we view the present situation in calmness, knowing that the Lord will bring it out on the right side and that soon he will establish a condition of righteousness and lasting peace in the earth.

YEAR TEXT

The text for the year 1923 relates to the transformation of the Christian into the likeness of our Lord and Master Christ Jesus. The complete transformation into his character likeness is the earnest desire of every one of his faithful followers. It should be their daily effort to accomplish this insofar as it lies within them. While we are giving testimony concerning the presence of the King and his kingdom, this must be prompted by one motive: namely, love for God and the Lord Jesus and a love for the betterment of our fellow creatures. And we must strive to be so exercised by the experiences which come to us that they will develop in us the character likeness of our Lord. St. Paul declares: "Whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son." (Romans 8:29) Again he says: "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure." (Philippians 2:12, 13) The body members must be made like unto the Head, and the body members must be coworkers together with God to accomplish this end.

Seeing then that we are entering upon another year, hence a year nearer the consummation of our hopes, how appropriate the year text: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord!"

"*We all*" means all the members of the body of Christ this side the vail. All who in fact are in the race for the prize of the high calling must be included in this class; for those to whom the text does not apply could not be of the class that is being transformed. The text does not seem to admit of any exception.

"*With open face*" means those who have their vision illuminated by reason of the begetting and anointing of the holy spirit; those who have put away prejudice, superstition and fear and who are trusting implicitly in in the Word of God. It means those who have but a single purpose; and that purpose, to know and to do the will of God. To this end such are applying their minds to ascertain the good and acceptable and perfect will of God. It means those who are holding to the truth for the love of the truth, and not holding to it or abandoning it because some one else is doing likewise. It means one whose heart is set fully upon the Lord with a determination to be faithful, regardless of who else may or may not be faithful.

"*Beholding as in a mirror*" means those who are fixing their mind upon the Word of God and relying upon his promises. When we look into a mirror we see the reflection of our countenance; and evidences of character or lack of character are written upon that countenance. The mirror within the meaning of this text, however, is the Word of God, which reflects the character of the Father and of his beloved Son, our Savior. The spirit of the Lord is in his Word; and those who have his spirit are specially attracted to his Word. Fixing the mind upon the Word of God, studying it and meditating upon it, one there beholds reflected the attributes of the divine character: to wit, wisdom, justice, love and power.

The transformation which guarantees one's abundant entrance into the kingdom will not be accomplished by viewing the defects in others, nor by meditating upon one's own defects; nor will it be accomplished by finding fault with the efforts of others in the proclamation of God's Word. A mere knowledge of the Word of the Lord will not prepare one for the kingdom. It is not sufficient that we merely understand the divine plan and rejoice in the fact that God has made gracious provisions for mankind. We must do something more. We must

view with joy the wonderful character of our Father and our Lord, and strive daily to copy that character. We must with gladness of heart tell the message to others; and if we really love the Lord, we cannot refrain from telling it. Hence we see that the two things, service prompted by love and an honest effort to grow in the likeness of the Lord, are essential to every one who would gain the prize.

"From glory to glory, even as by the spirit of the Lord." *Glory* means a position of honor in the presence of the Lord. The Lord is now present. Each one of his ambassadors holds an honorable position because of representing the Lord. The transforming power and influence is the spirit of the Lord; and as one is prompted by the Lord's spirit faithfully to perform his covenant in the position he now occupies, there is a gradual transformation from one degree of glory to a higher degree, ultimately reaching the position with the Lord in his kingdom, where there will be fulness of joy and pleasures for evermore.

As we look into this divinely provided mirror what do we see?

DIVINE ATTRIBUTES

In the Word of God we see the divine attributes reflected wisdom, justice, love and power. The divine attributes, in equal and exact balance, we term character. The complete sanctification of the body members of Christ is the will of God; that is to say, their setting aside for his use and for growth into his likeness is his purpose concerning them.

We read: "Known unto God are all his works from the beginning of the world." (Acts 15:18) Hence we conclude that the divine attribute of wisdom completely formulated the divine plan concerning man before the beginning of the execution of any part of it. Divine power put into operation created man. Thereafter divine justice became active concerning man. "Justice and judgment are the foundation of thy throne." (Psalm 89:14) Jehovah in the exercise of his divine attributes, wisdom, justice, love, and power, decides what must be done, and his decision is designated his will; or otherwise stated, his law. God's will expressed toward man is his law concerning man. To man he expressed his law: "The soul that sinneth it shall die." The infraction of this law must result in the penalty prescribed; hence the office of justice is to see that the law is enforced in letter and in spirit. The unchangeableness of Jehovah is illustrated by his justice. Jehovah never changes. He never makes a mistake and never does a wrong. If God were unjust, we should have no basis for our abiding confidence and faith in him; but being just we may be sure that he will never fail us nor forsake us. Justice and truth go hand in hand. Justice may be properly used as a synonymous term for righteousness.

As we behold divine justice reflected from his Word we are to strive to copy that quality of character. Justice is the first thing necessary in the building of our own character. This does not mean that we are to demand justice of every one. It does mean, however, that we are to render justice to all men. We must first be just before we can manifest love; and where one resorts to injustice it is an evidence that he has ceased to exercise the quality of love for the time being at least. This is one of the tests that are now upon the church. Jesus, referring to this time, said: "Because iniquity shall abound, the love of many shall wax cold." (Matthew 24:12) *Iniquity* means inequity, unrighteousness, or injustice, the very antithesis of justice. We should not lose confidence in any person without a just cause or reason. We should not indulge in evil surmising or evil speaking of another. Such a course is unjust. Justice knows no compromise and no deviation from the fixed rule of action. No one is entitled to thanks for doing justly. While it is the privilege of a Christian to receive justice from every one, yet if he suffers injustice it is likewise his privilege to bear it. No Christian will be authorized, however, under any circumstances to deal unjustly with another.

Love is the quality of character that prompts one to do good unto another even at a sacrifice to himself. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) It was love that made provision for the redemption of man. In God's due time he began to manifest his love toward mankind, and this manifestation be made particularly in the sending of Jesus to be our Redeemer. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:10, 9) Thus we see that the love of God being manifested to man caused him to suffer a great sacrifice. As we behold his character thus reflected from his Word we are taught that true love upon our part can be manifested only by sacrifice. Our adoration of Jehovah and our joyful submission to his will lifts us up to the point of loving him supremely because of his true worth. It becomes our privilege, then, to sacrifice our time, strength, energy, money, influence, and whatsoever we have, to glorify the Lord Jehovah and our Lord Jesus in telling forth the qualities of character possessed and manifested by them. Hence the only pleasing motive for service is that of love; and where love prompts the action of the Christian there is no fear either of man or of other adversary.

True love for the Lord Jehovah is the result of an abiding confidence in him. Trusting in his absolute power and love toward us, and in his justice and his wisdom exercised for us, we love him with all our mind, strength, heart, and being. Hence we joyfully sacrifice whatsoever we have, that his name might be glorified. It is the holy spirit, the spirit of God operating in us, that leads us to this development of character; and

thus by this power or spirit are we transformed into his character likeness.

Love for the brethren means an unselfish desire to do good to them, and doing good, even though it costs us much. Recognizing a brother as a fellow member journeying toward the kingdom, our honest heart's desire is to see him progress. Justice would forbid us trying to do injury to him. Love would impel us to make a sacrifice that he might be builded up on the most holy faith.

Love for the peoples of the world does not mean a desire to have their approval or to agree with them; but it means a desire on our part to help the peoples of the world by pointing them to the only means of salvation and blessing. And since we see that God loved us while we were sinners, developing that Godlike attribute we shall have a pity for the poor groaning creation and a sincere, honest desire to see them benefited by a better condition. And this love leads us joyfully to tell to them the message of the Messianic kingdom. The majority of the peoples of the world, especially the leaders, are arrayed against God's people; hence termed enemies. But we are commanded to love our enemies as God loves his. This does not mean to sympathize with their course; but it does mean to have an honest, sincere desire to see them lifted out of the mire and degradation and given a position of blessing.

We view the terrible conditions of the world as hereinbefore briefly described; and while we are not at all in sympathy with any of the wickedness, crime, and wrongdoing carried on by any class or any people, yet the heart's sincere desire of the Christian is, prompted by the spirit of the Lord, to see all classes of men lifted out of the mire of degradation and to see them enjoy the sunlight and blessing of the Messianic kingdom now coming into power.

From the divine mirror we see the wisdom of Jehovah reflected. Wisdom permitted justice to act first. Wisdom held back love until the due time for its manifestation; and wisdom in due time will operate the power of God to the general good of all mankind.

Wisdom is knowledge applied in such a manner that will result in the greatest amount of good. We acquire knowledge from the Word of God. We study the Word of God that we may thereby ascertain his good and acceptable and perfect will. We become wise, then, in proportion as we imbibe and follow the Word of God. Hence as we behold the perfect wisdom of Jehovah and strive to copy it we are transformed into this attribute of character likeness.

The time has come for the Lord to exercise his power concerning the kingdoms of this world. Jehovah is exercising this through his great and beloved Son Christ Jesus, the King of kings and Lord of lords. In Revelation we behold a picture of our Lord, "called Faithful and True, and in righteousness he doth judge and make war." He comes forth now to exercise divine power against the unrighteousness of Satan's empire. The members of the body this side the vail possess little or no power, and whatsoever they have they are admonished to use but for one purpose. They are specially admonished never to use what little power they have as the world uses it. "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." (2 Corinthians 10:3, 4) In proportion as we have the spirit of the Lord, in that proportion we will use what faculties we possess to the Lord's glory. It is our privilege, then, to exercise the little power with which we are endowed on this side the vail in advertising the King and his kingdom.

Gazing into the mirror of the Lord, we see now his power being made manifest for good; and as we imbibe that spirit there is a gradual transformation of ourselves more and more into his likeness, appreciating the fact that it is our privilege to use all of our faculties to his praise and glory. The more we study the matter, the more we see the absolute necessity of engaging in the Lord's service as his true representatives and proving ourselves faithful and true witnesses in order that we may develop the character likeness of our Lord and King. Let us see to it, then, that all of our acts are based upon justice; that they are all prompted by the spirit of love; that we act wisely and in harmony with the divine Word; and that we use our powers and faculties to the glory of the Lord. Thus as we continue to gaze upon the perfect character of our Father and upon that of his beloved Son, who is the express image of the Father; and as we diligently strive to copy this character likeness, moved always by the spirit of loving devotion to him, we are changed into his image from one degree of glory to another, even by the spirit of the Lord.

Each week we will have a text in harmony with this general thought. Taking the weekly text, then, as a basis of thought and study, we shall find many corresponding texts that will enable us to obtain a clearer understanding of the year text and to profit by it. It will be the purpose of THE WATCH TOWER to publish in advance a brief statement of each one of the weekly texts, as suggesting rather a line of thought; and our readers possessing the STUDIES IN THE SCRIPTURES, THE WATCH TOWER, and the other helps can follow this up further each week. Thus doing, we shall all during the entire year be studying the same general subject matter; and it is to be hoped each will be growing more and more into the likeness of our Lord and Head.

FIRST WEEK

The text for the first week of the year is: *"Thou sendest forth thy spirit, they are created."* (Psalm 104: 30) *Spirit* means the invisible power or holy influence of God. The words of the Psalmist are to the effect that God's invisible power is exercised and his creation follows. Quoting from Volume 5 of STUDIES IN THE SCRIPTURES: "The power of God, his vehicle of energy,

fecundated waters, or rendered them fruitful, prolific. Similarly, 'holy men of old spoke and wrote as they were *moved* by the holy spirit,' the holy influence or power of God fecundated their minds, causing them to bring forth thoughts such as God wished to have expressed. (2 Peter 1:21) Similarly, the skilled workmen whom Moses selected to prepare the paraphernalia of the Tabernacle were brought under the influence of the divine power, to the energizing or quickening of their natural faculties, without affecting them in any moral sense, even as the waters of the great deep were not affected in a moral sense. . . . Likewise, we are informed that Jehovah God put upon Moses and the elders of Israel *his spirit*, with special power for judging in Israel's affairs, preserving order, etc." —E175, 176.

Our study this year, however, deals with the new creation, of which Jesus is the Head, the Firstborn. "He is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Colossians 1:18) The Logos was the beginning of all God's creation. The Scriptures then introduce us to a new creation of the divine nature (2 Peter 1:4), a creation far above other powers and principalities, of which Christ Jesus is the preeminent head over all. (Philippians 2:9-11) In preparing this new creation, which will have preeminence above all others, God followed the rule of first putting the members through trying experiences, thus affording them an opportunity to prove their loyalty and devotion to the Creator and his principles of righteousness. Christ Jesus, the Head of this new creation, "though he were a Son, yet learned he obedience by the things which he suffered." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." Hebrews 5:8; 2:10.

It is the spirit of God, his invisible power sent forth, that results in all of his creations, including the new creation. Each of these must be developed in the school provided for that purpose. It will be profitable, then, for each one of us in the school of Christ during this year to behold in the mirror of God his character likeness and that of the Head of the new creation, that we may be by his spirit transformed into the likeness of our Lord and King.

SECOND WEEK

"He hath begotten us to a hope of life." (1 Peter 1:3) Jesus, the Head of the new creation, was begotten to the divine nature at the Jordan. Begetting means beginning; hence this was the beginning of the new creation. For three and a half years he taught his disciples. They were fully consecrated followers, learning of the Lord. Before, however, they could be begotten to the divine nature the great ransom price must be presented to divine justice as a sin-offering. When Jesus ascended on high this was thus presented, and evidence of this was given when at Pentecost the holy spirit was manifested upon the disciples in the form of tongues of fire. Before that time they were consecrated, but now they were justified, accepted as a part of the sacrifice of our Lord, and begotten to the divine nature; hence it was their beginning.

This begetting is likened unto a contract. A contract requires two parties, whose minds must meet. There must be something done on each side. When we come to the Lord and fully surrender ourselves in consecration, that act is equivalent to agreeing that the Lord shall take us and use us in whatsoever manner he sees best and grant unto us just such blessings as his love and wisdom dictate. It is a promise to do the will of God. The Lord Jesus, then imputing his merit, presents such an one to the heavenly Father. "It is God that justifieth." Being justified, we have peace with God through our Lord and Savior Jesus Christ and are thus made acceptable as a part of his sacrifice; and being thus accepted, we are begotten to the divine nature, and this is done by the Lord Jehovah giving to us his exceeding great and precious promises. He promises that we shall be of the divine nature, provided we fulfil our part of the covenant. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) "His divine power hath given unto us all things that pertain unto life and godliness, . . . whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." (2 Peter 1:3, 4) "God . . . hath begotten us unto a hope of life by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible."—1 Peter 1:3, 4.

And when the time came for the gathering unto the present King the members of his body, this Scripture applies: "Gather my saints together unto me, those that have made a covenant [contract] with me by sacrifice." —Psalm 50:5.

Otherwise stated, we sacrifice our all by full surrender to the Lord, and he gives us the exceeding great and precious promises; and this is the beginning. Then we have new hopes, new ambitions, new prospects, and new desires; and as new creatures we begin to be transformed into the likeness of the Head, Christ Jesus.

THE ENDURING WORD

"I opened the old, old Bible
And looked at a page of Psalms,
Till the wintry sea of my troubles
Was soothed by its summer calms;

"For the words that have helped so many,
And that ages have made so dear,
Seemed new in their power to comfort
As they brought me a word of cheer."

JESUS HEALING ON THE SABBATH

——JANUARY 7—LUKE 13——

SATAN TRIES TO MAKE JESUS AFRAID—THE SABBATH A TIME FOR RESTITUTION—JESUS INDIGNANT AT HYPOCRISY—CORRUPTION OF KINGDOM TRUTHS—THE DANGER OF BEING SHUT OUT FROM THE LAST SERVICE.

"It is lawful to do good on the sabbath day."—Matthew 12:12.

IT SEEMS certain that the events narrated in the thirteenth chapter of Luke's gospel took place when our Lord was making his last journey from Galilee to Jerusalem. He traveled on the east side of Jordan, in the district known as Perea, thus avoiding the road through Samaria, and visiting some districts where he had not previously ministered. Luke tells us that at this time there were some who came to Jesus to tell him of a terrible thing done by Pilate. That cruel, ruthless man had slain some Galileans who were visiting Jerusalem, and who, probably, were worshiping in the temple courts; and to show his utter contempt for the Jewish worship and sacrifices, he had mingled their blood with that of the sacrifices they offered.

Luke does not state why these people told Jesus of this, but the way in which he narrates the incident indicates that Jesus did not receive them as friends but rather as enemies. In all probability their object was to frighten the Lord; for, except Judas who betrayed him, he and his company were all Galileans. Perhaps they thought that the Lord would hesitate, and not continue his journey to Jerusalem. Whatever their motive, without doubt it was Satan who prompted their going to the Master. He had tried to seduce our Lord from the narrow pathway by making him special offers of advancement in the world; he had tried him through Peter's loving sympathy when Peter said about Jesus' death: "Lord, let it not be; pity thyself" (Matthew 16:22, margin); and now he was making an attempt to turn the Lord aside through fear of consequences to him and his little company. He failed; the Lord refused to be intimidated.

SATAN TRIES TO MAKE JESUS AFRAID

Unexpectedly he questioned them. "Suppose ye," he said, "that these Galileans were sinners above all the Galileans because they suffered such things?" Then answering his own question, he said: "I tell you, Nay: but, except ye repent, ye shall all likewise perish." They presumed that these men were not under the care of God, as others were; else Pilate would not have been able to slay them; and there was an assumption that Galileans were sinners more than others. Jesus also reminded them that some time before, the tower of Siloam in Jerusalem had fallen and slain eighteen persons. Jesus said: "Think ye that these were sinners above all other men that dwelt in Jerusalem?" By putting these questions to them he showed that accidents could happen to those of Jerusalem as well as calamities to sinners of Galilee. The way he put the question shows that to him all the men of Jerusalem, as well as all in Galilee, were sinners. Said Jesus: "Unless ye repent ye shall all likewise perish."

Whether or not these were Pharisees who came to him we do not know: but the Lord shows that they and the ones who died, as well as all others of Jerusalem and Galilee —in other words, all the house of Israel—were sinners in the sight of God: and unless they repented and acknowledged him as the one sent of the Father, they would all perish, as these unfortunates had done. To emphasize his meaning our Lord spoke the parable of the fig-tree planted in a vineyard. He told that the owner came to find fruit for three years and found none, and then told the vine-dresser to cut it down, saying, "Why cumbereth it the ground?" The vine-dresser pleaded that it should have one more year's trial. He said: "Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down."—**Luke 13:8, 9.**

It is clear that the fig-tree represents the Jewish people, and the owner of the vineyard Jehovah their God. The three years represent the labor of Jesus already past, and without show of fruit. God could very properly have concluded the work of Jesus at that time: for all classes of people had rejected him; but in his mercy they were still to have the further period of trial until the full time of Jesus' ministry should have expired. Six months later he was crucified at the hands of that fickle, cruel people, so full of profession of loyalty to God, but so empty of devotion. After Pentecost many of them repented and turned to the Lord, and entered into the blessings which God then had for his people, but as a people they rejected him and were rejected by him, and passed on to their punishment. As a nation they perished, as a people they entered into the direst trouble that any people has ever had inflicted upon them by the providence of God.

The time of trouble now on the world corresponds to that which came upon the Jews after they had rejected the Lord. In the present world trouble some nations have already suffered heavily, but we need not think that they are sinners above the rest of the nations of earth, though it may well be that God will mark out for special tribulation those who have dealt hardly with his people, the Jews. We can, however, be certain of this—that all the peoples of the earth are sinners in the sight of God; for they neither acknowledge him nor his Christ, and they reject the truth with scorn, even as the Jews rejected Jesus. Also as then, so now Satan seeks to frighten the Lord's people from their work, through fear of evil consequences; but the true disciple goes forward as his Master did. All Christendom is involved in the world's trouble; and it is the church's business to tell to all that unless there is quick repentance all, Judean or Galilean, in Christendom or in heathendom, "will likewise perish." We thank God that we know that the time of trouble is not the end of all things. God's mercy with all its blessings of restitution lies beyond it.

SABBATH A TIME FOR RESTITUTION

After this Luke relates the incident which forms the basis of today's lesson, and gives the thought for the topic: "Jesus Healing on the Sabbath." In our Lord's ministry there were many instances of healing on Sabbath days. During a part of his Galilean ministry Jesus must have daily spent many hours in the ministry of healing; but the Gospels, by bringing into prominence certain notable incidents of healing upon Sabbath days, emphasize the fact that Jesus' ministry and healing, and the Sabbath day are inseparably linked. Without doubt Israel's Sabbath was a figure of the time when God's true rest would be entered into in full enjoyment of his original blessings as in Eden. But Jesus shows that the true Sabbath, while a time of rest, is also a time of restitution and of blessings of healing.

On this Sabbath day in the synagogue where Jesus was teaching, there was a woman present who had "a spirit of infirmity." Jesus saw her amongst the company. She was bowed down, bent double, as it would be expressed in homely phrase; and it may be that her head raised up showed her eyes appealing to him; or it may be purely because he desired to show his true ministry that he spoke to her. We do not know. But we do know that he said to her: "Woman, thou art loosed from thine infirmity." Moving from his place, he laid his hands upon her; and immediately she was made straight, and glorified God.

JESUS INDIGNANT AT HYPOCRISY

The ruler of the synagogue was indignant and voiced his anger that Jesus should heal on the Sabbath day. He said to the congregation: "There are six days in which men ought to work [This was a rebuke to the Lord]: in them therefore come and be healed, and not on the sabbath day." This was a rebuke to the people. This attitude and the hardness of heart he disclosed caused our Lord to turn upon him immediately. "Hypocrite," he said, "doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

This ruler was evidently speaking for others in the synagogue who were of the same callous disposition as he, and our Lord spoke to them when he spoke to the ruler. Here is an exhibition of what a pharisaical mind will lead a man to. It would prefer that a good action should not be done unless it could be done according to the rules laid down by orthodoxy. The way Jesus puts his question shows that he took the Sabbath day as a day specially set apart for healing, and that they ought to have understood it thus.

Here was the position: A daughter of Abraham bound for eighteen years by Satan, and the Son of Abraham present who could loose the bond, and the day, God's own day of rest, a Sabbath to enjoy; yet these hard-hearted, formality-observing religionists preferred that one of God's children should remain in bondage of the devil rather than be released because they had certain ideas of what was proper to be done on that day. There is no cruelty like that of the creed-bound heart. The manner in which our Lord put this made these men ashamed of themselves, but it made the people glad and they rejoiced in all that was done by him.

The case of this woman seems to be of a semi-demoniacal trouble. Luke, who was a physician, says she was bound by a spirit of infirmity, as if she were possessed by a spirit which caused her to believe that she could not straighten herself. The touch of the Lord healed her, caused her to exert her will, giving her permanent cure. Here is an example for the consecrated. They are sons of Abraham, holders of the promises (Galatians 3:29); and it is their privilege, whenever brought face to face with those bound of the devil, at least to tell out the gracious message which, if received, will loosen every bond of Satan.

CORRUPTION OF KINGDOM TRUTHS

Luke then tells us that our Lord spoke two parables—that of the Mustard Seed and that of the Leaven. The mustard seed, which we are told is the smallest of all seeds, grew into a great tree, and the fowls of the air lodged in its branches. The leaven hidden in three measures of meal worked its way into the mass until the whole was leavened. Jesus likens the kingdom of heaven to both these growths. What is the point of the illustration? We know the common interpretation—that the truth as proclaimed by Jesus, sown by him as a small seed, would grow until it would be a tree that could shelter the nations; and that the little leaven of truth which he placed would work its way into the mass of humanity until all mankind shall be permeated with it. We do not accept these interpretations, however.

Probably our Lord had in mind that which had already happened in Israel. God had given them the Law and commandments at Sinai. But false professors had enlarged upon the Law with their own vain suggestions and, as Jesus said, had by their traditions made the word of God of none effect. Our Lord indicates that much the same thing would happen to his teaching. There would be those who would lay hold upon it, and fasten upon it vain traditions of men making it of none effect. It is a clear matter of history that the church of God so called has grown into a huge establishment of an entirely abnormal growth; has been fostered by kings, potentates, and politicians; has been enriched by merchants and by those who have exploited men on behalf of organized religion; and that the great tree of Christianity has had, and still has, its branches full of "birds of the air," the agents of the evil one. Later, in Revelation 18:2, our Lord says that Babylon has become the hold of every hateful and unclean bird.

Respecting the other figure, leaven, we know that leaven is always used in Scripture as a symbol of evil or corruption. The woman, the false church, unfaithful to God, has placed leaven into that which was the true food of the church of God; and the corruption worked until truth could hardly be found. We thank God that the Lord in these days of his presence has once again given his people clean food free from defilement, the corruption of leaven, of Satan's lies, of the thoughts of evil men, and of the doctrines of demons.

DANGER OF BEING SHUT OUT

These remarks of our Lord caused one to raise the question, "Lord, are there few that be saved?" The Lord told him the main question was the personal one. He said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." The point of importance is not knowledge as to how many will be saved, but "am I getting inside the door of the house?" Personal responsibility is involved, and must be accounted for. The Lord speaks of the time when the door will be closed. It is as if he had referred to his ministry, then continued more than three years in Israel, and was making reference to the few who had listened to him. Perhaps our Lord meant to tell the speaker that there was a time coming very quickly when the house of Israel would find the door of God's favor shut.

But the Scripture certainly has reference to the end of the gospel age; that is, to our own day. The Lord says plainly that there will be a time when the Master of the house will rise up and shut the door: and he indicates that there will be some who will then knock, quite expecting the Lord to open it to them. They speak to him familiarly: "Lord, Lord, open unto us." Then the Lord declares that he will say that he does not know them or from whence they are. "But," say they, "we have eaten and drunk in thy presence, and thou hast taught in our streets." But the Lord will say: "I tell you, I know not whence ye are; depart from me, all ye workers of iniquity." These should have known the Lord's will, and they would not have misused their opportunity. They are bidden to depart from him, and are called "workers of iniquity."

The Scriptures are very definite that when the Lord enters into judgment—which time is now on—that all not found in harmony with him are treated as workers of iniquity. The Lord will not own them, even though they have "eaten and drunk in his presence." He indicates that there will be many surprises. Not only will many come from unexpected places and gain a place in the kingdom of God, but some last-comers shall enter into the highest places; some of the last will be first, and some of the first will be last.

We suggest that our Lord here does not refer only to the shutting of the door of the high calling, nor to entrance into heaven; but that he has special and direct reference to the last phases of the work and experiences of the church. There comes a moment when the door of opportunity for the enjoyment of the presence of the Lord with all its favors of service under his special direction is closed. Those who have for any reason not been so watchful as they ought

to have been, find themselves "outside" the privileges of service. They want to do something, but they have no guidance from the Lord. The leaders ask those who are led where they should lead them next; the shepherds ask the sheep for direction! They are surprised about this: they tell the Lord that they have worked and eaten with him. But he refuses to have any relationship with them; they must take their place with all other opposers of the kingdom—in the trouble and distress of the outer darkness in which Christendom is involved.

As our Lord was speaking some Pharisees came to tell him to get out of the country, because Herod intended to kill him. This was another attempt on the part of the enemy to get our Lord to turn back, to allow himself to be intimidated; but neither those who told him about the Galileans, nor these Pharisees, nor the devil himself, could instill a spirit of fear into our Lord. On a former occasion, in the exercise of his judgment, when he heard that Herod had killed John the Baptist Jesus had left the southern part of the country to go north. But when the time came that he should turn his face towards Jerusalem, nothing would deter him from his purpose of carrying out his Father's will, and he had no hesitation in speaking plain words to those who came to him. "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." Our Lord then intimated that he expected to complete his work in Jerusalem, and there, and in the same way, to share with the many servants of God who had completed their service, slain by those to whom they had sought to convey the word of God. The prophets of God are still slain, or murderously attacked by those who are the responsible leaders of Christendom. Thanks be to God, even these shall yet see the truth in the kingdom, and will say, "Blessed be he that cometh in the name of the Lord."

BEREAN QUESTIONS

Why did Jesus travel on the east side of Jordan? ¶ 1.
What object had certain individuals who met him? ¶ 2.
What lesson concerning accidents did Jesus teach? ¶ 3.
Why is repentance necessary in order to be saved? ¶ 4.
How was the fig-tree used to teach a lesson? ¶ 5.
How was the present trouble pictured in Israel's condition? ¶ 6.
What did Israel's Sabbath picture? ¶ 7.
How did Jesus help the infirm woman? ¶ 8.
What attitude did Jesus show toward the ruler of the synagogue? ¶ 9.
What was wrong with the rules of orthodoxy? ¶ 10.
How has Satan held the race in bondage? ¶ 11.
What privilege has the new creature in loosening these bonds? ¶ 12.
What common error has been taught concerning the parable of the mustard seed? ¶ 13
What is the true interpretation? ¶ 14.
In what way was leaven used to teach a lesson? ¶ 15.
In what sense has each a personal responsibility? ¶ 16.
Why will some be left without the door? ¶ 17.
Why is harmony with the Lord's work necessary? ¶ 18.
Why should we seize every opportunity to serve the Lord? ¶ 19.
What obstacle did Satan suggest to retard the Master? ¶ 20.

JESUS TEACHING HUMILITY

——JANUARY 14—LUKE 14——

GOD DOING SABBATH DAY WORK—NECESSITY OF HUMILITY—MISSING OPPORTUNITIES—COST OF DISCIPLESHIP.

"God resisteth the proud, and giveth grace to the humble."—1 Peter 5: 5.

IN THE first verses of this chapter Luke gives another incident of Jesus' teaching respecting the Sabbath. He went into the house of one of the chief Pharisees to eat bread on the Sabbath day. There was present a man afflicted with dropsy. Jesus saw that the lawyers and the Pharisees present were watching him, evidently to see what he would do. Jesus immediately raised the question, "Is it lawful to heal on the sabbath day?" They held their peace: none could answer him. Then, while they were silent, he brought the sick man before all the company and healed him.

Whether or not this situation was devised we cannot certainly say, but we are inclined to believe that these people had set a trap for the Lord. In the first verse Luke says that they watched Jesus; and it is improbable that a man badly afflicted with dropsy would be present in that company except by arrangement. These men were always seeking to set a trap for the Lord, that they might raise an accusation against him or prejudice him in the minds of the people as one who had no respect for the traditions, which were held in such high esteem. These righteous men, so careful for the sanctity of the Sabbath, would have no hesitation in arranging an evil device on that day.

But Jesus, ever the master in every situation, caught them in their own trap. They were not expecting to be questioned, and they were put to silence; for the teaching of their rabbis had made no provision for such work as Jesus was doing, since never before in the history of Israel had there been such a healer as he. Then Jesus said to them: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" Again they were silent: for they knew that if ordinary compassion for an unfortunate animal would not cause them to deliver it from the pit their greed would do so.

These men were great sticklers for their own interpretations of the law, but were greedy and avaricious; and when their own property was in danger their cupidity would lead them to keep the law in its spirit as well as letter. A stricken woman or a sick man, however, excited neither compassion nor love. Their ox or their ass might be bound, and they would loose it to give it water; but a son or a daughter of Abraham bound by Satan did not concern them. If they really had cared for the healing of the man afflicted with dropsy, instead of watching Jesus with a critical eye they would have brought the man to Jesus and besought for healing. What they wanted was to entrap the Lord into something which would seem contrary to the Sabbath law, in order to incite the people against him.

GOD DOING SABBATH-DAY WORK

Perhaps this incident was used of the Lord in a special way: for no other instance of healing on the Sabbath or other illustration seems just so explicit as to the real meaning of the Sabbath. By it Jesus shows God's loving attitude towards his fallen creatures and his plans for their restoration. God created man perfect, but he was heedless and foolish. Man was the ass which fell into the pit of sin and Satan's bondage, and that very early on God's Sabbath day. But his owner, his gracious Creator, did not leave him there to waste away and perish, but arranged to rescue him from the pit. The Father began to make arrangements for the rescue, and worked on preparing the covenant arrangements until he sent Jesus to earth. Then Jesus began to take up the work, as he said: "My Father worketh hitherto, and [now] I work."—John 5:17.

The work of getting the ass out of the pit will continue throughout the seventh day of God's rest. Very soon the church will be engaged in the work; and the last period of this great Sabbath day will be a very busy time while man is being delivered from the bondage of the pit, and his goings established in the paths of righteousness and peace,

and he brought back to that mental and moral image of God in which he was originally created.

NECESSITY OF HUMILITY

After this incident the Lord might very properly have left the company, but he stayed on. As he marked how those that were bidden chose out the chief places, he took the opportunity to continue his instruction. They required lessons in ordinary decency, and he spoke plainly to them. In the form of a parable he showed them the foolishness of choosing the chief rooms when bidden to a house or of choosing the chief seats when bidden to a wedding feast. The desire for honor caused them to lose sight of the simple rules of conduct, so that when they were invited to each other's house they had not the ordinary decency to wait until they were placed by their host, nor the courtesy to give each other the preference, but took for themselves the most honorable seats; and even though now and again one had to be put back to a lower place this did not teach them the necessary lesson.

Jesus further said: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." He lifts this matter from the ordinary affairs of life and declares it to be a principle upon which God acts; so that taking a seat at a host's table may mean something which affects one's eternal destiny. Humility is not stated to be one of the graces of the spirit, but it is a very necessary condition of heart. God gives grace to the humble (1 Peter 5:5); and no one may expect to make progress in the heavenly way or to win the prize of the high calling of God in Christ Jesus who does not put on the garment of humility. Humility is of the heart, and the garment of humility should be worn near it as an under-garment rather than an over-garment. Evidently the Lord has arranged that we must humble ourselves, and certainly this is a much pleasanter way than learning humility by being humbled.

The Lord's people must be careful to get the proper adjustment in this matter. Ostentatiously taking a back seat may reveal as much pride as seeking a prominent one; and there may be as much pride in the heart of a working man or woman as in that of a prince. Humility is of the heart, and that member must be kept in lowliness. In our service for the Lord we should not seek places wherein we can shine in the sight of others, or find self-satisfaction, but rather do that which lies at our hand, and which in the providence of God is very probably just the right service both for the Cause and for our development. If we find ourselves watching to see how we stand ... the eyes of others, or watching for our position, or in any way thrusting ourselves forward, we are not humbling ourselves, but are rather feeding our pride; and we are certain to hurt ourselves. Again, some will not take service because they "prefer to be humble." These usually develop a spirit of criticism and judgment or, in other words, of pride. True humility serves in quietness of spirit, and like God's peace it is always active in its own silent way.

Jesus continued his lessons in humility. Speaking about another custom of the Pharisees who, when they made a feast, called their friends and those from whom they might expect something in return, he said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Surely these words reveal to us something of God's graciousness. We know that he is specially watchful towards his own, and that those who give a cup of cold water to a disciple are to be rewarded by him; but our Lord here intimates that those who are kindly disposed towards the poor have something to come to them from God in the day of judgment.

There will surely be a reward for all those noble-hearted men and women who often at great cost to themselves have genuinely labored for the poor of the world, seeking to ameliorate their hard condition. There is nothing here spoken against social gatherings of friends, but only against set and ostentatious gatherings to "show off" or to get some favors in return. Danger lurks in such feasts. Let the Lord's people remember that true recompence comes from God in his own time.

MISSING OPPORTUNITIES

One who sat at meat with him said in a sudden burst of feeling: "Blessed is he that shall eat bread in the kingdom of God." The Pharisees certainly expected to be invited to any feast God should prepare. Then Jesus gave the parable of the man who made a great supper—his purpose being to show that these very people to whom he was speaking were then being invited by him to a feast that God had spread, and that they were refusing the invitation.

How easy it is for the human mind, filled with its own thoughts, to miss the things that God is speaking by means of the very circumstances of the occasion! Jesus told that a man made a great supper and invited his friends; and that they all with one consent began to make excuses; that then the invitation was sent out to others, and that still many refused; that it was still further sent out into the highways and hedges, and that it was only in this way that the seats at the feast were filled with guests. Our Lord in this way told these Pharisees and lawyers that they had been treated by God as his friends; and that he (Jesus) had brought them an invitation to a feast prepared, but that with one consent they contemptuously spurned the message, each having some excuse to make as to why he should not accept. Their own pleasures and interests were more to them than the pleasure of sitting down at meat at God's table of truth.

We see how the message of love, which, received into a loyal, loving heart, would transform one into the likeness of Christ, was spurned by Israel, and was then carried into the gentile world by the apostles and the early church. It passed on into Christendom; but, comparatively, only few of "that great city" heeded the invitation to walk in the footsteps of Jesus. Only a few really cared for the truth. Since the rejection of Christendom in 1881 the message of love has gone into the highways and byways, and its graciousness has compelled many to come in to the feast. There will be no empty seats when the Lord sits down with his guests. The Lord tells what is to happen to those who spurn the heavenly invitation. Matthew's account tells us the Lord said that the city would be destroyed; and this was true both of the Jewish people, and of the great city of Christendom—organized religion. The Lord will not permit his invitation to be spurned without taking notice of the rebellion of heart which underlies the rejection.

COST OF DISCIPLESHIP

After this Jesus went on his journey, making his way to Jerusalem, and many followed him. He was not traveling hurriedly, but from village to village; and the people crowded around him. Some were so attracted by his teaching as to want to follow him, but the Lord told them that no man could be his disciple who was not willing to give up everything ordinarily considered precious in life. All human ties must be snapped; yea, a man must hate his own life, must count all natural self desires as his enemy, if he would be Jesus' disciple. So he said: "Count the cost"—do as a man does when thinking to build a tower, or as a king does

when he thinks to make war. If the cost is not counted a man cannot complete his work, and people mock him; or if a king has not a sufficient army to overcome his enemy whom he attacks, instead of gain he himself is taken captive, his army is lost, and all his possessions are gone. No man can enter into the life of consecration and retain what he has. If one will lose all for Christ's sake, he gains all that Christ has to give. But if his consecration is not true, he still loses all, but gains nothing.

Jesus then uses a strange expression: "Salt is good: but if the salt has lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear." Much of the salt of the East is inorganic matter impregnated with saltness, and under certain conditions it loses its savor. When it does so it is absolutely worthless; and being hurtful to vegetation, it can only be cast out upon the roadway, to be trampled under foot.

The thought is this: A man who has been led to the Lord by grace divine, who has received that grace and been quickened of the spirit, has salt within himself (Mark 9:50); but if he does not use what he has in continuance of his consecration, he loses the saltness which makes him of value to the Lord: he becomes like the eastern salt which has lost its savor, and will be cast out.

Here are lessons for us concerning our consecration and our usefulness to the Lord. There is only one thing for us after we have been brought into relationship with Jesus; and that is to keep on the way, to make straight paths for our feet, to watch our heart and our life, that we grow in the knowledge and the grace of the Lord Jesus Christ.

The grace of humility is a great preserver of that saltness which the follower of Jesus must have. "Ye are the salt of the earth."—Matthew 5:13.

BEREAN QUESTIONS

What question did Jesus propound to the Pharisees? ¶ 1.
Why did the Pharisees seek to entrap the Lord? ¶ 2.
Why did the Pharisees refuse to answer the second question? ¶ 3.
Why did the Jewish leaders overlook the spirit of the law? ¶ 4.
How did Jesus picture the restoration of the human race? ¶ 5.
How will the church soon engage in the restoration work? ¶ 6.
What simple rules of conduct did the Master lay down? ¶ 7.
Why is humility a necessary condition of the heart? ¶ 8.
How does the self-seeking disposition develop pride? ¶ 9.
How does the thought of recompence destroy the spirit of giving? ¶ 10.
How does ostentation develop pride? 11.
What feast prepared by God had the Pharisees overlooked? ¶ 12.
To whom was the invitation given after the Pharisees had refused the offer? ¶ 13.
What great privilege have those who hear the invitation? ¶ 14.
What are some requirements of a disciple of Christ? ¶ 15.
Why was the savor of salt used to teach a lesson? ¶ 16.
What will result by quenching the spirit? ¶ 17.
What safe course can the new creature follow? ¶ 18.
How does the grace of humility assist the Christian? ¶ 19.

LETTERS FROM AFIELD

LETTER FROM BROTHER HEMERY

MY DEAR BROTHER RUTHERFORD:

I promised to send you a letter after the Glasgow Convention, and now have the pleasure of redeeming my promise. Altogether there were nearly fifty brethren who went from London to the convention. A number traveled with the Bethel family, and the journey down to Glasgow was very pleasurable. The convention was a happy time of refreshment of spirit, and of renewing of the spiritual energy and consecration vows. It was one of those times which, when concluded, cause those who have been present and have enjoyed the spirit to say that it was the "best yet."

As you know, the time of the convention was deferred to enable me and whomever you might send back with me, to meet with the friends in convention; and I believe that arrangement was of the Lord. To the surprise of the local friends, there were twice as many visitors there as usual. Though the convention was not held at holiday time, all the sessions were well attended; and (it must be reported) that though so many of the Glasgow friends have of late chosen to leave the meeting to take their own way in serving the Lord, their absence was not noticed. It was felt, however, because of the sorrow that one cannot but feel, that those who have run with us for so long a time, would at last leave the work they have been engaged in.

All the addresses seemed to be appreciated, and the brethren were very glad to have Brothers Woodworth and Pickering with us. As Brother Woodworth's name has been so long before the brethren, and as he was known to have had considerable to do with Volume Seven, there was quite a little pleasurable anticipation in meeting and hearing him. And the friends were very pleased to have Brother Pickering, also. On the Monday night, the closing meeting of the convention, I gave some account of the meetings at Cedar Point. I told the convention of your address on the Friday, "The Day" of the convention, and of the pleasure which the brethren had in hearing so clear a setting forth of the truth and the work, and of my own joy in being associated with you and the other dear brethren in the work of the Lord. Then the congregation was told of the great meeting on Sunday afternoon, and of the challenge which you issued in your address, and which was put forth in the form of a resolution.

On a suggestion that the convention should take the matter up, there was an immediate response. The Resolution was read, and a proposition immediately made that it should be accepted by the convention. It was evident that the brethren were heartily at one in this matter. The convention literally rose to the occasion, and stood to declare their endorsement and acceptance of the same. Everybody seemed to be warmed to the heart, and it was quite apparent that the Lord's blessing was being manifested upon his people, and that they were ready to go forward with the work which the Lord has given into their hands.

The convention sent their love to you; and probably Brother Mackenzie, chairman of the convention, will have reported this. It was a good time and, like Cedar Point, to its own measure, was one of those times which help to make history.

The Bethel family much enjoyed the trip, as well as the convention. On the day following the meetings we had an excursion to Rothesay; and, guided by Brother Cochran, who seems to know something of those parts, we spent a happy day there.

Brothers Woodworth and Pickering are well, and both report that they are enjoying the meetings and the British friends.

Your brother and servant, J. HEMERY.

A LETTER FROM GREECE

DEAR BRETHREN:

Rejoice! I wish that the Lord's spirit may dwell in you richly, guiding you to do his will always.

By the grace of the Lord I am healthy physically and spiritually, fighting the good fight of faith.

I also desire to let you know about the public lecture held in Athens on June 25th, which I had the privilege to attend. I went to Athens three days before the lecture, and found the brethren full of zeal and love for the Lord's work.

The brethren issued 3,000 handbills for advertising, and we distributed them on Sunday morning. The brethren

also advertised the lecture in all the newspapers. This made Babylon angry; and the "Evangelists" published an article in their magazine, "The Star," advising the union of all denominations against the Bible Students and calling us seducers and false Christs.

Another magazine, entitled "Life", an instrument of the Orthodox, published thousands of tracts, which they distributed in the streets to the end that they might hinder the people from coming and hearing the lecture. These tracts were printed and distributed on Saturday, June 24th; and on Sunday evening at about 6.00 P.M. four men were standing on the sidewalk near the entrance of the Municipal Theater, one of the grandest and largest buildings in Athens, distributing those tracts to the people coming in to hear the lecture, and trying until the last moment to hinder them from hearing. The unfortunate people! They did not know that they were kicking the Rock, and that the battle was the Lamb's, who is always victorious.

From 6.00 P.M. there began to come in a chosen and numerous audience— officers of the army and navy, lawyers, and others of a good class of people, and also six clergymen. At about 7.00 P.M. the hall, having a capacity of about 2500 or more seats, was almost filled. When the time came, our dear brother Karanassios began the lecture. The speaker, handling with ability the sword of our Father Jehovah, was striking Babylon fatally, showing the errors of eternal torments, etc., stating the purpose of a Christian and also pointing out the signs of the times and the chronological features, showing the nearness of the establishment of the blessed kingdom in our day, and that millions now living will never die; and ending with a beautiful statement of the purpose of the Bible Students. A clapping of hands of all present followed the last words of the speaker. But at the end a D.D. rose up and began to say: "These people are propagandists perverting the Scriptures and deceiving the people." He had not finished his words when the whole audience rose up together against him and cried, "Down! Down! Do not tell these things to us. Go elsewhere to tell them! You are telling us lies. We do not want to hear you anymore." He left, covered with shame.

Oh, how many blessings we enjoyed in this meeting! "Let the Lord's name be blessed!" As the people were going out we offered them tracts, "Refrain your Voice from Weeping." They received these gladly. A few volumes were sold, and some "Millions." Brother Karanassios is now going to Larissa and other towns of Thessaly to witness for the truth. The Lord is opening the door wider and wider for witnessing his truth here. "L

Your brother in the Lord, LOUIS DORZIOTIS.

FROM KOREA

Below we give extracts from two letters received by the Society's representative in Korea, which will be read with keen interest by the friends.]

DEAR BROTHER:

Let me say just one thing more. When I was in Sohchun I wanted to transfer my parcel posts to Kongju; but I discovered that one of the parcels was opened for examination and the strings were loosened. So I packed the parcel again and asked the post officers to transfer the same. And then I wanted to start for my colporteur work, so I came out of the post office and found a young man who stood at the gateway and asked me to come after him. Then, without doubt, I thought that he was a secret service man. He led me to a shoemaker's shop. He greeted me very kindly, but I thought that his way of intercourse was very skilful. But he is a man quite different from what I thought of. He said: "I am a man from Chunam District. My business is a shoemaker. I came here alone and do this business for three years. As far as I can I have preached the gospel to the people here and organized a class, and worship the Lord. The boy of the post office is a believer. A few days ago he brought me a copy of your handbill, maybe, when the secret service man examined the mail. I have read it very carefully and wanted to know more of it. I have told that boy that when any one comes for the parcels to come quickly and tell me about it. Today the boy came and told me; so I went to the post office and waited for you. Now I am very glad for I see you." He bought a copy of our booklet. Also he urged me to say something to his people on that Wednesday night. After meal I went to him and found that there were more than ten people; so I addressed them for about an hour. I have received much appreciation from him.

The people out here in the country places are in a great fear: for they could not have rain for a very long time, specially at a time of a great need of it.

DEAR BROTHER:

I think you have received my letter from Taichun. I have sold five copies of the booklets yesterday (Saturday), and asked whether there is any good place near by, and told that there is a Methodist church about one mile off. I went there and discovered that there are three preachers. I called them separately and found that they had been visited by Brother Kim. They wanted to hear more about the truth by discussing on certain subjects; but I refused to have a lengthy talk with them, for I had to go round and sell the booklets as quickly as possible. Then the three preachers unanimously said: "Please come to us tomorrow and deliver a lecture at our time of worship." So I agreed with them that I would do so.

And today in the morning I went to them after my meal. I found that the three preachers were present and that there were nearly 100 people in the class. I think that church is the best one in Naipo. After the introduction by a preacher I began to speak on the subject of our booklet from 11 A. M. They heard me carefully. I have explained earnestly all about the time of our Lord's presence, Biblical Chronology, and the signs of times. Then I found that the hour was 12:30; so I said to them: "I have many more things to say, but I will stop now, for I think you would be overtired because I took much time." But all the audience unanimously said: "We are never tired! Please tell us something more!" Therefore I have told them more on the subject of "The Aim of our Lord's Return" with the three subheadings: (1) Harvest, the receiving of the bride." (2) "Binding of Satan," (3) "Restoration of all the Creatures." I received many expressions of appreciation from them all. The meeting was closed with my prayer.

I sold three booklets at the close of that meeting. When I was returning to my lodging-house the three preachers followed me to the town. They led me to a Chinese restaurant and ordered tiffin for me. And when we were waiting they asked many questions on what they wanted to know from long since, and on what they heard from me today. I explained all what they asked as well as I can. The three preachers asked and heard me with true humility. And they spent much time in saying, "Yes!" "That must be so!" It is truly wonderful to see those happy faces of the three preachers who are receiving the Glad Tidings, which are new to them. The Chinese restaurant changed into a preaching place; for the officials who came there to spend their Sunday came near to us and heard what we were discussing. The tiffin was over at 3 P. M. and I started for my journey; for I wanted to make hurry for another district. Then the three preachers came far off to bid me good-by!

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Eureka Center, Minn.	Jan. 12	Plymouth, Wis.	Jan. 22
Rochester, Minn.	" 14	Mansfield, Ohio	" 23
Whalen, Minn.	" 15	Duquesne, Pa.	" 24
Tunnel City, Wis.	" 17	Cumberland, M	" 25
Waukesha, Wis.	" 19	Washington, D.	" 26
Milwaukee, Wis.	" 21	Philadelphia, Pa.	" 28

BROTHER J. A. BOHNET

Pleasant Hill, Mo.	Jan. 18	Webb City, Mo.	Jan. 26
Freeman, Mo.	" 19	Joplin, Mo.	" 28
Kansas City, Mo.	" 21	Parsons, Kans.	" 29
Paola, Kans.	" 22	Pryor, Okla.	" 30
Fort Scott, Kans.	" 23	Claremore, Okla.	Feb. 1
Carthage, Mo.	" 25	Nowata, Okla.	" 2

BROTHER B. H. BOYT

Ellenburg, Wash.	Jan 13	Pendleton, Ore.	Jan. 23
Yakima, Wash.	Jan 14, 15	Hermiston, Ore.	" 24
Mesa, Wash.	" 16	Spokane, Wash.	Jan 25, 28
Walla Walla, Wash.	Jan. 17, 18	Athol, Idaho	Jan. 26
Dayton, Wash.	Jan. 19, 21	Latah, Wash.	" 29
Weston, Ore.	Jan. 22	Colfax, Wash.	" 30

BROTHER A. J. ESHLEMAN

Milton, Tenn.	Jan. 19	Rockmart, Ga.	Jan. 29, 30
Murfreesboro, Tenn.	" 22	Dallas, Ga.	Jan. 31
Doyle, Tenn.	" 23	Atlanta, Ga.	Feb. 1, 4
Chattanooga, Tenn.	" 24	Tallapoosa, Ga.	Feb. 2
Rock Springs, Ga.	" 25	Alhaon, Ga.	" 5
Rome, Ga.	Jan. 26, 28	Union Point, Ga.	" 6

BROTHER M. L. ERR

Driscoll, Texas	Jan. 21	Snyder Texas	Feb. 5, 6
El Paso, Texas	Jan. 23, 28	Lubbock, Texas	" 7, 8
Cloudcroft, N. M.	Jan. 24, 25	Plainview, Texa	" 9, 11
Alamogordo, N. M.	Jan. 26	Floydada, Texas	" 12, 13
Barstow, Texas	Jan. 29, Feb. 4	Amarillo, Texas	" 14
Roswell, Texas	" 31, " 1	Trinidad, Colo.	" 15, 16

BROTHER W. M. HERSEE

Dunnville, Ont.	Feb. 5	Milton West, Ont.	Feb. 14
Welland, Ont.	" 6	Guelph, Ont.	" 15
Niagara Falls, Ont.	Feb 7, 8	Preston, Ont.	" 16
St. Catherines, Ont.	Feb. 9, 11	Galt, Ont.	" 18
Beamsville, Ont.	Feb. 12	Kitchener, Ont.	" 19
Hamilton, Ont.	" 13	Brynwood, Ont.	Feb. 20, 21

BROTHER H. HOWLETT

High River, Alta.	Jan. 15	Galahad, Alta.	Jan. 23
Calgary, Alta.	" 16	Alliance, Alta	" 24
Beiseker, Alta.	" 17	Stony Plain,	" 26
Sivalwell, Alta.	" 18	Edmonton, Al	" 28
Camrose, Alta.	Feb. 19, 21	Westlock, Alt	" 29
Rosalind, Alta.	Jan. 22	Leduc, Alta.	" 30

BROTHER G. R. POLLOCK

Fernie, B. C.	Feb. 5	Moose Jaw, Sask.	Feb. 13, 14
Lethbridge, Alta.	" 7	Mazenod, Sask.	Feb. 15
Bow Island, Alta.	" 9	Assiniboia, Sask.	16
Medicine Hat, Alta.	" 11	Luella, Sask.	" 18
Chaplin, Sask.	" 12	Joeville, Sask.	" 19

BROTHER B. M. RICE

Waco, Texas	Jan. 16	Roxton, Texas	Jan. 24
Corsicana, Texas	" 17	Celeste, Texas	Jan " 26
Athens, Texas	" 18	Dennison, Texas	" 28
Tyler, Texas	" 19	Sherman, Texas	" 29
Big Sandy, Texa	21	McKinney, Texas	" 30
Bogota, Texas	" 23	Lone Oak, Texas	" 31

BROTHER V. C. RICE

St. John, Kans.	Jan. 29	Coffeyville, Kans.	Feb. 7
Hutchinson, Kans.	" 30	Independence, Ka	8
Wichita, Kans.	Jan. 31, Feb 1	Neodeshea, Kans.	" 9
Leon, Kans.	Feb. 1, 2	Iola, Kans.	" 11
Winfield, Kans.	" 5	Bronson, Kans.	" 12
Arkansas City, Kans	" 6	Ft. Scott, Kans.	13

BROTHER O. L. SULLIVAN

Birmingham, Ala.	Jan. 21	Piedmont, Ala.	Jan. 28
Pell City, Ala.	" 22	Boaz, Ala.	" 30
Sedden, Ala.	" 23	Albany, Ala.	Feb. 1
Riverside, Ala.	" 24	Cullman, Ala.	" 2
Lincoln, Ala.	" 25	Chattanooga,	" 4
Anniston, Ala.	" 26	Knoxville, Tenn.	" 5

BROTHER W. J. THORN

Parkersburg, W. Va.	Jan 11	Shawnee, O.	Jan. 18
Marietta, O.	" 12	Newark, O.	" 19
Nelsonville, O.	" 14	Zanesville, O	" 21
Lancaster, O.	" 15	Dresden, O.	" 22
Crooksville, O.	" 16	Columbus, O.	" 23
White Cottage, O.	" 17	Delaware, O.	" 24

BROTHER T. H. THORNTON

Jacksonville, Fla.	Jan. 21	Bronwood, Ga.	" 28
Quitman, Ga.	" 22	Americus, Ga	" 29
Cairo, Ga.	" 23	Fitzgerald, Ga.	" 30
Thomasville, Ga.	" 24	Helena, Ga.	Jan. 31 Feb. 1
Albany, Ga.	" 25	Savannah, Ga	Feb. 2, 4
Dawson, Ga.	" 26	Dublin, Ga.	" 6

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Plan of the Ages"**

Chapter XII: Chart of the Plan of the Ages

Week of Feb. 4	Q. 22-28	Week of Feb. 18	Q. 35-39
Week of Feb. 11	Q. 29-34	Week of Feb. 25	Q. 40-45

Question books on "The Divine Plan", 15c postpaid.

PRAYER-MEETING TEXTS FOR FEBRUARY

FEBRUARY 7: "The Spirit beareth witness with our spirit."—Romans 8:16, 17

FEBRUARY 14: "Our gospel [given us] in the holy Spirit and in much assurance."—1 Thessalonians 1:4, 5.

FEBRUARY 21: "He . . . shall also quicken your mortal bodies by his Spirit."—Romans 8:11.

FEBRUARY 28: "Grieve not the holy Spirit."—Ephesians 4:30.

BETHEL HYMNS FOR FEBRUARY

Sunday	4 108	11 322	18 286	25 146
Monday	5 244	12 202	19 233	26 247
Tuesday	6 227	13 267	20 290	27 40
Wednesday	7 27	14 36	21 205	28 225
Thursday	1 200	8 197	15 256	22 50
Friday	2 192	9 98	16 273	23 242
Saturday	3 14	10 198	17 284	24 297

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLIV SEMI-MONTHLY No. 2

Anno Mundi 6051 — January 15, 1923

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

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 for the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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Several classes have requested more copies of the free tract containing the resolution for distribution. Our stock is entirely exhausted. Some of the classes have more than they can use. All classes having more stock on hand than can be properly distributed, please write us immediately the amount on hand, so that we can order them shipped to other places where needed.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV JANUARY 15, 1923 No. 2

VIEWS FROM THE WATCH TOWER

THE prophet Daniel had a vision of the standing up of Michael, the great Prince to whom would be given "dominion, and glory, and a kingdom, that all people, nations, and languages should serve him," and connected with it a great increase of knowledge and much running to and fro. The worldly-wise are now boasting of the recent great increase of knowledge and of the marvelous speed attained by harnessing the powers of nature. To them this is proof of the "evolution of man"; and by their feeding upon such "wisdom" the gas of egotism is generated in their mental stomachs. As a result they swell up like a balloon, and expect the reverence of people in proportion to their inflated size.

The child of God beholds the same general increase of knowledge and the running to and fro; but, directed by the Word of God and by the spirit of a sound mind, he is impelled to lift up his head and look; for these are the foretold heralds of his redemption, and with grateful joy he joins in the hallelujah chorus, "We give thee thanks, O Lord God Almighty, . . . because thou hast taken to thee thy great power, and hast reigned."—Revelation 11:17.

The past fifty years might well be called "The Age of Miracles" because of the increase of knowledge along all scientific lines, and because of the thousands of useful and convenient inventions which are liberating man more and more from the slavery of physical labor. We often hear the expression, "Will wonders never cease!" Telegraph, telephone, and radio—each in turn called forth exclamations of wonder, and each later was harnessed for the service of man. Photography opened the way for the moving pictures and the recording of actions, some, even, of those too rapid for the eye to catch. Now comes the photographing of the voice upon the same film with the moving picture, thus reproducing and recording not only the actions but also the words and the tone of the actors. We quote from a recent news item, under date of October 18. Even Mr. Edison exclaims: "What next!"

A NEW INVENTION EXCELS PHONOGRAPH

SCHENECTADY, N. Y., Oct. 18.—"What next!" Such was the exclamation of Thomas A. Edison, famous electrical wizard, after he had watched Dr. Charles P. Steinmetz, chief consulting engineer of the General Electric Company, hurl thunderbolts from his artificial lightning-making machine in his laboratory in the General Electric Works here today. . . .

There were two other outstanding features in Edison's visit to the General Electric plant. He saw the Hoxie voice film machine, which records a person's voice on a film much the same as the movie film records the picture. When light rays are thrown onto this film, the voice is reproduced in wonderful clearness.

This means, Edison was told, that the talking movie is now possible, that voice can be synchronized with the picture, that both voice and picture can be made on one film.

A central studio could be set up in New York, where great artists could sing or could play musical instruments, the sounds photographed on the film, and this sent to San Francisco or any other city in the world, or reproduced into a radio station transmittor, with the exact quality of the original sounds.

It was pointed out that the reproduced voice in the Hoxie machine is a great improvement over the phonograph because of the entire absence of the scratching sound and the all-around better reproduction of the sounds. The machine has been tried at radio broadcasting station WGY, the General Electric station in this city, and has worked so well that none of the thousands of listeners have known but that the actual voice or sounds were being produced in the studio directly into the transmittor of the radio apparatus.

The other outstanding electrical development shown Edison was the mercury boiler turbine, which is rated much more efficient than the present day steam turbine.

If God has provided such powers for the service and convenience of his earthly creatures, who can imagine the powers and methods which he may be using for his own convenience! The Psalmist declared: "Thou understandest my thoughts afar off"; and our Lord said: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" and "Thy Father which seeth in secret shall reward thee openly." The skeptic laughed at the credulity of the Christian, claiming to be too "wise" to be caught by any such nonsense. But we can begin to see how easy it would be for God to arrange some method by which he can record not only the acts, words, and tones of an individual, but also the thoughts, character, and memory, even though death may have destroyed the body. God is well able to fulfill his promise to bring all forth from the grave and also to cause them to remember their former ways, thus fully reproducing the individual.

Voltaire, the skeptic, laughed at Sir Isaac Newton, who believed the Bible, because the latter had predicted that man would sometime be able to travel at the rate

of fifty miles per hour. We wonder what Voltaire will think when he first reads something like the following:

ASSISTANT AIR CHIEF SETS NEW FLIGHT MARK

MT. CLEMENS, MICH., Oct. 18.—Brigadier General William Mitchell, assistant chief of the United States army air service, today set a new official world's speed record over a one-kilometer course at Selfridge Field at an average speed of 224.05 miles an hour in four heats. The test was timed by the Federation Aeronautique Internationale, thus making it official. Lieutenant R. J. Maughan's speed of 248.5 miles an hour last week was unofficial.

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thessalonians 5:3) Note the following pertinent remarks by Arthur Brisbane, the most widely-read editor today:

A LESSON FOR THE UNITED STATES

A new line-up in Europe, with France the friend of Turkey, Poland and Russia, against England. The next step, naturally, will be a British step toward Germany, Austria and Italy. Then Europe will be all ready for a new start and a new war. Russia, as usual, will be the uncertainty—she reserves the right to change her mind and change sides at any moment. That is the revolutionary method.

A while ago war ended with France and England in each other's arms, vowing eternal friendship, Italy disgusted, as she well might be, with her allies' treatment, Germany and Austria nowhere, Russia boycotted by all, and Turkey apparently a thing of the past.

Then France sent weapons and money to the Turks to fight the Greeks; back came Turkey, with the Allies bowing and yielding politely to the "unspeakable" one. And now everything is changed.

Just one lesson for Uncle Sam in all that. Let him attend to his own business, keep away from Europe's complications, and let our friends over there fight and borrow from EACH OTHER.

WORLD PEACE MOVE BY RELIGIONISTS

The archbishops, bishops, and ministers, D. D.'s, all "holy men of God"(?), are very anxious to herald their loyalty to the governments and to the god of this world. They thus publicly acknowledge the identification of Revelation 17:2. Note the following special cable to the New York *Times*, under date of October 5:

LONDON, Oct. 5.—Tomorrow a little company of men will meet at Lambeth Palace under the Presidency of the Archbishop of Canterbury to consider the whole question of international peace. This announcement was made by Dr. Jowett yesterday at the Autumnal assembly of the Congregational Union at Hull, and is a sequel to his appeal of the churches since his return from the Copenhagen conference.

He hoped they might meet with courage and understanding and that they might be able to find agreement and some mode of expression by which the united church of Christ would be *able to register its judgment of the late war and PLEDGE ITSELF to place its moral and spiritual resources in support of the League of Nations* and in the cause of international peace.

Dr. Jowett said that there must be nothing above the League—no Supreme Council, no Reparation Commission and no Council of Ambassadors. *It must be supreme.* There was something infinitely more important to him than the freedom of the Bosphorus and the Dardanelles. We might by force keep the Straits open for our ships of commerce and our men o' war, but by national sacrifice and Christian grace Britain might keep open the whole of two continents to international friendship. [Italics ours.]

DR. CANNON AND HIS "HOLY WAR"

The modern Jezebel is as murderous as was her type. Recently Dr. James Cannon, junior bishop of the M. E. Church South, sent a cable message to Secretary of State Hughes in which he is reported to have said:

"Almighty God will hold our government responsible for its inaction in not intervening in the Near East situation last July, when the American church bodies 'urged the state department to take what steps were necessary to protect eastern Christianity.' . . . I know what I advocate might mean war, but if necessary it would be justifiable. And it would not be so much of a war."

Of course, some American soldiers might die, and according to the published creed of his church might go to eternal torment for fighting; but what of that! His god needs some help to save his church. The editor of the Detroit *Free Press* remarks sarcastically upon the Bishop's message. We quote in part as follows:

The burden of Dr. Cannon's demand on the American state department does not seem to be primarily in behalf of suffering and outraged humanity in general, but exclusively in behalf of suffering and outraged Christian humanity. His contention is this: "Millions of church people in the United States for the past century worked to better the lot of the people who lived in Turkey, the Armenians in particular. We worked and toiled to this end; and now on behalf of the churches of the United States I want to know if we intend to allow the Turks with impunity, as far as we are concerned, to continue their massacres until all those Christians are wiped out and our good work with them?"

What at bottom is Dr. Cannon demanding? Is he asking that the United States intervene to save non-combatants from murder and outrage? Or is he asking that the United States intervene to save "the work?" Is he urging America to a humanitarian war or to a religious war?

We believe the question is worth asking, particularly in view of the plain words used a day or two ago by Viscount St. Davids while making a report in London on the Near East relief committee. The viscount charged that the Greeks in their retreat through Asia Minor burned every Turkish village, and looted and killed out of sheer malice. He remarked that Constantine and his servants were very bad at fighting but first-class in robbery and arson, that it was absurd ever to have given them Smyrna, that it was fortunate they could not hold it, and that the Greeks deserved all they got and more.

Perhaps on his side also, Lord St. Davids is a little extreme, nevertheless he provides a point. This is, that as far as outrages and murder and robbery go, the Christian Greeks are as barbarous in their war methods as are the Mohammedan Turks. If America had heeded the church bodies last July and had intervened in Asia Minor, perhaps gone to war as Dr. Cannon calmly suggests—and it is wonderful how enthusiastic for war representatives of the Prince of Peace can be when a question of the welfare of their mission work is involved—it would have been to assist a people whose troops in the course of a year of operations have murdered in cold blood about 100,000 non-combatants, and in retreat were guilty of conduct for which the Smyrna horror was unhappily merely retaliation in kind.

The helpless victims on both sides were doubtless for the most part guiltless of wrong, and their blood cries from the ground against their ravishers and murderers. Nevertheless, quite apart from the fact that this is a mess for England and France, who created it, to clean up, we cannot see where the United States has been or is under any obligation to fight to prevent Christians from being massacred by Mohammedans when the net result would be the exposure of Mohammedans to no less barbarous abuse by Christians, particularly as in the Greek-Turkish war the Christians were originally the aggressors.

HIGHLY COLORED CAMPAIGN LITERATURE

The following extracts from a lengthy address of the Methodist Bishop, Fred B. Fisher, in the "I Will Maintain" fund campaign, indicate the willingness of church leaders to color highly the picture of their denominational work in India, in a frantic effort to secure the funds necessary to repair their crumbling edifices. He quotes the criticism of a Socialist, but fails to be warned by it. He says:

The living Christ is at work in the world today.

He is larger than our old conceptions of him.

Many theological systems have compressed him into the thirty-three years during which he lived upon earth.

This really makes of him a *human Christ*. . . .

What is now happening is that Jesus has become the *recognized* and *universal* ideal of mankind. He has been taken down from that niche in heaven and is seen as the personal leader of the social movements of the world.

I met a young Socialist in Paris. His eyes blazed with the light of spiritual abandon and discipleship. He excoriated our churches. He declared that many of our cathedrals ought to be torn down and the stones used to build shelters for the poor, and then taunted me, when I said that the church was the *only answer* to the problems of the present day, by declaring that Jesus is the Answer, not the church as an organism. With eyes blazing this youth cried:

"The Christ I love is far diviner than you know. He is at the *very head* of this whole modern social, industrial uprising, and I am not sure but that He is happier to lead us than He is to lead you."

THE VISION THE PEOPLE HAVE CAUGHT

From this point of view, it is the Living Christ who stirs up a great deal of the unrest in the world today. The people have caught the vision of the Christ who came to give liberty to the captives, to give sight to the blind, and to heal the broken-hearted.

During recent years I have been called into wards of towns with the request to baptize every man, woman and child. We began with the head man and baptized the ward council and then all of the citizens. This was brought about by a strange social, economic, and religious awakening, which is called the Mass Movement toward Christianity. The mayors of neighboring towns are called together in summer schools, where they are taught Christian principles, the life of Christ, and Christian hymns. They are sent back to their villages to tell the stories they have learned. They first call the town council together and report the "good news." Then the members of the council scatter themselves among the families and inform all their people. At the end of a number of months a Christian worker and a missionary will bring their spirit to bear upon this village life. What a privilege to baptize them all into the kingdom of Christ! . . .

In my travels during the last eighteen years, it has seemed to me that more and more I have beheld this Living Christ at work among the populations of the world. Expanding ideals, expanding nations, expanding races! Christ is the power at work in all these enlarging movements. . . .

It is evident, likewise, in the Church of Christ. The new ministry is a ministry with its face toward tomorrow, and the vital follower of Jesus Christ is the man or the woman who can behold him alive and at work in the world. . . .

The one problem of the industrial problems, the racial problems, the international problems of the world today is to see the unifying power of this Living Christ among us.

I am convinced that the present financial emergency which is upon our own church and others is simply the result of the failure to behold this Living Christ and to follow him. An attitude of pessimism and of discouragement has crept into our religious life. We have wondered whether our investments would really pay. If we can only behold this Christ at work we shall come to see that the investment of one dollar during the next year will do more than the investment of one hundred dollars twenty-five years hence in missionary endeavor. We must give not only the tithe of our income but in many cases we will be called upon to give our sons and daughters.

There was never a time in the world's history when investment of life and money will count so much. I am so satisfied that the heart of our churches is right that I expect a complete turning of the tide. I am convinced that our offering of money and time during the next year will be so great that we shall see a rising tide which will lift all the spiritual boats of the world.

CHRISTIANITY AND PEACE

Some of the "benighted heathen" do not seem to care for the pseudo "Christianity," more properly named "churchianity," put forth by zealous denominational ministers and missionaries. The following from Ross W. Sanderson in the Wichita *Eagle,* of September 16, is to the point:

Fred B. Smith is home from a trip around the world. He found that our notion of Christianity was not shared by many orientals. The average Mohammedan regards Christianity, he says, as a religion of war and bloodshed. The Moslems, who freely advocate the sword, accuse Christians of insincerity in professing a love of peace while waging the bloodiest wars in all history.

In India a distinguished native Christian advised him not to use the word Christianity in his addresses in that country. "You can preach Christ," said this oriental, "but you cannot preach Christianity. It is here regarded as the name of a western religion which has failed."

"I could multiply similar illustrations," says Mr. Smith, "from China and Japan. Hindus, Mohammedans, and Buddhists are filling the East with descriptions of western Christianity as a war-loving and war-promoting organization. The East says: 'Christianity, a cannon-ball, a submarine, and a gas bomb go together.'"

Such reports from a man who has actually been on the ground ought to wake us up. We do not believe that Christianity is a religion which has failed. But how much have we done to make it succeed on a world-scale?

Fred B. Smith goes on to say: "The Christian church is the only organization with the world contacts which make possible a common binder for preserving peace. If the church fails in its new opportunity more and worse wars are coming. The new stage setting is perfect for more outbreaks. Only the Christian gospel of brotherhood can furnish the moral and spiritual foundation that will make peace really possible."

CHANGED INTO HIS IMAGE

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Corinthians 3:18.

[NOTE: As heretofore announced in these columns, we will publish in advance a brief comment on the weekly prayer-meeting text for the consideration of the brethren. In order that there may be no confusion, and that the friends may understand the week for which the text is used, this is the rule to follow: The *text for the week* will be the text that appears on the sheet of the calendar for that week; that is to say, the prayer-meeting text to be considered on the evening of January 3 is that which appears on the first sheet of the calendar: namely, "Thou sendest forth thy spirit, they are created." On the morning of January 4 (Thursday), the friends should begin to consider the text that will be used on the following Wednesday night: namely, January 10. Each Thursday morning there should be read and then considered during the week the text that is to be used on the Wednesday following. The text, therefore, for consideration Wednesday evening, January 17, is, "The Lord God hath anointed me." This text should be meditated upon and considered by the friends from Thursday, January 11, to the 17th.]

ANOINTING OF THE HOLY SPIRIT

ANOINTING means a divine designation to a position of service or authority. Aaron the high priest was anointed with the holy oil. The kings of God's holy nation were anointed. The anointing of Aaron the high priest foreshadowed the anointing of the great priesthood of which Jesus is the head. The ceremony in connection with Aaron's anointing was performed by the ointment being poured upon the head, and it ran down upon the beard, down to the skirts of his garments.—Psalm 133:2.

At the time Jesus was at the Jordan, he was begotten and anointed of the holy spirit. Both took place at practically the same time. He therefore became Christ, the anointed one, the Messiah. Thereafter each one who is inducted into the body of Christ by spirit-begetting and adoption receives the anointing. The begetting is an individual matter. The anointing is a collective matter. As the anointing oil was poured only upon the head of Aaron the high priest, and not upon the underpriests, it thus foreshadowed that the anointing that came upon the Lord Jesus is directly upon him alone and through him descends upon the members of the body, who are inducted into the body of Christ.

It is one and the same spirit that begets and anoints; but somewhat different in process of operation. All who are called, justified, and accepted as a part of the sacrifice are called in one hope of their calling, are begotten to the divine nature, and are set aside and designated to a position in the body of Christ. God has placed the members there as it pleases him. Those who will finally end in the great company class will lose the anointing, because they will lose their position in the body of Christ. Those who maintain the anointing unto the end will be born on the divine plane.

The anointing carries with it a commission to do certain things; and this commission is set forth by the Prophet in these words: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isaiah 61:1, 2) All such anointed ones, then, become ambassadors for Christ. (2 Corinthians 5:20) An ambassador is supposed to represent faithfully his King, his Lord and Head. The more he grows in the likeness of his Head, the better is he enabled to be a representative of the Lord and to show forth his praises.

Let us remember that the mind is the battleground; that the transformation takes place chiefly in the mind, as St. Paul puts it: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." It is fitting, then, that the ambassador of Christ should have his mind centered upon things pertaining to the duties and obligations of his office. These duties and obligations may be summed up in a few words: (1) To represent the Lord faithfully by being his true and faithful witness; and (2) by thus doing, to coöperate in being transformed into the likeness of his Lord and Master and being made meet for the inheritance of the saints in light. Each one of the anointed ones, then, will have a desire to serve the Lord faithfully. If he finds this desire is somewhat dimmed, then he should pray the Lord to give him a clearer vision of his will and a greater desire to serve him to his glory. He should then find in his heart that zeal peculiar to the Lord's house, the zeal prompted by unselfish love. Having the desire to represent the Lord and his kingdom faithfully, he will be watching for opportunities, and seizing these opportunities when they come to him, to give the witness. Thus indulging in the performance of the obligations laid upon him, his mind will be centered upon such things, his heart devoted thereto; and the transforming influence will continue, and the end of the year will find him happy in his situation because he has been striving to please his Lord and Master.

All who have received the anointing are delegated to preach the glad tidings in proportion as thy have opportunity. That is what is designated the divine commission. No man on earth ever held a higher commission. Blessed is our privilege, then, if we have been commissioned as the Lord's representatives to tell the message of glad tidings to others. Now recognizing the presence of the King and his kingdom taking its place in the great divine drama, it becomes the privilege of each anointed one to herald the glad tidings as occasion is afforded him by the Lord.

GIFT OF GOD

[Text for January 24]

"God hath given unto us his holy spirit." (1 Thessalonians 4: 8) The spirit of Jehovah is love, because God is love. His disposition is to do good unto all. Everything our Father and our Lord do is prompted by love. When begotten and anointed of the holy spirit we receive the spirit of the Lord; hence we receive the holy spirit as a gift from him. It is the will of God that we should develop the disposition and character likeness of our Lord and Head. It is the spirit of God working in us to will and to do his good pleasure which by his grace accomplishes the end desired. We must possess a sincere desire to do good unto all and evil unto none. In line with this, the Apostle under inspiration writes: "As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith."

God exercises a family love toward each member of the house of sons; and those who have his spirit will likewise exercise the spirit of love toward each member of the house. The Apostle in connection with the text under consideration says: "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another." Then he advises us to increase in this spirit or disposition more and more; and to do this we are admonished to study to be quiet and to do our own business, which means that no one will have the disposition to interfere with the duties and obligations of another, but will study to remain quiet and not be meddlesome, and to ascertain God's will and do it.

What God really wishes his people to possess is his holy spirit. Because of the imperfections of the flesh none of us can be filled with the spirit all at once, as was our perfect Master. We first have the desire to be in harmony with God. This desire increases, to be filled with his spirit and to grow in the likeness of our Lord and Master. By seeking the Lord's way we find it; and knocking at the door of opportunity, it is opened unto us. Praying to the Lord for more of his spirit, we have the assurance of our prayer being heard; for God is more willing to give us this than we are to give good gifts unto our children. Each consecrated child of God should come confidently to the throne of grace and, in the spirit of the Lord, ask for an increased measure of his spirit. Our heavenly Father is much more considerate, kind, just and loving than any earthly parent; and he delights to give to the members of his house of sons more and more of his spirit as they are able to receive it.

The spirit of the Lord given to us develops in us wisdom. Wisdom is the proper application of knowledge acquired from God's Word. That wisdom which comes from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. The more we increase in wisdom, the more disposed we shall be to dwell in peace with all insofar as it is possible. We shall be more disposed to be gentle, kind and considerate to all, even to the unthankful. We shall be more easily entreated by others to be considerate with them. We shall increase in mercy, exercising compassion toward those who err and ill treat us. We shall be developing and manifesting more good fruits. We shall not be disposed to be partial toward some, but shall strive to treat all kindly and in a considerate way. We shall shun hypocrisy and be open and frank, dealing honestly and justly.

All these things are a gift from God. By developing these graces of the spirit, we are more and more being transformed into the image and likeness of our Lord and Master. To this end have our eyes of understanding been opened; and as we behold the wonderfully beautiful character of our Lord, as reflected by the Word of God, and strive to copy that image, the more we are transformed into his likeness, being changed from one degree of glory into a greater degree of glory, even by the spirit of the Lord Jesus.

As we come in contact with those of the world and present to them the gospel of the kingdom, we may be rebuffed, spurned, ill-treated, slandered, and abused. But remembering that we have received from God his spirit, we shall pity those who persecute us and shall watch for opportunities to do them good. In this way we shall develop the unselfish love for the world that God has already manifested toward the world. There can be no complete transformation of character without developing that higher, unselfish love, everywhere shed forth from the Word of God, which reflects the character of Jehovah and Jesus Christ his beloved Son.

REVELATION FROM GOD

[Text for January 31]

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit." (1 Corinthians 2: 9, 10) During the gospel age God reveals his deep things only to the members of his family. This family relationship is attained by exercising faith in the shed blood of Jesus, by full consecration, justification, spirit-begetting and anointing. Then the new creature begins to have the eyes of his understanding opened; and as he gazes into the perfect mirror (God's Word of truth) and sees there reflected the character of the Father and the Lord Jesus and strives to conform himself thereto, the revelation grows brighter and brighter. The promise is: "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Proverbs 4: 18.

But be it noted that this revelation of the deeper things of God's Word is by his spirit. As we saw in our last lesson, God gives us his spirit. Only those who maintain the spirit of the Lord can remain in and advance with the increased light. One of the things that would take a Christian out of the light is bitterness of heart. Concerning this St. Paul writes: "Follow peace with all, and holiness, without which no man shall see the Lord." The disposition to find fault, to criticize harshly,

slander, and backbite, creates bitterness in the heart. Continuing, the Apostle says: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Hebrews 12:14, 15.

The very opposite of the spirit of bitterness is the spirit of love, which is the spirit of the Lord, and which is the means of revelation to us. St. Paul, again writing to the consecrated, says that it is necessary for God's people to have their hearts "united in love, and in all the wealth of the full assurance of the understanding, in order to an exact knowledge of the secret of God, in which are stored all the treasures of wisdom and knowledge." (Colossians 2:2, 3, *Diaglott*) It follows, then, that in order to continue in the light and have the increased revelation of God's great plan and character to us we must dwell together in peace; and love must so predominate that our hearts will be united together. This explains why, then, one who manifests the spirit of bitterness, fault-finding, criticism and strife, soon finds himself drifting into the darkness. To walk in the light and enjoy the blessings of that light we must have his spirit, which is love for God supremely and for the brethren as members of his household.

Those who today are walking after the spirit are having the eyes of their understanding opened wider and wider. Daily they witness the fulfillment of prophecy testifying to the presence of the King, and that he is dashing to pieces Satan's empire and putting into power his kingdom which shall bless all the families of the earth. Seeing these glorious things now due to be seen and appreciated by the child of God, he takes great joy in announcing to others the King and his kingdom. His mind and heart being set upon these precious things there is a gradual transformation into the likeness of the glorious Lord and King. Truly at this time to the Christian it may be said: "Blessed are your eyes, for they see; and your ears, for they hear."

WORLD-WIDE WITNESS

FROM every part of the field in Europe and America, Asia and Africa, come reports of the world-wide witness on October 29. These reports are indeed gratifying. They testify to the increased zeal of the brethren and to the joy had in making known the message of the kingdom. There is a steadily increasing interest of the people in this message of the hour. Many more people are inquiring concerning the message of the Lord today than at any time during the harvest period.

Reports of the world-wide witness for December 10 are just beginning to arrive; and these likewise give every cause for encouragement. The reports thus far show increased attendance and likewise increased interest. Here and there some of the friends have become discouraged and think we should no longer use the subject "Millions Now Living Will Never Die." Their argument is that the people will think we know of nothing else about which to talk. We suggest that such friends forget that our duty is to place before the people the message advertising the presence of the King and his kingdom. It matters not if the people think of us as being unable to speak on anything else. Some will ridicule, but thereby they will preach the glad tidings themselves.

The Lord would not need to have the message announced by us at all, but he has always chosen to act through human agencies. Moses was required to appear several times before Pharaoh and present his petition before the Lord would arrange for him to lead the children of Israel out of Egypt. Joshua and his army marched around Jericho thirteen times before the walls fell. Why did not God permit the same result to happen at the first time? Evidently because he desired to test the faith of his people and to have the witness so thoroughly given to his opponents that they would know that the power came from Jehovah and not from man. Now the Lord is calling upon his people to be faithful and true witnesses. Let us not be weary in well doing. In God's due time we shall reap if we do not relax.

The meeting for December 10 at Cleveland, Ohio, is entitled to special mention because of the zeal and effort put forth by the brethren there and the results accomplished. It is a strong refutation of the argument that we should cease using "Millions Now Living Will Never Die." On two former occasions Brother Rutherford had spoken at Cleveland, using that subject. In addition to this, many meetings had been addressed by other brethren on the same subject. For December 10 the Cleveland ecclesia engaged the largest hall in that city, and probably the largest hall of its kind in the world. It is said to have a seating capacity of 13,000. Zealous brethren went about the city, advertising the meeting by making personal calls and extending personal invitations to the people to come and hear on Sunday afternoon. The result was that at the meeting the great hall was filled to its utmost capacity; several hundred standing; two to three thousand were turned away. An overflow meeting was addressed by Brother Matthews at Engineers' Hall.

Let us remember, dear brethren, that it is our privilege to constantly keep before the people the message of the hour. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The Lord did not say how many times we should preach it. But the time has come, we must continue to preach it until he says that it is enough.

Another world-wide witness is expected in April next. The exact date we are not able just now to announce. It will be announced in due time. Let the brethren everywhere be preparing for that time. Let us prove ourselves true and faithful witnesses to our present King.

THE PRODIGAL SON

——JANUARY 21——LUKE 15——

THE LOST PIECE OF MONEY—THE LOST SON—REPENTANCE AND RETURN—RESTORATION—THE WELCOME HOME—THE CLERGY AS THE ELDER BROTHER.

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15: 10.

TODAY'S lesson gathers around the parable of the Prodigal Son, perhaps the best known of our Lord's parables. It is easy to understand why this parable should be such a favorite: There is none like it to set forth the love of God for his lost sons. No other story elsewhere in human history sets forth the love and sympathy and forgiveness of God as it is set forth by this parable. The parable is preceded by two others almost as well known—the parables of the Lost Sheep, and of the Lost Piece of Money, gems which would shine anywhere. The parable of the Prodigal is a picture beautifully framed, another example of the excellence of Luke's setting of the wonderful truths he had to tell.

The parables arise out of the incidents recorded in the previous chapter. Jesus had shown that very many who had opportunities of service for God and advancement for themselves would fail to gain what was near to their hand through lack of humility. Their opportunities would slip past them. Luke tells that there gathered to Jesus publicans and sinners to hear him. Evidently they had heard of Jesus' attitude towards the ostentatious and self-righteous rich; and, spurned by all these, and frequently so by the people, they gathered to him, feeling that he was their friend. Jesus must have taken some meals with them; for Luke says: "And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

Jesus heard their murmuring, and spoke to them in the words of the parable of the Lost Sheep. Undoubtedly this beautiful parable is intended to show that the publicans and sinners were lost sheep. The Pharisees and scribes represented the righteous who thought that they needed no repentance. The main points of the parable are these: (1) The lost sheep is very precious to the good shepherd, who seeks it at great cost to himself; and (2) that which is lost brings, when restored, a joy that is otherwise impossible of realization. This is very important.

THE LOST PIECE OF MONEY

To emphasize these things, the Lord spoke the parable of the Lost Piece of Money. This should not be understood as meaning merely that a woman had lost a coin as one might lose a shilling or a dime. It is said, and we believe correctly, that the coin was one of a number strung together which married women wore on their foreheads, and for the care of which they were very particular. For a woman to be careless in these matters meant some lack for consideration for her respectability. It was not greed that caused the woman to sweep so carefully; her honor was in question. Hence the rejoicing when the lost piece was found.

Here again our Lord's message is pointed. If we take the parables in the wider sense, they surely tell us that the love of God is involved in the loss of his straying sheep, the human family; and that to some extent the honor or brightness of his glory would be dimmed if he had no plan for saving the sin-smitten world. The Pharisees and scribes, who considered themselves righteous, ought to have rejoiced with Jesus that some publicans and sinners were being brought near to him; they ought to have had compassion upon these, and to have desired to help them; they ought to have been helping him to find the lost piece of money in order that God's goodness might be magnified. But they stood aloof and even murmured at his attempts to help.

After our Lord had spoken these things, there comes the incomparable parable, which also is intended to show the love of God, his tender mercy, and the gladness which comes to him through the return of his repentant sons. Our Lord said: "There is joy in the presence of the angels of God." In other words, God the Shepherd of Israel, and Jesus, the great Shepherd of his sheep, have joy together whenever a repentant sinner is restored; and the angels see it, and surely rejoice with them.

THE LOST SON

The two parables show God's loss from a material point of view, as when an owner loses a sheep out of his flock or when something of material value is lost. But there is another viewpoint, a more tender one, by which Jesus illustrates God's love and his sense of loss. It is that of a father who has lost a son—a loss entirely different from one of material things. Whatever there is of real value on earth—whatever enriches the life of man—has come from the heart of God. We may very truly say that as the loss which a parent feels when a loved child is lost through waywardness—a loss as if a room in his heart is closed, not to be occupied until the child shall return—so God was deprived of love to give and to receive when his human sons were lost in the far country of sin.

Jesus wished to show these Pharisees how precious the publicans and sinners of Israel were to his Father, and should be to them. He told how the younger of two sons asked of his father the portion of the estate which would fall to him on his father's death. According to the law of Israel the elder son received two-thirds, and the younger the one-third remaining; but there was no claim on the father for realization and division of his property before death, though this was sometimes done in Israel. Whether it was convenient for the father so to realize on some of his property, and thus divide with his son we do not know; but he agreed to the request, and the thoughtless, wilful young man got what he desired.

Apparently, without any consideration for his father, this son left home for a far country to enjoy himself. He began to squander the money for which his father had labored, and which should have been his portion to start him in life. Soon he sank very low, and was left without a friend. A mighty famine came in the land; and, forced by hard circumstances, he became a swineherd, to a Jew a detestable occupation. He would gladly have tried to satisfy his hunger with the food given to the swine. Apparently he got just enough to keep himself alive, but never sufficient to satisfy his hunger; and none of his new friends, nor indeed anyone else, had any compassion for him.

REPENTANCE AND RETURN

The young man's terrible condition brought him to his senses. His true self had, as it were, been absent; and now he began to think. His mind turned to his comfortable home. He thought of the many hired servants his father had, who had always plenty to eat, and always something to spare, whilst he never had sufficient. Thoughts of home and of a satisfied appetite led him to think of his father; and perhaps a thought crossed his mind of his father's hunger for him. He determined to go to his father, to acknowledge his sin both against heaven and before his father, and to beg to be made as one of his father's hired servants. He was so broken in spirit that he would not presume to ask to be taken back as a son; he felt that he had forfeited that favored position.

Having made up his mind to go to his father, he went on the way. A great surprise awaited him. Probably he had thought to go up to his father's house at night-time, and perhaps find shelter and some food from some of the servants who had been under his care in days gone past. But, happening to lift up his eyes as he was going along the road, he saw his father coming towards him; more wonderful still, that his father began to run to him; and still more wonderful when they met, his father, without a word of reproach, fell on his neck and kissed him. The prodigal began to tell his tale to his father, making his confession, but the father waived it to one side; for the fact of the return and the demeanor of the son were sufficient for him.

There would have been something lacking if the confession had not been spoken, but being spoken it needed no further expression. The story is so beautiful, so tender, and the father's action so gracious that as we see him embracing his long-lost son, his heart beating with gladness, and tears of joy streaming down his face, we cannot help entering into his happiness. The returned prodigal was welcomed home with an effusion of gladness, and his heart would have been of stone if by all this it had not been turned into a right attitude. In this way God, through his dear Son whom he sent to represent him, and by whom he revealed himself to us, tells us of his gladness when a prodigal comes back to him.

THE WELCOME HOME

The father was so glad to have his son back that he arranged a party that all his household could share his pleasure. But the elder son was absent. On coming near to the house, and hearing the music and dancing, he called one of the servants aside and asked what these things meant. On being told that his brother had come back, and that his father had killed the fatted calf because he had received him safe and sound, he was angry, and would not go in. The father, hearing of this, came out and entreated him. Then comes one of those perversions of truth which only an ungrateful heart and a perverted mind can produce. He told his father that he had served him for many years and had never transgressed, but that such a night of merriment and joy had never been made for him, nor such pleasure shown in him as for this son who had devoured his substance in riotous living. The father pleaded with the elder son, apparently without avail. But the last word was with the father. He said: "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

Jesus here shows not only the gladness of God in getting his children back to him, but the detestable meanness of the mind which was in the Pharisees and lawyers who despised the publicans and sinners. The elder son of this parable is as objectionable a man as the father is lovable, and the younger son forgivable.

What was the sin of the prodigal son? Clearly he was selfish, very self-indulgent, lacking those common restraints which a man should put upon himself, and entirely without consideration for his father. Though he was a waster, a foolish, careless son, who must have given his father much pain, there is no word in the parable to tell this; but the fulness of feeling which the father exhibited when his son returned disclosed it. The parable shows that God lets his wayward children go their own way. In order to give them the necessary experiences, he lets some have what they want, and others he tests by his own joy in receiving the prodigals back to himself.

There are elder sons, Pharisees and scribes, in our day, a class that exactly correspond to those of Jesus' day. The clergy, who have had all the privileges of knowledge, are not at all pleased that the poor have the gospel of the kingdom preached to them, nor pleased that they are told of the love of God for the world and of his purpose to restore his prodigal sons by the trouble which brings them to their senses, to a realization of their need of him, and to an understanding of the love to be manifested through Christ. The attitude of this class towards the message of truth seems to show conclusively that they would rather the multitudes of earth's sons, burdened with sin and hard circumstances, should have the eternal torment doctrine preached to them than the message of love and hope. They make no protest against those, such as the Salvation Army and others, who still blaspheme the name of God by preaching the torment doctrine; but they hinder the message of truth in every possible way. They prefer the honor of themselves more than the joy of the Father, or the salvation of the human family. And just as surely as the elder son could not enter into his father's house nor into his happiness, through the hardness of his heart, so surely will these find themselves outside the joy of the Lord when he receives his prodigals home.

These three beautiful pictures show us God's love for the lost, whether helplessly lost as was the sheep, carelessly lost as was the piece of money, or lost by wilful wandering as was the prodigal. Can anyone doubt the final triumph of the love of God when this parable is seen in its true setting! Alas! that some seem so to do. But whoever loses the joy in God's salvation will not prevent that joy; but it is easy for us who know the plan of God to get a mental vision of the heavenly rejoicing when the prodigals come home.

In taking this wide view of the purpose of God, we must not miss the individual lesson. Let us remember that the loving Father's care is over us; and that "if any man sin [any of the new creation] we have an Advocate with the Father," placed there by the Father himself to bring us back to him.

Because there is no mention here of an atonement for sin, some have claimed that only repentance is necessary for a sinner's acceptance with God. It is true that Jesus said little about sin atonement; but that was not because he ignored that fact, but because he himself was the "lamb" for sacrifice, and the "bullock" for atonement; and the time to set forth the truth was not until he had completed his sacrifice and was raised from the dead. God forgives the sinner because a redeemer has been provided; for "without shedding of blood is no remission."—Hebrews 9:22.

QUESTIONS FOR BEREAN STUDY

How does this parable show the love of God? ¶1.
In what way does want of humility prevent one from serving God? ¶2.
What does the Lost Sheep picture? ¶3.
What lesson is there in the Lost Piece of Money? ¶4.
How is God's honor upheld in his plan of salvation? ¶5.
Why should a repenting sinner bring joy to our hearts? ¶6.
Why will God rejoice in the return of the human race? ¶7.
What law of Israel did Jesus use in this parable? ¶8.
What did the younger son do? ¶9.
What circumstances caused the younger son to return? ¶10.
How did the father receive him? ¶11.
Might we expect a decided change of heart as the race returns to Jehovah? ¶12.
What was the attitude of the elder son toward his brother's return? ¶13.
Whom did Jesus picture in the older son? ¶14.
Why has God permitted the race to have their own way? ¶15.
Why do the clergy oppose the truth at this time? ¶16
Why should God's triumphant love inspire loyalty in our hearts? ¶17.
What individual lesson has this parable for us? ¶18.
Why should we ever be mindful of the sacrifice of Jesus? ¶19.

"He washed me clean in sweet oblivion's river,
And in the cleansing fountain of the Lamb.

"I will abide, where, by his grace I am,
Within his house forever and forever."

THE RICH MAN AND LAZARUS

——JANUARY 28——LUKE 16——

THE WISDOM OF THE WORLD—SAINTS PROVED BY SMALL THINGS—THE CLERGY AS UNJUST STEWARDS—THE RICH MAN PURIFIED BY THE FIRES OF HADES—THE GULF BRIDGED.

"Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy."—1 Timothy 6:17, R. V.

OUR Golden Text directs attention to the uncertainties of the riches of this world, and to the fact that dangers surround those who hold them. Quite evidently the desire of those who chose the topic for study was to call attention to the necessity for watchfulness which is upon those holding any such riches, whether of money and property or of those positions of authority which often accompany riches, in order that they be used to the holder's best interests. That is, these advantages must not be held in a selfish way, but with a wide charitable attitude towards those less favorably placed.

These lessons are good to learn; for he who boasts in riches, acquired either by inheritance or labor, or in any position of authority in which he may be placed, has no true appreciation of his relations towards God, the giver of every good and perfect gift; and he who uses these things for purely selfish purposes is no friend to God or to man. And this is true of all, whether professed Christians or not. But the two parables we have for our study are not intended merely to be a guide as to conduct; nor were the parables given as lessons in proper use of material advantages. They are on much higher ground, and quite evidently are intended to give instruction to those who as true followers of Jesus were to be made the stewards of God's Word, and also to give instruction concerning his plan.

There are five parables in this immediate connection: namely, the three in Luke 15, and the two now before us. Throughout, Jesus continues his teaching on humility (Luke 14:8), showing that he that exalteth himself shall be abased, while he that humbleth himself shall be exalted; and that publicans, sinners, and prodigal sons are those from whom, by means of their restoration, God gets some of his first and chiefest joys.

The Pharisees, scribes, lawyers, chief priests, and elders were too proud and too comfortable in their circumstances to realize either their need of the help of God or their own deficiency. Therefore they neither had the joy of God, nor did they give joy to God. The parable of the Unjust Steward, which our Lord now spoke, was intended to let these people know that a time of judgment had come upon them; that they were in a dangerous position; and it was also intended as instruction for the disciples of Jesus. The parable is one of the most important which our Lord gave to the church.

THE WISDOM OF THE WORLD

Turning from speaking to the Pharisees, our Lord spoke to his disciples. He told them of a wealthy man whose steward was accused to his master of wasting his goods, and whom the master called to account and from whom he took the stewardship: and of how the steward, before rendering his accounts, contrived a scheme in his own interest. He said to himself, "I cannot dig, and to beg I am ashamed." But not too proud to enter on a course of fraud, he went among his master's debtors and arranged with them that they should settle their accounts at a much lower figure than had been demanded of them. His scheme was to get the goodwill of the debtors, and probably by this means also to obtain their silence. His master heard of his action and commended him.

We must not interpret this parable to mean that Jesus commended these unjust transactions. It must be remembered that the master and the steward were two men of the world, and that the master could not but commend the craftiness, the astuteness, which the deposed steward had shown and used. Sharp practices, as well as sharp dealings, are admired by the world; and the man who gains an advantage over his neighbor by any method, even when amounting to fraud, is thought well of.

Evidently our Lord intended to place on record for the benefit of the children of light—those disciples who should follow him—the thought that even they might get some lessons from the children of this world. It is very frequently the case that the children of light are not as merciful with, or as careful for, each other as they might be. True, there are kindness and mercy, and compassion and love expended by brethren upon their brethren; but there is always the need to beware of allowing criticism to hold too large a place in the mind; and it must be admitted that the Master's words are still true; for the children of this world do not criticise each other so readily, as is the case amongst the children of light, and they usually have more forbearance with each other.

SAINTS PROVED BY SMALL THINGS

Jesus continued his instruction to his disciples, and to the church through them. He said: "I say unto you, Make to yourselves friends of [by means of] the mammon of unrighteousness, that when it fails (*Diaglott*) they may receive you into everlasting habitations." The Lord is telling his disciples that they were to be put into a position of trust, a stewardship. The things which would be under their care would be those things of this world, some connected with the mammon of unrighteousness, which they had consecrated to God, whether of money, or time, or ability, and which are by him given back in trust to his consecrated to be held in stewardship for him, and to be used wholly for him. A disciple of Christ may possibly have a considerable amount of money, [illegible] truly a symbol of this world. He can use that money to help him in his spiritual life, or in such a way as to hurt him. If he uses it aright, he makes by means of it a friend of God, to whom he is consecrated; if he uses it wrongly—for himself—he loses everything. Some day all things connected with the mammon of unrighteousness must fail; but if the friendship of God has been gained by means of a good use of earthly things, then they, the Father and the Son, who have the everlasting mansions, will receive the faithful steward to dwell there forever with them.

Very few rich, or great, or noble have been called to discipleship; but all who have been called, and have walked in the footsteps of Christ, have had something to do with the unrighteous mammon, and are to be judged according to their use of it. If they have been unfaithful in the use of these things, "who," says Jesus, "will commit to your trust the true riches," those of the kingdom of heaven? And "if ye have not been faithful in that which is another man's, who shall give you that which is [to be held as] your own?" Selfishness will cause a man who is wasteful in his use of other people's property or material to be careful of his own; but no man is really to be trusted with things of value unless he has proved himself careful respecting things which do not belong to him, but which may for a time be under his care. It is by the little things of daily life our Father is proving our worth as stewards of the great things of the kingdom.

Jesus continued his lesson. He had already made a distinction between the children of this world, and the children

of light, between the mammon of unrighteousness and the true riches. Now he makes clear that there are two masters who may be served, God and mammon; and he said that no man can be true to both. Yet many disciples of Jesus have tried to hold on to some of the things of this world—to the mammon of unrighteousness. The only way which one can safely hold those things is by using everything according to his consecration vow; that is, to the glory of God. And then those symbols of this world are acceptable to God as part of our consecrated life, and even become hallowed instruments of service.

The Pharisees listening to Jesus heard all he said, "and they derided him." Luke adds that they were covetous; and consequently Jesus' words would hurt them. The doctrine he was preaching respecting riches was quite contrary to theirs: they were confident that they could hold riches and yet be righteous. We do not know what they uttered, but Jesus turned to them and said: "You do justify yourselves in these things in the eyes of men, but not before God; for that which is highly esteemed among men is an abomination in the sight of God." The Psalmist long ago said: "Men will praise thee, when thou doest well to thyself." (Psalm 49:18) Men do praise those who accumulate riches, and there is little criticism of the manner in which the accumulation is made; but, in the sight of God, this worldly viewpoint is an abomination.

THE CLERGY AS UNJUST STEWARDS

The Pharisees evidently perceived that though Jesus was instructing his disciples how to be good stewards of things to be committed into their care, he was nevertheless addressing them indirectly, and stating that they were unfaithful stewards, as indeed they were; for they had "the key of knowledge," and "sat in Moses seat," but misused their privileges. They could have directed the people aright; and had they been faithful to their stewardship God would have honored and blessed them with a clear understanding of the truth which Jesus revealed, and they would have been amongst his first and most blessed disciples. They had failed because they had used their office and their privilege for their own selfish interests. They were now being called to account. They had overcharged the people, and put heavy burdens upon them which could not be borne. (Matthew 23:4; Luke 11:46) They robbed widows that they themselves might live in affluence; they were living on the products of their ill-gotten gains. Now these leaders of the people were about to be deposed from their high place of favor, and the disciples of Jesus were to become "stewards of the mysteries of God."—1 Corinthians 4:1.

In the church in later days there sprang up a class of people who had the spirit of the Pharisees, a class who sought their own advancement by means of the things they had under their care. This clergy class has fallen into the same low place as that occupied by these men of Jesus' day. These are those who have been stewards of the truths concerning the kingdom of heaven. The time has now come that they must give an account of their stewardship; and, like the unjust steward of old, they are unable to do this. They are afraid to meet their Lord; they realize the end has come; and now they are busy devising schemes for their future. Like the steward, they cannot dig. They are unable to earn their living in any regular occupation; but, unlike him, they have not yet come to the conclusion that they cannot beg.

This class find that their stewardship is being taken away from them; people are passing them by, and God does not seem to help them. They are doing just what the unjust steward did. They have gone to the people, easing them of some of the things written against them. "Did you," say they, "understand that there was a hell of torment for everyone not living just right? Well, write that off; it will not be charged against you at any rate." "Did you understand that you must be converted to be a church member? Ease yourself of that mistake; for conversion is really not necessary." "Did you understand that you must come to church quite regularly twice a Sunday? Ease yourself of that burden." And so on, anything, everything almost, so that they can keep their place of favor and keep friends with the people. By these men religion is being reduced to a mere morality; and they will yet write off other things against those whom they have claimed to be debtors to God, rather than lose their own places.

PURIFIED BY FIRES OF HADES

The Lord completed this series of parables by giving the one so familiarly known as the Rich Man and Lazarus. This parable is of so unusual a character as to cause it to be the most debated of all the parables. Indeed, now and again its genuineness has been called into question; but surely without any good reason; for though the story enters abruptly into Luke's account, and though it is of unusual character, these are not sufficient grounds for questioning it. Those who hold the hell-fire eternal-torment doctrine deny that the story is a parable. They say that it is an account of actual happenings, and they count the story as one of their chief treasures. The parable is full of antitheses. It tells of a rich man faring sumptuously every day, living in almost royal estate; and of a poor man at his gate, covered with sores, and waiting day by day to be fed with crumbs which fell from the rich man's table, his misery made worse by the dogs, those beasts which are often the city's scavengers, licking his sores.

The poor man died, and was carried by angels to Abraham's bosom. The rich man also died, but was buried. In hades, while tormented with flames, he lifted up his eyes and saw Abraham afar off, and Lazarus resting in his bosom. He called to Abraham, asking that Lazarus might be sent to him, might dip the tip of his finger in water to cool his tongue. Apparently the rich man's chief suffering was that he was hot and thirsty. Abraham said that it could not be done; for there was an impassable gulf between them. "Then," cried the rich man, "I pray thee, therefore, father, that thou wouldst send him to my father's house." He wished that his five brothers should be testified unto lest they also should come into this place of torment. Abraham answered that his brothers had Moses and the prophets, "Let them hear them," and in further reply stated: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

If this story is taken literally, as an account of an actual happening, and not as the use of imagery on Jesus' part, then the supporters of that suggestion have some very awkward things to explain. Abraham's reply that a gulf stopped some from passing from where Lazarus was to where the rich man was, is a puzzling statement for those who would make out that Abraham and Lazarus were in heaven, and the rich man in hell. Nor does Abraham seem surprised that the tormented rich man should suddenly become solicitous about the future welfare of his brothers. Those who go to the orthodox hell are supposed not only to be shut up to their torment of hell, but to grow worse sinners day by day. But this man was improving, was being purified from his selfishness by the fires of his torment; something altogether incompatible with the doctrine of hell-fire! But thoughtful people, as well as the servants of God, have much cause for thankfulness that the terrible doctrine of eternal torment has of late been so clearly shown to be a doctrine of devils. So fast was this doctrine embodied in the "Christian" creeds, that the revelation of its falsity has been almost sufficient to destroy the creeds themselves.

THE GULF BRIDGED

On the return of our Lord there came the light of present truth with its comforting, healing message; but our late beloved Brother Russell, to whom the message of present truth was entrusted, found that a great part of his work must be that of clearing the character of God from this blasphemy. During forty years of incessant labor in setting forth the truth of God, he never ceased to hit hard at the doctrine of eternal torment. But the removal of error is not sufficient to place truth in its true position, and the work remains to be completed. The glorious message now going forth, telling that the kingdom of life, peace, and happiness is being established, is completing the message of love, and soon the inhabitants of earth will know their gracious Creator's good purposes.

We do not deal in detail with the parable; for it is exhaustively dealt with in our "Hell" pamphlet, and THE WATCH TOWER special issue (supplied free on request), and because every Bible student knows the meaning of this parable—that God's people, the Jews, represented by the rich man, had many favors from him, but misused them, and have been cast down to hades. The poor man represents those of the gentiles who have heard the word of grace, and have followed the Lord. The Jews considered the gentiles as dogs, but these outcasts through the favor of God in Christ have obtained a place as sons of Abraham (Galatians 3:29); and have entered into the comfort of Abraham's covenant.

The picture as a whole represents the outcasts being brought near to God. The whole plan of God is, of course, not shown; but we know the Abrahamic covenant is specially arranged to "bless all the families of the earth." (Genesis 12:3) Soon the gulf will disappear, the lost will be restored; for he who was raised from the dead will bring God's banished back to him. It is our pleasure and privilege to see the explanation given by Brother Russell confirmed by the setting of the parable; for there can be no question of the continuity of our Lord's teaching. To reiterate, there is an easily discerned sequence of thought in the parables of the lost sheep, the lost piece of money, and the lost son; it is seen continued in the deposing of the unjust Pharisees from their stewardship, which stewardship was to be occupied by the Lord's lowly disciples; and now in our today's parable it is seen in the picture of the Jewish people as a whole losing their place of favor, which is occupied by those whom they so heartily despised.

In these parables there are lessons for everyone, but especially for those who have favors from God: (1) Any favor from God is to be considered as a stewardship, and is to be used for him. (2) If this course is followed, pride of place will find no lodgment in the heart, and there will be no need for the Master to depose the steward from his office. (3) These parables show that if there is a refusal to see plain evidences of God's desire, even a miracle would not convince. (4) Humility and a loyal heart are specially acceptable to God.

QUESTIONS FOR BEREAN STUDY

What are the dangers in the possession of earthly riches? ¶1.
Over what is the new creation made steward? ¶2.
Why does Jehovah test the humility of his children? ¶3.
How does pride lead to abasement? ¶4.
What parable did Jesus teach on this occasion? ¶5.
Why should we refuse to employ the fraudulent business tactics of the world? ¶6.
What lesson, however, might we obtain from the children of this world? ¶7.
How should we retain the friendship of God? ¶8.
How is God preparing us for stewardship in the kingdom? ¶9.
In what way are the possessions of the new creation acceptable to God? ¶10.
How does God's approval differ from that of the world? ¶11.
What misuse had the Pharisees made of their privileges? ¶12.
How have the clergy neglected their opportunities? ¶13.
What compromises have the clergy made with the world? ¶14.
Why have the clergy interpreted the parable of Dives and Lazarus literally? ¶15.
Why had Israel failed to hear the prophets? ¶16.
What contradictions result from a literal interpretation of this parable? ¶17.
How has the Lord's return brought a better appreciation of the truth? ¶18.
What is the satisfactory interpretation of this parable? ¶19.
What circumstances indicate this to be the correct interpretation? ¶20.
What lessons may we glean from the parable? ¶21.

THE GRACE OF GRATITUDE

——FEBRUARY 4——LUKE 17——

THE POWER IN FAITH—THE GRACE OF GRATITUDE—HOW THE KINGDOM COMES—HOW THE KING COMES—TESTS OF THE LAST DAYS.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."
—Psalm 100:4.

NO IMMEDIATE connection is shown between the parables of the last chapter, and the sayings of today's study; but it is probable that Jesus continued his instruction to his disciples; in which case we must suppose that, for the time being, he was alone with them. He spoke about offences and offenders in the church. He said: "It is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." It is very probable that our Lord had Judas in mind; for the time was hastening on when, through the betrayal of Judas, he must suffer at the hands of wicked men. Whether that be so or not, we are quite safe in concluding that he here gave a word of warning which, if taken by Judas, would have saved him from his terrible act of betrayal, and from its awful consequences.

Our Lord had also in mind sins against his followers in the days of waiting when he would be away from them. He knew that there would be many stumbling stones and rocks of offence in their pathway, and that these would be placed there mostly by those who would call themselves fellow-pilgrims. God permits tests to come to us, and the devil to tempt us; but the offences, those things which would hinder us from making progress along the heavenly pathway, arise chiefly through false or carnal brethren. Our Lord's word is very strong. He says: 'Woe to them who cause offences, who place stumbling stones in the pathway of God's little ones.' He who deliberately follows a selfish course when he knows it may possibly be a stumbling stone to others, or he who raises trouble out of a spirit of strife, has the spirit of Satan.

The Lord does not say that woe comes only on those who wilfully wrong their brethren. This warning must be taken by all; each has a responsibility in this matter. Evidently with these thoughts in mind, Jesus says: "Take heed to yourselves," and speaks about trespasses among brethren; for these like offences will surely come. The trespasser is apt to put an offence in his brother's way; but here the warning is for the one who is trespassed against. What course must be taken when a brother trespasses? Many say that trespasses must be passed over; the offender must be

judged according to the spirit, and not according to the flesh. The Lord decides the matter for us by saying that the offender must be rebuked (if necessary according to the instruction in Matthew 18:15-17). If there is repentance, forgiveness must immediately follow; even if there is trespass and repentance seven times in a day. He who is trespassed against must endeavor to set his brother right, to gain his brother; and the grace necessary for this is to be gained only by obedience to the Lord's words.

THE POWER IN FAITH

Here is a test of faith, patience, and forbearance; but God's attitude of grace towards an erring child must be maintained by his sons. It is hardly to be wondered at that the apostles said: "Increase our faith." It is not clear from the account whether or not it was because they felt that their Master had given them a hard task that they asked for an increase of faith that they might live up to this high standard; but that was probably the reason, for to learn to have and to hold a truly forgiving spirit is one of the most difficult things in life. But whatever the reason for their cry, the Lord replied: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." It is as if he had said: 'Increase of faith is not so much a matter of prayer as of the use of that which you have already.'

It is apparent that our Lord's word is not to be taken literally; for no disciple of Christ would expect so literal a fulfillment. The point to note is the mighty power which is contained in a grain of true faith. Our Lord means us to understand that those things which seem impossibilities, and which are altogether out of course of nature, are not impossibilities to faith; that is, to God. This symbolic statement does not mean that every obstacle to one's progress can be removed, but that no obstacle need be a stumbling stone, an "offence." Whatever offending things may be found in the Christian's pathway, there is none that he cannot overcome. The grace of God working in the heart can turn stumbling stones into stepping stones, or into points of elevation from which to get a higher view of the grace of God.

"Faith laughs at impossibilities,
And cries: It shall be done!"

There are "trees" deep-rooted as the sycamine in our Christian experience which we would like to have taken out of our life, difficult and trying circumstances which we would gladly have removed; yet our faith can lift us so high above all difficulties that, in effect, the hindrances are removed out of our life—the bitterness, the pain, the constant irritation are gone. Whoever lives in faith before the Lord thus finds faith's power and victory. But such a powerful agent given into the hands of any man must be used only in the interests of the Giver, God; so Jesus reminds his disciples, who were to hold this power, that they must ever consider themselves as servants, and must take the place of the servant who, though working all day in the field, must when he reaches home still attend to his master's needs before he attends to his own. So must Christ's disciples remember that whatever authority or power they have they must always consider their Master's interests paramount. Thus does Jesus always provide that his followers may live in humility; and thus in simple words does he give those principles of conduct which carry them safely through life, and surely along the heavenly pathway. No one serving Jesus does more than he should do; no one when he has finished his course will be able to say that he has been anything but a servant with whom his Master could have dispensed.

THE GRACE OF GRATITUDE

Luke now relates the incident which gives us the topic for today. While Jesus was journeying in the border land between Galilee and Samaria, a company of ten lepers met him as he was about to enter a village. These poor men could not approach him because of the terrible disease they had; they must dwell apart, outcasts from the village. They called out to him, and their cry must have touched his readily compassionate heart; for it is said that leprosy affects the throat, and it is hardly possible that they could cry without pain. They said: "Jesus, Master, have mercy on us"; and he immediately responded. In this case, he did not touch the lepers as he had touched one on a former occasion, but told them to go and show themselves to the priests. As it was through showing themselves to the priests that they had been commanded to dwell apart, the only meaning in our Lord's words is that they should show themselves to the priests as those cleansed from leprosy.

The lepers immediately went on their way. Soon one of them returned. He had found as he was going that strength had come back to him, and the signs of leprosy were passed away. The others went on; but he came back, and with a loud voice glorified God, and fell on his face at Jesus' feet, giving him thanks; and, says Luke, he was a Samaritan. Jesus could not but remark about this. He was not expectant of thanks in his ministry of healing and blessing; but he well knew that anyone who would take the blessings he gave, and not express thanks, was not really worthy.

Our Lord's exclamation shows that he considered the non-return of the nine as showing a lack of gratitude towards God. It is very probable that as the Samaritan expressed his thanks towards God, he also declared his faith in Jesus as the One sent of God; and that this was the cause for the Master's remark, "Thy faith hath made thee whole," which probably indicates that the Samaritan received a fuller measure of healing than that received by the others. It is almost certain that the nine who did not come back looked upon Jesus merely as a miracle worker—a very different thing. The Samaritan took his gift as from God, while the nine Jews considered themselves as having a right to anything which God might send to his people, and sharers in the blessings this wonderful healer had.

The Samaritan's gratitude has a permanent place in the records of God, as indeed the thoughtlessness of the nine has also. Gratitude is not a scriptural word, but it expresses the thought so often found there, namely, that of thankfulness; it is the word more frequently used in connection with service, or benefactions received, from one's fellow men, while thankfulness is the term used respecting benefits and blessings received from God. Jesus spoke of the Samaritan as giving praise to God for what he had received; but it was right that all who receive benefits through Jesus should express their thanks to him. Jesus might quite reasonably have tested the lepers first, and perhaps have declined their request for healing; he was not bound to grant it.

Many receive benefits from a brother in Christ who say that they give thanks to God for the benefits received, but who are very particular not to express any thanks to the brother who may be the means of God's blessing, "for fear they puff him up." The pride is probably in the one who receives the blessing rather than the one who is the means of it; for the heart which cannot say "Thank you" is often full of pride. He who lacks in the grace of gratitude has little ground in his heart's garden where God can plant the graces of the spirit. The lack of gratitude is not merely a loss; it is a calamity; for God himself can do little with a thankless, ungrateful heart. Many deceive themselves in this as in other matters. When questioned, they will admit their obligation to God, but they forget to give him the

expression of thanks. Probably many of those who have enjoyed some of the blessings of present truth, and who no longer go to the work or walk with us, are outside because they will not acknowledge the source from which the truth came. And some are probably ashamed to be associated with this "sect which is everywhere spoken against." (Acts 28:22) Whoever is ashamed of, or afraid to be associated with, the channel by which he has been blessed of God, is not worthy of the blessings which God sends, and in one way or another he loses them. It is not without meaning that Paul says: "In everything by prayer and supplication with *thanksgiving* let your requests be made known unto God." (Philippians 4:6) Whoever forgets to thank God for past mercies, may not properly make further requests. And this grace, or the lack of it, affects our lives more than is commonly thought.

There are two attitudes taken: One which counts what "might be," and is most busily engaged in counting the things which are lacking; and the other, which counts the blessings and names them one by one, and finds so many that the heart is ever grateful. The one leads to sourness and acidity of life; the other to a joyful, helpful disposition. The reason why the prodigal son got so near to his father's heart, why the publicans and sinners and harlots got so near to Jesus, and into the kingdom before the Pharisees and scribes, and why the poor get the blessings of God, is that they have gratitude to God for the mercies he gives; and it was because of the lack of this that those who had held the favors missed the then present blessings of God.

HOW THE KINGDOM COMES

About this time the Pharisees demanded of Jesus when the kingdom which he preached would come. John had proclaimed the approach of the kingdom, and he himself had done so for nearly three years; and to them there seemed to be no signs of such a kingdom. He replied: 'The kingdom of heaven does not come as you expect; it does not come with outward show; it is not something you can see with the natural eye. No one will be able to say it is being set up here or there,' and he added: "Behold, the kingdom of God is among you."

Christians who do not know God's plan, teachers of all kinds of strange doctrines, have tried to make Jesus' words mean that the kingdom of heaven is present in every man, and that it only needs discovering there for a man to be able to become a child of that kingdom. If that idea were true, it would mean that Jesus told the Pharisees, who were the enemies of the kingdom of God, that they had it in themselves! Our Lord meant that when the kingdom was being set up, it would not be any more discernible to the natural eye or to the natural man than the kingdom of heaven in him could be discerned by the Pharisees.

The Pharisees of today say of Geneva and of the League of Nations, "Here is the kingdom"; for they have said of the League of Nations: "This is the political expression of the kingdom of heaven." Soon they will become uncertain about that League, and will probably say of London or of Rome: "There it is." But the kingdom will be present, undiscerned by them. Jesus was the representative of the kingdom of heaven, and he could truly say that the royal majesty of the heavens had appeared. (Luke 11:20, *Diag.*) But the Pharisees saw in him nothing but the carpenter of Nazareth, an intruder into their domains, even as they see in his messengers of today only men and women who foolishly are talking about things they do not understand.

Jesus turned to his disciples, probably out of a feeling of sympathy for them; for they also were anxious to know when the kingdom should come. Speaking of the future, he said: "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it [when you will long for him, and your desire cannot be granted]." He referred to the time of his absence and of the long and trying experiences of his faithful followers. That he did not know how long a period would elapse before he should come the second time is clear; but he knew that there would be a period of waiting, when his followers would be hard pressed. He referred to those days of waiting and to the end, to the time when his second presence might be expected, and said: "They shall say to you, See here; or See there: [but] go not after them, nor follow them"—do not believe them, waste no time upon them. He went on to explain that his coming would be like the sun's shining forth, lighting up the heaven from one end to the other: it would be as manifest as the sunlight.

HOW THE KING COMES

Without doubt our Lord meant his disciples to understand that he would return a great and glorious spirit being "in the glory of his Father," exercising a spiritual power over all, as the sun exercises his power over all the earth. But it seems equally clear that our Lord meant his disciples to understand that all of his followers would know of his coming just as one knows when the sun has risen and a new day has come. And as the truth comes to the Lord's people, they do know that the day of the Son of Man has come just so surely. To the Pharisees the question was of the kingdom; to the disciples it is the King. There are those who are more particularly concerned about facts of the kingdom. There are others who find their sweetest joys in the realization that the loved Master, now the King, is once again with his disciples, and about to enter into the glories of the kingdom.

TESTS OF THE LAST DAYS

But the Lord reminded the apostles that "first he must suffer many things and be rejected of that generation." And then he went on to say that when he returns, in those days which he calls "the days of the Son of man," similar conditions will recur, similar things will happen. When he returns men will be as they were in the days of Noah; that generation will be caught with destruction as Noah's generation was. It will be the same as when Sodom was destroyed; when sudden destruction came upon the cities of the plain. Probably, too, our Lord meant to say that temptations would come to his disciples intended to deceive all save the faithful. He warned his church against false Christs, or any claims of a personal representation of him. Pastor Russell in the STUDIES IN THE SCRIPTURES, Volume 4, pages 563-614, deals with these passages exhaustively, and we refer the reader to those pages for particular exposition.

QUESTIONS FOR BEREAN STUDY

What warning did Jesus here give to his disciples? ¶ 1.
How do offenders hinder Christian progress? ¶ 2.
Why is it well for all to apply the lesson to themselves? ¶ 3.
How does faith strengthen the new creature? ¶ 4.
What lesson is there in the mustard seed? ¶ 5.
Why should the Master's interests be paramount in our lives? ¶ 6.
How did the lepers show faith in the Lord? ¶ 7
In what manner did one of the lepers express his gratitude? ¶ 8.
Why is thankfulness on our part appreciated by our Father? ¶ 9.
Was Jehovah obligated to favor us? ¶ 10.
What should be our attitude of gratitude toward the brethren? ¶ 11.
Why did the publicans and sinners gain the favor of God before the Pharisees? ¶ 12
Why could not the Pharisees understand John the Baptist? ¶ 13.
What error has Christendom taught about the presence of the kingdom? ¶ 14.
How has Christendom advocated a counterfeit kingdom? ¶ 15.
How did Jesus indicate a time of waiting for the kingdom? ¶ 16.
Did the Lord indicate that his disciples would know of his second advent? ¶ 17.
What tests did Jesus say would be upon the church in the last days? ¶ 18.

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Quincy, Mass.	Feb. 1	Leominster, Mass.	" 9
Franklin, Mass.	" 4	Orange, Mass.	" 11
Milford, Mass.	" 5	Greenfield, Mass.	" 12

BROTHER M. L. HERR

Driscoll, Texas	Jan. 21	Snyder, Texas	Feb. 5, 6
El Paso Texas	" 23, 28	Lubbock, Texas	" 7, 8
Cloudcroft, N. M.	" 24, 25	Plainview, Texas	" 9, 11
Alamogordo, N. M.	" 26	Floydada, Texas	" 12, 13
Barstow, Texas	Jan. 29, Feb. 4	Amarillo, Texas	" 14
Roswell, Texas	" 31 " 1	Trinidad, Colo.	" 15, 16

BROTHER W. M. HERSEE

Dunnville, Ont.	Feb. 5	West Milton, Ont.	Feb. 14
Welland, Ont.	" 6	Guelph, Ont.	" 15
Niagara Falls, N. Y.	" 7, 8	Preston, Ont.	" 16
St. Catherines, Ont.	" 9, 11	Galt, Ont.	" 18
Beamsville, Ont.	" 12	Kitchener, Ont.	" 19
Hamilton, Ont.	" 13	Linwood, Ont.	Feb. 20, 21

BROTHER R. HOWLETT

Calmar, Alta.	Jan. 31	Nanaimo, B. C.	Feb. 13
Buford, Alta.	Feb. 1	Courtenay, B. C.	" 14
Prince George, B. C.	" 3, 4	Port Alberni, B. C.	" 15
Vanderhoof, B. C.	" 6	Malahat, B. C.	" 16
Prince Rupert, B. C.	" 7, 8	Victoria, B. C.	" 18
Vancouver, B. C.	" 11	Vancouver, B. C.	" 19
Ladysmith, B. C.	" 12	Matsqui, B. C.	" 20

BROTHER O. MAGNUSON

Worcester, Mass.	Jan. 28	Lowell, Mass.	Feb. 5
Framingham, Mass.	" 29	Lawrence, Mass.	" 6
Marlboro, Mass.	" 30	Haverhill, Mass.	" 7
Concord Junction, Mass.	" 31	Byfield, Mass.	" 8
Waltham, Mass.	Feb. 1	Newburyport, Mass.	" 9
West Chelmsford, Mass.	" 2, 4	Beverly, Mass.	" 11

BROTHER G. R. POLLOCK

Fernie, B. C.	Feb. 5	Mazenod, Sask.	Feb. 15
Lethbridge, Alta.	" 7	Assiniboia, Sask.	" 16
Bow Island, Alta.	" 9	Luella, Sask.	" 18
Medicine Hat, Alta.	" 11	Joeville, Sask.	" 19
Chaplin, Sask.	" 12	Harptree, Sask.	" 20
Moose Jaw, Sask.	Feb. 13, 14	Regina, Sask.	" 21

BROTHER B. M. RICE

Birthright, Texas	Feb. 1	Rusk, Texas	Feb. 9
Winnsboro, Texas	" 2	Alto, Texas	" 10
Dallas, Texas	" 4	Clawson, Texas	" 11
Teague, Texas	" 5	Trevat, Texas	" 12
Normangee, Texas	" 6	Helmic, Texas	" 13
Palestine, Texas	" 7, 8	Center, Texas	" 14

BROTHER V. C. RICE

Leon, Kans.	Feb. 1, 2	Iola, Kans.	Feb. 11
Winnifred, Kans.	" 5	Bronson, Kans.	" 12
Arkansas City, Kans.	" 6	Fort Scott, Kans.	" 13
Coffeyville, Kans.	" 7	Arcadia, Kans.	" 14
Independence, Kans.	" 8	Pittsburg, Kans.	" 15
Neodesha, Kans.	" 9	Parsons, Kans.	" 16

BROTHER R. L. ROBIE

Gadsden, Tenn.	Feb. 2	Dennison, Tex.	Feb. 11
Memphis, Tenn.	" 4	McKinney, Tex.	" 12
Forrest City, Ark.	" 5	Plano, Tex.	" 13
Little Rock, Ark.	" 6	Dallas, Tex.	" 14
Donaldson, Ark.	" 7	Ft. Worth, Tex.	" 15
Sherman, Tex.	" 9	Weatherford, Tex.	" 16

BROTHER O. L. SULLIVAN

Boaz, Ala.	Jan. 30	Morristown, Tenn.	Feb. 7, 8
Albany, Ga.	Feb. 1	Bristol, Tenn.	" 9, 11
Cullman, Ala.	" 2	Sands, N. C.	" 12, 13
Chattanooga, Tenn.	" 4	Wytheville, Va.	" 14
Knoxville, Tenn.	" 5	E. Radford, Va.	" 15
New Tazewell, Tenn.	" 6	Honaker, Va.	" 16

BROTHER W. J. THORN

Lima, Ohio	Feb. 4	Tiffin, Ohio	Feb. 11
Marion, Ohio	" 5	Finley, Ohio	" 12
Crestline, Ohio	" 6	Fostoria, Ohio	" 13
Mansfield, Ohio	" 7	Defiance, Ohio	" 14
Shelby, Ohio	" 8	Bryan, Ohio	" 15
Attica, Ohio	" 9	Edgerton, Ohio	" 16

BROTHER T. H. THORNTON

Americus, Ga.	Jan. 29	Elko, S. C.	Feb. 7
Fitzgerald, Ga.	" 30	Sumter, S. C.	" 9, 12
McRae, Ga.	Jan. 31, Feb. 1	Florence, S. C.	" 11
Savannah, Ga.	Feb. 2, 4	Kershaw, S. C.	" 13, 14
Ridgeland, Ga.	" 5	Rock Hill, S. C.	" 15
Charleston, S. C.	" 6	Greer, S. C.	" 16

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

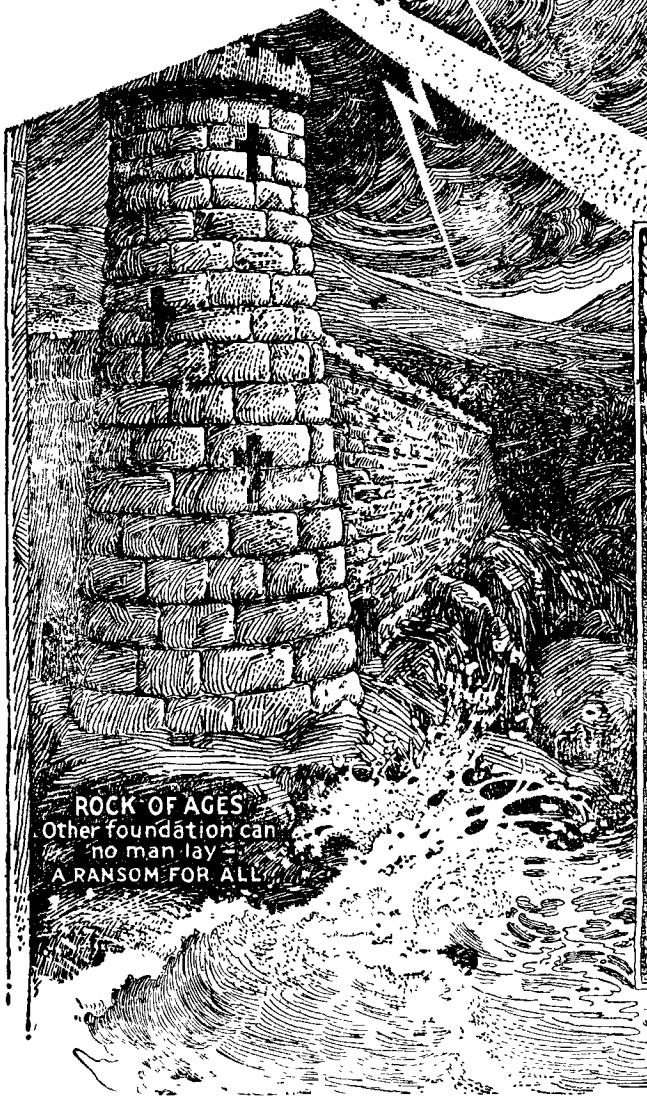
NEW BRUNSWICK, N. J., January 14;
Mrs. J. H. Gourley, 260 Townsend St.

NORWALK, CONN., January 21.....Hanford Avery, 22 Center St.

BIRMINGHAM, ALA., February 9-11.....T. W. Miller, 1515 19th St.

The Watch Tower

Herald of Christ's Presence



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

VOL. XLIV SEMI-MONTHLY No.

Anno Mundi 6051 — February 1, 1923

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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(Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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MEMORIAL DATE—1923

The date for celebrating the Memorial in 1923 is Friday, March 30. The time is calculated from the new moon nearest to the Spring equinox. The Spring equinox this year is March 21. There is a new moon March 17, which marks the beginning of the month Nisan. The fourteenth of Nisan then would be March 31. The day begins at six o'clock on the evening previous; therefore Friday evening, March 30, after six o'clock, is the proper time for celebrating the Memorial.

BIRMINGHAM CONVENTION

A three-day convention of the International Bible Students Association will be held at Birmingham, Alabama, February 9-11. A number of the Pilgrim brethren will be present and address the convention, as will also the President of the Society. For further information write to Mr. T. W. Miller, 1515 19th Street, Birmingham, Alabama.

JACKSONVILLE CONVENTION

The International Bible Students Association will hold a general convention at Jacksonville, Florida, February 16-18. This convention will furnish an opportunity for the friends of Florida, Georgia, and other adjoining states, to have a season of personal fellowship. It is expected that this will be well attended, as it is the only convention held in the Southeastern section during the winter. Several Pilgrim brethren will be present, and also Brother Rutherford. For local accommodations and other information address Mr. E. L. Riddick, 2030 Liberty Street, Jacksonville, Florida.

HOUSTON CONVENTION

A general convention of the International Bible Students Association will be held at Houston, Texas, February 23-25, affording three days of fellowship of the brethren in Texas, Oklahoma, Arkansas, Louisiana, and other adjoining states. Brother Rutherford expects to serve at this convention, and a number of the Pilgrim brethren will also participate. For further information address Mr. Joseph Isaac, Jr., 905 Thompson Street, Houston, Texas.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

BROOKLYN, N. Y., February 4.....(No convention)
BIRMINGHAM, ALA., February 11.....T. W. Miller, 1515 19th St.
JACKSONVILLE, FLA., February 18.....E. L. Riddick, 2030 Liberty St.
HOUSTON, TEXAS, February 25....Joseph Isaac, Jr., 905 Thompson St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV FEBRUARY 1, 1923 No. 3

ARE YOU USING HIS POUND?

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."
—Luke 19: 13.

THE Lord has come unto his temple. The day of reckoning is here. Some have grown weary in well-doing. Some others are inclined to do so. It is a severe testing time.

Just at this time we should expect the Lord to turn more light upon his Word; for he promised that the pathway of the just shall shine with increased brilliancy as we come near to the end of the way. Indeed, to those who really love the Lord and his presence the way grows brighter and the days happier. Blessed will be that day when we have reached the full consummation of our hopes.

Some are inclined to become doubtful about 1925; hence they are growing lukewarm. But, beloved of the Lord, what difference does it make whether the things expected to transpire in 1925 do transpire or not? God will not change his plans. He made his plans long ago. He has made no mistakes. He will carry them out, and bring to pass exactly what he has prearranged. Have we not long ago agreed to do his will? Then we should say to him now, joyfully: 'I will acquiesce in whatsoever is thy will, and bide thine own good time to bring it to pass.'

But suppose 1925 finds the bride class all beyond the vail. If you have held fast to the faith in the spirit and have not relaxed your zeal for the King and the kingdom, then your joys will be full and complete. It is safer not to take any chances now by becoming weary in well-doing. Love for the Lord, and a full and devoted interest in his kingdom, must be the moving cause for all of our activities, in order that the Lord may be pleased to say: 'Enter thou into my joys.'

AN ILLUSTRATION

Before you were consecrated to the Lord, when you were a part of this old world organization that is now dying, were you ever deeply interested in some great political compaign? The candidates were all selected; the campaign was on. One of the leading candidates came to you and said: 'You can prove an important factor in this community. I have need of some one here to whom I can commit my interests in this campaign. I have to be in another part of the field. I want some one here to look after my interests faithfully. I expect to be elected to office; and when I am elected, I will have some rewards to give to those who have faithfully represented me. Now may I count on you to undertake to safeguard my interests in this part of the field?'

And you replied: 'Yes, my friend. I am for you; I will faithfully guard your interests to the end. Tell me what you want me to do and I will do it; and I will encourage others to do the same thing.'

The election day comes on. The excitement runs high. You have labored hard. Your friend wins. He comes back to see you and to ascertain how you have looked after his interests. If you made a good report, he smiled and, clapping his hand on your back, said: 'Good! Come now and occupy a lucrative position under my administration.' If you had neglected his interests, he would say something different.

Now, dear brethren, take your Bibles and read concerning the parable of the pounds, as set forth in the gospel by Luke (19: 11-27). This parable was put here for a purpose, to be understood in due time. Whatsoever may have heretofore been written or said concerning this parable, we shall not now stop to quibble or quarrel about. What now may be said is no criticism of what has heretofore been said or written. It is easier to understand a parable after it has been fulfilled, or is in course of fulfillment, than before. That much all must admit. The Lord is his own interpreter. He will make it plain. The Scriptures are not of private interpretation. He has promised to make plain these things in due time. His interpretation comes to his church from him, not from man.

Now note the record reads: "He added and spake a parable, *because* he was nigh to Jerusalem, and *because* they thought that the kingdom of God should immediately appear." The time and the place seem to be important here, as well as the classes to whom the words were addressed and about whom the parable speaks. This indicates that the parable would be understood just before the last members of the kingdom class enter into the new Jerusalem and when they think the kingdom is immediately at hand. The disciples with the Lord con-

stituted the very beginning of the class that forms the members of the kingdom, together with the Lord, the Head. The very last members of that kingdom class are now, we believe, on earth. Where are they going just now? To the heavenly Jerusalem, to be sure. Should we not expect the Lord just now, as the church is approaching the heavenly Jerusalem, to make plain this parable? At the moment the parable was uttered Jesus and the disciples were approaching Mount Zion in the city of Jerusalem, which is a type of the kingdom of God. Concerning this very same thing St. Paul wrote: "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven."—Hebrews 12:22, 23.

A parable represents a reality. It is like a picture thrown on the screen, indicating the existence of a real object. "A certain nobleman went into a far country to receive for himself a kingdom, and to return." The picture says that Jesus Christ is that nobleman, who went into heaven itself, there to receive at the hands of Jehovah full and complete authority to set up God's kingdom in due time. (Daniel 2:44; Hebrews 9:24) Jesus said that he would come again and receive his bride unto himself. (John 14:3) In 1874 he returned. In 1914 he took unto himself his great power and began to reign. (Revelation 11:18) In 1918 he came unto his temple. (See Z'22-334, column 2.) The record shows that the accounting by his servants was required "when he was returned, having received the kingdom."

Before the nobleman departed for the far country he called his servants. And why did he do that? He was going away and wished to leave in their hands whatsoever interests he had to leave behind him. His servants here represent the class of Christians who have fully consecrated themselves to follow the Lord whithersoever he leads them. How many servants did he call? "And he called his ten servants." *Ten* is a symbolic number representing all on earth; that is to say, the entire number of the called ones. He "delivered unto them ten pounds." Here again *ten* is symbolic and represents all the pounds. Represents all of what? All the interests of his kingdom. "And he said unto them, Occupy till I come."

We paraphrase Jesus' words thus: 'As you have heretofore heard me say, the kingdom of heaven is at hand. I am the King. My chief vocation is to establish my kingdom, that will bless mankind and undo all that Satan has evilly done. For this cause came I into the world. But it is necessary for me to go away; otherwise you could not be of my kingdom. My desire is that you shall be with me and be one with me and share with me in that kingdom. Hence I go away to open the way for you. Since I am going, I will leave some one in charge of my interests, relative to my kingdom on earth. Will you undertake to look after the interests of my kingdom while I am away? I am the light of the world. When I go away, you will be the light of the world. You will be my representatives. By you I mean you who are now my faithful disciples and all those who shall believe on me through your teaching of my doctrines. To all these I will commit all the interests of my kingdom. And I will expect each one of you, according to the measure of faith committed unto you, to look well to the interests of my kingdom while I am away.'

The Scriptures show that such were the thoughts in the mind of Jesus, for the reason that a little while later he prayed to the Father thus: "All mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:10, 11) "I appoint unto you a kingdom, as my Father hath appointed unto me."—Luke 22:29.

Briefly stated, then, the ten pounds may be defined as *all the interests on earth of the kingdom of Christ.* These interests are valuable things pictured in the parable by money, committed into the hands of the Lord's servants during his absence. The parable distinctly shows that ten (all) of the pounds (interests) were committed unto ten (all of his) servants. The pounds do not belong to the servants, but belong to the Lord.

Now the pounds could not be said to represent the justification of each Christian, for the following good and sufficient reasons: (1) Justification is granted to each individual by Jehovah (Romans 8:33), and is an instantaneous thing which is received before one really becomes a servant of the Lord; and (2) justification means *made right with God,* hence justification cannot be increased by use or otherwise; and (3)—which is even a more potent reason—justification is that which is had and enjoyed by each individual servant of God; whereas in this parable, be it noted, the pounds are not the property of the servant, but remain the property of the Lord himself. The servant also recognizes that the pound is not his own, but that it belongs to the King, as the record reads: "Then came the first, saying, Lord, thy pound has gained ten pounds." Otherwise stated: 'Thine interests concerning thy kingdom with me have increased ten times, because of the manner in which I have used thine interests or pounds.'

The King having committed unto the servant class the interests of his kingdom, and this servant class having undertaken to look after his interests, there are thereby furnished to such servants opportunities faithfully to represent the Lord. Hence we repeat, that the *pounds represent the interests of Christ's kingdom committed to his servants, which interests thus committed furnish the servants opportunities to prove their faithfulness unto the Lord,* which faithfulness would warrant him in advancing them to a position of honor and responsibility in his kingdom.

In a kingdom there are two separate and distinct classes: First, the royal line or ruling class, composed in this instance of Jesus Christ and his servants who prove faithful unto death, and to whom is promised a share in his kingdom; and second, the subjects of that kingdom, called citizens. The parable shows these two different divisions. It reads: "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."

How true to the facts! Shortly after Jesus had gone into heaven and the early church was organized and began its operations, ambitious men crept into it; and soon the message went forth from "Christendom" so-called, 'We will not have Christ Jesus to reign over us. We will set up a hierarchy of our own on earth and will not wait for him but begin the rule now.' For centuries the Roman Catholic church did this very thing. Then the Protestants were organized and followed in the same course. And today, throughout the entire world called "Christendom," the ruling class—big business, big politicians and big preachers—claim by their words, 'We are Christian nations.' Yet they utterly ignore the King, now present. They persecute the representatives of his kingdom, and say: 'We will rule the world through a combination which we call a league or compact.' The Lord proceeds, however, with the setting up of his kingdom.

"And it came to pass, that when he [the Lord] was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money [his valuable interests], that he might know how much every man had gained by trading [by faithfully using his opportunities in looking after the interests of his kingdom]." It will be noted that he returns and then takes his kingdom. It was after his return to wit, in 1914, that the King took unto himself his power and began his reign. And then in 1918 he came unto his temple and began to reckon with his servants, who had undertaken to look after his interests.

He calls the first, evidently meaning the first class who have been zealous and faithful and devoted representatives of the Lord. Those of this class responded: "Lord, thy pound hath gained ten pounds." They do not say: 'Lord, *my* pound has gained ten other pounds'; but they do say, "*Thy* pound hath gained." Otherwise stated, 'The interests of your kingdom committed to us furnished us opportunities for using the faculties with which you endowed us; and having put forth our efforts, by your grace, to serve you and to look after the interests of your kingdom, this interest with us has increased ten times and to your glory. We are happy that we have had this blessed opportunity of serving you, and give you the glory.' The King is pleased with this report and commends this first class for their faithfulness, saying, "Well, thou good servant; because thou hast been *faithful* in a very little, have thou authority over ten cities."

There can be no doubt about the fact that there will be degrees in the kingdom glory; and these degrees will be determined by the faithfulness of those who represent the Lord. Concerning this the Apostle says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; and one star differeth from another star in glory. So also is the resurrection of the dead." (1 Corinthians 15:41, 42) Some have been faithful to the last degree of their ability. Others have been less faithful.

The Lord then calls the second class, evidently representing that class of servants who have loved the Lord, loved his cause and his interests, and have been faithful to a degree, but who might have been even more faithful. These come with their report. "And the second came, saying, Lord, thy pound [not *my* pound] hath gained five pounds." 'The interests of your kingdom committed unto us we have looked after. This has furnished us opportunities, and we have performed them with gladness of heart; hence your interests with us have gained fivefold.' Mark that Jesus does not speak to them as to the first, "Well, thou good servant"; but "he said likewise to him, Be thou also over five cities." He rewards them for their faithfulness, but not to the extent of the others who have been faithful to the last degree.

Then comes another class of servants, to whom was committed the interests of the kingdom but who did not look after these interests, and who did not take advantage of the opportunity that the interests furnished. These say to the Lord: 'We feared you, because you are austere; and so we have brought back to you all that you gave us.' Paraphrasing Jesus' reply to them, he says: 'You knew that the dearest objects on earth to me were the interests of my kingdom. You knew that I would reward faithfulness in looking after my interests. You knew that I would require a strict accounting for the opportunities committed unto you. You have done nothing. If you did not do anything, then why did you not commit this interest to some one else, that at my coming there might have been some gain to them? You are a wicked servant; for you have wasted the time and have been unfaithful in looking after what I committed to you. My Father justified you and begot you and anointed you, and I appointed you my representative to guard well my interests. You became indifferent to the message of my kingdom; and even though you have known about it you have kept it to yourself, and you have gone about lending your influence to the opposer. You have been unfaithful in what you have and it shall be taken away from you and given to the faithful class.'

One way to know that we have the proper understanding of a dark saying or parable of the Lord is, that the facts which have transpired fit the picture. How true to the facts thus indicated is the parable! All along there have been some who have known the truth and who have chosen to keep it to themselves and not to use it to the Lord's glory. In 1918 there was a

marked change in the work. The work of the church pictured by Elijah's experiences ceased, and a little later the Elisha work began. The Lord coming to his temple about that time, the reckoning began, especially with his servants on earth. There was then a class who said: "The work is all done. What more can we do? We will do nothing. We will have nothing to do with those who are working, and we will even persecute and misrepresent those who are doing it. We will find fault with them.' Some such turned away from the truth and even denied it, after having received it.

Then the Lord revealed to his church that the time had come to proclaim boldly his presence and to announce his kingdom and to declare that the day of jubilee is at hand; hence that millions now living will never die. Not only did some of his servants balk at this and refuse to labor, but they turned against their fellow servants and even denied the presence of the Lord. Now the presence of the Lord may be denied in two ways: (1) By the direct statement that the Lord, the King, has not come; and (2) indirectly, by utter indifference to the interests of the kingdom, and a failure or refusal to use opportunities that come to one to proclaim the King and his kingdom. It seems quite clear that those who recognize the presence of the Lord, and who love his appearing, would delight to make the best showing possible of having looked after the interests committed to them and having done all they could to aid others in accomplishing the same thing.

Then the King commands that the pound shall be taken away from the wicked servant and given to him that has ten pounds. Seemingly some object by calling to the attention of the Lord that this servant already has ten pounds. But the Lord waives this objection aside and says: "Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." In other words, those who have loved the interests of the Lord's kingdom and looked for it by faithfully serving him, shall have more committed unto them; while those who have had something and have not used it shall have it taken away from them.

From time to time we have complaints and murmurs from some who object to the work of the Society being put on an efficiency basis, and who say that there is always something being said to the friends about service. To use their language: "It is always service, service, service, and we are tired of it." To such we would say, Brethren, stop and ask yourselves these questions: Is the King of glory present? Are we at the end of the world? Is it the due time to tell forth the glad tidings that the kingdom is here? Is it true that the new kingdom is taking its place in the divine plan and that this should be announced? Am I a consecrated child of God? Have I agreed to obey the King, whatsoever he commands?

If these questions are answered in the affirmative, then ask: What is the proper attitude of one who expects to be in that kingdom class and to share with the King in his glory? Does not the Psalmist answer that we must have the zeal peculiar to his house? (Psalm 69:8, 9) Is not the business of the King our business? Then what shall we do? St. Paul answers: Be "not slothful in business; fervent in spirit; serving the Lord." (Romans 12:11) Again: "As ye abound in every thing, in faith, and utterance, and knowledge, and in *all diligence,* and in your love to us, see that ye abound in this grace also." (2 Corinthians 8:7) And again: "We desire that every one of you do show the *same diligence* to the full assurance of hope unto the end." (Hebrews 6:11) And St. Peter adds: "Wherefore the rather, brethren, give *diligence* to make your calling and election sure: for if you do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Peter 1:10, 11) The converse of this must be true. If one is negligent, indifferent, then he is liable to fall.

Everywhere the Scriptures condemn slothfulness. Everywhere they exhort Christians to diligence. Does not the King's business require our best endeavors? This parable shows that those who are diligent and faithful are the ones who receive the Lord's approval. Experience shows that those classes throughout the country that give heed to the words of the Lord, who art diligent in their Berean studies, diligent in engaging in the service work week after week, calling from house to house, placing the books, and holding meetings, have the least trouble amongst themselves and have the greatest joy. Our only reason for urging the brethren to greater diligence and activity is, that they might be better equipped to withstand the assaults of the adversary and to win the prize that God has set before them that love him supremely.

BRETHREN, AROUSE YOURSELVES!

Let us have in mind that the Lord's reckoning with his servants does not take place in the small space of twenty-four hours. Probably he may permit some to see their opportunities slipping away from them and their zeal for his interests waning, and then give them a chance to regain that zeal and go forward and grasp the opportunities. Each one, then, who feels a disposition to grow lukewarm or indifferent at this hour should arouse himself and examine himself and the Lord's Word, and look about him for opportunities of glorifying the Lord. We are now in a dangerous hour. Especially are the elders and other more prominent servants of the church in danger. Some of these have about come to the conclusion that no real or actual service is expected of them, because of their importance in the church; that all that is needed is for them to make a speech once a week before the class or the public. They have forgotten the interests of the Lord's kingdom, and are looking more to self or to things about them. Hence

the danger of being lulled to sleep in this very critical and important hour.

Those who shine the brightest in the kingdom will not be the ones who hold the most prominent positions on this side the vail, necessarily. It is *faithfulness* that the Lord rewards. Some isolated ones who have attracted little or no attention, but who have been faithful and true to the Lord under all circumstances and grasped what few opportunities of service came to them, will doubtless be of the first class.

Greater responsibility, however, rests upon those who are more prominent in the classes. Let us remember, dear brethren, that the Lord has committed the interests of his kingdom to his servants and has particularly made the elders overseers of the church; that these should be examples to the flock in zeal, in earnestness, in service, in loving devotion, in action, in conduct, and in exhibition of the fruits and graces of the spirit. It will not do merely to ask the brethren to go forward, and then to hold our hands and do nothing, nor to content ourselves by doing a little of what seems the more honorable work. Let each one remember that his faithfulness to the Lord will be proven by his loving devotion in doing with his might whatsoever his hands find to do. There is much to do now.

HEART DEVOTION

There can be no real, faithful service without love. Unselfish devotion to the Lord and his kingdom must be the moving cause. It must be that love which brings to ripeness the fruits and graces of the spirit. The servants possessing such love will have such a keen desire to look after the King's interests that they cannot remain silent and inactive. It indeed will be like a fire in their bones, impelling them to go and not to refrain their tongue from speaking and their hands from doing. The more keenly we appreciate the fact that it is our privilege to represent the Lord and his interests on earth, the greater will be our desire to represent him faithfully.

The facts show that this parable is being fulfilled furthermore in this, that those who have had the interests of the kingdom committed to them by knowing the truth, and have failed to use the opportunities, are having such opportunities removed from them and are going into inactivity and then into darkness; while others who have been faithful in what has been committed to them are having increased opportunities. The Lord will have his work done. No one can hinder it. No amount of criticism or opposition can for a moment retard the work. The kingdom is majestically taking its place. Would that every consecrated child of God might fully appreciate this fact.

PRESENT REWARDS

No one ever loses anything by faithfully serving the Lord. St. Paul, fully appreciating the value of faithful service, earnestly beseeches the brethren to present themselves as living sacrifices, holy, acceptable unto the Lord, as their reasonable service.—Romans 12:1.

There is a class of Christian servants who not only grasp opportunities of service as they come to them, but are always on the alert, looking for opportunities. There is another class, who are to a degree faithful, yet not fully so. When the one pound is taken away from the wicked servant it is not given to the one who has gained five, but to the one who has gained ten; therefore the class which has been zealous and faithful to the greater degree, which has not only been active, but which has had more loving devotion to the Lord's kingdom, which has been striving to help others along the narrow way—to this class is the greater reward. The Lord loves faithfulness. The Lord rewards faithfulness. And when one really loves the Lord and his kingdom above everything else he will not permit anything to interfere with his service, but will be anxious to do what he can to the glory of his kingdom.

SLAYING HIS ENEMIES

Note that the first work of the King is to take account with his servants, and then comes the slaying of his enemies. The same process is going on just now. "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." God has withdrawn his favor from nominal Christendom. No more is the voice of the Bridegroom and of the bride heard in her. She has allied herself with the devil's organization in a combination to rule the world, ignoring Christ as the great King of kings and Lord of lords. And so now the Lord is slaying them with the brightness of his presence and the force of his message of truth. He is destroying their influence with the people. He has come forth to judge and to make war, and is making it. The time of conflict is on. The King is grandly marching to victory.—Revelation 19:11-16.

ENTERING THE KINGDOM

Another thing about this parable seems to possess a time feature. "And when he had thus spoken, he went before, ascending up to Jerusalem." Since Jerusalem represents the heavenly kingdom, the thought is here suggested that with the reckoning of the servants comes the slaying, with the message of truth and his presence, of those who refuse to hear him, and then the ascension into Jerusalem, indicating that this is the last work for the church to do on this side of the vail. The last members of the church are now, we believe, before the holy city, on this side of the vail, approaching the new Jerusalem, the general assembly of the church of the firstborn. According to their degree of faithfulness and loving devotion they are putting their hands and their feet and their voices, and everything they have, into service to the Lord's glory, and doing it joyfully. They have the song of gladness upon their lips and are crying out: 'Behold the King of glory; the kingdom of heaven is at hand!'—which is another way of saying, "Behold the

Bridegroom!" Those who really appreciate the hour in which we are living cannot refrain from telling forth the message.

Brethren, we beseech you to forget your petty differences now. Let every disposition to faultfinding and sullenness be dispelled by you. Let each one ask himself the question now: How am I using his (the King's) pound? Am I faithfully representing my King? Am I giving a good report? Let love and zeal and devotion to the Lord and his cause be the moving factor now for whatsoever is done. Gird up the loins of your mind and go forward, looking well to the interests of the King. Slack not your hand now. The words of St. John, speaking for the Lord Jesus, should ring now in the ears of each consecrated one, like the clarion notes on the morning air: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."—2 John 8.

"Behold, behold the Bridegroom,
And all may enter in
Whose lamps are trimmed and burning.
Whose robes are white and clean."

QUESTIONS FOR BEREAN STUDY

Why is this a severe testing time? ¶ 1.
Why should we expect increased enlightenment from the Lord? ¶ 2.
Should unfulfilled expectations shake our determination to serve the Lord? ¶ 3.
Why is it dangerous now to become weary in well-doing? ¶ 4.
Why is faithfulness appreciated even in worldly organizations? ¶ 5.
How does our faithfulness encourage others? ¶ 6.
How is faithfulness sometimes rewarded after a successful worldly election? ¶ 7.
Why is it safe to wait upon the Lord in Scriptural interpretations? ¶ 8.
Why is it important to consider the circumstances of this parable? ¶ 9.
What is a parable? ¶ 10.
Why did the nobleman call his servants to himself before departing? ¶ 11.
What commission did Jesus give to his disciples before leaving? ¶ 12.
How did Jesus show his concern for the welfare of his disciples? ¶ 13.
What do the ten pounds represent? ¶ 14.
Why does the pound not represent justification? ¶ 15.
How does the use of the pound provide a test of faithfulness? ¶ 16.
Who are the two classes in this parable? ¶ 17.
How have the servants of the Lord been persecuted? ¶ 18.
When did the Lord begin to reckon with his servants? ¶ 19.
How does the King reward the faithful servant? ¶ 20.
Upon what will the rank of a servant in the kingdom of glory depend? ¶ 21.
Why does the second class receive a less reward than the first? ¶ 22.
Why was the pound taken from the third servant? ¶ 23.
What test can we apply to determine the correct interpretation of a parable? ¶ 24.
In what two ways may one deny the presence of the Lord? ¶ 25.
Does an increase in opportunities to serve the Lord indicate faithfulness? ¶ 26.
Why will self-examination prove helpful to one who murmurs and complains? ¶ 27.
Quote some scriptures indicating that we should be zealous in serving the Lord. ¶ 28.
Why should we seek the Lord's approval at all times? ¶ 29.
Seeing an opportunity of service, why should we seize it immediately? ¶ 30.
Does prominent position this side the vail necessarily entitle one to an exalted place in the kingdom? ¶ 31.
Why should the elders be examples of service in the church? ¶ 32.
Why should love be the impelling motive in our service? ¶ 33.
Can criticism or opposition retard the Lord's work? ¶ 34.
What does the expression "living sacrifice" mean? ¶ 35.
Why is alertness a great asset to the Christian? ¶ 36.
How has the truth performed a slaying work? ¶ 37.
What other time-feature is in this parable? ¶ 38.
Why should each determine to prove his zeal for the Lord? ¶ 39.

PRAYER-MEETING TEXT COMMENTS

"The spirit beareth witness with our spirit, that we are the children of God."—Romans 8: 16.

THIS text is addressed and applies to the saints. The word saints means purified ones. Such purification results from the imputed merit of Christ Jesus. These are the steps: Full consecration, imputation of Christ's merit, presentation to the Father, justification, spirit-begetting and spirit-anointing. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—2 Corinthians 5: 17.

When undergoing a severe or trying experience often the Christian begins to doubt whether he is a child of God. Doubt is the result of a weak faith. Faith means to know God's Word and confidently rely upon it. The text for this week, therefore, is very important; for the Christian is thereby enabled to determine whether or not he is a child of God.

God's spirit testifies to the mind or spirit of the Christian that he (the Christian) is God's son. A witness is one who gives testimony to prove a question of fact at issue. By the mouth of two or more witnesses all questions of fact were settled according to the law given to Israel. The question of fact here is, Am I a child of God, that I may be transformed into my Savior's likeness?

God has given two separate and distinct lines of testimony to the Christian to prove this fact: (1) By and through his Word of truth; and (2) by his dealing with the one who is his child. To remove doubt from the mind each one should examine himself according to the witnesses.

One of the first testimonies given to prove our sonship is, that we can understand and appreciate the deep things of God's Word. Only the new creature in Christ can thus understand. (1 Corinthians 2: 14, 9, 10) This precious relationship was pictured by the light in the Holy of the tabernacle, to which only the priest was admitted. The children of God belong to the priesthood.

Another testimony is that we are not ashamed of the gospel of Jesus Christ, but find it to be the power of God unto salvation to us who believe. (Romans 1: 16) One who really appreciates the love of the Lord and his message of glad tidings is not ashamed to declare it to others and to own that he is a Christian.

Another and most convincing testimony is love for the brethren. "We know that we have passed from death unto life, because we love the brethren." (1 John 3: 14) Only the new creation have passed into the life condition, because they are begotten to a new hope of life.—1 Peter 1: 3.

Another Scriptural testimony is zeal for the Lord and his cause, which leads one to perform his reasonable service. "The zeal of thine house hath eaten me up."

(Psalm 69:9; Romans 12:1) Zeal is the result of love for God and the Lord Jesus. If we appreciate what our Father and our Master have done for us, we shall really have an anxious desire to do something to their glory; and we shall be watching for opportunities to prove this love and loyalty to the Lord. This will lead to activity in the Lord's service and to a careful watchfulness, that we may develop the fruits and graces of the spirit, to the end that we may be transformed into the character likeness of our Lord and Master.

HIS DEALINGS

His spirit also testifies to us by his manner of dealing with us. In bringing many sons to the glory of his kingdom it has pleased him to perfect them through sufferings. (Hebrews 2:10) If we bear these trying and fiery experiences patiently, *i. e.*, cheerfully, we thus receive the testimony that our Father is dealing with us as sons.—Hebrews 12:5-8.

If because of our zeal for the Lord we are reproached either by the world or by those who claim to be Christians, this is another testimony that we are the children of God. Jesus was thus reproached. The servant must have experiences like unto his Lord's. (John 15:18-20) If we find that in the midst of these fiery experiences and persecutions our love for God and for Christ Jesus is increased, that our love for the brethren is also growing, and that we can even have a kindly feeling toward our enemies, desiring to do them good, this is a testimony of the Lord that we are his and that he is dealing with us as his children. It is his spirit bearing witness with our spirit. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Love for and loyalty and devotion to the Lord and his service will bring persecution. If persecution is cheerfully borne for Christ's sake, it yields the peaceable fruits of righteousness, brightens our hope, shapes our character into the likeness of our Lord, and leads to everlasting glory.

TEXT FOR FEBRUARY 14

"Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the holy spirit, and in much assurance." —*1 Thessalonians 1: 4, 5.*

This text is another testimony given to us by the spirit of God that we are his children. It is positively and emphatically stated by the Apostle that we *know* our election or selection by the Lord. Why? Because the glad tidings of the divine plan, that the Lord is selecting the seed of promise and that through that seed he will bless all the families of the earth, comes to us not merely in word, but also in power and in the spirit and in much assurance. We have received this message not merely in a formal way, nor do we treat it indifferently, but to the Christian it is a message of life, hope, energy, and power.

Call to mind when we were in the nominal church and believed our God to be a fiend that would torture his creatures in a lake of fire forever. It was difficult for us to love such a God. We were then afraid. We had no assurance. We were weaklings. But when the eyes of our understanding were opened and we began to see some of the lengths and breadths and heights and depths of God's love, the glad tidings of the kingdom became unto us a power. That power resulted because of the operation of the holy spirit. From that time forward we had assurance that Jehovah is God: that he is a God of love; and that no good thing will he withhold from those who walk uprightly before him. These glad tidings became to us such a power that we were not abashed in the presence of the mighty ones of earth, nor proud and boasting in the presence of the weakest ones. But having his spirit, we became willing, yea, glad, to tell one and all, meekly and gently, of the blessings of the Lord's kingdom. And as we have told this precious message, each one thus telling it has grown stronger. In proportion to our faithfulness to the Lord, in that proportion has our power increased, because of the glad tidings and his spirit operating in us. Only those who have the spirit of the Lord have such power and such blessed assurance from the Lord.

Sometimes it is asked: Why is it that persons of slight education in the ordinary walks of life, who have no particular influence amongst men, would even pretend to present the message of truth? And why is it, that when they do, it is clearly and lucidly presented and puts to flight and to shame the clergyman who is a professed follower of the Lord? The answer is: As a rule the professed clergyman has not received the spirit of the Lord; whereas this holy spirit, operating on the minds of the meek and teachable ones, those of little wisdom of this world, has made them bold and strong in the Lord, with the ability to make clear the message of the truth now revealed. The Christian who has this testimony of the spirit and who appreciates his privileges, joyfully and boldly goes forth in the strength of the Lord to put forth the message of his kingdom; and as he continues faithful he grows stronger.

The Apostle admonishes all Christians, saying, "Finally, my brethren, be strong in the Lord and in the power of his might." It is not our power, but the power that comes to us by the operation of his spirit; and thus his spirit operating in the mind of the Christian is transforming him into the image and likeness of his Lord and Master.

TEXT FOR FEBRUARY 21

"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Romans 8: 11.

This text can apply to no one except the new creature in Christ. If, upon examination of self in the light of the Scriptures hereinbefore considered, we have the wit-

ness of the spirit that we are the children of God, then we should expect to find that the text under consideration applies to us. The word *quicken* as used in this week's text means to vitalize; to energize; to enliven; to cause to move with rapidity. It means to do something to the Lord's glory, and not to remain inactive. It means to glorify God with the body, which is his.—1 Corinthians 6:20.

The new creature in Christ consists of the will, devoted to the Lord; the mind, which is searching God's Word that it may be in harmony with his will; and the heart, which is the seat of affections and from which emanates the motive for action. And since a creature cannot exist without an organism, the body of flesh, called the mortal body, is for the time being the organism of the new creature. With this body and upon it the Lord has arranged for the new creature to practise until such time as he develops a character pleasing unto the Lord, and which will warrant the Lord in clothing him with a new and glorious body.

The transformation of the new creature takes place chiefly in the mind. "Be ye transformed by the renewing of your mind," says the Apostle. (Romans 12:2) The mind is really the battleground. "Gird up the loins of your mind, be sober, and hope to the end." (1 Peter 1:13) The mind searches out God's Word to ascertain his will; and the will of the new creature directs and controls the mortal body as to what it shall do. "Now if any man have not the spirit of Christ, he is none of his." (Romans 8:9) But if one has the spirit of Christ dwelling in him, he belongs to Christ; and the spirit of Christ will make his body alive to action, to the Lord's glory. Therefore says the Apostle: "To be carnally minded is death; but to be spiritually minded is life and peace."

The holy spirit, the spirit of Jehovah, is so mighty that it raised up Jesus from the dead. It is able to make alive, energize, the human body to activity in service for righteousness, even though that body was once given over to sin. The Lord therefore urges all who have the spirit or mind of Christ not only to be dead to sin but to permit the spirit of Christ dwelling in them to make them alive to holiness and to God's service. One who thus has the spirit of the Lord is the son of God, and he must bear fruit unto holiness. The holy spirit dwelling in one, therefore, causes such a one to study (consider) to show himself approved unto God, a workman that needs not to be ashamed; that is to say, he tries diligently to ascertain from God's Word what is the will of God concerning himself, and then faithfully endeavors to bring himself within the scope of the divine will, that by so doing he may be transformed into the likeness of his Lord and Master, Christ Jesus.

The new creature now is responsible for the mortal body. Hence the spirit of Christ dwelling in him will lead him to use his strength, energy, time, influence, money, and everything he has, to the Lord's glory. This spirit will lead him to give all diligence to increase his faith by studying and relying upon God's Word; to increase his fortitude or steadfastness in the Lord and in his service; to grow in knowledge; to bring himself under the proper control; to endure trials cheerfully; to grow more Godlike; and to exercise kindness toward the brethren and love toward all, doing good unto all as he has opportunity, especially to the household of faith. So, says the Apostle: "Brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." This admonition of the Apostle to diligence, together with our week text, shows the necessity of activity in the Lord's service. Of course we must give the time to provide things needful for ourselves and dependent ones. This is our avocation. Our real vocation or business is to prepare ourselves for the kingdom; and in order to do this we must use our bodies, as well as our minds, to the glory of the Lord. The transformation into the likeness of the Lord is a gradual growth. The reward comes to one who continues faithfully unto the end.

"HERE AM I, SEND ME, SEND ME"

Hark! the voice of Jesus crying,
"Who will go and work today?
Fields are white and harvest waiting;
Who will bear the sheaves away?"
Loud and strong the Master calleth,
Rich reward he offers thee;
Who will answer, gladly saying:
"Here am I, send me, send me?"

If you cannot cross the oceans
And the heathen lands explore,
You can find the heathen nearer:
You can help him at your door.
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus;
You can say he died for all.

If you cannot be the watchman
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all,
With your prayers and with your bounties
You can do what heaven demands—
You can be like faithful Aaron,
Holding up the prophet's hands.

Let none hear you idly saying,
"There is nothing I can do";
When the hearts of men are failing
And the Master calls for you.
Take the task he gives you gladly;
Let his work your pleasure be;
Answer quickly when he calleth:
"Here am I, send me, send me."

THE SPIRIT OF PRAYER

——FEBRUARY 11——LUKE 18——

THE PRAYER WITH ANSWER DELAYED—THE PRAYER NOW ANSWERED—THE TRUE HEART ATTITUDE FOR PRAYER—HUMILITY ALWAYS AN ESSENTIAL—THE DANGER OF RICHES—URGENT DESIRE IN PRAYER.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."
—Psalm 51:17.

JESUS continued his instruction to his disciples, and through them to the church. Now he speaks to them about prayer. The Authorized Version reads as if our Lord said: "Men ought always to pray"; but he did not say that. Our Lord never urged all men to pray; for prayer is a privilege given to God's people. He knew that during the interval between his departure and his return to them from heaven, much trial would come upon his followers.

When, sometime previously, the disciples had asked their Master for instruction how to pray, and in response he had given the prayer known as the Lord's prayer, he also gave them an illustration of the power of persistency, and led them to understand that there must be considerable importunity for a prayer to gain its end. (Luke 11:1-9) When now our Lord reverts to the subject of prayer, he said that his disciples ought to pray continually, and not grow weary. To illustrate he spoke a parable. He told of a judge who neither feared God nor regarded man. In his city was a widow who went to the judge, asking for justice and deliverance from an oppressor. The judge cared nothing for the justice of the case, nor for the suffering of the widow; but he said: "Though I fear not God, nor regard man; yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me." Jesus takes this parable and uses it in two ways: (1) by comparison, and (2) by contrast. We are to suppose that our Lord intended his disciples to understand that importunity is necessary; and therefore that the woman's persistency must be an example for those who go to God in prayer. But we must also take it by contrast; for we could not think other than that he is compassionate towards those who go to him, and especially so towards his own elect who cry to him day and night. Jesus said: "I tell you that he will avenge them speedily."

But questions arise: Why must there be a trial of faith and patience in prayer? Why the need of the injunction not to faint in prayer if God answers speedily? And what is the meaning of Jesus' words, "Though he bear long with them?" And why the query raised by Jesus, "Nevertheless when the Son of man cometh, shall he find *this* faith on the earth?" (v. 8, *Diaglott*) as if there would have been so much trial of faith and patience that hardly anyone would be found expecting a response.

THE PRAYER WITH ANSWER DELAYED

From these two parables many have thought that Jesus meant his disciples to understand that the only way to get answers to prayer is by a persistent and even noisy importunity. We believe this is a serious mistake, and contrary to the Master's intention. However, the fact remains that God does not answer all prayers quickly, and that often he keeps his children suppliant at the throne of grace. Yet it is as often the case that God's answers to prayers are remarkably quick, as the prophet Isaiah has it: "Before they call, I will answer; and while they are yet speaking, I will hear."—Isaiah 65:24.

There is one prayer, however, which has been offered more frequently and more fervently than any other—the first and the last great prayer of the church, for the answer to which God has therefore kept his people waiting longest and with greatest desire, and whose non-answer has worn out the faith of many—the prayer, "Thy kingdom come." And there is little doubt that this was the prayer which Jesus had in mind; for he knew that his church would be oppressed, and his people caused to cry for deliverance from their oppressors. Like Israel in Egypt, their type, they needed deliverance from Satan's injustice. They cry for the avenging of their blood, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:10) God could not answer this prayer before the due time; and the time was long, and Satan tried to wear out the saints of the Most High.—Daniel 7:25.

But immediately the hour came, speedily God sent deliverance. The Psalmist speaking of this says: "In the morning shall my prayer come before thee." (Psalm 88:13) Immediately the morning of the Millennial day came, early, and before his people realized it had come, God sent the answer. The Redeemer returned to save and bless his people. Without doubt this parable was given to cheer God's people in those long, dark days of waiting, and to nullify any temptation to believe he was negligent to their cry.

The one prayer of the church, "Thy kingdom come," has long been delayed, but now approaches the hour for the answer. Although the kingdom has not fully come, the King himself has returned. The Lord came exactly on time; and since then he has delivered his people from the Egyptian darkness, and the terrible bondage of error; and they know that the prayer of the church has been answered. Now they proclaim, "The Lord has come, his kingdom is here, and will soon be revealed, and the will of God done on earth as it is done in heaven."

The time of waiting has had the effect on many that Jesus foresaw. This belief that Jesus would return, bringing deliverance to his people, was hardly existent upon earth; it had almost died out. Outside those who know the truth through the Lord's instrumentality for its dissemination, there is hardly any of this faith in God, or even any faith in him as a controller of earth's affairs, and as the gracious Creator and Benefactor of his human children, and even those who have professed their faith in a personal return show but little confidence in their belief. The true church now no longer sends up the piteous cry for the manifestation of God's favor to it; but, realizing the Lord's presence, it lifts up its voice with singing, declaring to all the advent of the King, and the establishment of the kingdom.

THE TRUE HEART ATTITUDE FOR PRAYER

Jesus continued his instruction about prayer. He spoke a parable "unto certain which trusted in themselves that they were righteous, and despised others." Two men went up into the temple to pray, one a Pharisee, the other a publican. The Pharisee stood by himself and addressed God, saying, "I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." The publican standing afar off would not lift up so much as his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

It is easy to see these two men as they prayed—the one standing out from his fellows quite prominently, as the Greek word indicates; and the other shrinking away out of sight. The Pharisee can be seen looking around at others in the temple courts and comparing himself with them. Then he prays expressing his thanks to God—not for mercies received, nor for his privilege of knowing and worshiping

God, but because he is better than others, especially the publican some distance away beating his breast. The Pharisee probably thought that the publican had good cause for repentance as he came before God. His feeling of righteousness increased as he meditated upon it. The other, the publican, was just the opposite in the opinion of himself. He realized his unworthiness, and cried to God to be merciful towards him; for he saw himself a sinner. Jesus did not express a definite pronouncement about the standing of this man before God, but he did definitely say that one was more acceptable than the other.

Here is further instruction about prayer, some guidance as to the spirit in which God must be approached. Boastfulness, self-confidence, a confident review of oneself, and satisfaction therefrom are poor things with which to go to God. Many a man who prays publicly would be shocked to have anyone suggest that he carried to God any of these things; and yet they may be in the heart unuttered. We have heard some pray in public to God as if they were heading a deputation to him. Acknowledgment of need of mercy is pleasing to God. It dethrones self and exalts him. (Psalm 51:15; Isaiah 57:15) The faithful servant of God may go to the throne of grace with his eyes lifted to his Father, and can rejoice in his presence; for he has something that the publican could not then have: he has the standing of a son through Christ. But even he must retain the attitude of heart represented by the publican. No man can long stand in the presence of God in the attitude of the Pharisee. Self-exaltation is part of the great sin of presumption.—Psalm 19:13, 14.

Prayers to be acceptable to God are not required to be lengthy either when they are on behalf of one's personal interests, or when an individual is leading others in prayer, either at study meetings or at any other time. It is a mistake to think that God needs to be told everything that the mind can for the moment think of. It is better to remember that God knows all, than to think that we have to tell him everything. We might almost venture to say that it is possible God is wearied with some of the long prayers which are made to him.—Malachi 2:17.

HUMILITY ALWAYS AN ESSENTIAL

As if to continue the lessons in humility and the proper attitude to bear before God, Luke tells of some infants being brought to Jesus in order that he might touch them, and of the disciples interfering and rebuking the parents. But Jesus was very much displeased, and had the children brought to him; and he took them in his arms and blessed them. (Mark 10:13-16) Then in those beautiful and wondrous words which have come with so kindly a message through the centuries, he said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." He also added: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." The kingdom of heaven is for those who accept its rule and authority as children accept these from their parents. It and its blessings are for those only who are willing to obey, to learn; those who are guileless and meek as are young children.

It was about this time that the rich young ruler came to Jesus, asking him the way to life. Jesus referred him to the law and to the commandments; for the keeping of the law was the only way to life then open. The law provided that the man who kept it should live by it. (Leviticus 18:5) The young man innocently answered: "All these have I kept from my youth up." It is plain that the young man made a mistake; for had he kept the commandments,he would not have been asking Jesus the way to life, but would have felt life working within him. The Lord told him that the one thing he needed to do, was to sell all, distribute to the poor, and come and follow him. But this counsel was too hard for him; "for he was very rich." He went away very sorrowful. Jesus too was sorrowful; for, as Mark says, "Jesus loved him."

Here again are comparison and contrast—these two men, both of whom were righteous in their own estimation—but how different. Jesus loved the rich young ruler, while the Pharisee must have been painful to him. The one was self-righteous and self-satisfied; the other was satisfied that he had kept the law, but was hungering for something. "One thing thou lackest." He needed the companionship of the Master, and that poverty of outward things which would enable him to become a good disciple. The riches of self-satisfaction such as those possessed by the Pharisee had evidently stopped their possessor from getting the kingdom, while those held by the rich young ruler made it almost impossible for him to get the kingdom.

The Lord was a teacher who was turning things up-side-down; he was stripping the false life of the Jews of everything they held worth their attention, thought, and endeavor. Simplicity of life, of heart, and of purpose, sincerity towards God and man, are the desirable things. Lowliness of mind and meekness of spirit are pleasing to God; and he who is in the will of God lives the richest, fullest life. To gain all this, and this is God's desire, one must be a disciple of Jesus. "Come, follow me," he said. To those who follow him there are rewards in this life manifold, and life everlasting in the world to come.

Today's chapter concludes with an account of a stirring incident. When Jesus was near Jericho, and as he was passing along the road, great crowds accompanied him; for it was approaching Passover season, and many travelers were going up to the feast, that feast for which he was to be God's Lamb for sacrifice. Two blind men hearing the commotion, asked the reason, and they were told: "Jesus of Nazareth passeth by." They cried out: "Have mercy on us, O Lord, thou son of David." They were rebuked and told to hold their peace; but here was perhaps the only chance they might ever get of hearing his healing word, or feeling his healing touch, and they cried out the more. When Jesus came up, he stood and commanded that they be brought near to him. He asked: "What will ye that I should do unto you?" And they said unto him, "Lord, that our eyes may be opened."—Matthew 20:32, 34.

Jesus must have known what they wanted. Then why ask the question? Probably he wanted a definite request, and here is a further lesson in prayer which we may take to ourselves. It is much better to be particular in prayer than general. God desires for our own sake that we state what we want, and the heart is brought into a better condition to receive when we make our requests known to God than if we content ourselves with general expressions asking the Lord to bless us. "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16.

QUESTIONS FOR BEREAN STUDY

For whom were the words of this lesson intended? ¶ 1.
What lesson did Jesus teach in the parable of the widow? ¶ 2.
Why is prayer a test of faith? ¶ 3.
What serious mistake is sometimes made in prayer? ¶ 4.
Why have the saints earnestly desired the kingdom? ¶ 5.
How has the dawning Millennial day strengthened our faith? ¶ 6.
Why should we in particular now praise the Lord? ¶ 7.
Why has the faith of many grown cold? ¶ 8.
Why are the prayers of the proud not heard? ¶ 9.
What is commendable in the prayer of the publican? ¶ 10.
What special favor have we which the publican did not have? ¶ 11.
Why should prayers be short and marked by simplicity? ¶ 12.
How did Jesus encourage a childlike faith in his disciples? ¶ 13.
How did the rich young ruler entrap himself in his answer? ¶ 14.
Why is the companionship of the Master more desirable than riches? ¶ 15.
How had the Jews deceived themselves? ¶ 16.
Whom did Jesus meet near Jericho? ¶ 17.
Why should we be definite in our requests? ¶ 18.

JESUS AND ZACCHEUS

——FEBRUARY 18——LUKE 19: 1-10——

THE PUBLICAN A SON OF ABRAHAM—THE GOSPELS GIVEN UNDER HOLY SPIRIT GUIDANCE—SUDDEN CONVERSIONS HAVE PREDISPOSING CAUSES—JESUS SAVES THAT WHICH WAS LOST—SOME LESSONS FOR US.

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

EVERYBODY knows about the man of short stature, the publican of Jericho, who ran ahead of a crowd to climb a tree in order to see Jesus of Nazareth as he passed along the road. But not everyone knows how the story is set for the truths of the gospel. At this period of our Lord's ministry, as in former day in Galilee, he was nearly always the center of a crowd; but now because the feast of the Passover was near at hand, the numbers were increased by the many travelers going through Jericho up to Jerusalem. Movement would be slow; for the crowd was not marching like an army, but going with comparative leisure, under no leader, but impelled by a common desire—an orderly crowd of people well disposed towards each other. They had approached Jericho, which lies in the Jordan valley about seventeen miles from Jerusalem. They moved on through the little city's narrow streets, and began to emerge into the suburbs on the Jerusalem road; and it was then that the incident occurred.

Zaccheus, who in his relationship to the Lord provides our study for today, was a tax gatherer, called in the Authorized Version, a publican. Jericho was well situated for collecting those taxes which the Romans imposed upon the Jews; for all travelers from the north or from the east must pass through it. Indeed, Jericho on the east was as Capernaum on the north—a toll gate, at which the travelers must pay to pass. Here in Jericho were many tax gatherers, hated of the people. Zaccheus, the chief, was a rich man; for tax gathering was a profitable occupation. He was very desirous to see this wonderful miracle worker, but Jesus was in the center of the crowd; and Zaccheus being short in stature had but little chance of getting his desire satisfied. However, he was a man of resource: He perceived that if he went quickly ahead and climbed a tree nearby the road, he could satisfy his desire. Not being heavily weighted with personal dignity, he immediately ran on before and climbed the tree. And this would draw Jesus' attention to him.

As soon as Jesus was come to the tree, he looked up and saw Zaccheus. Then he stopped and called to him: "Zaccheus, make haste, and come down; for today I must abide at thine house." Zaccheus made haste to come down, and took Jesus home joyfully. The multitude, when they saw this, murmured; for this man who a little while before had given sight in a miraculous manner to two blind men, and who thus gave evidence of being a messenger of God, and who was on his way to the Passover feast in Jerusalem, had actually left this company of righteous persons to go to be the guest of a man, who, being a publican, must be a sinner!

The journey to Jerusalem was a difficult one, and it is almost certain that it would not willingly be begun late in the afternoon. It is therefore probable that evening was approaching when the incident happened, and Jesus invited himself to the home of Zaccheus to spend the evening and night with him. Probably Zaccheus got much more company than he expected; for the Master had his disciples to care for as well as himself. But Zaccheus' heart was full; and as his house would be large, and the needs of the disciples small, the Master would know that he was not putting him to any inconvenience when he offered to be his guest.

THE PUBLICAN A SON OF ABRAHAM

It was probably at supper that Zaccheus made a declaration of his purpose. A change had come into his life, one he little dreamed of in the morning of that day. Standing before his company, he said unto the Lord: "Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold." This was a most unexpected thing for a tax gatherer to say. It has been suggested that here was a troubled conscience seeking to clear itself from a burden; but there is no good reason for that conclusion. Zaccheus was so evidently sincere that he certainly would have spoken directly of any known acts of injustice or fraud. Instead of saying, "If I have taken anything from any man by false accusation," he would have said: 'To all whom I have defrauded I will restore fourfold.' And if he were making a disposition of half his goods for the poor, he could not have been expecting to pay many fourfold sums out of the half remaining to him. Probably he was a fairly honest man, especially for a tax gatherer. It is probable that the false accusations he had in mind were overcharges which were made by those subservient to him, and which he had not been particular about inquiring into.

That it was not merely emotion which caused Zaccheus to speak thus is certain; for our Lord, who knew what was in man and who would certainly understand, said: "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." To go with Zaccheus, and indeed to invite himself to go to the house of a noted publican, was a bold thing on Jesus' part. He did not stop to consider that his action would probably cause wonderment and some estrangement on the part of many of the crowd, and that this association might prejudice his work in Jerusalem. He knew what was best, and he did it. He numbered himself with the transgressors, and took salvation with him.

THE GOSPELS GIVEN UNDER HOLY SPIRIT GUIDANCE

Every incident recorded of our Lord's life, both of his sayings and doings, should be received as specially chosen for the benefit of his disciples and for the church. As Jesus was God's messenger, and his life under the guidance of the holy spirit, both by the care of his Father in heaven and through his own care and desire to do the will of God, it must be understood that the selection made of his sayings and doings is made according to a purpose. We ought therefore to approach every study with these thoughts in mind. One incident will be seen to have a relation with another, and the whole to be viewed as in the certain setting.

That this is the case with each gospel is clearly evidenced in and by their different accounts. The whole of the gospels, the records of our Lord's life, are four views of his work as our Father would have us see it—four windows into the divine revelation of his Word. Luke, in giving us these records of our Lord's last journey from the north, seems to do nothing more than to place together, in what seems natural sequence, certain incidents of the daily happenings. Yet it is easy to discern a connection between them as if a lesson, or lessons, common to each were to be brought into prominence.

In our present lessons, for instance, we have had three men introduced, the (representative) Pharisee who tithed himself over and above that which the law called for; the rich young ruler who was sure he had kept the law, but who was utterly void of the Pharisee's self-confidence; and now the rich publican. The Pharisee and the rich young ruler missed the blessing which Jesus had to give, but here the rich publican received it. Different men need different

treatment; and the Lord, the great Physician, knew how to treat every heart and mind which came before him. It seems almost certain that here is a connection of purpose as well as of narrative. Luke under the guidance of the holy spirit relates these things to show the various methods used by the Lord in his ministry to the lost sheep of Israel. And undoubtedly Luke wrote to show Jesus' desire to help the publicans and sinners.—Luke 3:12; 5:29; 7:29; 15:1; 18:10.

SUDDEN CONVERSIONS HAVE PREDISPOSING CAUSES

There is nothing on the face of this narrative to indicate that Zaccheus had any special reason for trying to see Jesus, but there must have been some reason deeper than appears; for our Lord would not have given so much time and attention to Zaccheus merely to satisfy his curiosity. The publican of the temple court and those of our Lord's recent audiences reveal much feeling amongst these men. Zaccheus had surely heard how Matthew, the publican of Capernaum, had been taken by Jesus to be a disciple, and of Jesus' sympathy towards them as a class. Perhaps he had heard what Jesus had said about the publican going down to his home after prayer justified rather than the Pharisee. Then the wonderful event of that morning, the healing of the blind men, had moved his heart. When Jesus stopped beneath the tree, it was not a coarse, sullen, curious face that he saw, but one of earnest interest.

We need not suppose that Jesus used any miraculous power in getting the name of Zaccheus. Probably he was told who the man was; perhaps Matthew told him. At once the Lord took the opportune moment to the blessing of Zaccheus. The change in Zaccheus was sudden, and probably unexpected by all except Jesus. But there must have been causes which led up to this crisis, and which perhaps Zaccheus himself would hardly have acknowledged. A comparison may be made with the so-called conversion of Saul of Tarsus, in whose case also there was a sudden reversion of life. In Saul's case we know there were predisposing causes (for Saul had found it hard to kick against the goads), so that when Jesus was revealed and understood, there was ready acceptance. In both cases it was the revelation of love which turned the heart. Paul always felt its power, and Zaccheus was melted at the love and compassion of Jesus in going to his house in the face of the hostile thought of the multitude and of the people of Israel.

Jericho was a city of the priests; and as it was a "customs" city, it might be said to be a city of priests and Levites and publicans (and of course) sinners. Jesus' action in staying overnight with the foremost publican made his attitude all the more marked, and was therefore received by Zaccheus as a token of love and righteousness; for he and all others of like mind must have felt that of the Pharisees and priests to be very unjust. Jesus' words show his reason—these were sons of Abraham, though they were as "lost sheep." By this action Zaccheus showed that he was a true son of Abraham. The Pharisees boasted that they were Abraham's seed. (John 8:33) If Zaccheus was a son of Abraham, why should salvation not come to him? The afflicted woman of the synagogue (Luke 13) and the rich publican were both children of Abraham needing a deliverer, and both were in a condition of heart to receive the blessings of Jesus.

JESUS SAVES THAT WHICH WAS LOST

What did Jesus mean by salvation? Two thoughts have always been associated with the use of the word. Sometimes the chief thought has been salvation *from* something, sometimes salvation *to* something. Both ideas are necessary —salvation from death, and then into favor and life. The lost sheep was saved by being restored, the lost piece of money was retrieved, the prodigal some came home. There is salvation in each case, but viewed from different aspects. In the earlier part of the day the blind men had received sight, but they did not get salvation. Here in Zaccheus' case was something which affected the inner life of the publican, and which was better and greater and more to be prized than any physical blessing. It was said of Jesus that he should bring salvation to Israel and save his people from their sins. (Matthew 1:21; Luke 1:77) The horn of salvation, or power, was to be his; and as this would not be interpreted to mean deliverance from Rome, it must mean deliverance from the enemies of the inner or moral life.

Zaccheus' manner of life and disposition of heart had hitherto kept him away from communion with God, but now he experienced a change. Henceforth he would seek to please God rather than himself. Jesus did not call him to be a disciple, to leave all and follow him; for Zaccheus did not need that experience as the rich young ruler did. Nor did Jesus call everyone to follow him as he called his immediate disciples and the Twelve. His mission was to proclaim the coming of the kingdom of righteousness and truth, and thus save God's people from the bondage of evil and ignorance under which they lived; and some of the earliest acceptors of the message had the privilege of being chosen to be with him. If Zaccheus continued to hold the salvation which came to his house that day, he would, after Pentecost, be found amongst those who were blessing and praising God, understanding well that the salvation of God had come to his people, and would experience the power of the holy spirit.

But such salvation is not all that God has provided through Jesus. The life ministry of Jesus, the calling and selection of his disciples and apostles, and later at Pentecost the diffusion of those blessings to all who would receive them—all these together form an illustration of the greater ministry and its results. The long period from the first advent till now has in God's purpose been for the selection of the church members, represented by the apostles. This day of grace and special selection is nearly over. Soon there will be that which corresponds with Pentecost, an outpouring of the spirit of God upon all mankind; when all oppression of Satan, of priestcraft, of Phariseeism, of fleshly weakness, will be banished, and when the whole human family will be brought to the Lord's feet. "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isaiah 40:5.

SOME LESSONS FOR US

Jesus came "to seek and to save that which was lost"—not only those, the publicans and sinners, and the poor sheep of the family of Israel who were lost to God's blessings, but to save their covenant; for the Abrahamic Covenant was lost to them. And he came to save the whole world of mankind, and the original blessing of life which God intended them to enjoy, and which for a brief moment they had enjoyed in Eden. Did Jesus succeed in his mission in seeking the lost? The answer must be No, if we stop our inquiry at the close of his life. His work was continued by those he chose to be with him—his disciples. Since then, and until now, they have represented him and his work. Are the lost persons and things yet found and saved? Again the anwer is No. But the Savior completed his work on earth, and was raised to divine nature that he might be the Savior in power; and his witnesses have nearly completed their work (or his through them), and are soon to appear with him. Then the love that broke upon the heart of Zaccheus and Saul will break upon the world—Israel first—and 'a nation shall be born in a day' (Isaiah 66:8); and the blessing to the world will follow. It will then have its opportunity of obtaining life in peace and happiness.

There are other encouraging lessons which arise out of this study: (1) We may be sure that just as in the days long past God knew of Rahab of Jericho and the disposition

of her heart (Joshua 2:9-11), and guided the spies to her house, and so brought about her salvation through faith and works, so Jesus found out Zaccheus of Jericho. Thus the first and the last mention of this city tell of a woman of the town, a harlot, and a publican, finding salvation of the Lord; (2) Jesus passes none who wish to see him, or who make endeavors to find him; (3) Jesus invites himself if there is a willing heart. How gladly we received the truth which he brought to us before we really knew that we wanted it!

Thus this interesting human episode tells us of the heart of Jesus, its love, its strength, his ready disposition, his fearlessness. And too, if we want Jesus we must seek him. Many in that crowd could have taken that which Jesus gave to Zaccheus, but there was only one Zaccheus in all that multitude. In the day when the blessings of Jesus are dispensed, it will still be necessary to seek them—and him. Whoever is as ready to put self and self's possessions on one side as Zaccheus was, is not far from the place where he will see Jesus.

QUESTIONS FOR BEREAN STUDY

What was the occasion that took the multitudes to Jerusalem? ¶ 1.
What did Zaccheus do to attract the attention of Jesus? ¶ 2.
Why did the multitude murmur? ¶ 3.
Why did Jesus invite himself to the home of Zaccheus? ¶ 4.
How did Zaccheus show his generosity? ¶ 5.
What blessing did Jesus bring to the house of Zaccheus? ¶ 6.
What should be our attitude of mind in every study? ¶ 7.
What purpose is served by Luke's record of our Lord's journey from the north? ¶ 8.
Why had the Pharisee and the rich young ruler missed the blessing which Zaccheus received? ¶ 9.
Why was Zaccheus moved by more than mere curiosity? ¶ 10.
In what respect are the conversions of Zaccheus and Saul of Tarsus similar? ¶ 11.
How did Zaccheus show himself to be a true son of Abraham? ¶ 12.
What is salvation? ¶ 13.
What incentive from the early disciples have we to be faithful in proclaiming the kingdom? ¶ 14.
What will follow after the selection of the church class? ¶ 15.
Who are included in the "lost" to be saved by Jesus? ¶ 16.
Why must willingness of heart prompt one who would find the Lord? ¶ 17.
How does the lesson reveal the love of Jesus? ¶ 18.

INTERESTING LETTERS

TRUTH-HUNGRY IN THE WEST INDIES

DEAR BROTHER RUTHERFORD:

Enclosed please find report covering the Pilgrim visit to the Colony of Grenada.

I landed in St. Georges, the capital of Grenada, on the evening of December 7th. The class there is small, numbering about seventeen. The brethren, however, are very well grounded in the truth and loyal to the Lord's arrangements. I was quite pleased to find such a well-established class here. The prejudice against the truth is very marked. Two-thirds of the people are Roman Catholics; the remainder are Anglicans, with a few Methodists, Presbyterians, etc. For the last eight months a general campaign has been carried on, vilifying Pastor Russell and misrepresenting the truth.

Learning the conditions I decided to give as strong a witness as possible during my visit. I applied for the use of the court house at as low a rental as possible. They kept me waiting until Saturday afternoon before a reply was given, when they charged me full price. It was then almost too late to advertise. I anticipated, however, that they might thus keep me waiting; and accordingly I had the advertising all prepared. On Sunday evening I delivered two addresses; one at 6:30, and the other at 8:30. At 6:30 less than 100 persons assembled. At 8:30 the hall was nearly full—about 400 were present. The following evening, Monday, word had gone over the town and the place (St. Georges has a population of 4,000; the Colony of Grenada 70,000) was crowded. My boat was scheduled to arrive on Tuesday; but at 11:30 Tuesday morning I was informed that she would be a day late. Accordingly I hired the theatre and had my hand-bills printed; and that evening I gave an illustrated lecture upon the message of the hour. Long before the time of service a large number of people had assembled, and the building was soon crowded and the doors closed. The crowd then threatened to push open the doors, and it took five policemen to keep them back. Many stood along the side of the building, which was open; and thus they were able to hear, as well as to see the Scriptures upon the screen. The lectures were used of the Lord to break down much prejudice. The common people hear the message gladly.

While in Grenada a well-educated young man came to my room. He informed he had been interested for some time and could see the Plan of Redemption so clearly he felt it was his duty to make a full consecration to serve the Lord. There are quite a number of just such people in all these places ready and open to receive the message of God's grace. The brethren in Grenada are all poor. They raised $20.00 to help along the witness; the balance of the funds necessary I used from the funds of the Society.

I landed in Trinidad the morning of the 14th instant; and as I advised you in my previous letter, I will await your definite instructions here as to whether you wish me to proceed to Jamaica or to go South. There is plenty of work to keep me busy here for some little time. The truth is spreading quite rapidly in Trinidad. The brethren here are doing a good work. In some respects Trinidad is the best field in the West Indies for spreading the truth.

Your brother in Christ, GEORGE YOUNG.

A CASKET OF RICH TREASURES

DEAR BRETHREN:

I am enclosing money order for renewal subscriptions to THE WATCH TOWER and THE GOLDEN AGE, the best two papers printed. Truly, the Lord is giving us meat in due season which he so graciously promised, through the columns of of those dear little journals. Everything is made so plain to the consecrated ones.

The HARP OF GOD is indeed a casket of rich treasures, brought out so clear and convincing that none but the blindest could fail to understand. Surely the light grows brighter as we near the perfect day.

May the Lord continue to bless you all abundantly is the prayer of

Your sister in Christ, Mrs. W. W. BAILEY, *Oregon.*

THE JOYS OF THE LORD

DEAR BRETHREN:

We enjoy the TOWERS more and more and wish to express our appreciation of your service for the household of faith. The spirit of the Lord is manifested in each article, and it is food for our spiritual life.

This is a small city of about 2,700 inhabitants, but we have a nice class of about twenty and we meet twice a week. There is such a spirit of peace and harmony in our class that we always feel so refreshed after each meeting. It certainly is helpful for brethren to meet together, and we know that the Lord's blessing rests upon them. We also have a Sunday school class of about twenty children.

Am enclosing money order for $5.00 for the Lord's work.

We ask the Lord's rich blessing upon you and your service to him daily, and wish to be remembered in your prayers.

Yours in his service, DORA AKILS, *Wash.*

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Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Wilburton, Okla.	Feb.	16	Denison, Tex.	Feb.	27
Atoka, Okla.	"	18	Sherman, Tex.	"	28
Durant, Okla.	"	19, 20	Madill, Okla.	Mar.	1
Arkinda, Okla.	"	21, 22	Ardmore, Okla.	"	2
Achille, Okla.	"	23, 26	Leon, Okla.	"	4
Coleman, Okla.	"	25	Wynnewood, Okla.	"	5

BROTHER B. H. BOYD

La Grange, Ore.	Feb.	18	Nampa, Ida.	Mar.	1, 2
Joseph, Ore.	"	19	Melba, Ida.	"	3
Weiser, Ida.	"	20, 21	Buhl, Ida.	"	5
Ontario, Ore.	"	22, 23	Twin Falls, Ida.	"	6
Boise, Ida.	"	25, 26	Pocatello, Ida.	"	7, 8
Emmett, Ida.	"	27, 28	Butte, Mont.	"	10, 11

BROTHER A. J. ESHLEMAN

Waycross, Ga.	Feb.	15	Bradentown, Fla.	Feb.	26
Jacksonville, Fla.	"	16, 18	Arcadia, Fla.	"	27
Waldo, Fla.	"	19	Punta Gorda, Fla.	"	28
Williston, Fla.	"	20	Lakeland, Fla.	Mar.	1
Homasassa, Fla.	"	22, 23	Oldsmar, Fla.	"	2
Tampa, Fla.	"	25	St. Petersburg, Fla.	"	4

BROTHER M. L. HERR

Ratan, N. M.	Feb.	18, 19	Payson, Ariz.	Mar.	7, 8
Albuquerque, N. Mex.	"	20, 21	Yuma, Ariz.	"	11
Gallut, N. Mex.	"	22, 23	San Bernardino, Calif.	"	12
Phoenix, Ariz.	"	25, 26	Redlands, Calif.	"	13
Chandler, Ariz.	"	26	Riverside, Calif.	"	14
Safford, Ariz.	Mar.	2, 4	Ontario, Calif.	"	15

BROTHER W. M. HERSEE

Milverton, Ont.	Feb.	22	Harriston, Ont.	Mar.	2
Stratford, Ont.	"	23, 25	Palmerston, Ont.	"	4
Seaforth, Ont.	"	26	Allenford, Ont.	"	5, 6
Goderich, Ont.	"	27	Hepworth, Ont.	"	7
Wingham, Ont.	"	28	Wairton, Ont.	"	8, 9
Fordwich, Ont.	Mar.	1	Owen Sound, Ont.	Mar.	11, 12

BROTHER H. HOWLETT

Chilliwack, B. C.	Feb.	21	Trail, B. C.	Mar.	4
Penticton, B. C.	"	23	Cranbrook, B. C.	"	5
Vernon, B. C.	"	25	Fernie, B. C.	"	6
Oyama, B. C.	"	26	Lethbridge, Alta.	"	8
Peachland, B. C.	"	27	Medicine Hat, Alta.	"	9, 11
Nelson, B. C.	Mar.	1, 2	Maple Creek, Sask.	"	12

BROTHER O. MAGNUSON

Lynn, Mass.	Feb.	12	Kittery, Me.	Feb.	19
Cliftondale, Mass.	"	13	Kennebunk, Me.	"	20
Nashua, N. H.	"	14	Sanford, Me.	"	21
Milford, N. H.	"	15	Saco, Me.	"	22
Pittsfield, N. H.	"	16	South Windham, Me.	"	23
Manchester, N. H.	"	18	Portland, Me.	"	25

BROTHER G. R. POLLOCK

Yorkton, Sask.	Feb.	22, 25	Wakaw, Sask.	Mar.	2
Bredenbury, Sask.	"	23	Saskatoon, Sask.	"	4
Tuffnell, Sask.	"	26	Humboldt, Sask.	"	5
Viscount, Sask.	"	27	Quill Lake, Sask.	"	6
Saskatoon, Sask.	"	28	Clair, Sask.	"	7
Prince Albert, Sask.	Mar.	1	Wadena, Sask.	"	8

BROTHER B. M. RICE

Beaumont, Tex.	Feb.	15, 16	Bastrop, Tex.	Feb.	26, 27
Houston, Tex.	"	18	Taylor, Tex.	"	28
Crosby, Tex.	"	19	Austin, Tex.	Mar.	1
Galveston, Tex.	"	20, 21	San Marcos, Tex.	"	2
Alvin, Tex.	"	22	San Antonio, Tex.	"	4
Houston, Tex.	"	23-25	Comfort, Tex.	"	5

BROTHER V. C. RICE

Kansas City, Mo.	Feb.	18	Terre Haute, Ind.	Feb.	25
Sedalia, Mo.	"	19	Brazil, Ind.	"	26
Jefferson City, Mo.	"	20	Anderson, Ind.	"	27
St. Louis, Mo.	"	21	Muncie, Ind.	"	28
E. St. Louis, Ill.	"	22	Sydney, Ohio	Mar.	1
Pana, Ill.	"	23	Marion, Ohio	"	2

BROTHER R. L. ROBIE

Weatherford, Tex.	Feb.	16	Scaly, Tex.	Feb.	26
Cleburne, Tex.	"	18	Waller, Tex.	"	27
Hillsboro, Tex.	"	19	Corsicana, Tex.	"	28
Teague, Tex.	"	20	Athens, Tex.	Mar.	1
Normangee, Tex.	"	21	Tyler, Tex.	"	2
Houston, Tex.	"	23, 25	Big Sandy, Tex.	"	4

BROTHER O. L. SULLIVAN

Cochran, Va.	Feb.	18	Chatham, Va.	Feb.	27
Pennington, Va.	"	19, 20	Java, Va.	"	28
Princeton, W. Va.	"	22	Meadville, Va.	Mar.	1
Roanoke, Va.	"	23	Dry Forks, Va.	"	2
Lynchburg, Va.	"	25	Danville, Va.	"	4
Hurt, Va.	"	26	Keysville, Va.	"	5

BROTHER W. J. THORN

Toledo, Ohio	Feb.	18	Elyria, Ohio	Feb.	25
Fremont, Ohio	"	19	Dundee, Mich.	"	26
Bellevue, Ohio	"	20	Ann Arbor, Mich.	"	27
Sandusky, Ohio	"	21	Ypsilanti, Mich.	"	28
Danville, Ohio	"	22	Plymouth, Mich.	Mar.	1
Lorain, Ohio	"	23	Windsor, Ont.	"	2, 4

BROTHER T. H. THORNTON

Spartanburg, S. C.	Feb.	18	Kannapolis, N. C.	Feb.	24
Greenville, S. C.	"	19	Salisbury, N. C.	"	25
Gastonia, N. C.	"	20	Hickory, N. C.	"	26
Charlotte, N. C.	"	21	Skyland, N. C.	"	27
Lincoln, N. C.	"	22	Asheville, N. C.	Feb.	28, Mar. 4
Shelby, N. C.	"	23	Brasstown, N. C.	Mar.	1, 2

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter XIII: Kingdoms of this World

Week of March 4	Q. 46-51	Week of March 18	Q. 7-13
Week of March 11	Q. 1- 6	Week of March 25	Q. 14-20

Question books on "The Divine Plan", 15c postpaid

PRAYER-MEETING TEXTS FOR MARCH

MARCH 7: "Strengthened with might by his spirit."—Ephesians 3:16.

MARCH 14: "He shall give you another Comforter, . . . even the spirit of truth."—John 14:16, 17.

MARCH 21: "The spirit of truth . . . will guide you."—John 16:13.

MARCH 28: "That . . . God . . . may give unto you the spirit of wisdom."—Ephesians 1:17.



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

VOL. XLIV SEMI-MONTHLY No. 4

Anno Mundi 6051 — February 15, 1923

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

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29, Luke 21:28.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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MEMORIAL DATE—1923

The date for celebrating the Memorial in 1923 is Friday, March 30. The time is calculated from the new moon nearest to the Spring equinox. The Spring equinox this year is March 21. There is a new moon March 17, which marks the beginning of the month Nisan. The fourteenth of Nisan then would be March 31. The day begins at six o'clock on the evening previous; therefore Friday evening, March 30, after six o'clock, is the proper time for celebrating the Memorial.

WORLD-WIDE WITNESS

The united action of the brethren throughout the world in proclaiming the message of the kingdom has been greatly blessed by the Lord. The next dates fixed for such united action and the subjects for use on those dates, respectively, are as follows:

April 15: "Satan's Empire Falling—Millions Now Living Will Never Die."

May 27: "The New World Begun—Millions Now Living Will Never Die."

It is requested that preparation be made by all classes for this witness, in harmony with the suggestions heretofore given. Let us unite our petitions to the throne of heavenly grace for God's blessing upon this united effort to advertise the King and his kingdom.

BETHEL HYMNS FOR MARCH

Sunday			**4**	311	**11**	287	**18**	117	**25**	56
Monday			**5**	22	**12**	258	**19**	312	**26**	314
Tuesday			**6**	331	**13**	109	**20**	54	**27**	257
Wednesday			**7**	80	**14**	294	**21**	71	**28**	74
Thursday	**1**	220	**8**	21	**15**	307	**22**	103	**29**	68
Friday	**2**	296	**9**	219	**16**	206	**23**	161	**30**	156
Saturday	3	89	**10**	29	**17**	85	**24**	81	**31**	82

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

JACKSONVILLE, FLA., **February 18**.....E. L. Riddick, 2030 Liberty St.

HOUSTON, TEXAS, February 25....Joseph Isaac, Jr., 905 Thompson St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV FEBRUARY 15, 1923 No. 4

MEMORIAL TILL HIS KINGDOM

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matthew 26: 29.

THESE were the concluding words of Jesus at the time he instituted the memorial of his death. Until he should gather unto himself his faithful ones and drink with them the cup in the kingdom, his followers were commanded to keep the feast.

We are now approaching the season for the annual celebration of this eventful hour. It is fitting that we prepare and keep this memorial at the proper time. To prepare for it means to have an understanding of its meaning and import and to strive to bring ourselves into conformity therewith. To keep it means to observe it according to the divine arrangement.

The time for the celebration of the Memorial for the year 1923 is March 30, after six o'clock in the evening of that day. The Memorial was instituted at the time of the last Jewish Passover. The Jews celebrated the Passover in conformity to the law. Jesus was born a Jew, and as a keeper of the law it was incumbent upon him to observe the Passover. He did so at the proper time, and on the same date instituted the memorial of his fulfilment of the antitype.

The method of calculating the date for the Passover and the Memorial is this: Israel reckoned the time according to the moon. The new moon marked the beginning of the month. The month Nisan must begin with the new moon appearing nearest to the Spring equinox. Fourteen days thereafter, or on the fourteenth day of Nisan, the Passover must be kept, and this is the proper time also for the keeping of the Memorial; for it was instituted on that day. This was according to the law God gave unto Israel.—Exodus 12: 6.

For the year 1923 the new moon nearest the time of the Spring equinox appears in the morning of March 17. That marks the beginning of the month Nisan. The proper rule for calculating the time, then, is to omit the first day and count the last day of the fourteen. By this method it will be seen that the fourteenth day of Nisan this year is March 31. Since the Jewish day always began immediately after six o'clock in the evening, then the thirty-first day of March this year begins after six o'clock Friday evening, March 30, and ends at six o'clock Saturday, March 31; hence the proper time to observe the Memorial is Friday evening.

The New York Congregation, following its usual custom, will observe the Memorial this year at eight o'clock Friday evening, March 30.

PREPARING FOR THE KINGDOM

Uppermost in the mind of our Lord was the kingdom of heaven, because through that kingdom God purposes to deliver the people. Jesus began his ministry by declaring, "The kingdom of heaven is at hand"—meaning, of course, that he as King was then present beginning his work in behalf of the Father's kingdom. For three and a half years he led his disciples, teaching them concerning this kingdom. When approaching the time of the Passover Jesus talked much to his disciples about the kingdom. He gave to them the parable of the pounds; also the parable of the wise and foolish virgins, and other lessons concerning his Father's kingdom. He desired to have impressed upon the mind of each one of his followers the great importance of the kingdom. He knew that the time would come when his followers would understand the significance of the types and shadows made manifest under the law covenant, and then they would appreciate how these foreshadowed the preparation for the kingdom of God. It is our privilege to be here now in the presence of the King of glory, who has taken unto himself his great power and is dashing to pieces the nations, preparatory to the deliverance of the people.

Alive to the fact that the kingdom of God is of all importance, every Christian should observe with gladness the things pertaining to the kingdom. As the time for the annual celebration of the Memorial approaches, it is quite fitting that we review the Bible facts showing how God long ago foreshadowed preparations for the kingdom and what shall follow in the near future.

The whole creation is groaning and travailing in pain, waiting for that blessed time of deliverance; and the remaining members of the kingdom class this side the vail are anxiously awaiting the time when their deliverance and that of the world shall be completed.

OPPRESSED IN EGYPT

The children of Abraham, to whom God made promise concerning the seed of his kingdom, were domiciled in Egypt. The Israelites were God's people; hence under his guiding hand. They represented the peoples of earth seeking deliverance from sin and death. Egypt was a type of Satan's visible empire. Pharaoh the king of Egypt was a type of the devil himself, the instigator of sin, the oppressor of the people, and the one who has the power of death.

The Israelites in Egypt were being greatly oppressed by the king and his subjects; just as now we find that the peoples of the world are being greatly oppressed by Satan and his willing tools. The people are looking for deliverance. The church is anxious for the time when it shall participate in this deliverance.

God's plan, formulated long years before this present evil world, looked forward to the deliverance of mankind from sin and death through the seed of the woman, the seed of promise. God's promise is that the seed of the woman (Sarah-Abrahamic covenant) must bruise the serpent's head and then bring blessings to all the families of the earth. Before these blessings could come redemption must be provided. The whole world, plunged into sin and death by the machinations of Satan, must be bought back by the precious blood of Jesus.

In order that the people might have a deeper appreciation of the importance of the great divine plan of redemption, Jehovah has caused many pictures thereof to be made, and has occupied much time in the preparation for the great day of deliverance.

At the burning bush Moses had heard the words at the mouth of Jehovah, that he was selected to go to Egypt, and as their deliverer, to lead God's people out of Egypt, deliver them from the hand of their wicked taskmaster and relieve them of their sorrows. (Exodus 3) Moses went to Egypt to perform the duties assigned him. Accompanied by Aaron, he went in before Pharaoh and asked that the people of the Lord, the Israelites, might be permitted to go. Time and again he received the promise that they should go; and time and again that promise Pharaoh broke, until finally the great plague was inflicted upon Pharaoh's first-born.

Before Moses could be the deliverer of Israel God desired to make another picture. This he did by instituting the Passover. Speaking through Moses, Jehovah commanded each household of the Israelites to take from the flock a lamb without blemish, a male of the first year; that it should be taken on the tenth day of the month and kept up until the fourteenth day of the month; and in the evening of that day it should be killed and the blood sprinkled upon the lintel and the doorposts. They should roast the lamb that night with fire; and the household should eat of it with unleavened bread and herbs, consuming it all before morning. And it should be eaten with loins girded, shoes on their feet, staff in hand. This ceremony was to be performed on the night of the fourteenth of Nisan, at which time God's death messenger would pass through Egypt and smite all the first-born in the land, both of man and of beast. But all the houses of the Israelites upon which the blood was sprinkled should be spared, and all the first-born in those houses saved alive.

In obedience to the command of the Lord, Moses directed the elders of Israel in preparation for the Passover, which was done according to the command. "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon." (Exodus 12:29) And then Pharaoh rose up with the people and forced the Israelites out of Egypt. The first-born of Israel, forming a vanguard, marched with Moses to the Red Sea, were miraculously taken across it in safety and delivered from the hands of the Egyptians.

Jehovah heard the voice of crying of the people for deliverance from the great taskmaster and oppressor, Satan, and his emissaries. He sent his beloved Son, the antitypical Moses, to deliver them. But before deliverance can fully take place, redemption must be provided for mankind. Jesus, the beloved Son of Jehovah, must be the antitype of Moses and the antitype of the lamb slain to provide the great redemptive price. God had promised that the one who should thus be the deliverer should be "brought as a lamb to the slaughter." (Isaiah 53:7) When John the Baptist announced Jesus he said: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Afterwards St. Peter, writing under inspiration of the holy spirit, said: "Ye were redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18, 19) St. Paul likewise under inspiration wrote concerning Jesus, that he was "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) And St. John under inspiration speaks of him as the worthy Lamb that was slain. (Revelation 5:12) Upon the strength of these and other scriptures, it is quite certain that the Passover lamb found its antitype in Jesus of Nazareth; and this being true, it was essential to the fulfilment of the divine plan that Jesus should be slain as the Lamb of God in fulfilment of the Passover type. Furthermore, being a Jew who was bound to keep the law (which he did keep), he must eat the typical Passover on the proper date, namely, the fourteenth of Nisan; and on the same day must die as the antitypical Lamb. The facts show that he did.

WHY MEMORIAL INSTITUTED

Jesus knew that his hour had come; that soon he would die upon the cross. He had already stated many things to the disciples that they could not understand, but he knew that with the coming of the holy spirit at Pentecost they would begin to understand. He was teaching them further now, that they might have appre-

ciation of the purposes of God. He had also stated to them concerning the kingdom: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) Having eaten the last Passover, and knowing that he was about to fulfil the type, he would desire to leave with them something by which they would remember the importance of his death as concerning the kingdom, and how that they would be invited to participate in that kingdom, and that they might understand that their entrance into the kingdom would depend upon partaking with him in his sacrificial death before they could experience his glory.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matthew 26:26-29.

It will be noted that while they were eating, he "took bread, and blessed it, and brake it." It is quite probable that he took an entire loaf of bread, pronounced a blessing upon it, and then broke it into pieces and passed it to the various ones who were participating with him. St. Paul's words, subsequently written concerning the loaf, seem to warrant this conclusion.

Since the time of the institution of the Passover in Egypt until the last Passover just eaten by Jesus and the disciples, the lamb had represented the body of Jesus, slain for the purpose of becoming an offering for the sins of mankind. Now on this day he was to fulfil the type, and hence no more would the lamb represent him from that time forward in a typical sense. He would impress upon the minds of his disciples that something else represented his body broken for them. And so, taking the loaf of bread and breaking it, he said: "This is my body." 'From this time forward keep in mind that this represents my body broken for you.' "Take, eat." By this he meant that each one who believed upon him was invited by faith to appropriate the value of Jesus' human sacrifice.

The apostles did not at that time understand the meaning of Jesus' words. But when the holy spirit was given they were led fully to understand his sayings. On a previous occasion Jesus had said to them: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6:51-53) The invitation by Jesus to his disciples to take the bread and eat it was in fact an invitation for them to become a part of his sacrificial body and to be broken with him. St. Paul clarified this thought when, writing under inspiration of the holy spirit, he said: "The bread which we break, is it not the communion [common union or partnership] of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." —1 Corinthians 10:16, 17.

A loaf of bread is made up of many grains of wheat, closely united together. And even so the sacrificial body of Christ is made up of many members, whom he sacrifices. Each one who will be a member in the glorified body of Christ must be broken with Christ in sacrifice. When one is justified by Jehovah and accepted as a part of the sacrifice of our Lord, then such a one is a part of the one loaf, which is broken with the Head, in order that the members might participate in the joys of his kingdom. Not one of these is naturally perfect; but all are counted perfect by Jehovah because of their faith in the sacrifice of Jesus and because of the imputation of his merit to them. Therefore Jehovah justifies or makes them right with him. During the gospel age God has been selecting the members of the kingdom class; and justification during that period has been for just one purpose, and that purpose is, that such might be made partakers of the sacrifice of Jesus.

MUTUAL INTEREST

He who discerns the body of Christ of necessity will have an interest in every other member of the body. As St. Paul states, "we are members one of another." (Ephesians 4:25) The Apostle in another place says: "For the body is not one member, but many. . . . Now ye are the body of Christ, and members in particular." —1 Corinthians 12:14, 27.

The loaf, being closely compacted together, thus pictures how all the members of the body have the privilege of sustaining one another in love and in fellowship, and the privilege of being broken together, as the Head was broken. This is the class which the Lord is preparing for the kingdom, all of whom have one Father, all of whom are brethren, all of whom are admonished to love one another as brethren, bearing one another's burdens and sharing each other's joys.

THE WINE

Jehovah provided in his plan that the blood of his beloved One should be shed in order to provide the purchase price for mankind. Blood when in the body represents life. In fact, the very life is in the blood stream. When the blood is poured out it means that the life has been given up or poured out. God had foretold the pouring out of the life of Jesus by the mouth of his Prophet, who wrote: "He hath poured out his soul unto death."—Isaiah 53:12.

Previously to the occasion of the Memorial supper, Jesus had stated to his disciples: "The Son of man came not to be ministered unto, but to minister, and to give

his life a ransom for many." (Matthew 20:28) Having come to give his life a ransom, and knowing that the time had come for the performance of this great act, he was instituting this Memorial to keep his followers mindful of the importance of his death. The shedding of his blood had been foreshadowed in the sacrifice of animals in the daily sacrifice and on the atonement day. Jesus was now about to give his disciples a picture which they would understand later. In order that they might have this impressed upon their minds, "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." When the holy spirit was given to the disciples, thus enlightened they understood the meaning of Jesus' teaching in substance, as though he had said to them: 'My Father has arranged that I shall die; hence I shall pour out my life-blood. This life-blood is not only furnished for the ransom price for mankind, but it will be presented as a sin-offering and will be used to seal the new covenant which my Father will make through me with the house of Israel when the kingdom is set up; and then all the families of the earth shall have an opportunity for the promised blessing through this covenant. The wine in this cup, then, represents my life-blood poured out. It is a cup of salvation, because my blood poured out will provide the purchase price for man, which will save mankind. I am inviting you to drink of it for this reason: In my Father's kingdom I will have associated with me 144,000 members of my body. My Father has provided that my body members shall undergo experiences like unto my own. Each one must submit himself to me, that I as high priest may offer him up as a part of my sacrifice. It is my Father's will and my will that you shall be with me in that kingdom if you meet these conditions; and these conditions are, that you must participate with me in my death. This is pictured in this cup. By partaking of it joyfully you shall share with me in my kingdom.'

Previously to this, Jesus said in the hearing of the disciples: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6:53-56) This scripture states the condition of entering into the kingdom; that one must appropriate to himself the value of the sacrifice of our Lord, and upon the basis of this be justified by Jehovah, and then be offered up by the Lord as a sacrifice, as a part of the body of Christ.

IN PARTNERSHIP

When enlightened by the holy spirit, and under its inspiration, St. Paul plainly laid down the rule of our partnership with Christ in his blood and in his body; that we are privileged to be broken with him and to pour out our lives with him. (1 Corinthians 10:16, 17) It is only those who faithfully pour out their lives with the Lord, even unto death, who are promised that they shall partake with him in the first resurrection. For this reason he says: "Be thou faithful unto death and I will give thee a crown of life." Dwelling in Christ, and having Christ dwell in us, is a mystery to all except those who discern the body of Christ; and none discern it except those who are begotten and anointed of the holy spirit and who continue, by the Lord's grace, to walk worthily before the Lord.

PREPARATORY EXAMINATION

As we are approaching the day for the celebration of the Memorial it is essential that we should make preparation, that we may celebrate it intelligently and to our own good. It may be that there is bitterness or strife amongst some of the Lord's people. It may be that some have grown heady, feeling their importance too much and believing they should occupy a higher position this side the vail than they do, or that they are not receiving the honor that they should have at the hands of some of the other brethren. Such a condition existed in Jesus' day. "And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, . . . He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. . . . Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me."—Luke 22:24-29

If upon examination any pride or ambition or headiness is found, this should be put away, because such is displeasing to the Lord. It is unholy. There may be controversies among some of the brethren, and a lack of peace. All such should remember the Apostle's admonition: "Follow peace with all, and holiness, without which no man shall see the Lord." (Hebrews 12:14) Leaven is a symbol of things unholy, that is, of sin. Malice represents a bad condition of heart; an improper heart. When we come to examine ourselves as to whether or not we are walking worthily before the Lord, we must make a distinction between searching the heart and searching the life actions. Because of our imperfect organism and imperfect mind, it is impossible for us even to think and speak aright, much less to act perfectly. But the Lord is not judging us by outward appearance. He searches the secret intent of the heart. He therefore judges us, as to whether or not we are acceptable to him, with reference to honesty of heart.

The heart means the seat of affections; the motive; that which induces the action. If we were to examine our words or our acts and judge ourselves harshly according to them, we would often feel much condemned. But let each one examine his own heart condition to see whether or not he finds therein any pride, ambition,

hatred, ill-will, or desire to injure by word or act; and see if instead of finding these he finds an unselfish love for his brethren, a love supreme for the Lord, and a desire to do good unto all as opportunity affords. And then, in humility and submissiveness to the Lord, ask him to direct the way that we should go, and strive to follow in that way.

The apostle Paul shows us how we should examine ourselves at this particular time, saying, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Corinthians 5:7, 8) If there should be bitterness or anger or trouble amongst the brethren, remember the admonition of the Apostle when he says: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:31, 32.

There are some who are spiritually sick; some afflicted with pride and ambition; some careless in keeping their consecration unto the Lord and their vows unto him; some failing to have that pure condition of heart toward the brethren that they should have, and hence not appreciating that they are members of one body, and all being offered up for one purpose. Because of these things, says St. Paul, "many are weak and sickly among you, and many sleep. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the body of Christ."—1 Corinthians 11:30, 28, 29.

WHO MAY PARTAKE?

Suppose upon examination we find that we have not been right with the Lord. Then we should confess our faults. We should confess our wrongs to any one we have wronged and strive to make them right. We should confess them to the Lord and ask his forgiveness. Let us remember that we have an Advocate with the Father, Christ Jesus the righteous; and that this Advocate will, if we come to him in the appointed way, present us to the Father, that we may be cleansed of every spot or wrinkle or any such thing; and therefore we should come confidently to the throne of grace, that we may receive help in time of need.—1 John 1:9; 2:1, 2; Hebrews 4:16.

If you have been afflicted with bitter trials, then count this all joy, if such trials have come to you because of your efforts to be faithful to the Lord. Remember that it is given unto us as a privilege not only to believe on the Lord Jesus Christ, but to suffer with him.

The Memorial is to be celebrated by those who are members of the body of Christ, and none other. It is those who discern the Lord's body and who participate with him in being broken and in pouring out their lives whom he desired to remember his death. In remembering this they are to call to mind the death of the Lord and their privilege of being dead with him. Every one, then, who has entered into a covenant by sacrifice with the Lord, and who has the witness of the spirit that he has been received, will feel it not only a duty but a great privilege to come together with others of like precious faith and celebrate this Memorial. Do not remain away because you have had some trials; but strive to get above these trials, that you may enjoy the peace of God that passes all human understanding. And to do this one must appreciate the fact that he needs to have in mind the great privilege of being joint sufferers with the Lord Jesus.

"TILL HE COME"

Commenting upon this, St. Paul says: "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come." (1 Corinthians 11:26) The Lord would have us remember the purpose of his death and the purpose of permitting us to have a part in it, which, if faithful, will culminate in our membership in his glorious kingdom. We have in mind, then, our covenant to be dead with Christ, as well as his death; and this covenant we must faithfully perform until he come. "Till he come" does not mean his second appearance, but it does mean until he receives the last one of the members of his body into his kingdom.

GOOD CHEER

The hope of participating in the kingdom of our Lord in glory is that which cheers us on the way. Early in his ministry to his disciples Jesus taught them concerning the kingdom, and how faithfulness would bring suffering upon them. This was another way of stating the fact that the way that leads to the kingdom is one of suffering, but which suffering should be joyfully endured. The devil and his earthly organization hated the Lord and hate him still. They persecuted him because Jesus was preparing then a kingdom that will destroy Satan and bring blessings to the peoples of earth. Having in mind the ultimate result, and the joy it will bring to all righteous creatures, Jesus said: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets." (Luke 6:22, 23) And again he said to his disciples: "Rejoice, because your names are written in heaven." (Luke 10:20) He did not tell them to rejoice merely because they suffered, but because their suffering would be the result of faithfulness to him.

The apostle Peter, when enlightened by the holy spirit, under inspiration gave utterance to the same thought: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Peter 4: 13, 14.

It is true that the cup pictures suffering that must come to all who faithfully follow in the footsteps of Jesus, and that the celebration of the Memorial of his death is and should be a solemn hour of reflection and self-examination as we realize what the cup means to those who intelligently partake. But the cup also represents good cheer—a good cheer of the hope of the kingdom. Amidst the trials and sufferings there comes to the heart of him who is properly exercised thereby a sense of inward joy and peace that passes all human understanding. He rejoices in the evidence thus given from the Lord that he is privileged to fill up some of the sufferings of Christ left behind for the body's sake. To him it is a proof that the Lord is dealing with him and that he has good reason to hope for the joys of the kingdom. This is the good cheer which our Lord would have us also bear in mind while partaking of the cup. On that last memorable night he was giving his disciples much loving instruction concerning the conditions before them, the trials which would surround them, and the sufferings which would come upon them. And in conclusion he said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (John 16: 33) He wished them to be cheered by the hope of being with him in his kingdom. Hence later he said to them: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 3: 21.

What unspeakable joy there will be when the last members of the body of Christ reach their glory home! The obedient and blessed angels of heaven will be there. And presently they shall be joined by an innumerable company of spirit beings, gathered out from amongst men, and who will be before the throne. The bride of Christ, all glorious and leaning upon the arm of her Beloved, will be presented to the Father. Then that multitude of happy ones with one accord will be heard saying, "Hallelujah; for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."—Revelation 19: 6, 7.

Then the bride will be beside her beloved Bridegroom, and therefore with Jehovah, who has shown each one of them the way to life, and in whose presence is fulness of joy and at whose right hand there are pleasures for evermore. Then our blessed Lord, agreeable to his promise, will drink anew the cup of blessing and good cheer with his faithful ones in the kingdom. It is this kingdom hope that enables us to battle along the way and bear the sufferings with joy as we go.

QUESTIONS FOR BEREAN STUDY

What were the words of Jesus when he instituted the Memorial? ¶ 1.
What is meant by "prepare" and "keep"? ¶ 2.
When was the Memorial instituted? ¶ 3.
What is the method by which we get the proper date? ¶ 4
Give the rule for calculating the date. ¶ 5.
The kingdom was what to Jesus, and why? ¶ 7.
For what are the church and world waiting? ¶¶ 8, 9.
What did Egypt and its king represent? ¶ 10.
What is God's promise respecting the relief of the oppressed? ¶¶ 11, 12.
Has God been particular in arranging his plan of redemption? ¶ 13.
Who was the cause of the death of Egypt's first-born? ¶ 14.
What was done with the paschal lamb? ¶ 15
Did the dying of the first-born of Egypt include the beasts? ¶ 16.
What is the evidence to prove Jesus antityped the passover lamb? ¶ 17.
When did the disciples understand the import of Jesus' death? ¶ 18.
What emblems did Jesus use in the Memorial? ¶¶ 19, 20.
Specifically, what did the lamb, and subsequently the bread, represent? ¶ 21.
The invitation by Jesus to eat the bread signified what? ¶ 22.
How is the oneness of the Christ represented in a loaf of bread? And what is the purpose of justification? ¶ 23.
How does bread-making represent the cohesiveness of love in Christians? ¶¶ 24, 25.
What is represented in the blood, and why poured out? ¶ 26.
Explain the meaning of the wine in the cup. ¶ 27.
What are the conditions of acceptance as members of Christ's body? ¶ 28.
What does it mean to be 'broken' and 'poured out' with Jesus? ¶ 29.
What is the antidote for headiness and self-importance and bitterness? ¶¶ 30, 31.
What is the difference between searching the heart and the life actions? ¶ 31.
What action on our part sometimes brings self-condemnation? ¶ 32.
What preparation should be made by us for this celebration? ¶ 33.
What is the sure indication of lack of appreciation of being in Christ? ¶ 34.
Should we confess our faults, and to whom? ¶ 35.
When are we to take joy out of our affliction and bitter trials? ¶ 36.
Who only can appreciate and who only should participate in the Memorial? ¶ 37.
How long is the participation in the bread and wine to be kept up? ¶ 38.
When is the Christian privileged to have joy in Christ? ¶¶ 39, 40.
How has the cup a twofold meaning, and is this celebration a solemn feast? ¶ 41.
Will the last members of the 'body' be welcomed on the other side, and how? ¶ 42.
What spurs us along the narrow way with fortitude and delight ¶ 43.

PRAYER-MEETING TEXT COMMENTS

"Elect . . . through sanctification of the spirit."—1 Peter 1: 2.

TEXT FOR FEBRUARY 28

BEFORE the foundation of the present evil world, which is now passing away, God determined to have a new creation, of which Jesus Christ is the Head. He fixed the rules by which the members of this new creation must be chosen. *Elect* means to be chosen by the Lord for a purpose. Such are not arbitrarily chosen; but the divine rules are made, and those who conform themselves to those rules are chosen.

Sanctification has the meaning of setting apart for a

specific use. It also has the deeper meaning of purification, purity, or holiness.

The divine method of choosing is by the operation of the holy spirit in separating the chosen ones from the world and in making of them a people for a purpose (1 Peter 2:9); by consecration, which means the committing of oneself to the Lord (Psalm 37:5; Matthew 11:29); by the imputation of Christ's merit (Zechariah 3:4; 2 Corinthians 5:21); justification by Jehovah (Romans 8:33); by spirit-begetting (James 1:18) and spirit-anointing (Isaiah 61:1,2); and by sanctification.—1 Corinthians 1:30.

One proceeding in conformity to these rules, and being received and justified and begotten by Jehovah, becomes a new creature in Christ. The new creature from that time forward, conforming himself to the rules governing the new creation, is gradually transformed into the likeness of the Lord through the operation of the holy spirit. It is the holy, invisible power of God, operating through his Word of truth, taken into the mind of the new creature, which produces cleanliness, purification, and sanctification. To this end Jesus prayed for his followers: "Sanctify them through thy truth; thy word is truth."—John 17:17.

No one can be really sanctified without meditating upon the Word of God. He must study the Word of God, appropriate the promises to himself, and rely upon them. The spirit of the Lord is in his Word; and when we as new creatures feed upon that Word in the spirit and strive to conform ourselves to that Word, the holy spirit works within us and effects the transformation into the likeness of our Lord and Head.

One reason why the Berean studies are so helpful is that members of the body, those of like precious faith, drawn together by the one spirit, are mutually striving to build each other up; and that, feeding upon the same Word, these enable one another to grow, the necessity for which study and fellowship increases as the trials of the new creation increase. For this reason St. Paul wrote admonishing the church not to forsake the assembling of themselves together but, assembling, to exhort one another, especially when we see the end approaching.

One who is being sanctified by the holy spirit is being cleansed from all filthiness of the flesh and of the mind, and is perfecting holiness in the reverence of the Lord. Hence this sanctification is a renovation of the entire being, mind, heart and body. Those possessing this spirit and undergoing the transformation cannot refrain from making it manifest to others about them, both by giving the witness and by exhibiting the fruits and graces resulting from the holy spirit.

The Christian must study the Word of God. He must use his mind to search out the deep things of the Word and thereby ascertain God's holy will.—Romans 12:2.

TEXT FOR MARCH 7

"Strengthened with might by his spirit in the inner man."—Ephesians 3:16.

THE words of this text are expressed in the form of a prayer offered to God by St. Paul in behalf of the church at Ephesus, and also in behalf of all of like precious faith. Having a great desire for their development as new creatures in Christ, because of his love for them as his brethren, St. Paul wrote: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man."

By the words "inner man" the Apostle meant the new creature. He was not praying that the brethren might be made strong physically, but that they might be made strong as the members of the body of Christ. It is the holy spirit of God operating upon the mind of the new creature in Christ that brings strength. But each new creature must be a co-worker together with God in this; that is, he must do what he can, in harmony with God's Word; and the Lord will do for him what he cannot do for himself.

The Apostle shows that strength in the Lord is a necessity; and then in this same epistle points out how we may attain that strength, saying, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Ephesians 6:10, 11) *Finally* here refers to the time when we are reaching the end of our Christian experience in the flesh. The church is in that time now; and we appreciate that our warfare is not merely with flesh and blood, but against wicked influences about us, principalities and powers, rulers of the darkness of this world, and a host of evil spirits; the devil and all his organization being against us. Before such enemies we would not only quail, but faint and give over the fight. But by the spirit of the Lord we are strengthened, because we have in mind that he who is for us is greater than all that can be against us.

Then the Apostle marks out the steps necessary to arm ourselves for such warfare, saying, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."—Ephesians 6:13-18.

Here we have a picture of a soldier clothed with all the accouterments of war. The purpose is to show the Christian the necessity of having on all the accouterments of spiritual warfare. The *girdle* suggests that he must be a servant of the truth; the *breastplate,* that he must be of a pure heart; the *feet shod* suggests that he must dwell in peace and follow holiness; the *shield,* that he must have a knowledge of the Word of God and a confident reliance upon that Word; the *helmet* suggests that he must have an intellectual understanding as well as a heart appreciation of the Word of God; and the *sword of the spirit* means that he must not only know the Word of God but must conform himself thereto, using this instrument as one of offense and defense; and then "praying for all saints" would mean a complete heart harmony with the Lord and all of his people, and a diligent watching for opportunities for service in order to improve ourselves to the Lord's glory.

TEXT FOR MARCH 14

"He shall give you another Comforter, . . . even the spirit of truth."—John 14:16, 17.

JESUS was about to take his departure and knew that his absence would bring sorrow to his disciples; hence he gave them this comforting promise: "I will pray the Father, and he shall give you another Comforter, . . . the spirit of truth; . . . for he dwelleth with you, and shall be in you." This promise is applied to all members of the new creation who have maintained a close relationship with the Lord. This invisible power of Jehovah is exercised on behalf of the church as a whole through the Head, Christ Jesus, and also each individual member of the body experiences the holy power and influence.

The truth itself is the main channel through which the spirit of the Lord operates. If one has the truth and the spirit of the truth, he is comforted in his heart, no matter how severe the storms may beat outside. Each one who has the holy spirit, and who enjoys the comfort therefrom, radiates that spirit and influence to the help and comfort of others members of the body of Christ, and to the comfort of the sorrowful ones who are seeking reconciliation with the Lord. Such holy influence enables one to go about bearing the message of reconciliation to others with gladness.

This holy power of God is invisible to men, but its effects are visible and tangible. One who is really enjoying the blessed truth and conforming his life thereto gives visible evidence to others that he has walked with Jesus and learned of him. This is what St. Paul evidently had in mind when he wrote: "Ye are our epistle written in our hearts, known and read of all men." (2 Corinthians 3:2) The peoples of the world, while they cannot read and understand the deep things of the Bible, can see that some power or influence operating upon the Christian is operating to change him to a better course and condition of life. When Jesus said: "Ye are the light of the world," the same thought was expressed, that those who have the truth and the spirit of it are shedding forth its light unto the peoples of the world as faithful witnesses to the Lord.

All Christians living up to their privileges can testify to the fulfilment of this promise to themselves individually, that the holy spirit is the great comforter. God's holy spirit operating upon the mind and heart of the Christian brings help, encouragement, assistance and strength to go on in the battle. By and through the operation of his holy spirit the Lord has at all times been the present help in time of need for the aid and comfort of his followers. The Lord has guided and directed his people, and will continue to guide them to the end of their journey, as long as they maintain his spirit. "If any man have not the spirit of Christ, he is none of his." But if he does have the spirit of Christ and belongs to the Lord, the holy spirit is operating in him and makes him so strong and energetic that he cannot refrain from giving testimony to others concerning the love of God and of Christ Jesus that has provided for the blessing of all nations and peoples.

In proportion as one has the spirit of the Lord he will desire to be a faithful witness for the Lord. And even though this faithful witnessing brings upon him reproach, accusation and persecution, trials and afflictions, he will regard these as nothing compared with the glory that is to follow. With St. Paul he can say: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17) And this hope does not make one ashamed, but makes him strong in the Lord and fills his heart with comfort and joy.

CHRIST MY ALL

"What though rude billows round me roll,
His voice the tempest can control;
They ruffle not my tranquil soul:
Christ is my peace.

"What though dear friends I once caressed
Within the silent grave now rest,
The valley clods above them pressed,
Christ ever lives.

"What though perplexing paths appear,
God's Word, a lamp, makes all things clear;
Onward I pass, nor evil fear—
Christ is my way.

"What though the darkness deeper grows,
And foes more active to oppose,
God's truth provides a sweet repose:
Christ shall appear."

THE PARABLE OF THE POUNDS

——FEBRUARY 25——LUKE 19:11-48——

JESUS NEARING JERUSALEM—MEANING OF THE PARABLE—THE LORD'S INTERESTS PICTURED BY THE POUNDS—ACCOUNTING WITH HIS SERVANTS—SELF-WILL AND SLOTHFULNESS—FAITHFULNESS BRINGS REWARD—THE MASTER AN EXAMPLE OF FAITHFULNESS.

"He that is faithful in a very little is faithful also in much."—Luke 16:10.

THE many unusual events of the few weeks of our Lord's ministry which preceded his visit to Jericho, and which include the raising of Lazarus from the dead, had caused much comment among the people, and raised much curiosity about the kingdom of heaven of which he had spoken so much. The Pharisees and elders were also exercised, and indeed were in some concern, even though cynical about the kingdom of which the Nazarene spoke. After recording the story of our Lord's stay with Zaccheus, Luke says: "He . . . spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." It is not clear from Luke's account whether the parable was spoken in the home of Zaccheus or on the road to Jerusalem. While he stayed over night in Jericho, the multitude he had left the previous day moved on toward Jerusalem. But there were still many pilgrims on the road, and in all probability it was amongst these the discussion arose about the kingdom which they thought might soon be set up.

It was in order to correct the misapprehension of the people and also of his disciples, that Jesus spoke what is known as the Parable of the Pounds. It is so like that of the talents, recorded in Matthew 25:14-20, that each is often taken to be a different expression of one parable; but while there are similarities, there are differences of such character as to preclude that being a possibility. Luke shows that this parable was spoken before our Lord reached Bethany and Jerusalem. Matthew does not state when the parable of the talents was spoken; but the context leaves no doubt that it formed part of our Lord's discourse when, about five days later, seated on the Mount of Olives, he spoke his last great prophecy concerning things to come.

The parable of the talents is spoken particularly to his servants, and for their instruction; but that of the pounds appears to have been spoken to a mixed multitude, and the setting is consequently different.

Jesus told of a nobleman who went into a far country to receive a kingdom for himself, and to return. Before he went he gave to each of his ten servants a pound, bidding them to trade with the money until he returned. The citizens, the people over whom on his return he expected to reign, sent a messenger after him saying that they would not have him as king. But having received the authority of the kingdom, he returned. Before establishing his kingdom he again called his servants to him to see how much they had gained with the money left in their care. One said: "Lord, thy pound hath gained ten pounds." Him the nobleman commended, and gave him authority over ten cities in the kingdom to be established. The next came, saying, "Thy pound hath gained five pounds." He was made ruler over five cities, but not commended. Another said: "Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee." He made pretence that his master was hard and austere, and that he had been afraid to put the money into trade lest he should lose it and get into trouble for not giving back as much as he had received. He told this servant that if he had thought thus he should have let someone else take care of the money, that at least the interest might have accrued to it. Then he commanded that the pound should be taken from this servant, and be given to the man who had ten. Someone remarked that he already had ten pounds, and the Lord replied, "Unto every one that hath shall be given." Then, speaking of those who had declared that they would not have him to reign over them, he said: 'Bring them hither, and slay them before me.'

These last words show that Jesus was not speaking only to his disciples, and that the parable must be viewed not merely as an instruction to them as to faithfulness, but as a more general statement concerning the condition of things which would obtain during his absence, and what would be done on his return. Perhaps the illustration was taken from the political events of his own times. He may have thought of one of the Herods going away from Palestine to Rome in order to get authority to rule over such portion of the land of Palestine as was allotted to him by the imperial power.

MEANING OF THE PARABLE

But the illustration was true to fact in a way that the disciples themselves could not then understand. Jesus himself was the nobleman who had to go to a far country, even heaven, there to receive the power and authority of the kingdom, and to return. On going he would leave his disciples in charge of his wealth or property. While he was away his enemies would make a demonstration against him, and declare that they would not have his rule; but despite this he would return. On his return, instead of immediately establishing his kingdom, he would first make inquiry amongst his servants as to their fidelity and worth as servants, and even before the establishment of his kingdom the government of that kingdom would be allotted to those of his servants who had proved worthy. Further, that those who had demonstrated against him should be brought before him and slain.

We have here then some guidance from our Lord as to how things would be on his return. Of his going away, we know. That although professing to be citizens of the kingdom of God, the people of Christendom have, by their long continued actions, said that they do not want the reign of Christ upon earth, we also know. Further, we know that our Lord has returned and has begun to make inquiry of his servants as to their fidelity; and we can also see that his opponents are being destroyed. Those who now, like the Pharisees of old, are opposed to the truth, are being slain. Ecclesiasticism is being destroyed; and the leaders are being slain, as such.

THE LORD'S INTERESTS PICTURED BY THE POUNDS

It has been suggested that the pounds represent such favors as time, money, or talent for service; or those blessings which are common to all the Lord's people, as the Word, helps, the holy spirit, fellowship, and other blessings. It has also been said that they represent justification. But it seems to us that they certainly cannot represent the latter; for no one can increase justification as the pounds were increased. Nor do we think that the parable is properly interpreted by taking the pounds as meaning natural abilities; for the servants received each the same amount of money, and this is not the case with natural abilities for service. We suggest that the Lord intended to set forth (1) the fact that when he went away to heaven, he delivered into the hands of his servants those interests of his kingdom which had hitherto been solely in his care; and (2) that every true disciple has a common share in those interests.

The question is not so much one of natural ability to serve as of fidelity in service. To every member of the body of Christ a measure of faith and the gift of the spirit is given by which "to profit withal" (Romans 12:3; 1 Corin-

thians 12:7), and by which he can serve the Lord his Head. Everyone begotten of the holy spirit has a ministry for the body of Christ; but each also has a responsibility to be a witness concerning the truths of the kingdom which his Master came to proclaim. He who is faithful to this trust, who trades with his opportunities of looking after the kingdom interests, finds increase for his labor. He who serves finds he is more able to serve, and he who by seeking to serve his Master gains something, always sees further possibilities not previously discerned. Not one of the followers of Christ ever found that he lost anything for himself or for his Master by trading with what he had.

The servants had to be put to the test to prove their worth before they were appointed to places of authority and power in the kingdom. Those who made increase are shown as receiving acknowledgment and promised rewards from the Master before he establishes his kingdom. At the same time the unprofitable servant is deprived of any further opportunity of service. Surely we are expected to understand that here is something which happens before the servants of the Lord are removed from their earthly sphere of service. The parable indicates that future privileges of service in the heavenly kingdom are determined by the measure of faithfulness while the time of probation is on. We ask: Why is the unprofitable servant called wicked, since he lost nothing for his master? The fact is he did lose; for in this case the servant was employed to make gain for his master, and his failure to do this was a direct loss and waste of time. We must suppose that he also might have made increase with the one pound, and gained perhaps five or even ten other pounds, and his master would have been the richer; or, if he would not labor, he ought to have let the bankers hold his money and gain interest. He defrauded the master.

ACCOUNTING WITH THE SERVANTS

How are we to understand this? And when is the judgment on the servants of Jesus? Apparently the parable is intended to apply to the present time; for here is something which is shown as happening on the Lord's return, and before the setting up of his kingdom. While it is true that all down the age the Lord's faithful ones have had committed to their care the interests of the kingdom of heaven, it is particularly so in these days of our Lord's presence. On his return in 1874 he diffused the knowledge of his presence, and those who heard the word of grace found that they had special interests committed to their care. A time of judgment began in 1878; but there followed a period of forty years wherein the Lord spread abroad the truth in preparation for the day when he should be more fully revealed to his own, and when he would call his servants before him. In a general way the Lord judged the nominal church in 1878; but the time when he came "to his temple" for judgment (see WATCH TOWER, November 1, 1922) was not until 1918.

We understand that this inquiry into the faithfulness of his servants, each of whom had received the pound, the interests of the kingdom, was made then; and in a special way this parable was applied then, though indeed its application is not limited to that particular time. There was humility in the answer to the Lord of those who had made increase for him. Neither of them said: "Lord, I have made increase of that which thou didst commit to my care"; but simply and honestly each said: "Lord, thy pound hath made increase." But some who have the knowledge of the plan of God have shown that they prefer to keep that knowledge to themselves rather than be witnesses for the Lord and the kingdom; and some who have it refuse to use it either for their own profit, or in the Master's interests. We might truly illustrate this by considering the case of anyone who in these last days has raised objection to the methods which the church is now using for the increase of the Master's interests.

As soon as the Elisha phase of the harvest work began in 1918—and of necessity there was then some change in the outward phase of the work, though the work was exactly the same, and continued on the same lines as before—it has appeared to some as if the Lord's servants were being called to go out to reap and gather where there had been neither plowing nor sowing, no preparatory work. Some servants objected to doing that which is now the privilege of the Lord's people, the going from door to door carrying the message of the kingdom of the Lord, and telling that it is now present in the earth, and that he, the rightful King, has returned.

Those servants who had taken the Master's pound—that is, agreed to look after his interests—said to themselves and to others that there was something not proper about this phase of the work, and they determined they would not take share in it. This attitude, whether consciously or not, has in turn created some resentment towards the Lord. These servants have said that their consecration to him did not involve doing this work. They have said that they would keep their own hearts right, and present themselves to him when called before him to give an account as those who had at least prayed for his kingdom. In other words, they would give the Lord back his own. Such forget that they are in a servant's position, honored with that position not for their pleasure, nor merely for the Master's, but for profit and increase to him.

SELF-WILL AND SLOTHFULNESS

The Lord discloses the true condition. He says: "Thou *wicked* servant." The explanation which had been given to the Lord is not the true one. The truth is that the heart is wrong and that there is slothfulness, or in other words an unwillingness to labor in the work. All such have their opportunities of service taken away from them and, what is more, have the mortification of seeing them given to others; for the work of the Lord must not stop, but must go on. And this is on the principle "that unto every one that hath shall be given; and from him that hath not [made increase], even that which he hath [his opportunities] shall be taken away from him." The parable tells that someone called the Lord's attention to the fact that the man to whom the extra pound was given already had ten. There are always some who watch with critical eyes the service of those who are busy in the Lord's field. It is almost certain that the one who makes such a remark is not active in the service himself. But the Lord does not alter his principle of action because of such remarks as these; he pursues his own way, rewarding his servants as it pleases him. It is worth noting in this connection that those who now go out from us do so because they do not care to go into the work. We leave the judgment with the Lord as to whether or not they are slothful.

A previous lesson has given us the disciple's portion as a steward who, if faithful, will find a permanent *home* with his Master. Here is another view of our responsibility. Our future *place* of service depends upon our fidelity now. There are rewards in the kingdom exactly according to our present interests in its welfare. He who cares but little for these interests so dear to his Master, will find little chance of handling them when the kingdom is established. There may be choice by the Master as to which of his servants is able to use ten or five talents, but the lesson shows us there is a worthy reception according to the readiness to serve. God's prizes are not for the brilliant, but for the faithful. Unsparing industry and mastery of detail are the secrets of success in great things.

THE MASTER'S EXAMPLE OF FAITHFULNESS

When the Lord had spoken the parable he "went on before." His disciples followed, talking over the things which he had been speaking. But the crowd dropped off, for their interest flagged; they would not understand more than that the kingdom was not then to be set up. To his disciples he had previously said that he must be killed, and be raised again on the third day; and though they did not understand, through this parable they would understand that the kingdom of heaven was not to make its appearance immediately. The Master was ever an example of faithfulness: He now pushed on his way, well knowing what was before him. He walked a lonely man, but full of purpose of spirit, finding his strength in communion with his Father.

At evening they arrived at Bethany, about two miles from Jerusalem. Probably Jesus spent the week-end there. While there, a supper was made for him on the Sabbath evening, and loved ones ministered to him. After the very busy time he had gone through, quiet would probably have suited him better; but the servant of the Lord must hold his life at the disposal of his Father in heaven, and the true servant agrees to whatever arrangements are made for him when they are in the providences of God. It was at this supper that Mary poured out the precious ointment. If Jesus had asked for a quiet time, perhaps Mary's gift could not have been given, and the church and the world would have been the poorer. How sweet that act of humble, lowly devotion and love was to Jesus none but himself could know.

QUESTIONS FOR BEREAN STUDY

Why was the kingdom the principal topic of Jesus' parables? ¶ 1.
Why did Jesus give the Parable of the Pounds? ¶ 2.
What is the difference between this parable and that of the talents? ¶ 3.
What did each of the three servants do with his pound? ¶ 4.
For whom was this parable intended? ¶ 5.
What would the nobleman do on his return? ¶ 6.
What slaying work is being accomplished in the world? ¶ 7
What do the pounds represent? ¶ 8.
Why is faithfulness of primary importance? ¶ 9.
Why was the unprofitable servant called wicked? ¶ 10.
When did the Lord come to his own servants for judgment? ¶ 11.
Should any servant take the credit for the spread of the truth? ¶ 12.
What work has been on since 1918? ¶ 13.
Why do some now object to the present service? ¶ 14.
Why is heart loyalty absolutely necessary? ¶ 15
Upon what does a place in the kingdom depend? ¶ 16.
How were the disciples to understand that the kingdom would not be established immediately? ¶ 17.
How did Jesus show his complete submission to the Father? ¶ 18.

JESUS TEACHING IN THE TEMPLE

——MARCH 4——LUKE 20:1-21:38——

A CRISIS IN JESUS' MINISTRY—JESUS SUPERIOR TO ALL OPPOSITION—THE LEADERS EXPOSED AND DENOUNCED—JESUS SEES THE TIME OF TROUBLE—THE SCRIBES AND PHARISEES OF TODAY.

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."—Luke 20:25, R. V.

THE two chapters which give us today's lesson include some of the most important sayings of Jesus, some of the weightiest words ever uttered. Except on his first visit to Jerusalem in the winter following his baptism, Jesus seems to have gone there only at feast times, and apparently unobtrusively, and to have spent his days teaching the people and working miracles as in the providence of God seemed good to him. But the time had come when he must give the city, its leaders and its people, a definite notification that the messenger of God was amongst them.

Hitherto our Lord's words and works, quietly spoken and wrought, had been his only witness to this fact; and little effect had been made upon the people. Now assuming the character as foretold by the prophet Zechariah, he presented himself as their king. The climax of his ministry had come; the end of his life of sacrifice was upon him. (Zechariah 9:9; Malachi 3:1) He had received a royal welcome from many of the people. His first act on entering the city and temple as king was one of hostility. As representing his Father he overthrew the tables of the money changers who were doing business in the temple courts; and in doing so he threw down his challenge. Claiming scriptural authority for his action he said: "It is written, My house is the house of prayer: but ye have made it a den of thieves."—Luke 19:46.

At evening our Lord returned to Bethany, and on the morrow went early to the temple, to teach the people. He knew that his days were numbered, and he had much to say; for the time had come for him to speak so plainly about the iniquity of the hypocritical system in which the people were held, that all should understand. His action on the previous day had the double effect of rousing the interest of the people and of stirring the fury and the anger of their leaders. Arrayed against him were the Pharisees, Sadducees, Herodians, lawyers, chief priests, scribes and elders. (Matthew 22:15, 16, 23, 31, 32; 26:3) These constituted a solid phalanx of vested interests, with whom were allied the politicians, represented by Herod and Pilate, and the money-changing profiteers, whose business he had already disorganized.

These opposing forces did not intimidate the Lord. He knew their strength and that they were backed by the powers of darkness. But he knew that he was doing his Father's will; and in the consciousness of that knowledge and in the continued strength he received through his communion with the Father in prayer, he was strong. He knew that his entrance into Jerusalem, besides being that of a king, was also that of a priest and a prophet. As king he asserted his authority in the cleansing of the temple court; as prophet he was God's messenger to declare all the truth then due; as priest he served in a capacity known only to his Father and himself; but he well understood that he was the Passover Lamb, and that as he entered on the tenth day, so he must be slain on the fourteenth day. The knowledge he had of these relationships helped him to do his work, and to be faithful to that which had been entrusted to him. Though he could not speak outwardly of his priesthood, and though his disciples did not understand this relationship, yet they must later have perceived, as we do now, that the evening hours spent with them on the eve of his crucifixion was a high-priestly service, in which he took his disciples into the secret place of the Most High, as the beautiful and wonderful words of John, chapters 14-17, so clearly show.

CRISIS IN JESUS' MINISTRY

Our Lord had now come into the center of things, and a crisis could not be averted. He had said and done so much that as a result either he or the leaders of that ecclesiastical system must go; and these holders of the "vested interests" determined that it should not be they. All who read these things must surely see that though it was specially against the false, hypocritical people he set himself, and to whom he made his protest, our Lord was now face to face with the world and with the powers of darkness, those evil spirits which then controlled and do still control the leaders of this world's policies. The leaders of the people took

counsel together. They dared not oppose him because of the people; but on the morrow as Jesus was speaking, the chief priests and elders, who had recovered a little from the shock of the previous afternoon, came to him and required of him his authority, what it was, and who gave it to him. They wanted to know about his ordination: they failed to see that the truth of God carries its own ordination.

The spiritual descendants of these people are today found in great numbers in the church systems, and are as perverse and blind as their fathers were. Pastor Russell was the representative of the returned Lord, carrying the message of present truth; and they questioned his right to speak. They asked him who had ordained him; and today they say to the Bible Students who carry the Lord's message: "Who gave you authority to preach to the people? What is your ordination?"

JESUS SUPERIOR TO ALL OPPOSITION

Jesus was as alert as were those men. He asked them a question of the same kind, not to retaliate, but to make them realize the shameful condition of heart they were in. He asked them about John's ordination. "Was it," he said, "from heaven, or of men?" If they had said "from heaven," he would have replied: "Why then do you not believe what John said about me?" If they said "of men," they were afraid that the people would stone them; for everybody believed that John's baptism was of God. They conferred together, and then lied in their answer. They stated that they did not know! Thus they proved their unfitness to be leaders; for (1) they ought to have known, and (2) they proved their utter unworthiness by lying to the Lord. They really did know, but would not confess. But lying is part of the regular policy of all such men as these.

Afterwards our Lord spoke the Parable of the Vineyard. He told how the servants beat every messenger sent by the owner for the fruits of the vineyard, and how at last he sent his beloved son, saying, "It may be they will reverence him when they see him."

But the wicked men devised a scheme to kill the son, expecting then that the inheritance would become theirs—very foolish reasoning; for they might expect that retribution would be visited upon them. But wicked men blind themselves. The Lord asked them the meaning of the scripture, "The stone which the builders rejected, the same is become the head of the corner," and added: "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." They evidently saw that he meant that he was the stone which was to be the head of the corner; and they perceived the fitness of his application of that scripture and of his comment upon it. They perceived that he spoke these things against them. His plain words maddened them, and they began to devise schemes for catching him in his words that they might accuse him to Pilate. They sent spies to him who feigned themselves just men. As if they were men of loyal hearts to God and wanting the best welfare of Israel, they raised the question of paying tribute to Cæsar. "Was it right that they should do this?" They hoped he might say something to enable them to accuse him as a revolutionist, as dangerous to Roman power; for the Jews were always inflammatory material and were ready at almost any time to follow any leader who would attempt to throw off the Roman yoke.

The Lord asked for a coin, and one was readily produced. He asked: "Whose image and superscription hath it?" They answered: "Cæsar's." And he said unto them: "Render therefore unto Cæsar the things which be Cæsar's." In other words our Lord said to them: 'You answer this question yourselves. You are not honest; the question is set as a trap. What are you doing with Cæsar's money in your wallet, if you do not recognize him as the rightful ruler of the country?" Their insincerity was disclosed, and they left him.

THE LEADERS EXPOSED AND DENOUNCED

Then the Sadducees tried to catch the Lord; they raised their pet question about the resurrection. The Lord dealt plainly and shrewdly with them, showing that they knew neither the scriptures nor the power of God. (Matthew 22:29) Then he turned upon his questioners, and asked them a question: "What think ye of Christ? whose son is he? They say unto him, The son of David." He replied: "If David then call him Lord, how is he his son?" (Matthew 22:42, 45) This question was one which these learned ecclesiastics ought to have been able to answer; for the coming of Christ was the main theme of the law and the prophets. But they and their fathers had been so busy asking and answering foolish questions, that this one which, plainly, they should have understood, had not been raised. If they had known the answer to that one question, they would have been able to receive him. Their poverty of knowledge, their inability to guide the people into the truths of God's Word, their wickedness of heart had now been fully disclosed.

From that time no man dared ask him a question; the Lord had silenced his enemies. Jesus then in the audience of all the people told his disciples to beware of these men who "devour widows' houses, and for a pretense make long prayers." Our Lord's final word to these unworthy men was: "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers; how can ye escape the damnation of hell?"—Matthew 23:14, 32, 33.

Our Lord had concluded his ministry to Israel. No more would his message of comfort and love be heard. They had loved darkness rather than light, and were left in the darkness. They had gone too far in opposition to him to be able to retrace their steps before the result of their malice should appear. They refused the truth, light, love, and the mercy and blessings which Jesus had, and thus proved themselves to be prospective children of Gehenna.—Matthew 23:15.

Here was the great refusal. The only begotten Son of God had ministered for three and a half years to those who claimed to be God's chosen, and who were indeed his covenanted people. His wonderful and gracious words had frequently been heard, they themselves admitting that he was a messenger of God (John 3:2); and now, because they and their institutions were challenged, and his simplicity of truth threatened to destroy them and their works, they sought how they could kill him. They were so blind that they did not perceive that God had spoken to them by him.

Evidently tired, Jesus sat down over against the treasury. (Mark 12:41) As he watched the rich casting their gifts into the treasury, he saw a poor woman cast in two mites. He called his disciples to him and said she had given more than they all, probably meaning that she had given correspondingly more than all of them put together. Her gift, prompted by devotion, was more valuable in the sight of God than all the gifts of the rich; for she had given of her penury, and they had given only of their riches. This incident is the last thing recorded of that place and of Jesus' ministry there. The poor woman's gift of two mites is on record forever. She will have her reward in the day when the temple of truth is raised, and when the true ministry has come.

The Lord had spent about three and a half days in this witness in the temple courts. According to Matthew's account, as he left the temple and the city he said: "Behold your house is left unto you desolate." (Matthew 23:38) On a former occasion he had called it his Father's house; but

now on their rejection of him it was no longer his Father's; it was left to them—it was theirs.

JESUS SEES THE TIME OF TROUBLE

The next day as he was seated on the Mount of Olives, looking over the city, the disciples came to ask him when these things of which he had spoken—the destruction of the temple and his return—should be, and what would be the sign of his presence. In response he spoke his greatest prophecy, so fully recorded in Matthew 24. He looked at the city, and in vision looked beyond it to the great West. How clearly he saw the great centers of civilization, the great nations which have risen since that day, we do not know; but that he saw his truth would go abroad into all the earth by his disciples, and that there would arise great empires, is certain. He knew that the world had to be tested as Israel and Jerusalem had been tested, and that there would be on a large scale a repetition of that which was being enacted before his eyes—that the world would reject the truth carried by his disciples, as the Jews were rejecting him; that his disciples, messengers of the truth, would be treated as they were treating him; and that hypocrisy and sham and a worldly spirit would arise and prevail on a large scale even as then in Jerusalem; and that ultimately the whole world would be arrayed against him and his, and the truth of God.

This led our Lord to speak of that which he clearly saw —the time of trouble of which Daniel spoke. He saw the great nations in the grip of selfishness, the earth divided against itself, nation against nation, and kingdom against kingdom. Assuring the disciples concerning those days he said: "He that endureth to the end shall be saved"; but he counseled that they watch earnestly, that they might be accounted worthy to escape the things that should come to pass.—Luke 21:36.

We are living in those days of which the Lord spoke. The World War, which broke up the kingdoms, is now counted as in the past; but the peculiar resultant "peace" has its troubles almost as great, and perhaps more immediately serious than the war. Trouble is breaking the world into pieces. And the leaders of the world, whether in politics, or priestcraft, or profiteering by means of the world's needs, are exactly the same now as then. Moreover, the religious leaders have exactly the same attitude towards the messengers of the truth as they of Jerusalem had. Still the Sadducees, the higher critics, and the unbelievers question the resurrection. Still there are those who cannot answer as to who the Son of man is; for the theologian who declares that Jesus is the only Jehovah and also the second person of a trinity of Gods has as much difficulty in answering Jesus' question as did the Jew who denied that Jesus came from heaven. And those who now tell out the gracious message of the plan of God are persecuted as their Master was; but they have the same spirit as he, and are glad to serve even at the cost of all that is outwardly dear.

According to Matthew our Lord's last word was: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matthew 23:39) A comforting word! Those who rejected him were to see him again and thank God for his return. His servants today have the same spirit; and, thank God, they have the same message. To those who now reject the returned Lord and his message of truth, his servants with the same spirit today say: 'You shall see him by and by and you shall say, "Blessed is he that cometh in the name of the Lord."' For only those who sin against positive light—the sin against the holy spirit, the sin unto death—will be debarred from sharing the blessings which the Savior will bring. Jesus' ministry, whether that done by himself at his first advent, or that now done by him through his messengers, does not fail. "He shall see of the travail of his soul, and shall be satisfied."—Isaiah 53:11.

QUESTIONS FOR BEREAN STUDY

Was Jerusalem to know definitely that their King was in their midst? ¶ 1.
What was Jesus' first act on entering Jerusalem? ¶ 2.
Was the unholy trinity in evidence in Jesus' day? ¶ 3.
In what three, yes four, aspects could Jesus view himself; and what strengthened him in his work? ¶ 4.
In this crisis with whom must Jesus meet? ¶ 5.
Do the clerics question our ordination; and why? ¶ 6.
Were the leaders of Israel in a shameful condition of heart? ¶ 7.
Relate the Parable of the Vineyard with brief explanation. ¶¶ 8, 9.
How can the "rejected stone" grind a person to powder? ¶ 9.
Give the import of Jesus' words, "Render to Cæsar the things which are Cæsar's." ¶ 10.
How is David's Son his Lord; and why is this not understood generally? ¶ 11.
With what severe words did our Lord address hypocrites? ¶ 12.
What is the destiny of those who love darkness and remain therein? ¶ 13.
How was God's kindness manifested to the Jewish people? ¶ 14.
How did God esteem the gift of the widow's two mites? ¶ 15.
How was the Jewish "house" made desolate? ¶ 16.
Did Jesus know of coming empires and their ultimate disintegration? ¶¶ 17, 18.
What should be the Christian's attitude in the crisis? ¶ 18.
Has there been much of a change in the sentiments of the people since the days of Jesus; and are the clergy any wiser in the things of God? ¶ 19.
Are we not thankful to be associated with Jesus in this ministry? ¶ 20.

AN INTERESTING LETTER

A TRANSFORMED HOME

DEAR BRETHREN:

Since I wrote you last, I have been to my own earthly home for a month, meeting those of my childhood days. Many I had not met for twenty or thirty years; and oh what joy I had telling them of the kingdom soon to be fully set up!

I was pretty well known all over the town, as my father was in the coal business there, and he also was the chief speaker in the market-place on atheism; and much excitement was shown when I turned to the Lord and came out as a Salvation Army officer.

And then, seventeen years ago, another big surprise came to my friends when I went home with the light of present truth, the first known of it in these parts at that time. I was at home only three months when I was urged to depart. So I went into the colporteur work and remained in it as long as my strength would permit.

Satan has tried every way and means to stop me from proclaiming the truth, but, like a ball, the harder I am hit, the more determinedly I rebound, until now I have become like the truth itself; there is no stopping me; for we know that those that are with the Lamb shall overcome. I am confined to the use of my left hand, my right hand having been laid up now for eighteen months.

I was delighted to find a lively little class at my old home, the very home which I was once urged to leave because of my acceptance of present truth. This home has now become "The Pilgrim's Rest," where all the pilgrims stop when they come this way.

"He must reign until he hath put all enemies under his feet."

Your Sister, MRS. G. PORTEOUS—*Scotland*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Wynnewood, Okla.	Mar. 6	Ada, Okla.	Mar. 13
Elmore, Okla.	" 7	Kanawa, Okla.	" 14
Paoli, Okla.	" 8	Shawnee, Okla.	" 15
Purcell, Okla.	" 9	McLoud, Okla.	" 16
Stratford, Okla.	" 11	Tecumseh, Okla.	" 18
Hickory, Okla.	" 12	Drumright, Okla.	" 19

BROTHER G. R. POLLOCK

Quill Lake, Sask.	Mar. 6	Dauphin, Man.	Mar. 15, 18
Clair, Sask.	" 7	Ethelbert, Man.	" 16
Wadena, Sask.	" 8	Kelwood, Man.	" 19
Kamsack, Sask.	" 10, 11	Rapid City, Man	" 20
Grandview, Man.	" 13	Brandon, Man.	" 21
Gilbert Plains, Man.	" 14	Souris, Man.	" 22

BROTHER B. H. BOYD

Deer Lodge, Mont.	Mar. 12	Froid, Mont.	Mar. 25
Missoula, Mont.	" 13, 16	Avondale, Mont.	" 26
Pablo, Mont.	" 14, 15	Outlook, Mont.	" 27
Great Falls, Mont.	" 18	Hart, Sask.	" 29
Virgelle, Mont.	" 19, 20	Assiniboia, Sask.	Apr. 1
Tampico, Mont.	" 21, 22	Mazenod, Sask.	" 4

BROTHER B. M. RICE

Comfort, Tex.	Mar. 5	San Antonio, Tex.	Mar. 14
Kerrville, Tex.	" 6	Simmons, Tex.	" 15
Bandera, Tex.	" 7	Corpus Christi, Tex.	" 16, 18
Pipe Creek, Tex.	" 8	Driscoll, Tex.	" 19
Tarpley, Tex.	" 11	Brownsville, Tex.	" 20, 21
Utopia, Tex.	" 13	Harlingen, Tex.	" 22

BROTHER A. J. ESHLEMAN

Avon Park, Fla.	Mar. 5	Ormond, Fla.	Mar. 14
Moore Haven, Fla.	" 6	Palatka, Fla.	" 15
Pahoka, Fla.	" 8	Green Cove Sp'gs, Fla.	" 15
Miami, Fla.	" 11	Jacksonville, Fla.	" 18
Titusville, Fla.	" 12	Savannah, Ga.	" 19
New Smyrna, Fla.	" 13	McRae, Ga.	" 20

BROTHER V. C. RICE

Terre Haute, Ind	Feb. 25	Crestline, O.	Mar. 4
Brazil, Ind.	" 26	Wellington, O.	" 5
Anderson, Ind.	" 27	Painesville, O.	" 6
Muncie, Ind.	" 28	Erie, Pa.	" 7
Sidney, O.	Mar. 1	Westfield, N. Y.	" 8
Marion, O	" 2	Batavia, N. Y.	" 9

BROTHER M. L. HERR

Los Angeles, Calif.	Mar. 18	West Los Angeles, Calif.	Mar. 27
Santa Ana, Calif.	" 21	Maywood, Calif.	" 28
Anaheim, Calif.	" 22	Long Beach, Calif.	" 29
Ocean Park, Calif.	" 23	Alhambra, Calif.	" 30
San Diego, Calif.	" 25	Pasadena, Calif.	Apr. 1
Hawthorne, Calif.	" 26	Santa Barbara, Calif.	" 4

BROTHER C. ROBERTS

Coshocton, O.	Mar. 2	Massillon, O.	Mar. 9
Newsomerstown, O.	" 4	Canton, O.	" 11
Port Washington, O.	" 5	Louisville, O.	" 12
Uhrichsville, O.	" 6	Alliance, O.	" 13
New Philadelphia, O.	" 7	Salem, O.	" 14
Dover, O.	" 8	Wooster, O.	" 15

BROTHER W. M. HERSEE

Wiarton, Ont.	Mar. 8, 9	Barrie, Ont.	Mar. 22
Owen Sound, Ont.	" 11, 12	Collingwood, Ont.	" 23
Orangeville, Ont.	" 13, 14	Meaford, Ont.	" 26
Camilla, Ont.	" 15, 16	Elmvale, Ont.	" 27
Brampton, Ont.	" 18, 19	Midland, Ont.	" 28, 29
Toronto, Ont.	" 20	Orillia, Ont.	Mar. 30, Apr. 1

BROTHER R. L. ROBIE

Lindale, Tex.	Mar. 5	Winnsboro, Tex.	Mar. 12
Bogota, Tex.	" 6	Dallas, Tex.	" 13
Paris, Tex.	" 7	Electra, Tex.	" 14
Roxton, Tex.	" 8	Wichita Falls, Tex.	" 15
Lone Oak, Tex.	" 9	Bowie, Tex.	" 16
Sulphur Springs, Tex.	" 11	Stoneburg, Tex.	" 18

BROTHER H. HOWLETT

Herbert, Sask.	Mar. 13	Marigold, Sask.	Mar. 21
Chaplin, Sask.	" 14	Luella, Sask.	" 22
Moose Jaw, Sask.	" 15, 16	Souris, Man.	" 25, 26
Assiniboia, Sask.	" 18	Treherne, Man.	" 27, 28
Mazenod, Sask.	" 19, 20	Winnipeg, Man.	Mar. 30, Apr. 1

BROTHER O. L. SULLIVAN

Chatham, Va.	Feb. 27	Keysville, Va.	Mar. 5
Java, Va.	" 28	Richmond, Va.	" 6
Meadville, Va.	Mar. 1	Washington, D. C.	" 7
Dry Forks, Va.	" 2	Annapolis, Md.	" 8
Danville, Va.	" 4	Baltimore, Md.	" 11

BROTHER O. MAGNUSON

Syracuse, N. Y.	Feb. 26	Toledo, O.	Mar. 5
Rochester, N. Y.	" 27	South Bend, Ind.	" 6
Batavia, N. Y.	" 28	Chicago, Ill	" 7
Erie, Pa.	Mar. 1	Waukegan, Ill	" 8
Ashtabula, O.	" 2	Zion City, Ill.	" 9
Cleveland, O.	" 4	Kenosha, Wis.	" 11

BROTHER W. J. THORN

Toledo, O.	Feb. 18	Elyria, O.	Feb. 25
Fremont, O.	" 19	Dundee, Mich.	" 26
Bellevue, O.	" 20	Ann Arbor, Mich.	" 27
Sandusky, O.	" 21	Ypsilanti, Mich.	" 28
Danville, O.	" 22	Plymouth, Mich.	Mar. 1
Lorain, O.	" 23	Windsor, Ont.	" 2, 4



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

VOL. XLIV SEMI-MONTHLY No. 5

Anno Mundi 6051 — March 1, 1923

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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MEMORIAL DATE—1923

The date for celebrating the Memorial in 1923 is Friday, March 30. The time is calculated from the new moon nearest to the Spring equinox. The Spring equinox this year is March 21. There is a new moon March 17, which marks the beginning of the month Nisan. The fourteenth of Nisan then would be March 31. The day begins at six o'clock on the evening previous; therefore Friday evening, March 30, after six o'clock, is the proper time for celebrating the Memorial.

IN RE RADIO BROADCASTING

Replying to many requests concerning broadcasting of Bible lectures, hereafter when a program is arranged and any of the brethren are to broadcast an effort will be made to give notice, so that the friends in various places may hear. The opportunities are not very great yet, however. We are looking for the Lord's leading in this behalf.

IN RE PILGRIM SERVICE

The Pilgrims should be permitted to have one day of rest and opportunity to attend to their personal matters. Hence no meetings should be arranged for them for Saturdays. If they arrive at the home of a friend, the friend will confer a favor upon the Pilgrim and the Society by arranging for no meetings on Saturday afternoon or evening. The Pilgrim is thus permitted to be in better condition for a more strenuous day on Sunday and the days to follow.

1923 CALENDARS

We have on hand a limited number of 1923 Calendars, containing the year text and the weekly text for study. THE WATCH TOWER carries brief comments on these texts to aid the friends in the study of them each week. This supply will last only a short time. In order to get the remaining number into the hands of the friends quickly, what is left of the stock will be sold at 25 cents apiece, as long as they last. Send in your order quickly.

HYMNS FOR APRIL

Sunday	**1**	135	**8**	145	**15**	86	**22**	Vow	**29**	120
Monday	**2**	147	**9**	183	**16**	270	**23**	218	**30**	45
Tuesday	**3**	289	**10**	229	**17**	275	**24**	148		
Wednesday	**4**	181	**11**	172	**18**	274	**25**	90		
Thursday	**5**	237	**12**	2	**19**	166	**26**	220		
Friday	**6**	129	**13**	5	**20**	126	**27**	325		
Saturday	**7**	176	**14**	259	**21**	3	**28**	216		

THE WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV MARCH 1, 1923 No. 5

LOYALTY THE TEST

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."—Matthew 25:14.

THE desire of THE WATCH TOWER is not to offend anyone; but some who read this article will be offended. Others will read it and rejoice. When the saints can see that the Lord is using them to fulfil prophecy they have reason to rejoice. The truth often causes a cleavage between those who claim to be Christians, even separating the creature from the spirit of the Lord. (Hebrews 4:12) But he who really loves the Lord will rejoice when he finds that the Word corrects him and enables him to improve his course. (Proverbs 1:23) He is not offended because he sees or is shown the Lord's purposes. "Great peace have they which love thy law: and nothing shall offend them." (Psalm 119:165) The law of God is his will expressed in the nature of a commandment or rule of action, directed to his people. The manner in which we receive and do his commandments determines the degree of our love for him. This proves our love of God, that we keep his commandments with a joyful heart. (1 John 5:3) A commandment given specifically to the church is, that the brethren love one another even as the Lord loved them. (John 13:34) Keeping this commandment in mind and doing it, there will be no occasion for one to become offended.—1 John 2:10.

[2]The *real* test that comes to every Christian is *loyalty* to the Lord. To be loyal to him means that we must be in heart harmony with his *arrangement*, which will also mean that we must be loyal to his body members, the brethren, who possess his spirit and whom he is using.

HIS ARRANGEMENT

[3]The question arises, What, if any, is the Lord's arrangement to carry on his work? It must be admitted by all Christians that God has an orderly plan; that he is working out this plan in every detail according to his sovereign will; that he makes no changes in that plan to suit the whims of any creature. His plan will be accomplished as he desires it. "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isaiah 46:11) The outworking of his plan does not at all depend upon individuals. The Scriptures show that the Lord has an organization; that is to say, an organized method of carrying out all his work. Should some in his organization become disloyal, he would quickly find others to fill their places. Let us lay it down as a rule without an exception, that God cannot be inconsistent; that everything of his plan is in exact harmony with every other feature of his plan, and that every part is working in exact harmony. If, then, we are certain as to the proper understanding of one part of his plan, certainty on that point will furnish a guide to aid us in the examination and proper determination of some other part about which there might be some doubt in our minds.

[4]To illustrate this: Every part of the divine plan is in exact harmony, and squares with the ransom sacrifice. We know that we have the correct understanding of the ransom; therefore we have a correct guide or measure by which we can square other doctrines. The same principle will apply to every part of his plan when understood.

HIS SECOND COMING

[5]The *fact* of our Lord's second coming is definitely settled by the Scriptures. (John 14:2, 3; Acts 1:11; 2 Timothy 4:8) The Scriptures show that his second presence was due in 1874. (See C83-127.) Also it is definitely settled by his own words, that *at the time* of his second presence he would gird himself, cause his servants to sit down to meat, and would come forth and serve them. (Luke 12:37) He also firmly establishes the fact that during his presence he would conduct a harvest work (Matthew 13:18-40; 24:31); and with equal force he states that at that time he would appoint some one to the office of that "faithful and wise servant" and make him *ruler* over all his goods. (Matthew 24:45-47) These points are incontrovertible; therefore must be considered by all reasonable and fair-minded Christians as conclusively settled.

[6]By proof is meant the physical facts in fulfilment of prophetic utterances by the Lord or some of his inspired witnesses. This proof shows that the Lord has been present since 1874, and that he has been conducting and is still conducting a harvest work; and that this harvest work has gathered together from every creed and denom-

ination, and from the four quarters of the earth, as well as from all the ecclesiastical systems, those who really love the Lord. It must be conceded, then, that this work of the Lord is done in an orderly way. He could do it in no other way except in an orderly way. If it is conceded that he began his work in an orderly way, the burden of proof is on the objectors to show that he would afterward change his course and do that work in a disorderly way. The presumption must be indulged that he would continue it in an orderly way, even to a completion.

[7]In connection with his presence and the harvest work, the office of that "faithful and wise servant" is important, and is made so by the Lord himself. The one who fills that office is made *ruler* over all the Lord's goods during the time of his incumbency in office. The office of that "faithful and wise servant" therefore *is a part of the orderly manner* in which the Lord carries on his work during his second presence. The *office* is of far greater importance than the *individual* who fills the office; for if the officer placed in the office should fail to fill it properly, the office would still exist, and the Lord could easily appoint or assign some one else to fill that office.

[8]We believe that all who are now rejoicing in present truth will concede that Brother Russell faithfully filled the office of special servant of the Lord; and that he was made ruler over all the Lord's goods. Discussing this question of "that servant" himself in THE WATCH TOWER (April 15, 1904). Brother Russell said:

[9]" 'Who then is the faithful and wise steward whom his Lord shall set over his household, to give them their portion of food in due season?' The implication seems to be that when the right time should come for understanding the parable, it would be clearly set forth: that at the time of the parable's fulfilment the Lord would appoint a servant in the household to bring these matters to the attention of all the servants, and that certain responsibilities would rest upon such a one respecting the dispatch of his duties. If faithfully performed, a great blessing would be his reward; and if unfaithful to his charge, severe penalties would be inflicted. The implication would be also that if faithful the servant would be continued in his service, and if unfaithful he would be dismissed and another take the position and its responsibilities.

[10]". . . There would be no violation of principle, however, in supposing that the Lord at the time indicated would specially use one member of his church as the channel or instrument through which he would send the appropriate messages, spiritual nourishment appropriate at that time; because at various times in the past the Lord has used individuals in such a manner."—WATCH TOWER REPRINTS, pages 3355, 3356.

[11]If Brother Russell filled that office, then it must be conceded that he did so *under* the *supervision* of the Lord. "The steps of a good man are ordered by the Lord." (Psalm 37:23) *Acting under the supervision* of the Lord, Brother Russell organized the *Watch Tower Bible & Tract Society*. In expressing his reason why the Society was organized, he said:

[12]"It seems tolerably certain that some of the saints will be in the flesh during a great part at least of the 'time of trouble'; and if so, there will be need of printed matter, tracts, etc., as much then, perhaps, as now, and possibly will be more heeded; for when the judgments of the Lord are 'in the earth the inhabitants of the world will learn righteousness.' (Isaiah 26:9) Should *those at present prominently identified* with the work [undoubtedly referring to himself] not be the LAST to be 'changed,' some interruption of the work might result; but this may be obviated by having a legal standing, granted by a State Charter."—WATCH TOWER REPRINTS, page 671.

[13]In modest phrase Brother Russell here clearly indicated that it was his thought that *the Society*, as organized in an orderly manner, would carry on the work begun by him and finish that which had been committed to him personally. Often when asked by others, Who is that faithful and wise servant?—Brother Russell would reply: "Some say I am; while others say the Society is." Both statements were true; for Brother Russell was in fact the Society in a most absolute sense, in this, that he directed the policy and course of the Society without regard to any other person on earth. He sometimes sought advice of others connected with the Society, listened to their suggestions, and then did according to his own judgment, believing that the Lord would have him thus do.

[14]Since Brother Russell's "change" some who believe that he filled the office of "that servant" have said that the Lord has cast off the Society. Is such a conclusion either reasonable or Scriptural? Brother Russell's own thought was that the Society would continue to do the Lord's work as above indicated. Besides, if the Lord was pleased to have this organization *started originally* for *his purposes*, why should he cast it off? Why not continue to direct the servants therein according to his own will or supply other servants? Such is the reasonable conclusion.

[15]Do not the facts prove beyond a doubt that the Lord has been doing some harvest work during the past six years and since the death of Brother Russell? During that time have not many been gathered to the Lord, even out from the world, and have manifested every evidence of acceptance with the Lord? If the Lord, then, has been doing a work and is still doing it, is it reasonable to conclude that he is doing it in an orderly manner? If the Society is not being used to fulfil the office in carrying out the work, then who is? Can any of the murmurers or objectors point to another arrangement the Lord has in which he is carrying out his work? If any of them know of any other arrangement, let them come forward and name it. If there is any such other arrangement that the Lord has, all the saints will want to be in harmony with it and serve in the Lord's way, and not man's way.

WHAT CONSTITUTES THE SOCIETY?

[16]The word *Society* as used herein is a generic term applied to the body of consecrated, anointed Christians throughout the world engaged in the work of represent-

ing the King and the King's interests on earth. It is an organization for the purpose of doing the Lord's work in an orderly way. This organization has its officers, elected in an orderly manner. The officers are not the Society, but are servants of the Society. Should every individual now in the Society prove disloyal, the Lord could put others into their places, and still the Society would exist and continue his work. Let us be wise enough to make the distinction between office and individual. All the individual members of the Society may make mistakes, being imperfect, but that would not mean that the Lord would cast off his organization and go about doing his work in a disorganized manner.

[17]If it is seen, then, that the Lord *is* conducting his work through his followers organized into a body for that purpose, and doing it in an orderly way, then all saints should wish to abide together in harmony and work together in harmony, following peace and holiness, having their hearts and minds united together in love; and in no other way could they get on. (Hebrews 12:14; Colossians 2:1-3, *Diaglott*) Each one, then, who represents the Lord should be looking out well for the interests of the King and his kingdom. Each one who possesses the spirit of the Lord will be glad to leave all judgment of his brother to the Lord, and to follow the admonition given by the Scriptures to cover the defects of his brother with the mantle of love. He will keep in mind that every servant must make his accounting to the Lord and not to any other body member.

THE STEWARD

[18]In speaking the parable of the vineyard, the Lord mentions a steward, whom he commands to deliver to the laborers their hire. (Matthew 20:1-16) The word *steward* is another manner of speaking of an office, and would correspond well to the word *servant* as used in another place; and since the Lord is using an organized corporate body to carry on his work, it is reasonable then to conclude that this body fills the office of steward, and that it is not filled by an individual. A corporate body is a society having the capacity of acting as an individual, and may be spoken of as an individual.

[19]Some of those who were hired murmured against the steward. Some are murmuring against the Society and its way of carrying on the work. Any murmuring against the *Lord's way* of doing a thing is a murmuring against the Lord. Some will now object to this and say that infallibility is being claimed for the Society. To this we answer: Such a claim is foolishness. No person exercising a sound mind would make such a claim. The Lord has always used imperfect men to carry out his purposes. When we recognize the Society as the channel of service, we merely recognize the fact that the Lord is carrying on his work by and through an organized effort put forth by members of his body and under his supervision; and all glory is due to the Lord and should be given to him, and not to the servants. With these words as introductory, we now proceed to the examination of the

PARABLE OF THE TALENTS

[20]In a previous issue of THE WATCH TOWER (Z'23 35-40) will be found a discussion of the parable of the pounds. There is a close relationship between that parable and the parable of the talents. Jesus gave utterance to the latter parable two days before his crucifixion, and just before entering into Jerusalem. It is reasonable to conclude that the due time for understanding this parable in a clearer manner would be shortly before the church enters into the heavenly Jerusalem. (Hebrews 12:22) It will be observed that there is a close relationship between the *office* of the "faithful and wise servant" and the parable of the talents. Both were mentioned by the Lord about the same time. While the parable of the talents may have a measure of application throughout the gospel age, it seems to have special reference to the end of that age.

[21]The disciples had just propounded to Jesus a question as to what would constitute the proof of his second presence and of the end of the world; and after he had given them answer to this question and had told them of the office of the "faithful and wise servant," he proceeded immediately to tell them about the parable of the "wise and foolish virgins," beginning in this language: *"Then* shall the kingdom of heaven be likened unto ten virgins"; and as though that parable were a part of the parable of the talents, he opens the latter with these words: *"For* the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."—Matthew 25:14, 15.

[22]The man taking the journey here is the Lord Jesus going into heaven itself to receive at the hands of Jehovah a kingdom and to return and set it up.

[23]In the parable of the pounds the Lord committed *all* of his interests concerning his kingdom to *all* of his servants; while in the parable of the talents he committed his interests to his several servants, giving to *each one* according to his several ability.

DEFINITIONS

[24]As heretofore stated, the *ten pounds* represent *all* the interests of the Lord's kingdom on earth committed into the hands of *all* his servants.

[25]*Talents* likewise is a term used concerning money; therefore a measure of value or valuable thing. Both the pounds and the talents belonged to the Lord; hence represented *his interests* in the kingdom. The talent was more valuable than the pound. *"His goods"* likewise we understand represent the interests of his kingdom. *All* the pounds, *all* the talents, and *all* of his goods were of equal value, because all represented the entire kingdom interests of the Lord on earth.

[26]What, then, is meant by the expression used by our Lord: "To every man according to his several ability"?

[27]*Ability* means power, capacity, efficiency; the quality of being able. It will not do to view this matter from the human standpoint, because human ability means physical and mental strength, education, money, influence, ofttimes accompanied by a great deal of bluff and self-importance. Surely such is not valuable in the Lord's sight. Satan has put that very thought into the minds of the clergy and made them believe that they are about the only ones that should ever expect to shine in the Lord's kingdom; and they base their conclusion upon the fact of their great learning and ability to sway the people.

[28]Let us look at it from the divine viewpoint. Surely Jesus possessed the greatest ability of any one ever on earth. His ability did not consist of physical strength and a collegiate education; for he did not use his physical strength particularly, nor did he ever attend a theological school. Jehovah committed to him *all* of his interests. Of what, then, did the *ability* of Jesus consist? We answer: *His absolute, complete devotion to the Father's will; his complete loyalty to God.* This finds expression in his words: "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." His capacity was complete; therefore Jehovah filled him with his spirit in the complete sense, and he proved his loyalty to Jehovah to the utmost.

[29]The word translated *ability* is from the same Greek root word which our Lord used in speaking to his disciples in answer to a request that they have certain positions in his kingdom: "Are ye *able* to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are *able*." (Matthew 20:22) Discussing this text, Brother Russell wrote:

[30]"That these two noble apostles were not inspired by selfish ambitions in this request is evidenced by their prompt reply to the Lord's searching question and later on evidenced by their faithfulness even unto death. They said, '*We are able*' —that is, '*We are willing.* God helping us, we will sacrifice everything to follow in your footsteps; we will count nothing dear unto us; we will lay aside every weight and every sinful besetment; we will run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.' This we may assume to be a larger statement of their devotion.

[31]"Our Lord's love and sympathy went out to them afresh as he answered them, guaranteeing that with such willingness of heart they should indeed have the experiences necessary to fit them for a place in the kingdom. What a comfort this is to even the weakest of the Lord's followers who are sincere."—Z'04-139.

[32]We believe therefore that the correct definition of the term "several ability" is this: *Complete consecration to the Lord and a joyful submission to his holy will; a loyal devotion to the Lord even unto death.* Such ability or capacity increases the more one is filled with the spirit of the Lord. The apostle Paul, in speaking about redeeming the time by faithful service to the Lord, said: "Be filled with the spirit" (Ephesians 5:16-18), thus increasing one's ability or capacity. In the proportion that one has the spirit of the Lord in that proportion he possesses power or ability for good.—Romans 1:16; 1 Thessalonians 1:5.

[33]The spirit of the Lord does not consist of sanctimonious piety, nor an outward expression of "more holy than thou," which is in fact hypocrisy. Having the spirit of Christ means to be absolutely loyal to God and to the Lord Jesus; completely devoted to the Lord and his cause, and doing the Lord's service according to the Lord's way. It means leaving self entirely out of sight and looking only to the Lord's interests. The Pharisees could not be used by the Lord because they had no such ability. They wanted to do everything in their own selfish way.

[34]The Lord is training men for future positions of authority and power. No one is capable of *exercising* authority until he has learned to *obey* authority. Humility means submissiveness; submissiveness means to obey; to obey means to do the service of the Lord in *his appointed way.* "Obedience is better than sacrifice." It is of vital necessity to learn to be joyfully submissive or obedient to the Lord's will. The parable teaches this very lesson. It is obedience and loyalty that merits and receives the reward.

[35]Brother Russell was not a man of great natural ability as the world understands that term. He was not a man of profound education, never having graduated from any college or university. He was, therefore, from the world's viewpoint not a learned man. These are some of the very objections the clergy have laid against him and still do so. But he was a man of *real ability* in the Lord's sight. Why? Because of his complete consecration and his absolute, loyal devotion to the Lord and to the heavenly Father. He often hesitated long, to ascertain the Lord's will concerning a matter; but when he was certain that he knew the will of the Lord, he permitted nothing to stop him in the performance of that will. He was loyal to the Lord always and to the very core. Without doubt he was one to whom the Lord committed five talents.

[36]It will be observed that the Lord did not commit or *deliver* unto that "faithful and wise servant" *all* of his goods, but that he did "make him *ruler* over all his goods." A ruler is one to whom is given the authority to direct, to govern, to have oversight. In the same sense Jehovah made Daniel ruler over the whole province of Babylon and chief governor over all the wise men of Babylon. (Daniel 2:48) Since "his goods" means kingdom interests, then we understand that the Lord placed his "faithful and wise servant" in the position of general overseer, director or governor of his work concerning the earthly interests of the kingdom during the harvest period. The duties of "that servant," then, would mean that he must look after the public proclamation of

the truth and supervise the work of gathering together his saints and feeding the proper meat at the proper time, and that he would do so according to the Lord's way during the period of the harvest. How wonderfully the facts fit this conclusion! Brother Russell did exercise those very duties of office. This is also completely corroborated by the duties of the same office pointed out by the prophet Ezekiel.—Ezekiel 9:4.

37 The Lord committed to each one of his servants certain interests of his kingdom; and to his "faithful and wise servant" direction or rulership over all the interests of his kingdom. But each servant must make his accounting to the Lord. No fellow servant is relieved of personal responsibility because of the office held by the "faithful and wise servant."

38 Every fellow servant has shown his ability or capacity and has increased the same in proportion as he has joyfully submitted to the Lord's will by working in the harvest field of the Lord *in harmony with the Lord's way*, which way the Lord used Brother Russell to point out, because Brother Russell occupied the office of that "faithful and wise servant." He did the Lord's work according to the Lord's way. If, then, Brother Russell did the work in the Lord's way, any other way of doing it is contrary to the Lord's way and therefore could not be a faithful looking after the interests of the Lord's kingdom.

39 Talents (kingdom interests) plus ability (loving and joyful submission to the Father's will) results in opportunities of service; and by performing these opportunities of service faithfully, one proves his loyalty to the Lord. Performing service as opportunities come to the one having the talent constitutes trading with the talent. And in proportion as one faithfully, joyfully and lovingly shows his obedience and devotion to the Lord in the performance of such service, in that same proportion is the interest of the kingdom (talents) committed to him *increased*, and thereby furnishes him more opportunities.

40 As an illustration: One fully submissive to the Lord enters the colporteur work. The Lord thereby commits to him certain interests of his kingdom. The colporteur joyfully performs that service; and as he does so his capacity increases, and the Lord permits the interests committed to him to abound or increase by giving him wider opportunities of service in permitting him to address public assemblies, organize classes, give instruction, and bring more to a knowledge of the truth. His performance of service under such circumstances is trading with the talent within the meaning of this parable.

THE ACCOUNTING

41 "After a long time the lord of those servants cometh and reckoneth with them." This shows that the accounting takes place after the second appearing of the Lord and during the time of his harvest. Other Scriptures clearly indicate that this particular accounting takes place on a larger scale after the Lord comes to his temple. Hence we should expect that after that time the Lord would permit his people in the temple condition to have a clearer understanding of the meaning of the parable. The words of the Master indicate his presence some time before the reckoning takes place.

42 The one to whom were committed five talents comes forward and reports that he has gained other five talents. We paraphrase the report: "Lord, you committed to me certain interests of your kingdom. You gave me a measure of your spirit. I have joyfully submitted to your holy will, and you have increased my spirit and loving devotion to you; and by reason of your goodness I have availed myself of these opportunities that have come to me; as a result of having your kingdom interests committed to me and of my loving devotion to you, I have thereby had opportunity to prove my loyalty and devotion to you. I have therefore increased my capacity, I have more of your spirit, and your kingdom interests have increased toward me a hundredfold."

43 The Lord commends him, not because of what he has gained (because he brings no profit to the Lord—Luke 17:10), but because by reason of joyful obedience he has proven his faithfulness and loyalty. "Thou hast been faithful over a few things, I will [future] make thee ruler over many things; enter [now] thou into the joy of thy lord." (Verse 21) It will be observed here that the reward of rulership is future, which is granted to the saints beyond the vail; while a joy is now granted. What joy? The tremendous joy in the fact that one now knows that the Lord is setting up his kingdom and that he, the servant, has a part in making this known to mankind as the only panacea for the ills of man; joy in knowing that the day of deliverance is at hand, that the church will soon enter into fulness of joy and the world be relieved of its great burden. Those out of harmony with the Lord's way do not have such joy.

44 Similar report is made by the one to whom were committed two talents; and the Lord likewise commended him for his faithfulness and loyalty, saying, "I will [future] make thee ruler over many things; enter [now] thou into the joy of thy lord."

45 Then comes the one who had received the one talent, to make his report. It is quite manifest that there was no joy in his heart, nor did the Lord invite him to enter into any joy. He reports that he knew the Lord was a hard master, and that he was afraid and went and hid his talent in the earth, and that now he returned it. The Lord replies to him: "Thou wicked and slothful servant." *Wicked* means those who have once been enlightened and then turned away, not having availed themselves of the privileges and joys of serving the Lord; *slothful* means one to whom something has been committed to do and perform and who has gone to sleep and done nothing. This one had either hid the interests of the Lord's kingdom in worldly things or else treated it with indifference, or else was serving self and looking to see

how much glory and honor he might win to himself, which is of the earth and not of the spirit. Undoubtedly it will include those who have commercialized the truth, either for money or for the plaudits of men, that they may shine in the presence of others; or who, because of sensual, earthly, selfish propensities have found fault with and despised the Lord's way, repudiated that, and insisted on doing things their own way, and have failed to learn obedience. Because of this unfaithfulness to the Lord, he says: "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness." This would seem to indicate that because of unfaithfulness to the cause of the Lord the interests of the kingdom which had been committed to him and the measure of the spirit (indicating some humility) shall be taken away, and those interests committed to one who has a greater measure of the Lord's spirit. And the one who has been thus unprofitable would lose interest in the truth and in the Lord's proclamation of the truth.

[46]It has been suggested that practically all of the Lord's people are of the one talent class. We think that this is a wrong view. The parable shows that no one who has only one talent at the time of reckoning can be of the kingdom class. He must increase in the character likeness of the Lord; and doing so the Lord would increase to him greater interests of his kingdom and hence increase to him greater opportunities of service.

[47]This does not mean that the one who makes the greatest outward show of service to the Lord is the one that is the most highly honored in the kingdom. But the lesson that is clearly taught by the parable is this: That when one has committed to him the interests of the Lord's kingdom, in proportion as he shows his loyal, faithful devotion to the Lord, by complete submission and obedience to the Lord, so shall be his position of honor and glory in the kingdom.

SUMMARY

[48]If, then, we believe that the Lord is present, conducting his harvest work and the setting up of his kingdom; if he chose Brother Russell as his "faithful and wise servant" and made him ruler or overseer of his goods; and if Brother Russell, acting under the Lord's supervision, organized the Watch Tower Bible & Tract Society as a vehicle or channel to carry on the proclamation of the message of his kingdom and the feeding of his sheep (thereby looking after the interests of his kingdom), then the conclusion must be that this is the Lord's way. After a careful and prayerful review of all the facts in the light of the Scriptures, can any consecrated, anointed follower of Jesus say that this is not the Lord's way? If this is not the Lord's way, then what is the Lord's way? And if the Lord has any other way, that way should be made known, and that way all his followers should go.

[49]If the way here pointed out is the Lord's way of carrying on his work, then fighting against it or repudiating it is fighting against or repudiating the Lord, because the way is not of man but of the Lord. We repeat, that failing or refusing to work (trade with talents) the Lord's way is disloyalty to the Lord. No one can justly take any offense at these conclusions, because it is not arrogating to any man or men any superiority, but is giving all the glory and honor to the Lord, who carries out his purposes in his own good and orderly way.

SELF-EXAMINATION

[50]Since the Lord spoke this parable shortly before entering Jerusalem, before his crucifixion, it is reasonable to expect that he would give a clearer understanding of it to his people shortly before the last members of his body enter into the heavenly Jerusalem. Seeing, then, that the Lord has come to his temple and is taking account with his servants, may it not be that he is permitting them to have a little better understanding of the privileges of service just before the end in order to afford further opportunities to prove their loyalty to him? If upon examination we find that we have been just a little lax in showing forth his praises, that we have slacked somewhat our hands in his service, this will be the opportunity for redeeming the time. All of us recognize that we are in the "evil day," when Satan and all of his forces are pressing hard in battle against the army of the Lord. It is no time now for slothfulness, idleness, indifference, or slacking the hand. What shall we do?

[51]St. Paul answers: "See then that ye walk circumspectly, not as fools, but as wise, *redeeming the time*, because the days are evil." (Ephesians 5:15, 16) The alluring and seductive influences about the child of God are many, tending to draw him away from the service and to cause him to spend time unprofitably. To redeem the time means to buy back or out from this evil time; to see to it that we give all the time possible to the service of the Lord in looking after the interests of his kingdom. Jesus himself was fervent in spirit. The kingdom was uppermost in his mind and heart, because it is God's way for the blessing of mankind. His faithful followers likewise must be fervent in spirit, and the kingdom and its interests must be uppermost in the mind and heart of each one. The work is not all done. There is much yet to do, and many are the opportunities.

ENTER THE SERVICE

[52]Those who have been somewhat slack in their fervent devotion to the Lord and his cause should now awake and arise to the importance of the hour, and the Lord will give a clearer and better appreciation of the privileges. (Ephesians 5:14) Great is the field; numerous the opportunities! Buy back, redeem, the time by giving a little more of your time and energy to the Lord's work.

Look well to your affairs and see if it is possible for you to enter the colporteur work; and if so, do it quickly.

[53]The publications of the Society contain the message of the kingdom. This message is good news to the world. It is the will of the Lord that the message shall go to the people. (Matthew 24:14) The Lord has graciously arranged that the books containing this message may now be sold at a greatly reduced price. The importance of getting the message into the hands of the people quickly is the inducement for the Society to sell at less than cost a large number of books already manufactured; and with the manufacturing plant which the Lord has provided other books will be made cheaper than they have been in the past, because consecrated hands are doing the work.

[54]Are you doing your part? If you are energetic you can easily make your expenses. Are you looking well to the interests of the King and his kingdom? Are you doing what you can to prove your loyalty to him?

[55]Today the members of the church this side the vail are, figuratively speaking, standing on Pisgah's mountain, watching the kingdom majestically taking its place in the great plan of God. The King has begun his reign. Many of the faithful ones are already with the Lord. The few remaining ones this side are having their account taken. As they prove loyal they are entering into the present joys of the King. To advertise to the world the King and his kingdom is a great joy, because the kingdom is the means of solution of all the problems that now perplex mankind. It means bringing to suffering humanity peace, rest, life, liberty and happiness.

[56]Nineteen centuries ago the angel of Jehovah said: "Behold, I bring you good tidings of great joy, which shall be to all people." And a multitude of the heavenly host then sang: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10, 14) The faithful servants of the King of kings, who are now doing loyal service unto their Lord, are beginning the fulfilment of what the angel there foretold. (Isaiah 52:7) And what joy it brings to the hearts of those who are so doing!

QUESTIONS FOR BEREAN STUDY

Is one offended when he is corrected of the Lord? If so, why? ¶ 1.
Is it possible to measure our love for the Lord? ¶ 1.
What does it mean to be loyal to the Lord? ¶ 2.
In what way does the Lord's arrangement harmonize with his plan? ¶ 3.
How should we differentiate between the individual and an organization? ¶ 3.
With what doctrine does the plan of God harmonize? ¶ 4.
What three important things was Jesus to do immediately after his second coming? ¶ 5.
What have the physical facts to do with this threefold work? ¶ 6.
Which is greater: the office, or the individual who fills the office? ¶ 7.
Did Brother Russell faithfully fill the office of special servant? ¶ 8.
What were the responsibilities of the servant selected? ¶ 9.
Is there anything strange about the Lord using one person to deliver his message? ¶ 10.
What did Brother Russell do under the supervision of the Lord? ¶ 11.
What was the underlying motive in organizing the Watch Tower Bible and Tract Society? ¶ 12.
Why was Brother Russell so prominent as "that servant"? ¶ 13.
Is it reasonable to conclude that the "office" has been abolished simply because Brother Russell is no longer visibly present? ¶ 14.
Did the Lord stop all efforts to spread his truth when Brother Russell died? ¶ 15.
If not, what organization is the Lord manifestly using? ¶ 15.
What is the meaning of "Society" as applied to consecrated Christians? Are its officers the Society? If not, what are they? ¶ 16.
Would the Lord cast off an organization should some of the individuals therein make mistakes? ¶ 16.
How can the Lord's people coöperate to the best advantage in carrying on the King's business? ¶ 17.
How can a corporate body act as an individual and fill the office of steward? ¶ 18.
Should the Society as a channel of service be considered infallible? ¶ 19.
What specific reasons are there for believing that the parable of the talents should now be more clearly understood than formerly? ¶¶ 20, 21.
What seems to be the logical connection in Jesus' statements in re the signs of his second presence, the wise and faithful servant, the parable of the ten virgins, and this being followed by the parable of the talents? ¶ 21.
Who is the "man" that went into a far country? ¶ 22.
A special point of difference in the two parables is what? ¶¶ 23, 24.
It is important to know to whom the "pounds" and "talents" belonged. To whom? ¶ 25.
What is meant by "several ability"? What is the viewpoint? ¶¶ 26,27.
What did Jesus' ability consist of? How was it expressed by him? ¶ 28.
What is meant by the word "able" in the phrase: "We are able," and what is its full meaning? ¶¶ 29, 30.
This willingness of heart brought forth what assurance? ¶ 31.
What is the correct definition of "several ability"? How can one's ability and capacity increase? ¶ 32.
What does it mean to have the spirit of Christ? and what does it not mean? ¶ 33.
What is the Lord doing now with the members of the body of Christ? ¶ 34.
Why is it of vital importance joyfully to obey the Lord's will? ¶ 34.
In what way did Brother Russell have real ability in the Lord's sight? ¶ 35.
Did the Lord deliver to "that servant" all His goods, or did He make him ruler over all His goods? ¶ 36.
What is meant by "his goods"? and what was done with them? ¶ 36.
Were kingdom interests committed to other servants? ¶ 37.
How was the loyalty of the true fellow servants demonstrated? ¶ 38.
What two things united result in opportunities for service? ¶ 39.
"Trading with the talents" means what? How were the talents increased? ¶ 39.
Give an illustration. ¶ 40.
When does the accounting take place? Should we expect it now? ¶ 41.
Paraphrasing, how did Brother Russell report? ¶ 42.
For what did the Lord commend him? ¶ 43.
When is the rulership? and what is the joy referred to? ¶ 43.
How were those who had committed unto them two talents commended? ¶ 44.
Tell us about the one who has no joy in the kingdom interests. ¶ 45.
In what ways may the talent be hid in the earth? ¶ 45.
What is indicated by being cast into outer darkness? ¶ 45.
Are any of the Lord's faithful servants of the one talent class? ¶ 46.
What is the lesson taught by the parable? ¶ 47.
Why, then, did the Lord supervise in the organization of the Society? ¶ 48.
What are those doing who refuse to coöperate with the Lord's arrangement? ¶ 49.
Is it not just like the Lord to further test and prove his people daily? ¶ 50.
If we have been lax in letting our light shine, what should we do? ¶ 50.
What is meant by "redeeming the time" and by being "fervent in spirit"? ¶ 51.
What is the most desirable field of activity? ¶¶ 52, 53, 54.
Figuratively speaking, where is the church standing today? ¶ 55.
How is the proclamation of the kingdom beginning the fulfilment of the angels' song? ¶ 56.

MY ONE TALENT

"In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies tonight.
Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

"Ah! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.
And I know he will demand
Every farthing at my hand,
When I in his presence stand."

PRAYER MEETING TEXT COMMENTS

TEXT FOR MARCH 21

"When . . . the spirit of truth is come, he will guide you into all truth."—John 16: 15.

THIS promise of the Lord was fulfilled to the apostles at Pentecost, when the holy spirit was given to them. Then they were enabled, by reason of receiving the holy spirit, to understand the many dark sayings Jesus had uttered to them during the three and a half years that they had walked with him personally. The apostles, being then led by the spirit into the full truth of God's plan, under inspiration wrote epistles for the benefit of others who have since come into the family of God through consecration, justification, spirit-begetting, and spirit-anointing.

The spirit of the Lord is in his Word, written by his holy representatives; and he who possesses the holy spirit may claim this promise to himself: namely, that the Lord will continue to guide him in the truth as he abides in Christ and the spirit of Christ abides in him. The Lord has fulfilled, and continues to fulfil, this promise to all the members of the body who walk humbly and obediently before him. In his own due time he provides the understanding of his Word, and the members of his body rejoice in the ever-increasing light which he causes to shine upon his Word.

Understanding the Word of God, the members of the church are enabled to see the will of God and, by his grace, to render themselves in obedience to that will; and so doing, are gradually transformed from one degree of glory to another, even by the spirit of the Lord Jesus.

The word of truth as a guide in spiritual matters must be illuminated by the spirit of our God. The mere word does not sanctify: it is the meaning that that word is intended to convey. The purification of heart and mind is done by the truth; thus the transforming process continues, bringing the loyal disciple nearer and nearer into the likeness of his Lord and Master.

"Holy Spirit, faithful guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land.
Weary souls for aye rejoice,
While they hear that sweetest voice,
Whisp'ring softly, Traveler, come;
Follow me, I'll guide thee home."

TEXT FOR MARCH 28

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom."—Ephesians 1:17.

WISDOM means the application of knowledge in harmony with the divine rules of action, and deporting oneself in harmony with such rules. It means the use of knowledge in such a manner that good results to himself and to others. According to the divine standard, worldly persons are not wise. No one learns true wisdom except those who have committed themselves to the Lord and have received the spirit of the Lord. "The reverence of the Lord is the beginning of wisdom."

The new creature in Christ has an honest and sincere desire to know and to do God's will. St. Paul's prayer, as expressed in this text, was that those who had received the spirit of the Lord by being begotten and anointed of the holy spirit now might receive from God the spirit of wisdom. This is one of the means of transformation. A complete heart obedience to the will of God, with an honest endeavor to do God's holy will, is a manifestation of the spirit of wisdom. Persevering in this course, the spirit of wisdom increases, thereby enabling the Christian actively to coöperate with God in working out his salvation. The spirit of wisdom will cause such a one to diligently seek opportunity of serving the Lord, that he might thereby prove to be a faithful and true witness in behalf of the Lord's cause and to prepare himself for the kingdom of glory.

It is our privilege, then, to pray that our brethren may have the spirit of wisdom, and to aid them, when opportunity arises, to develop this spirit. Having the spirit or disposition to become wise after the manner of the Lord, we should pray for wisdom, asking in confidence that the Lord will reward us. (James 1: 5, 6) The more we develop in wisdom, the more we will heed the admonition of the Lord to trust in him with all our heart and acknowledge him in all our ways. Doing this, we shall experience the blessing of being directed in the way that we should go. The spirit of wisdom will lead one to realize that his hope of life lies in the fact that as a new creature he strives to do the will of God, having always a pure heart toward God and all of the Lord's ways.

PRAYING FOR OPPORTUNITIES

DEAR BRETHREN:

I have always had a great desire to be able to help tell the glad tidings, and I prayed the dear Father to give me some opportunities to do so, but having a business that required nearly all my time, it just seemed that I could hardly ever find any one to talk to. But one day I received a little sticker on which was printed "Millions Now Living Will Never Die," and I pasted it on my office door in such a way that anyone on coming into the office would have to read it. Then my opportunities to talk came thick and fast and made it possible for me to sell quite a few books. One man on leaving the office said, "This has been the best half hour I have spent in years and I can never thank you for the good you have done me." So you see that the dear Father answered my prayer.

Never a day goes by but that we have you in our mind and pray the dear Father to guide and bless you. With much Christian love to all of you,

Your brother in the service of our Lord,

C. L. KNOWLES—*Arkansas*

JESUS IN GETHSEMANE

——MARCH 11——LUKE 22——

THE PERFECT CALM OF JESUS—THE AGONY OF GETHSEMANE—"RETURN UNTO THY REST, O MY SOUL"—JESUS CRUELLY TREATED BY THE PRIESTS—FAITH AND FULL CONSECRATION THE SECRET OF HIS VICTORY.

"Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God."—1 Peter 3:18, R.V.

OUR Golden Text draws attention to the suffering of Jesus, the righteous for the unrighteous, though it has no reference to the sufferings of our Lord in the garden of Gethsemane, which give the title to today's study. Gethsemane, and Jesus in an agony of suffering, are forever associated; but the sufferings our Master bore there were not for sins. He suffered there that he might prove himself an overcomer, and in order that he might complete the work his Father had given him to do. These were part of the experiences laid upon him that he might be perfected. —Hebrews 5:8, 9.

[2]The last day of our Lord's earthly ministry was spent with his disciples. It is probable that he spent the forenoon of that day, Thursday, in giving them that instruction and warning which is detailed in Matthew 24 and 25. The afternoon was probably spent quietly in meditation. As the day wore on, two of the disciples went to Jesus to ask him where they should make ready the Passover, that they might eat it together; for though they were a large company, and the city was crowded with visitors, apparently no provision had been made. Jesus sent Peter and John, telling them how they should be directed to the place where he would eat the Passover with them. They went and made ready.

[3]Sometime during those days, perhaps after Jesus had concluded his ministry in the temple on the late afternoon of the previous day, Judas finally succumbed to the evil of his heart and to Satan, who was urging him on, and whom he allowed to enter into him. He went out from the little company to the enemies of Jesus to arrange for them to seize his Master. The chief priests and captains were delighted with this turn of affairs; and they agreed to pay him, he making a bargain for thirty pieces of silver. He was to seek for a suitable opportunity when the dastardly act could be done apart from the crowd; for these men as yet feared the people. As the hour drew nigh when the Passover should be eaten, Jesus went into the city with the Twelve.

THE PERFECT CALM OF JESUS

[4]When they were reclining at the table, he told them of the great desire he had had to share that meal and the occasion with them. He knew that it was his last Passover, and that it meant much to him and to them; and he had so much yet to say to them. He knew, too, that the hand of the betrayer was on the table with him; but neither that knowledge, nor the fact that within a few hours his enemies would seize him, disturbed him. Carefully, point by point, he gave forth those truths which have meant so much to his church. The highest and greatest and best he had to give were given out under the stress of the greatest trial, and when the darkest clouds were looming over him. First there was the true meaning of the Passover to make clear, and the Memorial of his death to give to the church in the symbols of bread and wine; and to show how he and his disciples were to be one loaf, he and they to be broken in order to bear the sufferings of God's Anointed. Then the New Covenant blood, symbolized by the cup, was introduced, to show that he and they should share together in the blood which ratifies it, that its blessings may come to the house of Israel and to the world.

[5]Apparently it was as soon as supper was over, and before they had risen from the table, that Judas, having received the sop from the Lord, was seized by Satan. Both he and his Master understood; and Jesus said unto him: "That thou doest, do quickly." Before this, but while they were at the table, Jesus had gone round to each of his disciples, washing their feet as Mary at Bethany had gone to him as he reclined at the table, she washing his feet with her tears, and wiping them with her hair. The Lord was giving his disciples a lesson in humility, and the need of it in their service for each other. After Judas had gone he proceeded to tell them that the time had come when he, the Son of man, should be glorified, and God be glorified in him. Then he urged them to have love one for another, such as he had for them, and said: "By this shall all men know that ye are my disciples."—John 13:31-35.

[6]It was at this time, too, that the disciples began to dispute amongst themselves which should be the greatest in the kingdom; but even then though this self-interest in the disciples seemed sufficient cause to defer any favors, he spoke to them, and through them to his church, these gracious words: "Ye are they which have continued with me in my temptations. And I covenant for you a kingdom as my Father hath covenanted for me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30; see *Diaglott.*) Jesus there received them, and all the church whom they represented, into the covenant of grace which the Father had made with him; that he and they should stand together before the Father, he their Advocate and Representative to cover their shortcomings; they to be joint-heirs with him in his kingdom. Addressing Peter he said: "Simon, Satan hath desired to have you [as well as Judas]." He had prayed for them, and he knew his Father would keep them. (Luke 22:31; John 17:11) Judas had put himself outside; he was past praying for. The Lord then proceeded to speak those wondrous words recorded in John 14-17, the greatest expression of truth ever spoken.

THE AGONY OF GETHSEMANE

[7]All this was in the upper room, and some hours must have been spent in that fellowship. When at last he had emptied himself of all that he had to say, and had thus concluded his earthly ministry, he took his disciples out of the city and over the brook Kedron to the garden of Gethsemane, a garden in the valley, but where the Mount of Olives begins to rise. Eight of the disciples he told to stay in a certain place, but took with him further into the garden Peter, James, and John. As they were walking he said to them: "My soul is exceeding sorrowful, even unto death." Now bidding them to stay and watch with him awhile, he went still further into the garden. He began to be in agony; for this was the hour and power of darkness. The pains and power of death faced him, and death meant so much to him. Buffeted by Satan, he sought comfort from his Father. He desired to have some assurance from God that his work, and he himself, were acceptable; for the least failure or defect in anything that he had done or thought would have vitiated his life's work, would have prevented his own resurrection and would have meant the failure of the world's salvation.

[8]The height of spiritual glory which our Lord had just experienced in the upper room in establishing the church in its inheritance of faith served but to emphasize the terror of death and that severance from God which death meant. And Jesus must have thought that perhaps his Father had yet another way possible. Perhaps he thought

of how Abraham's hand was stayed as the knife was ready to plunge into Isaac's bosom. He said: "Father, if it be possible let this cup pass from me"; but he was very careful to state his full submission and obedience to his Father's will, "Nevertheless, not my will but thine be done." The Father kept him waiting. Jesus rose from his knees and sought fellowship with his beloved three; but they were asleep, "heavy with sorrow." He returned and, being in agony, again prayed, more fervently. Once more he sought the consolation of his disciples' companionship; they were still asleep.

"RETURN UNTO THY REST, O MY SOUL"

9Again Jesus went to his Father, and he received the Father's assurance. An angel comforted him; surely by bringing to his memory those passages in the Scripture which clearly foretold the suffering of the servant of God, and of the glory which should follow. (Psalm 102:23-28; Isaiah 49:4-8) His Father's will was fully revealed to him, and his soul found rest. Now the mental strain was gone. He had been tested to the full, and was faithful The physical pain which was yet to come he would bear with fortitude. He said: "I will take the cup of salvation and call upon the name of the Lord, I will pay my vows unto the Lord now in the presence of all his people." (Psalm 116:13, 14) The cup of death he saw was his cup of salvation, both for himself and for those for whom he should die.

10No one can measure the sufferings of Jesus in Gethsemane, either by imagination or by repetition; for the circumstances could never be repeated, and no other ever stood in the same relationship to God as he. Jeremiah's words calling attention to his sorrow are very fitting for this experience of the Lord, and, very probably, were intended to express our Lord's emotion and feeling in Gethsemane. "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow."—Lamentations 1:12.

11Come, see if there ever was sorrow like his. The victory was won. In the upper room Jesus had been on his greatest elevation, and had finished his earthly ministry by bidding his disciples to fear not even though they were to have great tribulation; for, said he, "I have overcome the world." (John 16:33) There remained this conflict at the midnight hour with the powers of darkness, and Satan was defeated; for Jesus' obedience and faith brought him out victorious. Satan won his victory over Adam and Eve in the garden of Eden in the glory of the day; but he who was the Savior to redeem the race and save it from the power and bondage of death and from Satan met his sharpest trial in the valley garden at midnight—and Satan failed.

CRUELLY TREATED BY THE PRIESTS

12When the Master was assured and had found rest, he came back to his disciples. Just then his betrayer came leading a band of chief priests and captains accompanied by a rabble. Judas stepped forward and kissed Jesus, who said: 'Is this how you betray the Son of man, Judas?' Jesus was then seized and bound. (John 18:12) Peter, now awake, began to use his sword; he cut off the right ear of one of the servants of the high priest. Jesus perhaps asked permission in the words, "Suffer ye thus far" (Luke 22:51), and replaced it. He was taken to the high priest's house, where an informal court was held, and they tried to get witnesses to speak against him; but each disagreed with the other. At last false witnesses perverting his words were found. They said: "This fellow said, I am able to destroy the temple of God, and to build it in three days." Jesus would not answer. At last the high priest said: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus agreed that he was: "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy."

13Then the men who held him mocked him, and some smote him, and they blindfolded him and struck him on the face and said: "Prophesy unto us, thou Christ, Who is he that smote thee?" Apparently some of these who were his judges forgot themselves to such an extent that even they spat on him, and buffeted him.—Matthew 26:61-68.

14It was during these night scenes that Peter denied the Lord. When the rabble took Jesus away all the disciples fled. Peter followed the Lord afar off, and went into the high priest's house or yard; and there thrice he denied, at last with bitterness and cursing, that he had anything to do with Jesus of Nazareth. Jesus, not far away, turned and, with his face bearing the marks of the cruel treatment he had received, and revealing his intense suffering and great restraint, looked on Peter. That look smote Peter's heart. He went out weeping bitterly. As soon as it was day, that is, six o'clock, when it was legal to have a meeting of the Sanhedrin, that body met; and there they asked Jesus: "Art thou then the Son of God?" When he admitted that he was, they said that that was sufficient proof of his blasphemy. They had all the evidence they wanted to justify their action. They led him away to Pilate.

15These things are so great, so deep, so high, that any meditation upon them is almost an act of worship. Our hearts are inevitably drawn out to the dear Master who suffered so much in his humiliation, and in following out that will of God which was undertaken on our behalf, and on behalf of the whole world of sinful men.

SECRET OF JESUS' VICTORY

16No true heart can meditate upon these things without its doors being opened wider to the influences of that grace of God which brought salvation, and which kept Jesus in this darkest and sharpest trial. The equanimity of spirit which Jesus manifested in all these scenes until the hour of his agony in the garden is the standard set for us, his followers. There was the strain at the Memorial supper; for one of his own intimate friends who had broken bread with him had prepared to sell him; and the lack of understanding amongst the eleven respecting the solemnity of the occasion must have been a trial to him. We are but poor copyists at the best, but that which he had and which gave him balance is at our disposal. A consciousness that he was doing the Father's will, an absolute trust in God, and the power of the spirit of God dwelling in him richly, kept him in integrity of heart, and in such balance of mind that he could continue his service.

17Here is the great example for us of the "rest" of faith. None of these outward things moved him. But when his ministry was in the past, his last words having been given to the people and to his disciples, he went into the solitude of the garden to his Father; and his Father tested him. The strain of his labor must have been peculiarly great, and his body would be weakened by the stress of the past few days. Natural expectation would have been for a smile from his Father; but, as we have seen, God kept him waiting. The test was severe. This tells us that even the most faithful of the servants of God may not at *all* times expect to receive the Father's smile; for the faith of his servants must be tested. Those honorable places which are awaiting the saints can be given only to those whom God has tried to the utmost, and who have proved faithful to him even to saying, with

God's servant of old, "Though he slay me, yet will I trust in him." (Job 13:15) A tried faith is in God's sight the most precious thing. (1 Peter 1:7) It seems to be God's design to have every servant have an experience of loneliness of spirit, chiefly in order that he may learn to depend upon his God. Even loved ones may be dull to a situation, however good their hearts may be.

18 Also, the blessing of the Father upon his dear Son by the angel tells us that God will let no trial crush us; for Satan has not the power of death over God's own. Further, from our Lord's attitude of fortitude, trust, and victory during that terrible night, we learn of the height of dignity of character which is possible to those who have rested their soul in God. "When he was reviled, he reviled not again"; but, as Peter said, he "committed himself to him that judgeth righteously." (1 Peter 2:23) Jesus never raised a complaint about the disciples' forgetfulness of his need when in his sorrow, nor even against Peter for his denial. These things he bore; for he knew the weakness and the good intention of their hearts. Our Father knows our frame, and remembers that we are dust.

QUESTIONS FOR BEREAN STUDY

Was the suffering of Jesus in Gethsemane for sin? ¶ 1.
How did Jesus spend the last day of his earthly ministry? ¶ 2.
How and why was the spirit of the adversary manifested in Judas? ¶ 3.
Under stress, was Jesus calm and his instruction sublime? ¶ 4.
What example of humility did Jesus set before his disciples? ¶ 5.
What encouraging words were spoken at this time, and what did they imply? ¶ 6.
Of what importance was the death of Jesus to himself and to the world? ¶ 7.
How did Jesus in this trying hour show his full submission to God? ¶ 8.
What results from receiving evidences of the Father's approval? ¶ 9.
Why is fallen man unable to comprehend the sufferings of Jesus in Gethsemane? ¶ 10.
What traits of character especially enabled Jesus to be victorious? ¶ 11.
In what way did Jesus show a kindness of heart to that rabble? ¶ 12.
What admission on Jesus' part finally "condemned" him in the eyes of the chief priests? ¶ 12.
How was Jesus treated by his accusers? ¶ 13.
What must have been the feeling of Peter as he recognized his denial of the Master? ¶ 14.
What are some of the things by which God draws us to him? ¶¶ 15, 16.
In what respects was Jesus a pattern for us to follow? ¶ 16.
Is it necessary for God to test his children to the utmost; and why? ¶ 17.
The reward of faith and confidence in the providences of God brings what? ¶ 18.

JESUS CRUCIFIED

——MARCH 18——LUKE 23——

PILATE'S WEAKNESS AND BRUTALITY—SIMON OF CYRENE SHARES THE CROSS—JESUS FAITHFUL UNTO DEATH—THE CROSS THE CENTER OF HUMAN HISTORY—THE DISCIPLE IS NOT ABOVE HIS MASTER.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah 53:5.

AS SOON as the Sanhedrin had Jesus' acknowledgment that he was the Son of God, they immediately concluded their examination; for now they could formulate a charge against him. They wanted him put to death; but the power of death was not in their hands, so they bound him and hurried him away to Pilate. They laid their accusation against him in a deliberate lie. They said: 'This fellow perverts the nation, forbidding to pay tribute to Cæsar, saying that he himself is an anointed king.' They knew very well that Jesus had told them to render to Cæsar the things that were Cæsar's; but, suppressing that information, they perverted his admission that he was the Messiah to mean that he was of necessity opposed to every gentile power, and, of course, particularly so to the Roman power which held Israel in subjection. Pilate asked our Lord whether he was king of the Jews, and our Lord admitted it. Pilate had sense enough, however, to know that Jesus did not mean what his accusers meant, and declared that he found no fault in him. But these malicious men accused Jesus the more, and said that throughout all the land, including Galilee, he had been stirring up the people. He had indeed, but he had stirred them to righteousness, not to rebellion.

2 The casual mention of Galilee gave Pilate an opening; for Herod, the ruler of Galilee, happened to be in Jerusalem. Out of a pretended courtesy to Herod, and to please him, and certainly in order to relieve himself of responsibility, Pilate sent Jesus to him. Herod was glad to see this man of whom he had heard so much. He asked many questions, and hoped that Jesus would work a miracle for him. As Jesus answered not a word, and as the chief priests and scribes vehemently accused him, Herod and his men of war scoffed at him, mocked him, arrayed him in a gorgeous robe, and sent him back to Pilate. Pilate and Herod, who had been at enmity with each other, were reconciled over their mutual ill-treatment of the Son of God. Pilate had Jesus again before him, and the conversation ensued which is recorded in John 18:33-38.

PILATE'S WEAKNESS AND BRUTALITY

3 Pilate was convinced of Jesus' innocency, and was willing to release him; but when all the people clamored for his death, and were insistent, "the voices of them and of the chief priests prevailed, and Pilate gave sentence that it should be as they required." He ordered Jesus to be scourged, and Jesus was immediately handed over to the soldiers. Then the meek and gentle Son of man was at the mercy of these brutal men. They robed him, plaited a crown of thorns and put it on his head, mocked him, and smote him on the head. Pilate took him from the soldiers and once again brought him before the multitude, and said: "Behold the man!" Perhaps he thought the pitiable exhibition and the sight of the degradation and suffering to which Jesus had been subjected would have assuaged their passion. But the lust of blood was upon them, and the passion of hatred was in their hearts, and they cried out the more that he should be crucified. Pilate was afraid of them, and afraid also because Jesus had claimed to be the Son of God. Now, in dumb show, by washing his hands he declared his innocency. Then they said: Let "his blood be upon us and upon our children" (Matthew 27:25), and deliberately asked for Barabbas, a seditious murderer, to be given liberty rather than Jesus. Pilate's weakness of nature, his fear that the Jews might accuse him, and his desire to stand well with them overcame any scruples he had, and he sent Jesus to be crucified.

4 While this was going on, Judas had gone out of the city to hang himself. In his misery when he saw the horror of the situation, he had asked the priests to take the money back; he had said that he had sinned in that he had betrayed innocent blood. The depth of malice and iniquity in these men's hearts is revealed in their reply: "What is

that to us?"—that is your affair. (Matthew 27:4) They had their victim, bought at the cost of thirty pieces of silver and of their honor. God's purposes were being worked out.

5It surely is not without meaning that the first three verses of Luke 22 bring into relation three things which have to do with Jesus' death: First, it was the Passover season; second, "the chief priests and scribes sought how they might kill him"; and third, "Satan entered into Judas surnamed Iscariot," to betray him. The time had come when Jesus must suffer. There are four names brought into prominence in connection with our Lord's death, each of them being execrable to all humanity: Judas, who betrayed him; Herod, callously indifferent, who enjoyed Jesus' distress; Pilate, whose weakness and cruelty delivered Jesus to shame and to death; and Satan, the instigator of the whole wicked business. These names are covered with shame until such time as in the purpose of God all records of shame shall be obliterated.

6But this combination of evil could not have brought about the death of Jesus unless God had permitted it. It was because Jesus knew his Father's purpose for him that he gave no answer to the accusations brought against him. He would not say a word in self-defense; when he did speak, it was in furtherance of his mission, and as a witness to the kingdom. He knew that his Father had given him up to be a lamb for sacrifice; and in order that the purpose could be consummated, and for fear lest any argument should arise that would defer the hour of his death, he opened not his mouth. He treated himself as God's lamb. He knew that he was as innocent as a lamb: he would be silent as a lamb.

SIMON OF CYRENE SHARES THE CROSS

7The cross was laid upon Jesus, and he was led away to be crucified. But the journey was uphill; and, enfeebled with the strain of the week, and the specially heavy strain of the wearying night he had had, and the brutality to which he had been subjected, he was too weak to carry it far. For three and a half years he had given his strength to the people in the service of his Father; "virtue [strength] had gone out of him" as a living stream, and there was little left. One, Simon of Cyrene, who was coming in from the country, and who perhaps expressed sympathy with Jesus and horror at the cruel treatment, was made to help with the cross. This was blessed help, a type for the church, and probably the means of himself and his sons Rufus and Alexander becoming members of the symbolic body of Christ, and thus of sharing in the sufferings of Christ and the glory which is to follow. (See Romans 16:13. These men would hardly have been mentioned were they not known to the early church.)

8A great company of people accompanied the soldiers and the priests and scribes. Amongst them were many women whose hearts were touched, and who bewailed and lamented. Jesus, turning to them, spoke kindly, and told them not to weep for him, but for themselves; for terrible times were coming, when these leaders and all such as they would cry to the very mountains to fall on them and cover them. Two thieves were led out with him to be crucified. When they had arrived at Golgotha the crosses were laid down and the victims fastened to them; the thieves with thongs, but Jesus was *nailed* to his by his hands and feet so that when the cross was lifted up and was jolted into position the pain would be excruciating.

9Our Lord was crucified at nine o'clock. During the three hours of the forenoon the people railed at him, and the cruelty of the priests and scribes followed him on the cross; for they mocked him and bade him come down if he were the savior he claimed to be. The two thieves also joined in (Matthew 27:44), though one speedily repented, and besought the Lord to remember him when he should come into his kingdom. To this Jesus agreed, saying, "Today I say unto thee, Thou shalt be with me in the Paradise" (Luke 23:43, *Diaglott*)—an assurance that when Paradise is restored the thief shall enter into its joys. And, without doubt, he will have some personal attention from the King alongside of whom he suffered. The soldiers callously sat at the foot of the cross, casting lots for his garments. Once Jesus spoke to his mother, who was there with her sister and Mary Magdalene and some of the other women who had accompanied him in Galilee; and once to John, bidding him care for his mother. With the exception of John we do not know that any of the disciples were there; for they were afraid.

JESUS FAITHFUL UNTO DEATH

10At noon the sky became dark; the brilliant sunshine of the spring day gave place to darkness, which continued until three o'clock. It was a time of silence; we have no record of anything happening during those hours. Apparently just before three o'clock the silence was broken; Jesus said: "I thirst"; and drink was given to him on a sponge. At the hour of three Jesus cried with a loud voice: "My God, my God, why hast thou forsaken me?" (Matthew 27:46; Psalm 22:1); and then once again, in full loyalty, confidence and assurance of faith and hope and love, with a loud expiring cry he called to his Father: "Father, into thy hands I commend my spirit." Having said thus, he gave up his spirit. Jesus was dead. The terrible strain would have brought the end very soon, but apparently our Lord had the privilege of yielding up his life just at that moment; for he died at the ninth hour, the time of the evening sacrifice, just when the priests were ministering in the temple; and just then "the vail of the temple was rent in twain from the top to the bottom." (Matthew 27:51) The temple service could not be carried on without the vail dividing the holy place from the Most Holy; therefore when the vail was torn the temple service was destroyed. In this way God indicated that the last acceptable sacrifice according to the law of Sinai and the priesthood of Aaron had been offered.

11The end had come. All things written that Christ must suffer had been fulfilled. (Acts 3:18) Joseph of Arimathea now went to Pilate to beg the body, offering to inter it in his own tomb, wherein no body had lain. Nicodemus joined Joseph, the women were there also, and Jesus was buried in the tomb in the garden. It was a hurried burial, because the Sabbath was coming on, and the Passover was being kept.

12It had been a great and terrible day. The city was all excitement, and the distress of the disciples can only be imagined; for the Scripture makes no attempt to describe it. But it is easy to think that when their beloved Master had died their hopes failed; for there would be little to hope for. It was in this way that God's Passover Lamb was slain, that his true Israelites might keep the true feast of Passover. And in this way also death came to the "bullock for atonement" that the sins of God's people would be atoned for. He bore our sins, says Peter, bore them on the tree. (1 Peter 2:24) All these sufferings led to the culmination at Calvary, where he died the just for the unjust that he might bring us to God (1 Peter 3:18), and for the sins of the world that he might in due time save it. Treated by men as a malefactor, as a dangerous and bad man, he was made a curse for Israel (Galatians 3:13); also it was by the determinate counsel and foreknowledge of God that he was delivered up to the powers of evil men.—Acts 2:23.

THE CENTER OF HUMAN HISTORY

13The death of Jesus is the central point of human history, and it has affected men more than any other event. But

though millions have had their lives affected by its power as the center of the story of God's love, according as faith has been placed in it, it is apparent to everybody that the world as such is not affected by it according to the expressed purpose of God. Today, with more people in the earth, and a time when there is much more light and knowledge, and therefore much professed worship of God, the peoples of the earth, even of those composing Christendom are pagan rather than Christian. The governments are frankly pagan; no government, nor indeed any one of the great churches, really acknowledges the Sermon on the Mount as its rule of conduct.

14 It is plain that Jesus was sent of God; Judas and Pilate were at one in saying that he was an innocent man. Though many accusations were made by his enemies, none could be laid upon him. And God had foretold that these things should happen, even to his betrayer selling him for thirty pieces of silver, which money should afterwards purchase the potter's field. But the dying of Jesus did not effect the world's salvation: and God did not seek a victim upon whom his wrath could be laid that all men might go free. Jesus was God's "corresponding price," corresponding to Adam, that a perfect man should be a ransomer for all men. In his exaltation he was made Priest to use the value of his ransom-price and to make full atonement for sins, and bring in the blessings which come from an atonement effected, which blessings will come with his kingdom.

15 One by one the prophecies concerning him were fulfilled. When Jesus stood before Pilate a few still waited their fulfilment; but each one was met until at last when on the cross the exhibition of his emaciated body (Psalm 22:17), his thirst and giving him vinegar to drink (Psalm 69:21), the cry to God as of a broken heart (Psalm 22:1), and all the personal scriptures, were fulfilled. The others, those beyond his control, were God's charge. God had said that darkness should come at noonday (Amos 8:9); and it did. God had said that he should be numbered with the transgressors; and he was so numbered. (Isaiah 53:12) God said that he should make "his grave with the wicked, and with the rich in his death" (Isaiah 53:9); and it was so. His last cry was that of a faithful servant and son: he said: "It is finished." There was kindness in the darkness, even though it did mark God's displeasure; for had the sun continued to blaze upon Jesus through those hottest hours of the day, from twelve to three, his sufferings must have been greatly intensified, and it seems hardly possible that he could have lived to the time when he was appointed to die.

DISCIPLE NOT ABOVE HIS MASTER

16 It was in this way men treated the Messenger of God. He was the only man who could challenge conviction of sin —"Which of you," he said, "convinceth me of sin?" Some one has said that if virtue came to earth men would admire it so much they would reverence it and conform to it. Another said that virtue did come, in the person of Jesus Christ, and men crucified it. Earth has seen no tragedy so great as this. Men would say it can never be repeated. It cannot be exactly repeated, but the terrible thing is that it is about to be repeated. Priests, politicians, and profiteers are being brought together ready to crush truth and its representatives out of the earth. The disciple is not to be above his Lord: he will not be called to suffer in the same way, nor to the same extent; but the witness as he follows his Master will cost him all he has, and will prove him to the uttermost. Jesus fulfilled all that was written of him; but there were sufferings of Christ which were left behind, to be filled up by his body members, his footstep followers. (Colossians 1:24) When these are completed the great day of Atonement will conclude with blessings for all, and the time of the application of the merit of Jesus will have come for the world.

17 The Jew wanted a reigning Messiah, not one of grace only, but one of power who should restore his kingdom. But Christendom is as blind to the plan of God as the Jew, and has been as perverse as he. It persists in seeing in the first advent the only coming of the Messiah, except as he may "come" at conversion or at death. The Jew refuses the cross; he wants a Messiah with a kingdom, and still looks forward; while the Christian ignores the kingdom glory of the Messiah, and looks back to Calvary. Both will soon see the two advents in full beauty of relationship: the Christian will see the King coming in an unexpected manner; and the Jew will see in the King the despised Nazarene, and will look with grateful acceptance upon him whom they pierced. But neither will see the King with the natural eye; for Jesus since his resurrection is a glorious spirit being. The death of Jesus was the necessary preliminary to the restoration of the race, which is God's avowed purpose, as he has testified by all his prophets. (Acts 3:21) His return is necessary if the race is to be restored, and if the promises of God are to be made good. He comes to deliver his purchased possession.—Ephesians 1:14.

18 Christendom has blamed the Jews for their ill-treatment of Jesus of Nazareth, and for being so blind as to be unable to see in him their promised Messiah. The Jew wanted, and still wants, more than Jesus brought him—he wants the Abrahamic promises fulfilled. No doubt he wants these fulfilled in his own way. He failed to see that God was in Jesus laying a necessary foundation for the future blessings.

"Here's love and grief beyond degree:
The Lord of glory dies for man!
* * * * *
But lo! what sudden joys we see,
Jesus, the dead, revives again!
* * * * *
Oh, live forever, wondrous King!
Born to redeem, and strong to save."

QUESTIONS FOR BEREAN STUDY

What did Jesus do to stir up the anger of the chief priests? ¶ 1.
What was the outcome of the subterfuge Pilate used to get rid of Jesus? ¶ 2.
What object had Pilate in scourging Jesus, and was he successful? ¶ 3.
In what way did those priests show the condition of their hearts? ¶ 4.
What three things were connected with Jesus' death, and in what way? ¶ 5.
What event marked the time for the death of Jesus, and how? ¶ 6.
Why was Jesus unable to bear his wooden cross? ¶ 7.
What probable reason was there for selecting Simon to assist Jesus? ¶ 7.
Were the two thieves nailed to the cross as was Jesus? ¶ 8.
What is the true meaning of the words spoken to the thief? ¶ 9.
What were the last words of Jesus, and their meaning? ¶ 10.
What is the significance of Jesus dying at the ninth hour, and how did God indicate that the typical sacrifices were at an end? ¶ 10.
What marvelous thing has resulted from the death of the Passover Lamb? ¶¶ 11, 12.
Why is the greatest event of history so little appreciated? ¶ 13.
What is the ransom-price, and how does Jesus make use of it? ¶ 14.
Name some of the scriptures which were rapidly having fulfilment. ¶ 15.
Could the tragedy of Calvary be repeated, and in what way? ¶ 16.
When the "sufferings of Christ" are finished, what is bound to follow? ¶ 16.
What is the expectation of the Jew? Of the Christian? And shall these expectations ever be realized, and how? ¶ 17.
Are the Jews alone in their blindness of seeing Jesus as he was? ¶ 18.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

York, Pa.	Mar. 18	Boyertown, Pa.	Mar. 26
Hanover, Pa.	" 20	Linfield, Pa.	" 27
Lancaster, Pa.	" 21	Norristown, Pa.	" 28
Rheems, Pa.	" 22	Coshocton, Pa.	" 29
Plainfield, Pa.	" 23	Lansdale, Pa.	" 30
Pottstown, Pa.	" 25	Downington, Pa.	" 31

BROTHER J. A. BOHNET

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Tecumseh, Okla.	" 18	Minco, Okla.	" 27
Drumright, Okla.	" 19	Chickasha, Okla.	" 28
Chandler, Okla.	" 20	Cruce, Okla.	" 29
Luther, Okla.	" 22	Comanche, Okla.	" 30
Oklahoma City, Okla.	" 23, 26	Terrel, Okla.	" 31

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Pablo, Mont.	" 14, 15	Outlook, Mont.	" 27
Great Falls, Mont.	" 18	Hart, Sask.	" 29
Virgelle, Mont.	" 19, 20	Assiniboia, Sask.	Apr. 1
Tampico, Mont.	" 21, 22	Mazenod, Sask.	" 4

BROTHER A. J. ESHLEMAN

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McRae, Ga.	" 20	Eastman, Ga.	" 27
Fitzgerald, Ga.	" 21	Rentz, Ga.	" 28
Albany, Ga.	" 22	Dublin, Ga.	" 29
Dawson, Ga.	" 23	Irwinton, Ga.	" 30

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Windsor, Ont.	" 14, 15	Woodstock, Ont.	" 23, 25
Chatham, Ont.	" 18	Galt, Ont.	" 26
Ridgeton, Ont.	" 19	Kitchener, Ont.	" 28
St. Thomas, Ont.	" 20	Brantford, Ont.	" 29
Aylmer, Ont.	" 21	Niagara Falls, Ont.	Mar. 30, Apr. 1

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Santa Ana, Cal.	" 21	Maywood, Cal.	" 28
Anaheim, Cal.	" 22	Long Beach, Cal.	" 29
Ocean Park, Cal.	" 23	Alhambra, Cal.	" 30
San Diego, Cal.	" 25	Pasadena, Cal.	Apr. 1
Hawthorne, Cal.	" 26	Santa Barbara, Cal.	" 4

BROTHER W. M. HERSEE

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Midland, Ont.	" 28, 29	Bracebridge, Ont.	" 8, 9
Orillia, Ont.	Mar. 30, Apr. 1	North Bay, Ont.	" 10, 11
Lindsay, Ont.	" 2	Mattawa, Ont.	" 12
Cameron, Ont.	Apr. 3, 4	New Liskeard, Ont.	" 13, 15
Stouffville, Ont.	" 5	Timmins, Ont.	" 16, 17

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Wausaw, Wis.	" 18	Marinette, Wis.	" 25
Marion, Wis.	" 19	Vulcan, Mich.	" 26
Clintonville, Wis.	" 20	Manistique, Mich.	" 28
Seymour, Wis.	" 22	Sault Ste. Marie, Mich.	" 29
Black Creek, Wis.	" 21	Sault St. Marie, Ont.	Apr. 1

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Metropolis, Ill.	" 22	Thebes, Ill.	" 30
Marion, Ill.	" 25	Valier, Ill.	Apr. 1
White Ash, Ill.	" 26	Jacksonville, Ill.	" 2
Carbondale, Ill.	" 27	Springfield, Ill.	" 3, 4

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Dauphin, Man.	" 15, 18	Treherne, Man.	" 23
Ethelbert, Man.	" 16	Portage La Prairie, Man.	" 25
Kelwood, Man.	" 19	Neveton, Man.	" 27
Rapid City, Man.	" 20	Transcona, Man.	" 29
Brandon, Man.	" 21	Winnipeg, Man.	Mar. 30, Apr. 1

BROTHER B. M. RICE

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Corpus Christi, Tex.	" 16, 18	Alice, Tex.	" 26
Driscoll, Tex.	" 19	Premont, Tex.	" 27
Brownville, Tex.	" 20, 21	Hallettsville, Tex.	" 28
Harlingen, Tex.	" 22	Houston, Tex.	" 29
McAllen, Tex.	" 23	Beaumont, Tex.	" 30

BROTHER C. ROBERTS

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New Castle, Pa.	" 20	Painesville, O.	" 28
West Middlesex, Pa.	" 21	Sandusky, O.	" 29
Sharon, Pa.	" 22, 25	Danbury, O.	" 30
Farrell, Pa.	" 23	Toledo, O.	Apr. 1
Cortland, O.	" 26	Fremont, O.	" 2

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Ranger, Tex.	" 20	Brooksmith, Tex.	" 27
Eastland, Tex.	" 21	Dublin, Tex.	" 28
Merkel, Tex.	" 22	Desdemona, Tex.	" 29
Abeline, Tex.	" 23	Gustine, Tex.	30

BROTHER W. J. THORN

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Kitchener, Ont.	" 14	Warren, Ont.	" 21
Guelph, Ont.	" 15	Maclennan, Ont.	" 22, 23
Barrie, Ont.	" 16	Sault Ste. Marie, Ont.	" 25, 26
Orillia, Ont.	" 18	Searchmont, Ont.	" 27
Bracebridge, Ont.	" 19	Winnipeg, Man.	" 30

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Coeburn, Va.	Mar. 20	Petersburg, Va.	Mar. 27
Bristol, Tenn.	" 21	Richmond, Va.	" 28
Wytheville, Va.	" 22	Washington, D. C.	" 29
E. Radford, Va.	" 23	Baltimore, Md.	" 30
Roanoke, Va.	" 25	Philadelphia, Pa.	Apr. 1
Lynchburg, Va.	" 26	Trenton, N. J.	" 2

BROTHER L. F. ZINK

Kingston, Ont.	Mar. 11, 12	Oshawa, Ont.	Mar. 21, 22
Belleville, Ont.	" 13, 14	Stouffville, Ont.	" 23, 25
Sterling, Ont.	" 15, 18	Markham, Ont.	" 26
Frankford, Ont.	" 16	Toronto, Ont.	" 27
Trenton, Ont.	" 19	Brampton, Ont.	" 29
Orono, Ont.	" 20	Bridgewater, N. S.	Apr. 1, 2

PRAYER-MEETING TOPICS FOR APRIL, 1923

APRIL 4: "Ye have received the spirit of adoption."—Romans 8:15.

APRIL 11: "Ye are sanctified . . . by the spirit of God."—1 Corinthians 6:11.

APRIL 18: "Likewise the spirit also helpeth our infirmities."—Romans 8:26.

APRIL 25: "The spirit of God dwelleth in you."—1 Corinthians 3:16.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter XIII: Kingdoms of this World

Week of April 1.....Q. 21-27 Week of April 15.....Q. 35-41

Week of April 8.....Q. 28-34 Week of April 22.....Q. 42-47

Week of April 29.....Q. 48-53

Question books on The Divine Plan" 15c postpaid

The WATCH TOWER

Christ's Presence



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

VOL. XLIV SEMI-MONTHLY No. 6

Anno Mundi 6051 — March 15, 1923

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

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:28, 31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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NORTHWESTERN CONVENTION

The friends in the Northwestern part of the United States have requested a general convention to be held at Tacoma, Washington, and the date has been fixed for August 16 to 19, inclusive. All the consecrated residing particularly in the States of Washington, Oregon, Idaho and Western Montana and in British Columbia are specially invited to cooperate in preparing for this convention. Communication should be had with Mr. P. L. Cushing, Secretary of the Tacoma Class, 3922 North 31st Street, Tacoma, Washington.

It is intended to have a large public meeting at the Stadium on Sunday afternoon, August 19, and it is desired to advertise it thoroughly in all the states and provinces above mentioned.

AN AID TO COLPORTEURS



The reduced price of the books is bringing many new colporteurs into the field; also many additional workers in the classes. The outlook is that this will be the best year thus far for the sale of books. There has for some time been a demand for a case in which the colporteurs might carry and exhibit their books. To aid all canvassers in exhibiting and selling the books, the Society is having manufactured a case which ordinarily sells for $7.00 to $8.00. An illustration of the case appears above. It is made of basswood 8x11x6 covered with black moroccoline, green silk plush lined, nickel trimmed, and large enough to hold the seven volumes of STUDIES IN THE SCRIPTURES and THE HARP OF GOD.

Price: With Nickeled Corner Trimmings.....$2.50
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This is a specially attractive case; and we believe it will be a great convenience and help to the colporteurs. It is far better than a prospectus, enabling the colporteur to keep his books clean and show his customer exactly what they are. Order quickly if you wish one, sending remittance with order.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV MARCH 15, 1923 No. 6

VIEWS FROM THE WATCH TOWER

"And Babylon, the glory of the kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."—Isaiah 13: 19.

BOMBARDMENT OF BABYLON CONTINUES

BEWILDERING indeed to the people is the commotion throughout the world today, caused by the political turning of "the world upside down." The old world crumbles under the continuous bombardment of foes from without and revolutions on the part of many within. The Greater Cyrus is at the gates. It is time to lay the foundations for the new world. Only the student of the Word of God can correctly read the signs of the times. To him it is a cause of rejoicing, while to all others it is a cause of terror. Babylon has long been the pride of the world, decorated and embellished by magnificent edifices and temples dedicated to their respective gods. With consternation do the devotees behold one temple after another crumble and fall to utter ruin. They rush to protect and save one part of the city, only to learn that trouble has broken out in many places. They have sacrificed their time and means to erect the costly temples, and have lifted up holy hands to God in supplication for blessings upon their sacrifices. They are asking: "Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" God's answer was long since given in his Word; but they have no faith in that and so he proceeds to "do his work, his strange work; and bring to pass his act, his strange act."—Isaiah 28: 21.

St. John foretold that "great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—Revelation 16: 19.

All Bible Students are familiar with the fact that Babylon of old typified "Babylon the great," generally called Christendom. Jeremiah 50:14-16, 29, 30 describes the preparations made for her overthrow. The papers these days are filled with reports of the difficulties of the leaders of Babylon in their efforts to defend the "city."

There are controversies about creeds, doctrines, management, membership, loss of prestige, replying to criticisms, etc. Often one element of the ecclesiastics seeks freedom from the time-worn traditions which they recognize are not Biblical; others seek reform in their own ranks; still others, dyed in the wool, endeavor to defend and justify those traditions and to uphold the honor and power of the system, which Jesus shows St. John has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."—Revelation 18: 2.

We quote excerpts from the secular press. A whole page in the *Sentinel* of Toronto, Canada, gives a description of some of Babylon's troubles, and shows that her troubles are many. Among other things it takes up what it calls "Russellism," and in defining it garbles, miscolors, and misrepresents it. What a wonderful world this would be if the preachers themselves would not lie! Were they to tell the truth about the International Bible Students Association, what a large and good advertising agency we would have! One of their stock arguments is that we deny the resurrection of Jesus. How absurd; for with what consistency could a person profess to be a Christian and at the same time exercise faith in a *dead* Christ!

That the arrows of the truth are wounding many is evidenced by the cries of the wounded. Ministers from various parts of the country are warning their flocks against touching our literature. It often proves to be a bomb which may explode and do immense damage to their previous theological imaginations. Reports of such sermons come from Miami, Fla., Winnipeg, Man., Detroit, Mich., Hamilton, Ont., and many other places.

Leighton Parke, D. D., has recently written a book entitled, "The Crisis of the Churches." There is no question about the crisis being here, and the imminent collapse of Babylon is certain.

Rev. J. Clover Monsma heads an "organization of all Christian forces in the United States into a Christian voters' league," to "get a man into the presidential chair who places principles above politics and who will not hesitate to stand decidedly for the application of Christian principles." Why, then, do preachers play politics?

The Right Reverend Edmund A. Knox, of Manchester, England, heads a movement to have "all British churches unite to put business on a Christian basis," we presume after the American plan—to give it the "money test."

The Episcopalians think they should have a new prayer book, revise some of the old prayers and add some new ones. "The new prayers are recommended

by the commission on revision of the Book of Common Prayer, which has been at work several years. They suggest a prayer "For a State Legislature," "For Our Country," "For All Nations," and a revised "General Intercession," submitting outlines of forms for each. They evidently wish to carry out literally, "Pray without ceasing" lip service in a heartless religion.

Dr. George B. Taubman, of Long Beach, Calif., before the members of "The New Testament Congress" urged the amalgamation of the two Testaments, and proposed the following articles of belief as necessary to world religion, the first and the last of which show the denseness of the ecclesiastical mind:

The incarnation—A miraculous manifestation of God in the flesh.
The installation—A miraculous recognition of the Messiah.
His death—A miraculous rehearsal of eternal life
His resurrection—A miracle of light.
His ascension—A miracle of hope.
His glorification—A miracle of man on God's thro

The "incarnation" idea is that God himself abrogated his throne and lost himself for a time, and that his eternal existence was dependent on whether Mary should bring him to the birth; that Jesus as a boy and young man was God; that when Jesus died God died; that really, what Jesus said on the cross instead of "My God, my God, why hast thou forsaken me?" should have been, "Myself, myself, why have I forsaken myself!" The ecclesiastics are bound to the foolishness of the incarnation as long as they hold to another inexplicable and incomprehensible doctrine—that of the trinity.

Why do these "wise" men hold to the thought of a "man on God's throne" in the face of hundreds of texts which imply differently? Jesus was man, human, from birth to the cross, but not such as we are, who are imperfect. He was perfect. He experienced a change of nature from human to divine in his resurrection. "No man hath seen God at any time" (1 John 4:12); and Jesus since his resurrection is 'the express image of the Father's person.' (Hebrews 1:3) Nothing is more reasonable than the thought that Jesus is now a spirit being.

CRUSADE PLANNED AGAINST WAR

"The New Crusade" is planning a ten-year war against war. It will be along educational lines enlisting millions of "Christians" in securing a warless world. They should have heeded that "wise and faithful servant" of God ten years ago and met the lion in his lair.

The Boston *Herald* gives a picture of one Roman Catholic priest, one Episcopalian, two Baptist and three M. E. ministers training under an officer of the U. S. Army, and calls it a picture of the "Fighting Parsons of Camp Devens." See 2 Corinthians 10:4.

PREACHES FOR MONEY ONLY

Rev. Samuel D. McConnell, former rector of Trinity Church in Brooklyn, and St. Stephens in Philadelphia, after fifty years in the ministry announces in a published book that "Christ is a myth," "that the gospel is incredible on account of its contradictions and discrepancies." He describes the "Acts of the Apostles" as "an anonymous tract," and expresses the belief that many Christians are not disturbed by the discovery that the "whole historic fabric of the Old Testament is a pious forgery." Regarding miracles he said: "I believe the record to be incredible in the strictest meaning of the word. I have been convinced that miracles do not happen, never have happened, and ought not to happen." In respect to the Jew he said: "Having become possessed with its fantastic conceit of being a 'chosen people,' it drew apart and perished in its own shell. Its prophets prophesied in vain; even in their most exalted moments there is a strain of abnormality if not madness." Dr. McConnell is the author of "Sermon Notes," used by many clergymen throughout the United States as a preaching manual. He once believed the church a divine institution; but he has been reluctantly led to the conclusion that this is not true. He of course sees only the nominal organization, which the Bible calls the "synagogue of Satan"; but the dear man, looking for his bread and butter, says: "I hope that after I have had my say, the church may decide that I and such as I still have a place in its ministry."

TAKING BLAME FOR WAR

The Rev. D. Joseph Silverman thinks that "the Churches can save the world, but disunity must first be overcome. Religion failed to prevent the great war, yet it still holds the power to redeem all peoples," as reported in the Denver *Post*.

Rev. Ernest L. Copley, pastor of Decatur Street Methodist Church, has a long article in the Richmond (Va.) *Times-Dispatch*, in which he says: "The present world chaos can rightly be laid upon the steps of the church as a child of its colossal blunder—the permitting of world war."

According to a report from Columbus, Ohio, Rev. B. D. Evans, of the Franklin Park M. E. Church, advises that the church needs to adopt evolution, and to ditch the Garden of Eden as a "fairy tale." He also said there was "insufficient evidence to support the teaching of the virgin birth of Christ."

The following is from the Baltimore *American*, as part of a report of the Methodist Episcopal Board of Bishops:

"If the churches of America had opposed the draft of 4,000,000 men during the war in 1917 and 1918 the draft could not have been put over. The church of America indorsed the draft, believing that that war was a holy crusade to end all wars. It was a terrible disappointment.

"And now, with all Europe on a precipice, the one push needed to send civilization over the edge is armament and force. If that push is given, we will have anarchy and disaster."

Thus we have the frank admission of a body representing the "Church of America," that they take the

blame for America's participation in a war which has been proven very unholy.

Rev. Robert Forman Horton, one of England's most noted non-conformist ministers, suggests that a fine be assessed against all who do not go to church, "as a mean of raising sufficient revenue to run the country without plunging it into bankruptcy." Such legislation, he declares, would net £80,000,000 a year.

That's hard on the sinners; but how is this for America? Magistrate John Kochendorfer in the Ridgewood Police Court, New York, recently sentenced nine young men convicted of disorderly conduct to attend church every Sunday morning for twenty-six weeks and to read good, useful books from the library.

BIBLE OFFENSIVE TO SIGHT AND SMELL

The Brooklyn *Eagle*, one of the staunchest supporters of the dying apostate churches, reports Rev. Dr. Samuel C. Benson of Brooklyn as saying, on the occasion of his resignation as a secretary of the American Bible Society:

"My resignation from the American Bible Society, which is to take effect today, is the unescapable resultant of . . . two outstanding and shocking facts in the religious world of the present hour.

" . . . That the Bible is not accepted as God's full authoritative word by the Church and clergy today. This statement, I think, would scarce be challenged by any reasonably informed person. On account of this repudiation of the Bible by Church and clergy as being the oracle of Divine truth the masses of the whole world are turning away and almost despairingly searching and groping for some other power. They are like lost and shipwrecked sailors in a tempestuous sea, and even the Church itself, having gotten off its base, is floundering in agitation and despair. In the sense of being God's Book of Revelation, the Church as a whole turns up its nose and lifts its eyebrows at the Bible."

Yes; "groping for some other power." If the power of Christ's spirit has been in the "churches," why grope for another? People grope when in the dark. God has rejected the dishonoring and blasphemous systems, and all people will know it soon.

But why multiply testimony out of their own mouths? They have no use for God, the Bible, Christ or the spirit of God. Well did the Prophet describe them: "And in that day seven women [all the church denominations professing to belong to Christ] shall take hold of one man [Christ], saying, We will eat our own bread [supply our own doctrines and take our own counsels] and wear our own apparel [stand in our own righteousness, we have no need of any other]; only let us be called by thy name, to take away our reproach [do let us call ourselves Christians, otherwise the people will think we are heathen]."—Isaiah 4:1. See also Matthew 11:20-24.

It is refreshing to hear a man once in a while speak frankly his sentiments. Recently Rev. Dr. I. W. Bagley, motion-picture censor for Camden county, New Jersey, said:

"Let the ministers turn the thought of the people away from sin and toward God. We have a number of wooden men in our pulpits who have no message. If they ever sneeze they will fill their churches with sawdust.

"If there is a place where red-blooded men are needed, it is in the American pulpits. I am a minister of the gospel, yet I often remain at home on Sunday and read the Bible rather than go to church and hear a man without a message."

TURNING AGAINST THE "GOD OF THIS WORLD"

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."—Isaiah 5:20.

The Apostle said that in his day many sacrificed to devils, supposing them to be gods. The rising Sun of Righteousness is shedding his beams of light upon many truths aside from Bible study. The people are rubbing their eyes and awaking to the fact that something must be radically wrong. They are frightened by the horrible nightmare of the past night of sin, but not yet sufficiently awake to realize the true situation. A news item from Moscow may soon be true of other localities. How chagrined they will be when fully awake to the fact that the "god" they were worshiping was really the devil. The truth will be doubly precious by contrast with the gross error:

"The newspapers in Moscow generally devote pages to anti-religious features, some of them in colors, in connection with the Russian Christmas festivities which began January 6th, continuing two days.

"Meetings have been held for the purpose of working up enthusiasm among the Communists and urging anti-religious demonstrations.

"The Workingmen's *Gazette* gives over its entire front page to an illustration showing young Communists, reinforced by the Red Army, attacking the gates of Heaven. Christ and Abraham and Mohammed and other 'imaginary gods' are caricatured at the top of the page, with young Communists and armed soldiers climbing parapets to launch an attack on Heaven.

"The demonstration included parades during which millions of anti-religious pamphlets were distributed. The processions ended with the burning of effigies of holy personages in prominent squares in various parts of the city."

Thus is seen a rising tide against everything religious. The "Christianity" taught, really heathenism labeled "Christian," has undermined the morals and warped the consciences of all peoples. What a reckoning day this is! Preachers are in the dark. Their Greek, Hebrew, Latin, and college education will not save them. Many of them recognize the inconsistency of their positions; and failing to see that their doctrines are not Biblical, they turn from the Bible and repudiate the very source of light. They have said so much that to accept the truth is surely a bitter pill.

YOUNG CHINESE BECOMING AROUSED

Even the "heathen Chinee" can see the wolf behind the sheep's mask. The following from Bill Maxwell, Federated Press Staff Correspondent, under date of January 10th, is worthy of note:

"Singling out the Christian church as the enemy of humanity and of progress in China, the Non-Christian Students' Federation has been organized in opposition to the World's Christian Students' Federation. A special protest is made by

these Chinese students against the holding of the Christian Federation Conference in Pekin.

"The text of the manifesto against the Christian church reads in part:

"'We oppose the World's Christian Students' Federation because we want to protect the happiness and welfare of humanity. We now wish to publish our real attitude so that the public can know it.

"'We know that Christianity and the Christian church have created many evils and committed many sins in the history of mankind. This we are not concerned with for the present, but they are now still creating evils and committing sins and will do so.

"'We know present society is a capitalistic organization. On the one hand the property-holding classes who eat without work, on the other hand the property-less classes who work but cannot eat. Present day Christianity and the Christian church is the evil devil who helps the former to rob the latter class. This devil, namely, the present day Christianity and the Christian church, is our enemy. We cannot but fight a decisive and deadly battle against it.

"'The capitalists of all nations, no matter whether they are English, or American, or Japanese, or French, are taking steps, one following the other, to rush into China to carry out their plans of economic exploitation. And present day Christianity and the Christian church is the vanguard of this exploitation. The various capitalist nations who are establishing Christian churches in China have as their object nothing more than to tempt the Chinese people to welcome capitalism. These nations who have established the Y. M. C. A. in China have as their object to suck the blood and fat of the Chinese people. Therefore, we oppose capitalism and at the same time we have to oppose the present day Christianity and the Christian church which supports capitalism and which cheats the common people.

"'The World's Christian Students' Federation is the progeny of present day Christianity and the Christian church. They are preparing to call together Christians from all over the world and hold a conference here. They are going to discuss how to uphold world capitalism and how to extend capitalism to China. We brand this conference to be a conference of robbers, humiliating and polluting our youth, cheating our people and robbing our economic resources. Therefore, following our inner impulses we are organizing this federation to declare upon the conference.

"'Students, young men, workers! We must oppose them when we see these blood hounds of the capitalists holding a conference to discuss our fate!—The Non-Christian Students' Federation.'"

CHURCH OF ENGLAND IMPERILED

A report from London, England, by David Edwards, in a nearly three-column article in a metropolitan daily is headed, "Church of England Attacked by Its Own Leaders in Assembly." He starts the article with, "Out of the mouths of its very foremost leaders the Church of England has just been utterly condemned. Naturally, as a consequence, England is aghast. Note some of the devastating bombs dropped by the great ecclesiastical warriors." Then follows a synopsis of the speeches of a number who attended. One archbishop said: "Religion attracts; but the Church of England repels." "I have no use for a theology which teaches too much humility," thundered a canon—Canon Bell. The Bishop of Chelmsford cried out "that the modern clergy dare not stand before their congregations, from a text in Corinthians, that some among them are 'revilers, drunkards and adulterers,' although they well knew this to be true," plainly implying that men in glass houses should not throw stones.

A foremost churchman, Dean Inge, said that conversion is not necessarily a part of a man's religious experience. The claim was made that not three percent of the male population in the church was converted in any way whatsoever, either suddenly or slowly. The Archbishop of York said that every conversion was a passing from the natural to the spiritual life; but that the method, time, and way by which it was done were "infinitely varied," thus letting us know that he knew nothing about how or when or where it was done. He said further: "I am afraid that many clergymen allow the spiritual sense of their ministry to become so low-leveled and so cold that we have almost ceased to expect spiritual conversions," thus admitting a fact, that many conversions are not spiritual at all.

The modern clergy were attacked for their strong psychological proclivities. The general trend of the Congress was one of something closely akin to fright with regard to what was called a "modern tendency toward paganism"; and in this argument as well (it was led by Bishop Chandler), there was an implied attack on various "new" religions and cults, especially those which link themselves with the psychologists. There was a terrific smash at denominationalism, calling it a narrowness of church life and thought and effort.

One big Dean touched the funny bone of his colleagues by piously saying, "We have all known men and women whose characters were beautiful in childhood, and only more beautiful, not different, in after years; sometimes we think it hardly fair that the devil has obviously forgotten them." This confirms the Bible teaching, and the Bible Students' contention, that the devil is "god of this world," and that the present crisis in the world is caused by the long-looked-for King of Glory the Lord Jesus, taking unto himself his great power and beginning his reign, by first dislodging Satan and overturning the churches which have supported Satan's organization, making way for the era of peace and happiness in the joyous time just over the horizon of 1925, when God's will shall be done on earth as it is done in heaven.

WAVE OF DISHONESTY GRIPPING WORLD

Mr. B. C. Forbes, writer on Business and Finance for the New York *American*, says:

"Has every last one of us become dishonest? Recent developments certainly have been depressing. Rank dishonesty has not been confined to one class or a few classes, but has been revealed among all ranks and on every side. We have had financial dishonesty, industrial dishonesty, labor dishonesty, official dishonesty. Business dishonesty has been perhaps the most widespread and the most lamentable of all. The courts are swamped with broken contracts as never before. Signed, sealed, solemn agreements have been dis-

honored right and left. Business agreements have been treated as mere scraps of paper to be tossed into the waste paper basket." Then follows over a column giving instances of dishonesty in all lines of business, public and private.

Nearly 1900 years ago the apostle Paul wrote to Timothy, and in the letter he says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without [even] natural affection, truebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness [posing as Christians—see 2 Corinthians 11:13, 14], but denying the power thereof."—2 Timothy 3:1-5.

St. Paul certainly wrote the "news" ahead of the reporter. However, we are all witnesses of the truth of the situation. We are "in the last days" of "Babylon's" existence.

When there is sickness in the family there is much worry and anxiety, and if the patient shows no signs of recovery anxiety deepens into despair. The poor old world is sick, and sick unto death. The terrible disease of selfishness has broken out in very malignant form, and there is no hope for recovery even by its best friends. Hurried consultations of the international doctors have been held, and various prescriptions suggested; but the patient either refuses to take the medicine or else its stomach cannot retain it. If a doctor is sick, he is in no condition to prescribe for himself; nor should a sick doctor be called to prescribe for another. What shall we say of the international doctors who are prescribing for the world? Are they also sick with the same disease of selfishness? We quote from a January, 1923, editorial of the New York *American:*

"Most of this thing called diplomacy is pure bunk, and that is in the nature of the thing itself; because to become a 'statesman' a man must first be a politician and politicians must all, more or less, cultivate the art of bunco. If the premiers of England, France and Italy did not have to keep an eye on home politics they could settle the questions that trouble Europe in six hours of straight talk and commonsense arguments. But Bonar Law, Poincare, and Mussolini are all in the same boat. Each one thinks first of his own political position at home, and of what effect his actions will have upon his chances of holding his job. That is the real reason that the statesmen have been so futile. It was the same with Clemenceau, with Lloyd George, with Orlando, and it will be the same with any one else who takes hold under the same conditions. . . . It is impossible that matters can go on in Europe as they have been going on for the past five years without creating some tremendous upheaval of popular wrath and despair which will shake the whole structure of government and society to its fall—to its tremendous, bloody, fearful fall."

CHURCH OF ENGLAND STRUCK WITH LIGHTNING

The Church of England, once green and vigorous, has for some time been drying up because of formalistic piety and sanctimonious reserve. The lightning has struck the church; and it is aflame, and the flame will not die down until all the tinder, tinsel, and tintinnabulation shall have ceased. Well do our readers know that we believe Babylon fell in 1878, not used of the Lord in any specific sense since 1881, and forsaken entirely in 1918; so we have been waiting for the fire to consume her. The knowledge of her "fall" was a matter of faith for a time, but not so any more. The whole fabric of churchianity is a blasphemous, devilish, disheartening counterfeit of Christianity, and demoralizing in the extreme because it perverts the doctrines of Christ, develops pride, destroys faith and hope, and leads on to the full fruitage of the age—perplexity and despair. The Church of England is a very important part of the mystic Babylon of Revelation.

In "Christendom," so-called, church and state have been so united and their interests so linked and intertwined that we find the expression "heaven and earth" joined in the Scriptures. "Heaven" in such instances means the spiritual ruling power—the church systems organized under Satan (Ephesians 6:12); and "earth" the physical power in politics and society used in support of the religious systems. Both of these constitute Satan's empire. St. Peter says: "The heavens and the earth . . . are reserved unto fire. . . . The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. . . . The heavens, being on fire shall be dissolved, and the elements shall melt with fervent heat." (2 Peter 3:7, 10, 12) The Diaglott translation of "great noise" is "rushing sound," as though it were one of friction caused by heated arguments of men with inflamed minds. There has been a smoldering of the flames around the edge of Babylon for years; but now there is an internal combustion to which the "fire department" is denied access – her destruction comes from within and her clergy are now on fire.

The Reverend Doctor Percy Stickney Grant, rector of the Church of the Ascension, New York City, started the commotion by unburdening his mind on some of the tenets of his church; it rocks her to her foundations and the rumblings are heard afar. Some of his outspoken expressions were:

"Shall we consecrate churches?

"No!

"First, the idea is inherited from the age of witchcraft, magic and taboo. What we are after today is mental emancipation.

"Second, consecration limits the usefulness of the church to the community. It is a great economic waste. According to reliable statistics the waste in the United States is $125,000,000,000 a year. To limit the usefulness of the churches is to add to this incalculable waste.

"There are 234,000 churches, synagogues, etc., in the United States. They represent three billion dollars in tax-exempt property.

"In return for such a remission of taxes on three billion dollars worth of property the 234,000 churches are expected to be of as much use as possible to the community. In many villages the church is the only public building or meeting

place. In many places there is no town hall, no movie theater, no fireman's hall.

"The Church of the Ascension for nearly 100 years had a formula that said in effect that nothing common or unhallowed could take place in it. A little speech by a working man is considered by the authorities common and unhallowed, so he cannot be allowed to speak.

"Take the matter of marriage, baptism, the sacrament of the Lord's Supper, extreme unction, etc. . . . Priests have no power to make marriage more than it is; its sacredness, we perceive, comes not from a priest but from its essential characteristics, which have to do with the attitudes and lives of the people involved, and cannot be preserved as something independent of their feeling, will and behavior. . . .

"If the ministry is a mechanical service of the sacraments, . . . any plowboy can take the job. In fact, that is the source from which to recruit the minister, for their ignorance and credulity would easily persuade them to the miraculous character of the ministry.

"The trouble with the ministry is not to be attributed to their scholarship. . . . The trouble is the repression of their best thought and study by comfort-loving congregations, who do not want to be stirred up by the problems of the day; also the trouble with the clergy is the repression by officials in ecclesiastical authority who call a halt upon freedom of thought in the pulpit.

"The apostolic succession claimed by the Roman Catholic Church and high churchmen of the Episcopal Church is no longer accepted by the educated classes, and it is through that so-called succession, considered unbroken from Christ to Bishop Manning, that priests are supposed to be gifted with miraculous powers. . . .

"Some man's hands upon a person's head, even though they are a Bishop's, have put nothing into the head which was not there before. . . .

"Very few clergymen today, who have been educated in the large universities, accept the idea that Jesus had the power of God," meaning, no doubt, that Jesus was not co-equal with God.

The above, of course, aroused a storm of protest—from the higher ecclesiastics; but some of the rank and file of the clergy covertly believe much the same as Dr. Grant. Bishop William T. Manning, head of the Episcopal Church in America, issued a letter containing what appears to be an ultimatum. Some of the statements follow:

"The impression which you have given the church and the public is that you deny the miraculous elements of the gospel and that you no longer believe the statement of the Christian faith as contained in the Apostles' Creed. The Apostles' Creed is the statement of the Christian faith which not only every minister but every member of this church is required to accept. As a minister of this church you are obliged constantly and publicly to declare your belief in it."

"If you cannot now conscientiously accept and teach the Christian faith as contained in the Apostles' Creed it is plain that you cannot consistently continue to hold your commission as a minister and teacher in the Protestant Episcopal Church.

"In my judgment, therefore, you are called upon to follow one of two courses. You should at once publicly correct the impression given by your recent sermon and state clearly that you do accept the faith of the church as set forth in the creed, or if you do not accept this faith you should voluntarily resign from the ministry of this church."

"The question here involved is not one of theology, but of honor and good faith. According to your own statement it appears that you have not only given up belief in this or that less important doctrine, but that you have lost your belief in the Savior himself as he is presented to us in the four Gospels and in the Apostles' Creed."

"I call upon you to correct unmistakably the impression which you have publicly given of your disbelief in our Lord Jesus Christ as God and Savior, or if it is not possible for you to do so, then to withdraw from the ministry of this church."

The five cardinal points that Dr. Grant is asked to recant are:

"1. That Jesus Christ was a superlatively good man but did not have the power of God.

"2. That there has not been an unbroken line of holy inspiration direct from Jesus Christ to the modern clergy.

"3. That consecration of churches exclusively for ritual religion is narrow and economically unsound.

"4. That the marriage state is made no more holy by a religious ceremony than it is intrinsically.

"5. That belief in all Biblical miracles is a relic of 'superstition, witchcraft and taboo.'"

Some salient features in Dr. Grant's retort follow:

"We must sweep the cobwebs from our minds. . . . There must be an awakening of the spirit of tolerance. . . . The Christianity of Christ's day was typified by a simple man walking about the countryside preaching wherever followers might gather to listen. One of his greatest sermons was delivered—where? From a mountainside—the Sermon on the Mount. . . . Christianity in the early days was the hope, the refuge of the poor and the downtrodden. But I fear the poor are sort of out of it now. . . . Christ was a wonderful man, a beautiful character. He was the superlative of anything you may choose to call him. But to say that a man born upon this earth, created by the power of God, had the power [equality] of this God of creation, is superstition. We may accept the spiritual teachings of Christ as the basis of our religion, but we need not believe that He ascended and is seated upon the right hand of God."

Thus we behold a man breaking away from the shackles of superstition and theological nonsense, and trying to free his ecclesiastical mind from bigotry and cant. But he is not going to come free—yet. A man who denies the resurrection of Jesus Christ, denies that he was put to death in the flesh and raised a spirit being, and denies his ascension as a spirit being into heaven itself, there to appear in the presence of God for us—to lay down the ransom-price for the sin of the world—cannot be a free man in Christ. St. Paul says: "Stand fast therefore in the liberty wherewith Christ hath made us free"; but this applies only to those who have made full consecration to do the Lord's will, and have been accepted and begotten of the holy spirit. Not to know that Jesus is now, in his resurrected glory, the express image of the Father's person—though not God, but God's Son—such a man cannot possibly have the holy spirit as his guide into all truth, and therefore could not be a true teacher of God's Word nor direct men to "the Lamb of God, which taketh away the sin of the world."

An editorial comment on the controversy follows:

"If Percy Stickney Grant had challenged one important article in the creed of capitalism instead of a number of articles of faith he would now be out of a job. Disloyalty to dollars is a greater offense than to question current views of Deity."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR APRIL 4

"Ye have received the spirit of adoption, whereby we cry, Abba, Father."—Romans 8: 15.

ADOPTION means that one voluntarily receives into his family the child of another and makes such child his own. As human beings we all descended from Adam, and are therefore the children of Adam. Learning that Christ was our Redeemer, when we came to him and submitted ourselves in full consecration, God justified us and accepted us as a part of the sacrifice of Jesus; and God begetting us by his own spirit, we were thereby adopted into the body of Christ; that is to say, those adopted were received voluntarily by the Lord according to his own will into his family. Being adopted into the family of God, he becomes our Father and we now enjoy the relationship of sons of the most high God. Hence we have the spirit of sonship and can truly address him as "our Father in heaven." Only those who enjoy the blessed privilege of such relationship with God come within the purview of our year text; and only such can be changed from one degree of glory to another degree of glory by the spirit of the Lord.

In proportion as we appreciate the blessed relationship of being sons of God, in that same proportion will we strive to conform ourselves to the rules of the house of sons, to the end that we may be transformed into the likeness of Jesus, the Head of that house. When the transforming work this side the vail is completed, then the promise to us is that we shall be clothed upon with a body of glory, and enjoy actual and tangible membership in the house of God, where there are pleasures for evermore.

The prospect of this blessed inheritance is an incentive to the Christian to give diligence to learn and to do the will of our Father and of our Lord Jesus Christ. As our appreciation of the Father and the Head of the house increases, there will be a corresponding increase of desire to use everything within our power to further his cause and to glorify his name, and to inform others of his wonderful provision for the blessing of the groaning creation with peace, joy, and life everlasting.

TEXT FOR APRIL 11

"But ye are washed, but ye are sanctified, . . . in the name of the Lord Jesus, and by the spirit . . . of God." —1 Corinthians 6: 11.

IN this text and its context the Apostle is discussing the proper use of the Christian's body and faculties, and the proper deportment of himself toward his brethren. He states that no unrighteousness shall inherit the kingdom of God; and then specifically names some of these things and characters that are unrighteous. Then he tells the Corinthians that some amongst them originally were of this baser element; but now God having received them, they have been sanctified or set aside for his use. This setting aside or sanctification was done in the name and through the merit of Christ Jesus and by the spirit of Jehovah, his invisible power operating toward such. Each one, then, in Christ, who has the spirit of Christ dwelling in him, should direct the use of his body and other faculties in harmony with the spirit of the Lord, to the end that the transformation might be complete and that in God's due time he might be wholly devoted to the Lord in his kingdom, being made meet for the inheritance of the saints in light.

TEXT FOR APRIL 18

"Likewise the spirit also helpeth our infirmities."—Romans 8: 26.

SOMETIMES a Christian is overtaken in a fault or entrapped by the adversary through some weakness of his fallen flesh. When he discovers his error or mistake, he is sometimes disheartened and hesitates to to approach the throne of heavenly grace in prayer. He becomes greatly discouraged. When he attempts to pray he can find no words of utterance; but being burdened, his spirit groans within him. The text here under consideration, then, is a precious one. The heavenly Father does not insist that the Christian must formulate a petition in exact and proper language. But instead, he graciously answers the unexpressed sincere desire of the heart of a Christian who honestly desires to be forgiven. The Lord judges not according to the outward appearance or according to the words, but according to the real intent and sincere purpose of the Christian.

It is the spirit of the Lord, then, in us that aids our infirmities. Let no Christian become discouraged. If he makes a mistake, let him go quickly to the throne of heavenly grace, after having tried to rectify his mistake. Let his heart cry unto the Lord, knowing that the Lord will grant help in every time of need. Then see to it that the mind is occupied with things pertaining to the Lord and his cause; and to this end it is profitable that the hands likewise be exercised in laboring in the Lord's cause. The more we see of the divine arrangement and of our situation, the more we will appreciate the necessity of activity, both in mind and in body, in the Lord's service, in order that we might be transformed into the image and likeness of our Head and King.

AFAR FROM SALEM

'Tis sorrow, O King, of the heart,
Not anguish of body or limb,
That causes the hue from my cheek to depart,
And mine eye to grow rayless and dim.

'Tis the memory of Salem afar,
Of Salem the city of God,
In darkness now wrapped like the moon and the star,
When the tempests of night are abroad.

JESUS THE WORLD'S SAVIOR

——MARCH 25——QUARTERLY REVIEW——

"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
—1 Timothy 1:15, R. V.

THE studies in our Lord's life and ministry from his forerunner John to the cross (appointed for a six months' course) are now concluded. Today's study is a review of the quarter's lessons. The lessons have been drawn from our Lord's last ministry, sometimes called his Perean ministry. They relate to the last six months of our Lord's life on earth, to the period which has been called that of opposition, because during it Jesus was subjected to much more opposition than previously, when he had ministered either in Jerusalem and Judea or in Galilee. Hitherto he had not visited the towns and villages east of Jordan, nor those populous centers south of the Lake of Galilee. Now leaving the northern parts, and coming south, he took these places in his ministry while making his way up to Jerusalem. Luke says of this journey: "He . . . set his face to go to Jerusalem" (Luke 9:51); and without doubt this ministry was sharpened by the fact that the end of his human life was in view.

[2]The lessons have proved very helpful as a course of studies; for this ministry is given in more detail than is the Galilean. More personal incidents are recorded, and our Lord's teaching is more fully disclosed in these incidents. Jesus' ministry at this time was not so crowded with labor and with calls upon him as when in Galilee. It was, however, a busy time, as is evident from the records; and we know that our Lord would let no opportunity of service go past him unused. As if to help Jesus to realize something of what awaited him in Jerusalem, and by continual experience to strengthen him in his determination, he was permitted to be troubled more and more with the bitterness of the Pharisees' persecution. These religionists had an ever-growing hatred and they followed him very persistently. Our studies showed that they set snares for him, and were not at all averse to using human frailty and suffering in their wicked purposes, as when they exploited the suffering of the man afflicted with dropsy. But the Lord went on with his ministry, healing, blessing, delivering the oppressed from the bondage of Satan, and witnessing to the coming of the kingdom. The secret of his power to continue with undiminished zeal and fervor was his constant communion with his Father. By prayer and in humility of heart, and in simplicity of desire and purpose, he was in such an attitude of heart that he carried no burdens, but continually realized his oneness with his Father, whom he represented.

[3]Here is the secret of true service. No servant can do his work well when burdened with care, nor unless he actively seeks God's interests. The servant of Christ must bear the yoke, but not be weighted with anxious care. Bearing the yoke and carrying care are very different things. The yoke is the consecration to the will of God, which keeps him in the way of service, as Jesus was kept by his. The ox is not expected to carry the farmer's care; the farmer himself does that. Jesus had a burden, but because he was so true and so single in purpose it was a light one. We are not to be unthinking as the ox, but we are to be as free from care as it is. "Casting all your care upon him; for he careth for you."—1 Peter 5:7.

[4]The tender mercy and compassion of God were shown very clearly in the graciousness of Jesus to the sinners and the poor of Israel as they crowded upon him. No other Scriptures show in such a telling way the love which God has for his lost ones, or how he "loves and seeks his own." He seeks not only his elect, but those human sons who, like the prodigal, have gone far away from him, eating only the husks that this world's pleasures ultimately yield, but who, prodigal-like, will eventually come home and find rest in the Father. Our lessons, too, have shown the responsibility of service and discipleship.

[5]The Parable of the Unjust Steward, and that of the Pounds set these truths forth very clearly and definitely. By the Parable of the Unjust Steward the Lord let the Pharisees and leaders know that they were to be deposed from their office as teachers, and therefore as God's representatives; for they sat in Moses' seat. (Matthew 23:2) It was also used of the Lord to tell his disciples that they were to have a similar position of responsibility before God, and that there was an absolute need for singleness of purpose. They were to learn from the mistakes of the Pharisees that no man could serve God and mammon. Full consecration to God through their Master Christ is the only way by which eternal blessings can be gained, and faithfulness in the small things of life is the only way whereby one may at last be accepted of the Lord. The Lord's people frequently fail to notice that the tests which determine acceptance, and which therefore decide character day by day, are not generally in the larger things of life, but are in doing every small thing in life as in faithfulness to God.

KINGDOM GLORY SHOULD BE CONSIDERED

[6]The Master would have his disciples never forget that they were called to the high honor of sharing with him in the kingdom of glory, to be seated with him on his throne (Revelation 3:21), joint-heirs with him in his kingdom. (Romans 8:17) Nevertheless this hope was lost sight of during the dark ages; and only now since the Lord's return has it again been made clear to his people. Those who became "Christians" were taught to expect to be saved from hell and to enter into the joys of heaven on account of their faith in the death of Jesus, and in consequence of joining a church. The true idea of discipleship to walk in the footsteps of the Master and to be saved with his salvation, that in due time they themselves might be saviors reigning in the power of the kingdom, was rarely discerned. While showing by his continued acts of mercy and healing and by his words, that he was come to seek and to save that which was lost, Jesus always made clear that the time for blessing mankind was only after his servants had been prepared for the great responsibility of holding the power of that kingdom.—Obadiah 21.

[7]The warmth of the almost royal welcome which Jesus received from so many of the people as he entered into Jerusalem soon cooled. Why did the crowd so soon turn against him? Apparently they were ready to welcome him as king; and very probably if he had allowed himself to be proclaimed king of the Jews they would have rallied to him in force. But he paid no attention to any such desire on the part of the people. Once before, when in Galilee, the people would have taken him to make him king. Then he had spoken plainly to them. He told them they sought him for the loaves and fishes he could supply; and he withdrew from them. So now in Jerusalem he pursued his course, teaching spiritual things in the temple and, we must infer, continually disappointing the earthly desires of the people.

[8]During those days the disciples must have watched their Master with wonder. Now there was no retiring from the crowds pressing upon him, but on the contrary there was aggression on his part. He was the center of attraction, and so had but little time to give attention to them. But his determination in purpose, his calmness of spirit, his fearlessness in face of the combined forces arrayed against him, must have made a great impression upon them. What

they saw in him then was just the example they needed for those days after Pentecost, when they were held up in the same place and by the same people. Then without fear they boldly proclaimed the Master's message; and the Sanhedrin, who knew that these men had run away from Jesus at the most trying moment, saw that they were now bold and confident as he had been. The holy spirit brought back to the disciples not only what Jesus had said, but what he had done, and how he did it. And we who have the records are able to consider him, that we may follow in his steps.

9The last few days of our Lord's ministry and his sufferings are detailed by all the gospels at length, no doubt because this period, though short, was the most important of his ministry, and, we must suppose, specially for the disciples' sake; for he who follows in the Master's footsteps must also suffer at the hands of evil men. By considering him the disciple is able to endure. (Hebrews 12:3) It is proper also to infer that the accounts are full in order to expose the awful wickedness of the leaders of the Jews, that God may be justified in his judgments on that people. (Romans 3:4) Never was such hypocrisy manifested; never was such bitterness shown, nor such malignity disclosed.

10The depth of perverseness which was in the hearts of these people is discovered by their cry when Pilate would have released Jesus—"We have no king but Cæsar." Thus they repudiated both Jehovah and his covenant. Even Pilate, low down in the scale of feeling and morality, and therefore presumably able to judge them aright, met with a disappointment when he exhibited Jesus in piteous distress of body. He said: "Behold the man," hoping thereby that the torment to which Jesus had been subjected would have aroused some measure of pity. These cruel men would not be content until Jesus was dead. Thus unwittingly they killed God's Passover Lamb, which ultimately shall bring deliverance to the people of Israel. As for these leaders, Jesus himself had just said: "How can ye escape the condemnation of Gehenna?"—Matthew 23:33.

11Even on the cross Jesus retained his calm. Neither the pain, nor the shame, nor the cruel mockings disturbed his peace. He trusted in God, and it was not a faltering trust. Even then he was not concerned for himself; rather his concern was, as always, for the ministry which was given into his care; and in calm and majesty of spirit he continued to the end. The strength of his noble life of faith served to bear him on. A good life does not fail. The Christian does not lose himself, like a mountain pathway. There is triumph in the passing, even though outwardly there is gloom. And in all this cruelty and suffering, Jesus was dying for those who were tormenting him, and for us, that we might be brought to God. The shame of human nature was in those malignant eyes lifted up to the cross, gloating on their victim; but the glory of love was in his as he looked down on them with forgiving heart. Here is the degradation of human nature under the control of evil; and the crowning glory of human nature, the holy, perfect Son of man controlled by love. They burned with hate; he their victim died in love. And love triumphs.

QUESTIONS FOR BEREAN STUDY

Jesus' last ministry is sometimes called what? And where did he now travel? ¶ 1.
How was Jesus strengthened along the way for the final scenes in Jerusalem? ¶ 2.
What is the difference between bearing the yoke and anxious care? ¶ 3.
How did God disclose his love for humanity, and what is our responsibility? ¶ 4.
What is the general teaching of the Parable of the Unjust Steward? ¶ 5.
Our loyalty to God is determined largely by our doing what kind of deeds? ¶ 5.
What great truths were lost sight of during the "dark ages"? ¶ 6.
Jesus received a royal welcome, but the people's ardor soon cooled. Why? ¶ 7
What did the holy spirit do for the disciples after Pentecost? ¶ 8.
Why should the disciple consider the acts and words of Jesus? ¶ 9.
What did the Jews really do when they said: "We have no king but Cæsar?" ¶ 10.
Why was Jesus able to maintain a peace of mind in such trying times? ¶ 11.
Is he whose acts are always prompted by love the victor? ¶ 11.

THE WALK TO EMMAUS

——APRIL 1——LUKE 24——

JESUS EXPOUNDS THE PROPHECIES—PREPARING DISCIPLES FOR SERVICE—PROPER VIEW OF RESURRECTION.

"Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:5, 6.

BEFORE the first streaks of dawn had lit up the sky on the morning after the Sabbath, the faithful women went to the tomb in Joseph's garden. On the previous evening after the close of the Sabbath they had purchased spices, and now they came to perform for the body of the Master some of the usual services given to their beloved dead. John says that Nicodemus brought one hundred pounds of spices and that these had been wrapped around the body. But the women wanted to do something more, and perhaps they thought that the burial had been hurriedly performed. It was a loving service they had in mind; they wanted that emaciated body to have in death all the care they could bestow upon it. They would preserve it as long as possible. They did not understand the scripture which said that God himself would see that it should not come to corruption. (Psalm 16:10) How God preserved it from corruption we may not know; we only know that he removed it.

2When the women got to the tomb they met with a surprise. The heavy stone at its entrance was rolled back, and an angel was seated upon it. Peering into the tomb, they saw two other angels, who said to them, as if with a measure of rebuke: "Why seek ye the living among the dead? He is not here, but is risen." They bade the women to go and carry a message to the Eleven, to remind them that their Master when in Galilee had told them he would rise on the third day. (Luke 9:18-22) The women remembered this, and went to tell the disciples. But Mary Magdalene either lingered, or turned back. While at the tomb the Lord manifested himself to her. This touching scene is recorded at length by John, chapter 20:11-17. There is nothing written which transcends in simple beauty and pathos the revelation of Jesus to the distressed, sorrowing, faithful woman. Her fidelity to him was rewarded by this favor from the Lord: she was the first to see him. She would have detained him; but the Lord did not allow that, and disappeared from her sight.

3It must have been almost immediately after this that he met the other women as they were still on their way to tell the disciples what the angels said. (Matthew 28:9) Jesus spoke to them saying, "All Hail." After a brief salutation he added his message to the disciples, saying that they should see him in Galilee. On their way to the disciples, the women were overtaken by Mary Magdalene, and together they told the disciples of what had happened. But their words seemed to the disciples as idle tales. Peter and John, however, immediately set off for the sepulchre; and John outran

Peter. Either through fear or reverence or uncertainty, he stopped at the mouth of the sepulchre. Peter had no such hesitancy. When he arrived he went into the sepulchre, and observed the linen clothes lying, and the cloth which had been wound round the head of Jesus placed apart carefully folded. They saw neither the Lord nor any angels.

4Later in the day two disciples, not of the Eleven, started out from Jerusalem to go to Emmaus, nearly eight miles distant on the north-west road. Their minds and hearts were full of the recent events and of what they had heard that day; but neither they, nor the Eleven whom they had left in Jerusalem, had begun to perceive the meaning of the empty tomb.

JESUS EXPOUNDS THE PROPHECIES

5As they were going along, talking earnestly and discussing what these things could mean, Jesus drew near and joined himself to them; but they did not recognize him in the stranger who addressed them. Their new companion asked them what it was they were so interested in, and which apparently was making them sad. They expressed surprise: Was he a stranger, that he did not know of the things which had stirred the city?

6The stranger assumed ignorance. To them there was only one thing to talk about—the crucifixion three days ago of Jesus of Nazareth, a prophet of God, who was accepted by the people as such, but who had been crucified by their priests and rulers. They told of him of the hope they had had that he was the Redeemer of Israel, but he had now been dead three days. Some of their women had been at the tomb that morning, and had returned saying that the tomb was empty, and that angels had spoken to them telling them that Jesus was risen, and indeed that the Lord also had appeared to them. They said that some of their number had gone to the tomb, but had seen neither angels nor the Lord. Then the stranger said abruptly: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" He continued speaking to them: "And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Their hearts were warmed, they learned much, but their eyes were held.

7Arriving at their destination they begged their companion to stay with them. He accepted; and then while at meat the Master took his old familiar position. He was no longer guest; once again he was the Master, they the disciples. He broke the bread, and blessing it gave it to them. They knew then that the Lord had risen, and they understood why their hearts were moved by the wondrous words he had spoken on the journey. But as they knew him he vanished from their sight.

8They returned to Jerusalem immediately, their steps quickened by the wondrous things they wanted to tell. When they arrived they were greeted by the apostles and the others with the news, "The Lord is risen indeed, and hath appeared to Simon." The company could accept Peter's statement that he had seen the Lord, though in the morning they had declined to believe the women. In turn the two told their experience. The apostles must have wondered why the Lord appeared to the women first, and why later he appeared to two disciples before showing himself to them. Probably it was to give them a gentle reminder that they all had run away from him in the hour of danger. Then while they were all together, in the room with fastened doors, the Lord appeared amongst them. He stood in their midst, and said unto them: "Peace be unto you." Instead of receiving him gladly they were terrified; for they thought they saw a spirit, an apparition. But Jesus revealed himself fully to them, showing them that they were not beholding a spirit such as they thought; that he had flesh and bones, which a spirit does not have. This does not mean that our Lord was proving he was a human being: had he meant *that* he surely would have said: "See, I am flesh and blood." As they yet wondered and were undecided, he asked for something to eat; and he ate before them, not because he was hungry, but to manifest himself to them.

PREPARING DISCIPLES FOR SERVICE

9The Lord must have spent a considerable time with his disciples on that first Sunday evening. After eating with them he reminded them of his words spoken "while I was yet with you," that all things written in the Law, the Psalms, and the Prophets concerning him must be fulfilled. He proceeded to explain these scriptures, thus opening their eyes to understand them, and showing them how the scriptures made reference to him, not directly only, but indirectly also. This was a necessary preparation for Pentecost and for their subsequent service. The holy spirit which should come upon them would not only bring his words to their remembrance, but would give them the understanding of things written. Thus Peter at Pentecost could explain that strange phenomenon as the fulfilment of Joel's prophecy.

10The Lord's people should mark this—that ability to serve comes through the Word of truth. There have been many who have wanted what they have thought of as the power of Pentecost, who give no attention to the Word of God. He who would be a good servant, and be filled with the holy spirit, must have a knowledge of the Word for that service.

11On that evening the Lord also told them that they were to be his witnesses among all nations. John, referring to this same time, says: 'Jesus breathed on them and said, Receive ye the holy spirit' (John 20:22); evidently by this symbol indicating that he conferred upon them some power of comprehension of spiritual things, a forecast of that day when the holy spirit should be given to the church. It was a wonderful evening. Thomas was absent. Probably a sense of utter loneliness and perhaps hopelessness kept him away. What a lot he missed!

12On the following first-day, Jesus again appeared in the room in their midst, Thomas now with them. The doors were locked for fear of the Jews, but neither locks, nor doors, nor walls made any difference to him; for he was no longer a human being. Having been put to death in the flesh he was raised in spirit. (1 Peter 3:18) His appearances to his disciples in the form of a human body, in each case assumed for the occasion, were the only means whereby he could assure them of his resurrection.

13The disciples now went to Galilee. They ought to have gone earlier; but as they would not receive the testimony of the women who carried both the angel's message and the Lord's command, they did not obey. In Galilee the Eleven met the Lord in a mountain, a place appointed by him. It was then they received the commission to teach all nations. (Matthew 28:18, 19) It was evident, however, that the Lord did not intend them to begin their mission at once; and so because of uncertainty, and lack of direct guidance, Peter, so near his native place and the sea of Galilee, and wanting to do something, said: "I go a fishing"; and some went with him. Next morning came the incident of the Lord appearing on the shore, and Peter's full reconciliation to the Lord.—John 21:15-19.

14After this Jesus appeared to James; to 500 brethren at once; to all the apostles, when he led them from Jerusalem to Bethany and was received up into heaven; and last of all to Paul. (1 Corinthians 15:6-8) The lack of understanding on the part of his devoted followers, their doubt and

uncertainty, Thomas' positive unbelief, and then at last their full assurance, sealed with their loving sacrifice even unto death for their risen Lord, produce the best outward evidences of the resurrection of Jesus which the church of God could desire. But since Pentecost the true disciple, begotten of the holy spirit, has known that the Lord lives; for he has seen and felt the power of salvation. The outward evidences were necessary both for the church and for all men, but the life of Christ through the power of God is manifested to all his saints.

"I came to Jesus, and I drank of that life-giving stream;
My thirst was quenched, my soul revived, and now I live in him."

PROPER VIEW OF RESURRECTION

15 It is to be noted that in no instance did any one see Jesus till he manifested himself (Acts 10:40, 41), and it is plain that though he ate with the disciples, he did not do this to prove that he was human, but to demonstrate to them in a way they were able to understand that he was their beloved Master. The resurrection of Jesus is rightly considered to be the corner stone of Christian evidence. One by one the great truths for which the churches stood have gone, given up before the assaults of higher criticism. The Scriptures are no longer received as the revelation of God, but merely as the efforts of men, many of whom are considered as having had no special scruples as to honesty of statement—a fine presumption on the part of those who themselves have none as to retention of their position as Christian ministers, even though they are practically unbelievers. Belief in the virgin birth of Jesus has almost gone, and the miracles of Jesus are no longer believed in. But, they say, the fact of the resurrection remains. This is the last ditch which cannot be crossed; the last fort which cannot be taken.

16 And yet orthodoxy has gotten it all wrong! For to them the resurrection of Jesus is nothing more than the reunion of the spirit with the dead body. Believing that he was God, therefore immortal, and further believing that even man has an immortal spirit, they cannot allow that Jesus died. To them, therefore, the only possible resurrection of Jesus is that of his body. If such were the resurrection of Jesus then (1) he did not pour out his soul unto death (Isaiah 53:12), he did not die, as the Scriptures so many times state; and (2) it follows that the *person* of Jesus was not raised. It further follows (3) that Jesus would not have the preëminence in this matter; for the resurrection of Lazarus, who was four days in the grave, was a greater miracle than this; and also (4) that he could not be "the first that should be raised from the dead." (Acts 26:23) The Bible never speaks of the resurrection of the body of either Jesus or any one else. That is a dogma of the creeds, not a fact in God's plan. "Churchianity" was founded upon misstatements of truth, its corner stone being Satan's original lie that death is not death. Orthodoxy concerned itself with Calvary, and with the symbol of the cross, and with the empty tomb, instead of with the purpose of Calvary and the glory of the risen Lord.

17 The tendencies of the present time indicate that the leaders of Christendom, particularly the ecclesiastics, will seek to do for the truth what their prototypes did to Jesus. If they can, they will kill and bury it. If for a time they are allowed to prosper, we may expect that they will get as great a surprise and disappointment as the Pharisees got, who for fear the disciples should steal the Lord's body took a guard—and some sealing wax—to make sure the tomb should not be disturbed. But "vain the stone, the watch, the seal." The purpose of God will prosper in his hand. Truth will be established in the earth, and bring forth its fruits.—Isaiah 61:11.

QUESTIONS FOR BEREAN STUDY

How was the love of the women shown in the bringing of spices? ¶ 1.
Why did Mary Magdalene receive the honor of seeing Jesus first? ¶ 2.
Why did the message of Jesus' resurrection seem so strange? ¶ 3.
Did the two on the way to Emmaus recognize Jesus? Why not? ¶¶ 4, 5.
Did the "stranger" relieve their perplexity of mind? ¶ 6
How did Jesus reveal his identity to his familiar friends? ¶ 7.
In what manner did Jesus enter the closed room How did he manifest himself? ¶ 8.
How did Jesus prepare his disciples for the Pentecostal blessing? ¶ 9.
The ability to serve and have knowledge of God comes from what source? ¶ 10.
In what way did Jesus confer on his disciples a foretaste of the holy spirit? ¶ 11.
How could Jesus prove his resurrection to his wondering disciples? ¶ 12.
What is the import of the commission given in the mountain? ¶ 13.
What is the best outward evidence, and the best inward evidence, of Jesus' resurrection? ¶ 14
What is considered the corner stone of Christian evidence? And why? ¶ 15.
In what way has "orthodoxy" practically made void the entire Bible? ¶ 16.
Does the Bible speak of the resurrection of the body? ¶ 16.
In what way has "churchianity" lost the purpose of Calvary and the glory of the risen Lord? ¶ 16.
The tendencies of our day indicate what? Is it possible to crush the truth or thwart God's plan of the ages? ¶ 17.

ABRAHAM, THE HERO OF FAITH

—APRIL 8—GENESIS 12:1-25:8; HEBREWS 11:8-19—

THE WAY OF FAITH—MELCHIZEDEK BLESSES ABRAHAM—ABRAHAM'S SUPREME TEST.

"Abraham believed God, and it was reckoned unto him for righteousness."—Romans 4:3.

OUR lesson is of Abraham, the hero of faith. Abraham is that, and much more also. The Bible designates him "the father of them that believe"; he is the head of the household of faith. (Romans 4:11) Abel, Enoch, and Noah before him had exercised faith in God; but Abraham was the first to receive and respond to a direct call, and to conform all his life to it. He expected no immediate reward for his faith; he lived and died believing the promises of God would be fulfilled. His was a faith which could receive its full reward only after death and resurrection, a faith differing in circumstances and outlook from that exercised by any of the three before mentioned. Indeed, these three men of faith are to receive their reward under Abraham; for "they are heirs of the righteousness which is by faith," a favor first given to Abraham.—Hebrews 11:7.

2 The call of Abraham, and the covenant which accompanied it, are stated in Genesis 12:1-3. This short passage of Scripture is the highland out of which flow the streams of truth. The previous eleven chapters of the Bible, which give the account of the creation and the beginnings of the human family, may be said to be preparatory to what is stated there. That which follows to the close of revelation is the history of Abraham and his seed, with which are incorporated a prophetic view of human history and prophetic statements concerning the ultimate blessing of the human family, resulting in its full restoration to divine favor and to its original perfection.

3 The call was 2,083 years after the creation of Adam or, probably, 2,081 years after the Fall. God permitted so long a period of time to pass between the time when he first spoke of a seed to deliver and when next he referred to that

promise. Abraham was now chosen as the one through whom the seed should come.

4Here is the beginning of election. If God purposes to bless and restore the family of mankind by one or more members of that family there must of necessity be selection, or election. God's elect are chosen for the blessing of the non-elect, those blasphemously declared by creedal teaching to be reprobate to God. It must follow that the elect will be the special care of God, and the covenant of Genesis 12:1-3 discloses that it is a contributing factor to human history. The nations or powers which have come in contact with the seed of Abraham, either that according to the flesh or that according to the spirit, have been, or shall be, blessed or cursed according to their treatment of God's chosen; as witness Egypt, Edom, Assyria, Babylon, Rome, Romanism, and Protestantism.

THE WAY OF FAITH

5Abraham was in Ur in Chaldea when God spoke to him. The covenant call meant leaving there and going to a land unknown, "into a land of which I will tell thee." The father of the faithful was to have the same experience as his children; he had to start out in faith and get his instructions when on the road. "He went out, not knowing whither he went." (Hebrews 11:8) God had a place for him. When the earth was divided amongst the nations after the flood God reserved the land of Palestine for himself (Deuteronomy 32:8, 9); and the streams of national life and movement have been according to this purpose of God. It is worth noting that Abraham in his journey out of Babylon retraced the migratory steps of those who, seeking an inheritance for themselves, had in earlier days left the highlands of Mesopotamia for the plains of Shinar. He was, as it were, called to go contrary to the course of this world.—Genesis 11:2, margin.

6Terah, Abraham's father, accompanied him out of Ur; and Lot his nephew also went with him, choosing to go with his uncle rather than stay in Babylonia. After a stay in Mesopotamia, where Terah died, Abraham, then seventy-five years old, guided by God, went forward to Canaan (Acts 7:4); and then the covenant came into force. He met no opposition; for the unoccupied land of the country was free, as such land ought to be. Near Shechem he set up an altar; then he removed later to Bethel, where also he built an altar. Later on he went still further south. At this time there was a famine in the land, and he determined to go on to Egypt. This was his first real test, and we must conclude that he failed; surely he ought to have stayed in the land of promise and have trusted God to preserve him. This is an instance typical of human reasoning when dealing with divine things.

7In Egypt he found deliverance from the famine, but speedily got into other trouble. He requested his wife to say that she was his sister: he wanted to protect himself from death. But this course did not protect Sarah's honor, and it was only the interference of God on their behalf that saved both. Returning from Egypt he settled near Bethel. Here his herdsmen and Lot's quarreled; there was not room enough for both! Abraham made a very generous offer to his nephew. He said that Lot could choose to go either to right or to left, and he (Abraham) would take the opposite direction. With erring judgment, perverted by self-interest, Lot chose the plain of the Jordan in the vicinity of Sodom, because it was well watered. He had an eye to prosperity. The separation was in harmony with the will of God; for immediately after God confirmed his promise to Abraham, assuring him that *all* the land should be his. (Genesis 15:18-21) Abraham again moved south to the plains of Mamre, near Hebron, and there he built an altar; and henceforth Abraham and Hebron are forever associated.

8Sodom and the neighboring cities were at that time under the dominion of the kings of the east. They rebelled, but the rebellion was crushed, and Lot with others was carried away captive. Abraham was told, and he at once armed 318 of his servants and, accompanied by three friendly sheiks, pursued the kings. In a sudden assault he defeated them; Lot and the captives were rescued, and all the goods were retrieved. An incident on the return south made this event important to Abraham, and to us. When near Jerusalem he was met by two persons, first by the king of Sodom, fit representative of the prince of evil; then by Melchizedek, king of Salem and prince of righteousness. Melchizedek blessed Abraham and gave him bread and wine. It was then that Abraham got a further revelation of his God, now as the Most High. Abraham thereon made a vow to the Most High, and paid tithes to his priest Melchizedek. (Genesis 14:20) Then the king of Sodom, instigated by Satan, offered to give Abraham all the goods saved from the raiding kings. Abraham said that he would not take even a shoe lace. Had he accepted, Satan would have said that he had helped to make Abraham rich. Abraham was helped to this clean, sharp decision through the blessing he received by Melchizedek. He chose rather to have the bread and wine from Melchizedek than all the riches of Sodom.

9The decision had a marked effect upon him. God honored it; for it was almost immediately after this God revealed himself still more fully to Abraham, and assured him that he would be his reward. (Genesis 15:1) He called Abraham to look abroad at the stars, and declared that his seed should be as numberless as these. Abraham believed God; and that night God gave him the blessing of justification. (Romans 4:3) Thenceforth Abraham had a more definite standing with God. But he was kept waiting for the promised seed; for Sarah was barren. Together they came to the conclusion that perhaps God wanted them to arrange this matter. Abraham took the Egyptian maid Hagar as his wife, her son to be counted as Sarah's; a purely human way of fulfilling divine promises, an arrangement which God repudiated.

10When Sarah was past the time for bearing, and Abraham's body was as good as dead (Romans 4:19) God promised Sarah a son. Before the birth of the child, Abraham went to dwell in the region of the Philistines, and again he arranged with Sarah to say that she was his sister. As a result she was taken to the house of Abimelech. Here was an attempt on Satan's part to interfere with God's plan; for Sarah was soon to be the mother of the promised seed, and was now, apparently, in the power of the enemy. God preserved her inviolate; and in due time Isaac, the child of promise was born, a figure of the spiritual seed which should be born, not of the will of man, but of God by the holy spirit. (Galatians 4:28; John 1:13) Ishmael, Hagar's son, had a warm place in Abraham's heart; but being a child of the flesh, not the seed of promise, he had now to be repudiated as such. The wrench was very painful to Abraham (Genesis 21:11), an experience all his seed have found who have followed human reasonings when they ought to have waited on God in faith.

ABRAHAM'S SUPREME TEST

11When Isaac was grown into a young man, and Abraham was matured in faith, God put the supreme test upon him. He said: "Take now thy son, thine only son Isaac, whom thou lovest, into the land of Moriah; and offer him there for a burnt offering." (Genesis 22:2) What Abraham thought of this strange command is not revealed. He must have been tempted to rebellion. But he had learned so much

of God, and loved him so much, that he trusted him absolutely. Besides the whole matter was God's business, not his. It would readily appear to him that this was a test of his obedience and faith; and he questioned not, but obeyed without hesitation. In filial obedience Isaac was laid on the altar, was bound; and the knife was already in Abraham's hand when the angel of God intervened. Abraham had met the supreme test. He had believed that God would give back his son; for the promised seed must come through him. He believed that Isaac would be raised again, and in a figure he received him from the dead. (Hebrews 11:19) Thus Abraham demonstrated his faith in the love, wisdom, righteousness and power of God.

12 There are two outstanding acts of faith in the history of God's people. The greatest is that of Jesus when in Gethsemane face to face with death. Called by his consecration to give himself even unto death, he obeyed. He was not called upon merely to have his body die and be revivified; he himself had restored breath to bodies on three occasions. He was to pour out his soul unto death, and none had previously traveled that dark path. His faith won the victory. Committing his life into his Father's care, he faced death willingly, believing in his Father's power to raise him. The second act is this of Abraham, which in some measure was the prototype of that of our Lord. Jesus, the princely Leader of our faith (Hebrews 12:2), and Abraham, the father of them that believe, are glorious examples for us. God never calls for an act of faith apart from "faith's foundation strong"; but it is frequently only after obedience that a reason for the test is seen. Faith does not ask for reasons; it obeys.

13 Immediately after this incident God confirmed his covenant by his oath, assuring both Abraham and his seed of his immutable Word. (Hebrews 6:17) No doubt Abraham afterwards had many experiences which called for faith, but he had now got to that place in life's journey where he was at one with God in the full rest of faith. The outstanding qualities of Abraham's life were faith, loyal obedience, and courage. In these he stands preëminent. It seems strange to say of this great man that his mistakes in going down to Egypt, and twice concerning Sarah, were through lack of faith. Yet such is plainly the case. The root of the trouble is found at the beginning of his life of faith. When he obeyed the call to go out of Ur, he made an arrangement with Sarah which showed his fear and his lack of full faith. (Genesis 20:13) He did not give all his care into the hands of his Benefactor, but reserved some for himself; and his life's errors sprang from this source, and his life's lessons were partly God's endeavors to make him realize this.

14 But Abraham was the friend of God (2 Chronicles 20:7); and God makes use of his friends. Abraham went through some of these trials that the children of faith might walk more surely. Through all the long period of 100 years of sojourn in tents, he looked beyond his time in fullness of faith to the day when God would establish him in his inheritance. (John 8:56) He has a great reward; for while in the Bible there are many types of Christ, there is only one of God, and Abraham, the grand, noble character developed through faith, is that one.

QUESTIONS FOR BEREAN STUDY

In what way is Abraham the head of the household of faith? ¶ 1.
What remarkable thing did God do with Abraham? ¶ 2.
The Abrahamic covenant was how long after the fall of Adam? ¶ 3.
What is the purpose of choosing Abraham and his seed? ¶ 4.
In what way have the nations been blessed or cursed in coming in contact with the seed of promise—fleshly and spiritual? ¶ 4.
Is the road of faith one hard to travel? ¶ 5.
In what respect did Abraham fail, and this is typical of what? ¶ 6.
What was the experience of Abraham and Lot, and was the former generous? ¶ 7.
Did Abraham show his gallantry? and whom did he meet? ¶ 8.
In what way may the children of faith unwittingly justify the evil? ¶ 8.
What was the reward of Abraham's faith? ¶ 9.
In what special way was Isaac a type of the spiritual seed? ¶ 10.
What supreme test came to the faithful Abraham? ¶ 11.
What enabled Jesus to meet death with such fortitude? ¶ 12.
What is the outstanding characteristic of faith? ¶ 12.
State the three preeminent qualities of Abraham's life. ¶ 13.
In what respect is the life of Abraham a benefit to us? ¶ 14.

INTERESTING LETTERS

SPREADING THE FRAGRANCE OF LOVE

DEAR BROTHER RUTHERFORD:

I am writing you at this time by special request of the class to express their love to you.

While it is true every Christian has to fight a good fight, we realize also that the one upon whom devolves the special duties as the Lord's instrument in conducting the affairs of his people at this time is one upon whom the devil and his demons direct their fierce and cruel attacks in order to break down, discredit, and thus interrupt the work, doing much harm to the brethren in general. Conscious of this and knowing of your own labor of love while wrestling in the great conflict, with truth as your banner and love as your motive, to serve our present King and help us, your brethren, let us say once more we all love you—yes, with a warmth and affection that only the consecrated may understand.

As long, dear brother, as we find you honoring our Lord Jesus by proclaiming his kingdom and his reign begun, helping the brethren by elucidating the truth, as you have done, pointing out the cunning of the demons and wiles of the devil himself, our love is yours, our prayers, our sympathy, our support, even unto death.

May God himself abundantly bless you. Pardon the length of this letter. We only want now to break the alabaster box—now to give our flowers when your heart needs the sweet fragrance of love's sweet balm.

Enclosed sheet with names of those who wished in this manner also to express their love. Love to Sister Rutherford, too.

With true love, your brethren in Christ,

Signed by SAN JOSE ECCLESIA.

COULD NOT GET ALONG WITHOUT THE TOWER

DEAR BRETHREN:

I am poor, old and dependent. Have no way of earning anything, but the dear heavenly Father supplies all my needs. I could not get along without the TOWER, and I thank you for sending it to me.

I thank God every day for such precious reading (food), and I look for, and enjoy every issue. I also have the C. A. which is all the fellowship I have except the good letters which I receive from the dear ones. It is a little hard to be isolated but what a blessing to have the truth and enjoy it with the friends. I love it and only desire to tell it to others, which I do at all times when I have the least chance. Oh, if my own household would only listen and learn! But I can only hope, and I do pray that their eyes may be opened.

Now praying God's blessings on your labors of love, I am,

Your sister for truth and righteousness,

MRS. M. E. LEONARD, *Maine*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Philadelphia, Pa.	Apr. 1	Brooklyn, N. Y.	Apr. 8
Bridgeton, N. J.	" 2	Wilmington, Del.	" 10
Millville, N. J.	" 3	Havre De Grace, Md.	" 11
Vineland, N. J.	" 4	Baltimore, Md.	" 12
Cape May Ct., N. J.	" 5	Annapolis, Md.	" 13
Trenton, N. J.	" 6	Washington, D. C.	" 15

BROTHER J. A. BOHNET

Lawton, Okla.	Apr. 1	Thomas, Okla.	Apr. 8
Binger, Okla.	" 3	Canton, Okla.	" 10
Hobart, Okla.	" 4	Enid, Okla.	" 12
Roosevelt, Okla.	" 5	Woodward, Okla.	" 14
Olustee, Okla.	" 6	Shattuck, Okla.	16
Willow, Okla.	" 7	Alva, Okla.	18

BROTHER B. H. BOYD

Assiniboia, Sask.	Apr. 1	Wyndmere, N. D.	Apr. 10
Mazenod, Sask.	" 4	Fredonia, N. D.	" 11
Moosejaw, Sask.	" 5	Berlin, N. D.	" 12
Surrey, N. D.	" 6	Mellette, N. D.	" 13
Fargo, N. D.	" 8	Conde, S. D.	" 15
Enderlin, N. D.	" 9	Ipswich, S. D.	16

BROTHER A. J. ESHLEMAN

Willow, Ga.	Apr. 1	Ridgeland, S. C.	Apr. 9
Thompson, Ga.	" 2	Charleston, S. C.	" 10, 11
Augusta, Ga.	" 4, 8	Florence, S. C.	12
Avera, Ga.	" 5	Sumter, S. C.	" 13
Elko, S. C.	" 6	Kershaw, S. C.	" 15

BROTHER A. M. GRAHAM

Niagara Falls, Ont. Mar. 30	Apr. 1	Toronto, Ont.	Apr. 9
St. Catherines, Ont.	Apr. 3	Collingwood, Ont.	" 10, 11
Beamsville, Ont.	" 4	Meaford, Ont.	" 12
Dunnville, Ont.	" 5	Barrie, Ont.	" 13, 14
Hamilton, Ont.	" 6, 8	Bracebridge, Ont.	" 16

BROTHER M. L. HERR

Santa Barbara, Cal.	Apr. 4	San Jose, Cal.	Apr. 10
San Luis Obispo, Cal.	" 5	San Francisco, Cal.	" 11
Atascadero, Cal.	" 6	San Rafael, Cal.	" 12
Paso Robles, Cal.	" 8	Richmond, Cal.	" 13
Santa Cruz, Cal.	" 9	Oakland, Cal.	" 15

BROTHER W. M. HERSEE

Orillia, Ont.	Mar. 30, Apr. 1	Bracebridge, Ont.	Apr. 8, 9
Lindsay, Ont.	Apr. 2	North Bay, Ont.	" 10, 11
Cameron, Ont.	" 3, 4	Mattawa, Ont.	" 12
Stouffville, Ont.	" 5	New Liskeard, Ont.	" 13, 15
Baldwin, Ont.	" 6	Timmins, Ont.	" 16, 17

BROTHER H. HOWLETT

Dominion City, Man.	Apr. 6	Fort William, Ont.	Apr. 15
Winnipeg, Man.	" 8	Searchmont, Ont.	" 17, 18
Kenora, Ont.	" 9, 10	Sault Ste. Marie, Ont.	" 20, 22
Oxdrift, Ont.	" 11	Maclennan, Ont.	" 23, 24
Port Arthur, Ont.	" 15	Warren, Ont.	" 25, 26

BROTHER O. MAGNUSON

Sault Ste. Marie, Ont	Apr. 1	Madison, Wis.	Apr. 9
Marquette, Mich.	" 2	Chicago, Ill.	" 10
Bruce's Crossing, Mich.	" 3	Ft. Wayne, Ind.	" 11
Superior, Wis.	" 5	Canton, O.	" 12
Duluth, Minn.	" 6	New Brighton, Pa.	" 13
Minneapolis, Minn.	" 8	Altoona, Pa.	" 14

BROTHER S. MORTON

Anna, Ill.	Mar. 30, Apr. 1	Kane, Ill.	Apr. 9
Valier, Ill.	" 2	Jerseyville, Ill.	" 10
Jacksonville, Ill.	" 3	Godfrey, Ill.	" 11
Springfield, Ill.	" 4, 5	Bunker Hill, Ill.	" 12
Gillespie, Ill.	" 6	Granite City, Ill.	" 13
East St. Louis, Ill.	" 8	St. Louis, Mo.	" 15

BROTHER W. H. PICKERING

Granville, N. Y.	Apr. 1	Fort Johnson, N. Y.	Apr. 9
Ticonderoga, N. Y.	" 2, 3	Johnstown, N. Y.	" 10
Ft. Edward, N. Y.	" 4	Gloversville, N. Y.	" 11
Glens Falls, N. Y.	" 5	Rome, N. Y.	" 12
Saratoga Springs, N. Y.	" 6	Oneida, N. Y.	" 13
Schenectady, N. Y.	" 8	Utica, N. Y.	" 15

BROTHER G. R. POLLOCK

Northcote, Minn.	Apr. 3	Princeton, Minn.	Apr. 11
McIntosh, Minn.	" 5	Pease, Minn.	" 12
Fergus Falls, Minn.	" 6	Ogilvie, Minn.	" 13
St. Paul, Minn.	" 8	Duluth, Minn.	" 15, 17
Minneapolis, Minn.	" 9	Superior, Wis.	" 15, 17
Cambridge, Minn.	" 10	Two Harbors, Minn.	16

BROTHER B. M. RICE

Lake Charles, La.	Apr. 1	Mayfield, Ky.	Apr. 10
Jennings, La.	" 2	Paducah, Ky.	" 11
Crowley, La.	" 3	Cairo, Ill.	" 12
Baton Rouge, La.	" 4, 5	Anna, Ill.	" 13
Vicksburg, Miss.	" 8	Carbondale, Ill.	" 15
Memphis, Tenn.	" 9	Decatur, Ill.	" 16

BROTHER V. C. RICE

Stottville, N. Y.	Apr. 1	Easton, Pa.	Apr. 10
Kingston, N. Y.	" 2	Trenton, N. J.	" 11
Poughkeepsie, N. Y.	" 3	Philadelphia, Pa.	" 12
Newburg, N. Y.	" 4	Downington, Pa.	" 13
Patterson, N. J.	" 8	Lancaster, Pa.	" 15
Dover, N. J.	" 9	Harrisburg, Pa.	" 16

BROTHER C. ROBERTS

Bellevue, O.	Apr. 3	Shelby, O.	Apr. 10
Attica, O.	" 4	Galion, O.	" 11
Marion, O.	" 5	Crestline, O.	" 12
Delaware, O.	" 6	Mansfield, O.	" 13
Columbus, O.	" 8	Tiffin, O.	" 15
Newark, O.	" 9	Fostoria, O.	" 16

BROTHER R. L. ROBIE

Purmela, Tex.	Apr. 1	Austin, Tex.	Apr. 8
Waco, Tex.	" 2	Taylor, Tex.	" 9
Temple, Tex.	" 3	Bastrop, Tex.	" 10, 11
Kempner, Tex.	" 4	San Marcos, Tex.	" 12, 13
Lampasas, Tex.	" 5, 6	San Antonio, Tex.	" 15

BROTHER W. J. THORN

Winnipeg, Man.	Mar. 30, Apr. 1	Minnedosa, Man.	Apr. 11
Portage La Prairie, Man.	Apr. 2, 3	Kelwood, Man.	" 12
Souris, Man.	" 4, 5	Dauphin, Man.	" 13, 15
Brandon, Man.	" 6, 8	Gilbert Plains, Man.	" 16, 17
Rapid City, Man.	" 9, 10	Venlaw, Man.	18

BROTHER T. H. THORNTON

Trenton, N. J.	Apr. 2	Boston, Mass.	Apr. 10
New Brunswick, N. J.	" 3	Portland, Me.	" 11
New Haven, Conn.	" 6	Hallowell, Me.	" 12
Providence, R. I.	" 7, 8	Bangor, Me.	" 13
Pawtucket, R. I.	" 8, 9	St. John, N. B.	" 15

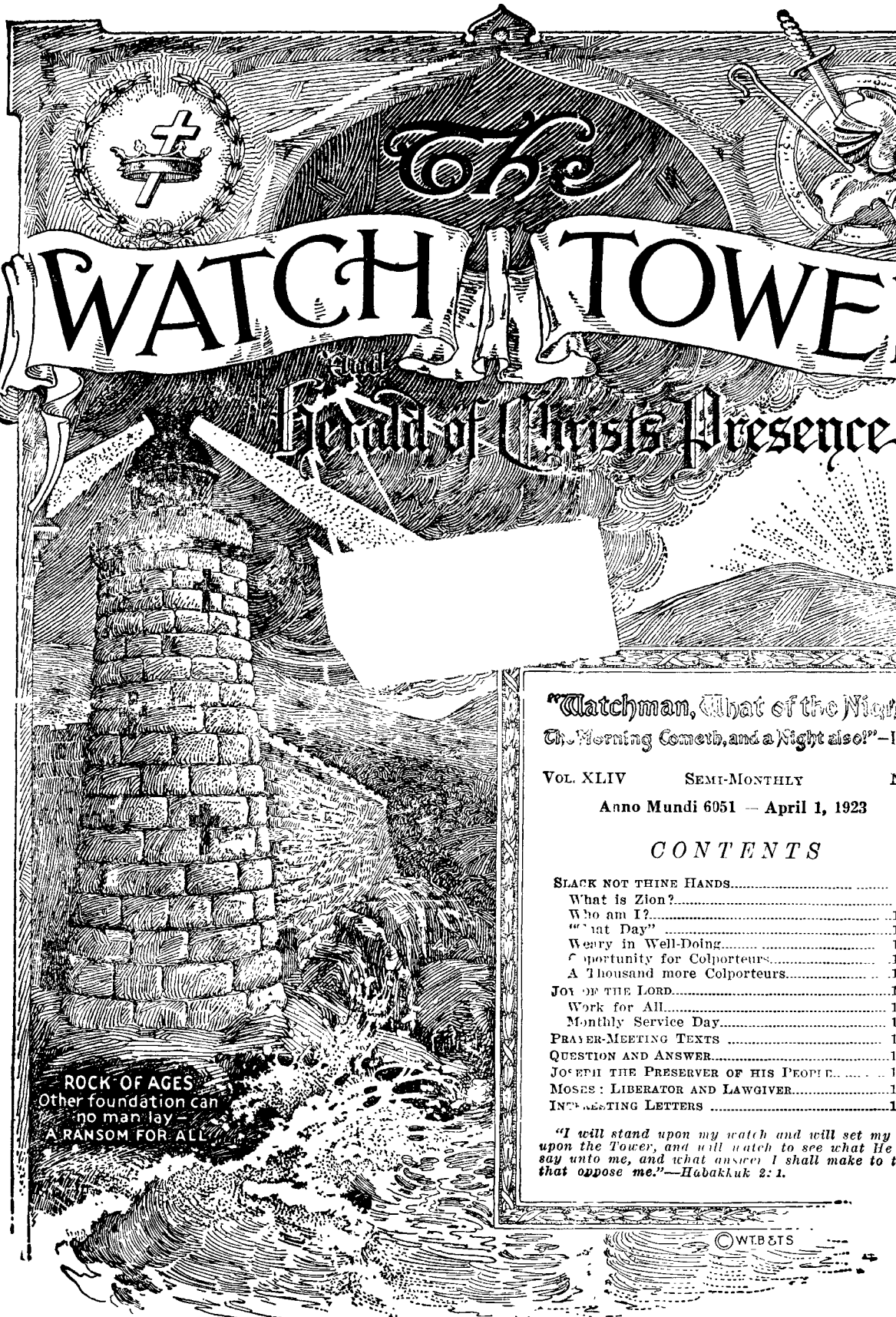
PHILADELPHIA CONVENTION

The International Bible Students Association will hold a convention at Philadelphia, Pennsylvania, April 13-15, inclusive. A number of Pilgrim brethren will be present, and the President of the Society will address the public on Sunday afternoon. For further information address Mr. G. G. Calhoon, 6019 North 10th Street, Philadelphia, Pa.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

AKRON, O.—March 18.....Miss Alberta M. Tewers, 91 Kirkwood Ave.
COLUMBUS, O.—March 25.....Frank D. White, 147 Winner Ave.
BROOKLYN, N. Y.—April 1.....(No convention)

The WATCH TOWER and Herald of Christ's Presence



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

VOL. XLIV SEMI-MONTHLY No. 7

Anno Mundi 6051 — April 1, 1923

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

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 for the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50, GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only.* Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Orders only.

(Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER. R. H. BARBER.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt of copy or renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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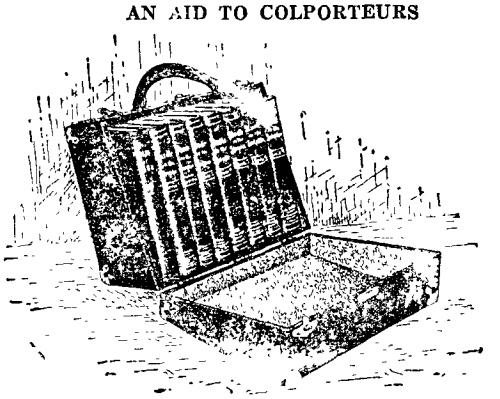
REDUCED PRICE OF BOOKS

In re reduced price of books, these prices apply to the United States and Canada alone. Revised price list for Great Britain and other countries will be announced later.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

NEWARK, N. J., April 8.....Miss Belle Naughright, 115 4th St.
PHILADELPHIA, PA., April 15.....Geo. G. Calhoun, 6019 N. 10th St.
NORFOLK, VA., April 22.....G. M. Kitzmiller, 114 West 26th St.
LANCASTER, PA., April 29.....A. M. Zimmerman, 136 East Clay St.
CHICAGO, ILL., May 11-13.....A. L. Seeley, 7642 Normal Ave.

AN AID TO COLPORTEURS



The reduced price of the books is bringing many new colporteurs into the field; also many additional workers in the classes. The outlook is that this will be the best year thus far for the sale of books. There has for some time been a demand for a case in which the colporteurs might carry and exhibit their books. To aid all canvassers in exhibiting and selling the books, the Society is having manufactured a case which ordinarily sells for $7.00 to $8.00. An illustration of the case appears above. It is made of basswood 8x11x6 covered with black moroccoline, green silk plush lined, nickel trimmed, and large enough to hold the seven volumes STUDIES IN THE SCRIPTURES and THE HARP OF GOD.

Price: With Nickeled Corner Trimmings.....$2.50
With Plain Corners..... 2.25
Carriage charges collect.

This is a specially attractive case; and we believe it will be a great convenience and help to the colporteurs. It is far better than a prospectus, enabling the colporteur to keep his books clean and show his customer exactly what they are. Order quickly if you wish one, sending remittance with order.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV APRIL 1, 1923 No. 7

"SLACK NOT THINE HANDS"

LABORERS TO THE FRONT!—GREAT IS THE WORK—ARE YOU DOING YOUR PART?—WHAT IS ZION?—WHO COMPOSE IT?—WHAT DOES IT MEAN TO BE SLACK?—DUTY OF THE HOUR.

"In that day it shall be said . . . to Zion, Let not thine hands be slack."—Zephaniah 3:16.

COLPORTEURS, prospective colporteurs, class workers, elders—in fact, all who are ambassadors of Christ the King—please give earnest heed. Are you fully consecrated to the Lord? If so, these words are addressed to you. Do you appreciate the fact that the King has committed into your hands certain interests of his kingdom, which lays upon you great responsibility? Are you rendering a good account, that the King may be pleased? Or do you find a disposition to slack your hands? If so, take a careful and prayerful survey of the situation and then determine what is your privilege, and therefore what is your duty.

WHAT IS ZION?

[2]Before examining the words of the Prophet in the light of present-hour conditions, let us determine from the evidence whether or not we come within the meaning of the text, in order that all doubt may be removed as to what we should do.

[3]Briefly defined, Zion means God's organization through which he is doing a certain part of his work. Satan the devil has an organization invisible and also a visible organization through which he has long been doing his work. Satan's organization is designated as a "beast." His empire is under judgment. War is on between the "beast" and the Lamb, the Head of Zion, God's organization. The lines are now clearly drawn. It is a fight to a finish.

[4]Whenever and wherever a name is applied by Jehovah to his creatures it means much. It will aid some to grasp the force of this text by briefly referring to the meaning of Zion. We quote from the words written by Brother Russell:

[5]"The name 'Zion' was anciently applied to a prominent hill of Jerusalem, generally regarded as the southwestern and highest of those on which the city was built. It included the most ancient part of the city with the citadel; and, being first occupied for a palace, it was called 'the city of David.' (2 Chronicles 5:2) It was also called the 'holy hill,' or 'hill of the sanctuary' (Psalm 2:6), being the original site of the tabernacle, pitched by David for the reception of the ark.

"By the prophets the name was often put for Jerusalem itself, and also for its inhabitants, sometimes called sons or daughters of Zion. It was also used in a wider sense, as was Jerusalem also, to signify the entire nation of Israel. And since fleshly Israel was typical of spiritual Israel, the Gospel church, the symbolism applies with still deeper significance to the Gospel church, which term, throughout the Gospel age, included the entire body of professed Christians, all of whom are on probation for full membership in the church triumphant—the true church, the Zion of the future, and the true Zion of the present age, the elect 'little flock' to whom it is the Father's good pleasure to give the kingdom. In the symbolic application of the term we must therefore judge from the character of the prophecy whether the reference is to the fleshly or to the spiritual house of Israel, or to both; or, if to the latter, whether it applies in its broadest sense to the nominal Gospel church, or to the elect little flock, the only true church in God's estimation." —Z'94-135.

[7]It seems manifest from the text and context under examination that Zion here means the little flock, God's chosen people, as defined in the above quotation. Zion when complete beyond the vail is God's habitation, through which he will deal with the world. The members of Zion this side the vail therefore represent his organization visible. "The Lord hath chosen Zion; he hath desired it for his habitation." (Psalm 132:13) "In Salem also is his tabernacle, and his dwelling place in Zion." (Psalm 76:2) It is the house of sons of which Jesus is Head, and of which house are we, provided we are his and hold fast the confidence and the rejoicing of the hope firm unto the end. (Hebrews 3:6) From the day of Pentecost until now, God's people have been the light of the world, through whom the Lord has shone: "Out of Zion, the perfection of beauty, God hath shined."—Psalm 50:2.

[8]The Lord gives assurance that the time will come when the people will know who has been born in Zion. "Glorious things are spoken of thee, O city of God. And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her." (Psalm 87:3, 5) It will then be the glory of the peoples of the earth. "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city

of the great King." (Psalm 48:2) This is a beautiful poetic expression descriptive of God's organization through which he will bring blessings to the families of the earth. That Zion is constituted of God's people, therefore the divine organization, the Prophet makes clear: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, *Thou art my people.*"—Isaiah 51:16.

[9]The apostle Peter quotes from the prophet Isaiah thus: "Behold, I lay in Zion a chief corner stone, elect, precious"; and then says concerning those who are with the Lord: "Ye are a chosen race, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Peter 2:6, 9) The apostle Paul speaks of Zion as "the temple of the living God." (2 Corinthians 6:16) Thus the Scriptures remove all doubt as to who constitute the real Zion of Jehovah, both this side and beyond the vail.

[10]God's prophet foreshadowed that the time would come when Zion (the true church this side the vail) should be no more deceived; that then the trumpet would give forth no uncertain sound, but that its sound would be clear in order that all might prepare for battle and move forward in harmonious action. (Isaiah 52:1) When is that time? When the King shall take unto himself his great power and reign; and that time has come. (Revelation 11:17; Isaiah 52:7) It is the time when the Bridegroom comes to his people in his temple, a time of rejoicing and a time of great testing to the church and of judgment upon the nations of the earth (Psalm 11:4, 5; Micah 1:2), a time of joy because the Bridegroom as King is here; and his faithful ones, going out to meet him and to join with him in his work, are crying out: "Behold the King and his kingdom!"—a time in which the members of Zion this side the vail will be encouraging one another, working together in harmony, each one performing his or her assigned part. It must be apparent to all consecrated, anointed Christians that the church is now in that time.

WHO AM I?

[11]Zion having now been located, the next question is, Who are the ones composing Zion, the divine organization this side the vail? It is expected that what is here said will appeal to those who are consecrated, begotten and anointed of the holy spirit, and who appreciate present privileges. These words are not addressed to any one else. Each reader, therefore, must judge for himself as to whether or not what is here said applies to him. Let each consecrated Christian, then, ask himself these questions:

[12]Who am I? Have I been begotten and anointed of the holy spirit? Am I a member of the royal priesthood? If so, am I showing that I appreciate the fact of the presence of the King and his reign begun, and that I am privileged to be a faithful and true witness for him in this old world of Satan that is crumbling to pieces? Do I appreciate the fact that the final battle is on between the beast and the Lamb? Am I on the Lord's side unqualifiedly, doing with my might what my hands find to do? Do I appreciate the fact that the eyes of the angels of heaven are looking on with keenest interest as the battle advances, and that I have afforded me a privilege in that battle that the angels of heaven never have had? Am I willing now to take my part in that battle for the cause of the Lord and hold aloft the banner of my King? Am I joyfully hearing the call of the Lord and responding, "Here am I, send me"? If I have been somewhat negligent in the exercise of my privilege and duty, do I now find in my heart an anxious desire to have a part in the work of advertising the King and his kingdom? Those who can truly answer these questions in the affirmative are surely of Zion, the Lord's organization now on earth.

[13]The Scriptures abound with proof that the time would come when the Zion class this side the vail would be permitted to engage in a special work. When is that time?

"THAT DAY"

[14]The Prophet, in the text under consideration, says: "In that day it shall be said to Zion." The text and the context show that the time embraced within "that day" is a period during the presence of the Lord, the King of kings; and particularly when he has taken unto himself his power, has come unto his temple, and is engaged in dashing the nations to pieces in the day of God's vengeance when his indignation and his fierce anger are being expressed against Satan's empire.

[15]From the conditions surrounding us in the world there can surely be no doubt in the mind of a truly consecrated and alert Christian that we are now in "that day." Russia, which seems to be held forth by the Prophet as an example of what will come to the nations of Christendom, has passed from revolution into a worse state, having repudiated all religion, denying God and the Lord Jesus Christ. Many other nations of Europe are following rapidly in the same way. All of Christendom, in fact, is rapidly disintegrating; and upon every hand we see the evidences of the presence of the King of glory, who is clearing the field that the blessing of the world may follow.

[16]"This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalm 118:24) The words of the Prophet here seem to apply to the same time. Why should we now rejoice? The answer is, Because the King of glory is here, exercising his kingly powers; because the old world has ended and Satan's empire is passing away; because it is the time referred to by our Lord when he said: "When these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh" (Luke 21:28); because it is the day in which "the stone which the builders refused

is become the head stone of the corner." (Psalm 118:22) Nominal Zion has rejected the Lord Jesus Christ and his kingdom, and has joined hands with the devil's organization, thereby rejecting the chief corner stone of the divine organization. In the days of Satan's kings the God of heaven is setting up his kingdom, which shall stand forever; and the true Zion, seeing this, is rejoicing in it.—Daniel 2:44.

17 The Lord has come to his temple and it is a time of trial and testing. (Psalm 11:4, 5; 1 Peter 4:17) It is the time when men's souls are being tried, referred to by Jesus when he said: "He that shall endure unto the end, the same shall be saved." (Matthew 24:13) "In your patience possess ye your souls." (Luke 21:19) It is a time of tremendous testing of the faith and the cheerful endurance of the people of God. While rejoicing in the presence of the Lord, every true soldier, anxious to win, appreciates the perils of the hour and the necessity for prayer and watchfulness, and in the language of the Psalmist is saying, "Save now, I beseech thee, O Lord; . . . send now prosperity."—Psalm 118:25.

18 While battling valiantly on the Lord's side, those of Zion recognize that victory is to those only who are strong in the Lord and in the power of his might, who keep on his armor and stay close to him and joyfully obey his commands. These are confidently saying, "The Lord is my strength and song, and is become my salvation."—Psalm 118:14.

WEARY IN WELL-DOING

19 The Scriptures clearly indicate that in "that day" there would be a tendency on the part of some in Zion to become negligent, indifferent, weary in well-doing, and to refrain from pressing on in the battle. Hence God caused his prophet to write: "In that day it shall be said to Zion, *Let not thine hands be slack.*" The mere fact that that the Prophet makes this statement is proof conclusive that there would be danger in slackness in that day. God's prophet having spoken these words, they must have fulfilment; and it must be said to Zion: "Let not thine hands be slack."

WHAT IT MEANS

20 What is the meaning of 'slacking the hands'? The hand is a symbol of active power. The Lord has placed certain powers, duties and obligations in the hands of his people; hence there is a responsibility upon them to use the same. Slacking the hands would mean a failure or refusal to use continuously that power, according to the Lord's appointed way.

21 *Slack* means to faint; to become weary in well-doing; to relax in battle. It means to become slothful, lazy, indifferent, and to abate activity. It means to become idle or tardy, and to withhold the exercising of energy. It means to become negligent by failing to be diligent; or it may mean to become fearful and withdraw from activity and remain silent. In any case, it is dangerous. Note how St. Paul emphasizes the necessity for continued activity, even to the end: "Therefore we should not flag in doing well: for we shall reap at the proper season if we do not relax." (Galatians 6:9, *Diaglott*) "For consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." (Hebrews 12:3, 4) Resisting unto blood means resisting unto the end; and the inference here is that we must continue the fight unto the end. "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end." (Hebrews 6:11) "Not slothful in business [the business of Zion, the King's business]; fervent in spirit, serving the Lord."—Romans 12:11.

22 In the light of the foregoing array of Scriptural proof, no consecrated Christian will fail to see the necessity of exhorting one another to continued activity as the end of the battle draws near. There will be some who will murmur and complain and say: "Again THE WATCH TOWER is urging to service." St. Jude foreshadowed this class. (Jude 16-21) But those who diligently strive to do the Lord's will, who are guided by his counsel, who put selfishness out of sight, will keep themselves in the love of God.

OPPORTUNITY FOR COLPORTEURS

23 Some of the faithful colporteurs for a time have been forced to leave the field, because of inability to make necessary expenses. The price of the books has had much to do with this. Conditions have made everything expensive and high. We see the necessity of reducing the price of the books, that the message of the kingdom may be put into the hands of the people. The Lord in his goodness has made this possible. The price of THE HARP OF GOD has heretofore been reduced, and it has been the intention to reduce the price of the STUDIES IN THE SCRIPTURES some time during the year, as soon as our printing plant is paid for and the higher-priced stock moved off. But now the necessity seems urgent; even by selling the books at a lower price than the cost of production; therefore at a loss. The Society has on hand a number of books produced at high cost, which will be sold at a loss in order to aid the workers in the field and to get the message quickly to the people.

24 By the efforts of consecrated brethren, whom the Lord has sent here to operate the machines which he has provided, we can produce more books to put into the hands of the workers at the reduced price. Therefore, beginning with February 1, the price of the seven volumes of STUDIES IN THE SCRIPTURES, cloth-bound library edition, together with THE HARP OF GOD, eight books, containing in the aggregate 3,500 pages, will be to the public the very low sum of $2.85; and the price to the colporteurs and other workers will be so much less than the retail price that the workers will be able

easily to provide their expenses, even good wages; and the people can have the advantage of the message of the kingdom.

A THOUSAND MORE COLPORTEURS!

[25]Every colporteur who has for a time refrained from service we hope to see immediately reënter the service. In the United States there are more than a hundred million people. These should hear the message of the kingdom. There should at least one thousand more of the consecrated brethren enter the colporteur service immediately. By the Lord's grace, the consecrated hands at headquarters will print and send forth the message; and the brethren in the field who appreciate the necessity of activity will carry the message to the people.

[26]Why is it necessary that there should be such activity? some will ask. We answer: Because the war is on between the beast and the Lamb, and the people of Zion must press the fight; and they that shall stand victorious with him will be those not only called and chosen, *but faithful* to the end; because the King is here to judge and to make war; because the old world has ended and Satan's empire is under judgment; because the kingdom, for which the whole creation has groaned and travailed in pain until now, is at hand (Romans 8:22), and millions of people will have opportunity to live forever and not die; and because Jesus has said to the people of Zion: "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.

[27]Besides the United States and Canada, there are many other countries, in Europe, Asia, and Africa, where we must help to send the message to the people while there remains a short time for proclaiming the message before the final end. Before the dark night settles down upon America as it has upon Russia, let every consecrated Christian, every one who appreciates the privilege of serving the Lord, put forth his best endeavors; and let each one who is of Zion, as he goes forth to advertise the King and his kingdom, say to his brother in Zion: Fear not; be of good courage. It is the day of the Lord. "Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."—Zephaniah 3:16, 17.

[28]Let every one of the Zion class in the United States who can enter the colporteur work, or the auxiliary colporteur work, write the SOCIETY for plans and details. Let every one of such in other countries write the SOCIETY's headquarters in the country where he or she resides.

[29]The King's business is our business if we are of Zion. "Say among the nations that the Lord reigneth: the world [order of things] also shall be established, that it shall not be moved: he [the King] shall judge the people righteously." (Psalm 96:10) The panacea for the ills of humankind, and the only one, is the Messianic kingdom. Let no one in Zion now fail to tell forth this message. "Let not thine hands be slack"; for the Lord is leading his army to victory. The day of deliverance is at hand!

QUESTIONS FOR BEREAN STUDY

To whom are the words of Zephaniah 3:16 addressed? ¶ 1.
"Zion," signifies what, and do we find ourselves with within its meaning? ¶ 2, 3.
Why should we give particular heed to words used by Jehovah? ¶ 4, 5.
How may the word "Zion" be variously understood, and which is the most important meaning? ¶ 6.
Does God use his visible organization to shed forth light, and how? ¶ 7.
Shall Zion in the future ever illuminate and bless all people? ¶ 8.
How do the Scriptures assure us that Zion is the royal priesthood, visible and invisible? ¶ 9.
What is the happy lot of those living when the Bridegroom meets with the remnant in the temple condition? ¶ 10.
Who, therefore, is the Zion class, and who should answer the question? ¶ 11.
Who am I? and, Whose am I? Are these vital questions in our Christian enlistment? ¶ 12.
Do keen interest, joy, and gratitude to God enter into the present labors of love? ¶ 12.
"In that day" refers specifically to what period of time? ¶ 13, 14.
Why is the Lord making riddance of the "kingdoms of this world"? ¶ 15.
When the day comes for the dissolution of the old order and men's hearts are failing them for fear of the things they see coming, what should the Zion class do? ¶ 16.
Should we expect this to be a time of trial, testing, and victory? ¶ 17.
What three things are essential for us in the present crisis? ¶ 18.
Why does the Lord give the admonition, "Let not thine hands be slack," and give it a setting applicable for our day? ¶ 19.
What is the significance of the word "hands," and who alone are in danger? ¶ 20.
In how many ways may slackness be dangerous? ¶ 21.
"Resisting unto blood" signifies what? Quote corroborative scriptures. ¶ 21.
Is it a God-given privilege to exhort one another to faithfulness? ¶ 22.
Is there cooperation in the Zion class to spread the light? ¶ 23, 24.
Why is such activity necessary? ¶ 25-28.
What is the only panacea for the ills of mankind, and whose business is the King's business? ¶ 29.

OUR PASSOVER

"This is my body," the Master said.
"Which is broken for you this day;
And this my blood, which is being shed
To open for you the way."

Oh, the pain that the Savior bore,
And the grief that the Pure One knew!
By men depraved He was bruisèd sore—
Though not for himself, but you.

Man could not grasp His wondrous thought,
Nor the matchless love that was shown.
It was an unfriendly race He sought;
He suffered and died alone.

And now comes the call to His faithful few:
"You may share what is left behind
Of the grief and suffering the Loved One knew
For the blessing of all mankind."

So may each to the table worthily come—
Nor earthly loss bemoan
Till he finally hear that sweet "Well done!
Sit down in my Father's throne."

JOY OF THE LORD

"Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—Matthew 25:21.

HAVE you entered into the joy of the Lord? This is a personal question which each new creature in Christ should ask and answer to himself; for this is the day in which the Lord is taking account with his servants. The parable of the talents represents our Lord, the Head of the kingdom class, going away into heaven to prepare to receive the members of his royal family and to return for them. He leaves behind him his servants; and into the hands of all his servants he delivers the interests of his kingdom, which he calls his goods. To each of these servants he gives a portion of his goods, which are of value and which he designates as talents. To each one he delivers a portion of his goods or talents, in proportion to each one's ability or capacity. Each servant is expected to make a proper use of such talents by faithfully looking out for his kingdom interests, and to report to the Lord in his due time upon his return. The absence of the Lord covers a long period of time. In due time he returns and comes into the possession of his own.

HIS JOY

[2]What constitutes the joy of the Lord mentioned in this parable? The beauty, joy, and happiness of the perfect man was destroyed by the evil one, who caused sin to enter the world and death by sin. Centuries ago God planned to restore to the obedient ones of mankind all that had been lost by reason of sin. To accomplish this he arranged that his beloved Son should provide redemption for man, coöperate in the selection of the members of his royal family from among men, set up his kingdom, and through that kingdom bring blessings to all mankind.

[3]Jesus often emphasized the importance of his coming kingdom. He began and closed his earthly ministry with speech pertaining to that kingdom. That his servants might be impressed with the importance of the kingdom, he taught them ever to pray: "Thy kingdom come: thy will be done on earth as it is done in heaven." He looked forward to the establishment of his kingdom with great joy. He referred to that joy when instituting the Memorial of his death. His inspired apostles looked forward to his coming kingdom as the greatest of all events. The joy of the Lord, therefore, is the establishment of his kingdom, the honor and glory it will confer upon Jehovah's name and the blessings that it will bring to all the human race.

[4]The Lord's second presence dates from 1874. Thereafter and until 1914 he engaged in a preparatory work. Then he took unto himself his great power and began his reign. Now, in his own language, he comes forth and "in righteousness he doth judge and make war." (Revelation 19:11) Amongst the work of judging now going on is the taking of account with his own servants.

ACCOUNTING

[5]When one is begotten to the divine nature and becomes a servant of the Lord, there are committed into his hands certain interests of the Lord's kingdom, which interests are called talents. These interests are delivered to the servant in proportion to his ability; and his ability is determined by the measure of the spirit of the Lord which he has. Ability of such means his capacity joyfully to do the will of the Lord and faithfully to look after the Lord's kingdom interests. The kingdom interests consist of making proclamation to others concerning that kingdom, instructing those who have the hearing ear, building up the prospective members of the kingdom, including himself, and pointing others to the fact that the Lord's kingdom is the only remedy for the ills of humankind. The one who joyfully and faithfully looks after such kingdom interests increases his capacity for service, and his opportunities for service increase; and in thus doing he increases the kingdom interests.

[6]The Lord rewards his servants not because of what they have gained, but because of their faithfulness and loyalty. His rewards are twofold; namely, one present and one future. The present reward is the joy of the Lord. The future reward is to be a position of authority under the King in his kingdom.

[7]The Apostle emphasizes the fact that the Lord has a crown for those who love his appearing. (2 Timothy 4:8) The Lord being now present and taking account with his servants, as he finds one faithful he invites that one to enter into his joy. Hence the importance to every consecrated Christian of the following questions:

[8]Do you appreciate the fact that the Lord is now present and has begun his reign; and that to him it is a great joy to establish his kingdom and thus to honor his Father by enthroning righteousness in the earth, and to bring blessings to suffering humanity?

[9]Do you appreciate the fact that the kingdom is the greatest arrangement of all time; and that it really means the inauguration of a new heaven and a new earth, wherein dwelleth righteousness?

[10]Do you appreciate the fact that the Lord has honored you by giving you a part in making known to the people in this hour of great stress and suffering that his kingdom is here and that it will relieve them and bring to them the lasting blessings of life, liberty and happiness?

[11]Do you love the Lord and his kingdom above everything else?

[12]Every one who can answer these questions in the affirmative will surely have much joy of heart, which joy comes from the Lord. The more keenly one appreciates what the kingdom really means to humanity, the more fully will he enter into the joy of the Lord, and the greater will be his enthusiasm concerning that king-

dom, and the greater will be his desire to make it known to others.

[13]Back of us we see a period of six thousand years during which humanity has suffered indescribable agonies and miseries, depraving man's character until the image of God is almost obliterated from mankind. Now the earth is filled with violence. The spirit of selfishness and wickedness is prevalent in every part of the earth; every man's hand is against his neighbor; and the whole creation groans and travails in pain. Let the Christian now look up and lift up his head.

[14]Looking forward, we see beginning the reign of Christ, which will cleanse the earth of iniquity, establish righteousness, restore the obedient ones to health, happiness, and life, and fill the earth with a joyful people. Because Jesus loved righteousness and hated iniquity Jehovah honored him above all others. Every one of his body members now this side the vail who hates iniquity and loves righteousness must of necessity rejoice in the fact that the time has come for the great change in the affairs of man. All of his faithful servants, then, will want to do something to further the interests of the King and his kingdom. Those having this condition of heart now are invited to enter into his joy and do enter into it.

WORK FOR ALL

[15]In many of the classes a distinction has been made between workers and non-workers. This should no longer be so. That distinction should now be done away with by every one of the consecrated becoming an active worker to the extent of his ability. It is the duty laid upon every elder of every class to feed the flock of God and to help each member of that flock to become active as a representative of the King's interests. Let every elder, then, take the lead and invite others to follow in this activity. Let every service director so organize and arrange the work of the class that every one in the class can have some part in the service. Let every one of the class who can do so go out with the books and literature and get these into the hands of the people, thus making known the message of the kingdom.

[16]If you find that you can go only one hour per day, or even less, go and work during that time. If you cannot go out at all from your home, then watch for an opportunity to speak to some one who may call at your door. If there is nothing else that you can do, then pray earnestly to the Lord for his blessing upon those who are privileged to be more active in the service, thereby showing that you are doing what you can to further the interests of his kingdom.

[17]As often as there is a meeting, be sure to meet with the brethren, and by your presence and kind words encourage those who are more active in the service, that you may prove your loyalty to the Lord. Do joyfully whatsoever your hands find to do.

[18]**The Lord is judging each one according to the** purity and devotion of his heart. Evidently the Lord is permitting us to see the clearer application of this parable and the one concerning the pounds, in order that we may hasten to demonstrate to him our loyalty and devotion by more faithfully looking after the interests of his kingdom. If upon self-examination, you find that you have not done much, do not become discouraged, but seize the opportunity now and do what is at hand, and do it with a joyful heart and thus enter into the joy of the Lord.

MONTHLY SERVICE DAY

[19]That there may be unity of action of the Lord's servants everywhere, Tuesday, May 1, 1923, is designated as a general service day. Likewise the first Tuesday of each and every month thereafter for at least seven successive months shall be a service day. On each of these service days every member of every class should have some part in the work. Let each one ask the service director for something to do; and then let the service director assign each one some part in the work. Let all who can do so go out and sell the books, if only for a brief space of time during each day.

[20]If you are one that has never engaged in selling books, and you feel timid about starting, then go out one or two days with a brother or a sister who has been and is successful in the selling of the books. Watch the method used. Then try it yourself alone. It is the duty and privilege of every one to aid his brother or sister to get started in the work; and every one who loves his brother will be glad to do so; so do not hesitate to ask some one to aid you in starting.

[21]For the encouragement of others we take this occasion to say that many of the brethren who labor during the week at Bethel take Saturday afternoon (which is given to all for a rest time) to go out and sell the books. Some of these sell as many as three full sets (24 volumes) on a Saturday afternoon. Almost every one who labors at some worldly occupation is given Saturday afternoon off. Can you not take that Saturday afternoon to prove your loyalty to the Lord, if you have no other time to give? Remember, the kingdom is here.

[22]Those who cannot leave home to work (because of circumstances over which they have no control) should watch for opportunities to speak to those who call at the home. If you can do nothing else, then pray earnestly for the work. Every one in the class should feel that he or she has a personal interest in the work; therefore personally looking after the King's interests. Remember that they also serve who only stand and wait, if that is all they can do, praying while they wait. Remember that this is a tremendous campaign, advertising the King and his kingdom. Let all the elders, deacons, brothers and sisters—every member of the class—be known as a worker actually engaged in looking after the King's interests.

JOINT MEETING

[23]On Wednesday, May 2, and on the first Wednesday in each of the seven months following, let all the classes everywhere have a joint prayer-meeting (no other service meeting to be held that week). By joint prayer-meeting is meant that where there is a number of small prayer-meetings these should be adjourned and all the friends meet together at one central point. This meeting should be attended by every one of the class. Instead of giving one hour, the usual time for prayer-meeting, let this meeting (because of its importance) cover an hour and thirty minutes. The first half of the meeting should be devoted to considering the weekly prayer-meeting text and giving testimonies along that line; and the other half of the meeting should be devoted to testimonies relating to the service work and encouraging the workers.

[24]During the service part of the meeting the director should give a report of the previous month's work, including the general drive or service day held the day preceding this meeting. Let the service director furnish this report in duplicate, filing one copy with the secretary of the class, and sending the other copy to the office at Brooklyn. This report will stimulate the workers and increase their enthusiasm concerning the King and his kingdom.

[25]We believe that this unity of action will draw the friends closer together everywhere and will help them to more fully appreciate the wonderful privilege now enjoyed by them of announcing the kingdom, and will help all the consecrated to enter more fully into the present joy of the Lord.

[26]In unity and in the spirit of the Lord there is strength. Let each one of the consecrated realize that he or she is obligated to look out well for the interests of the kingdom, which means the interests of each one who is a prospective member of that kingdom. It is the duty of each one, then, to encourage and help his brother to become more active in the service.

[27]Remember the enthusiasm you used to manifest in a presidential election for a worldly ruler. Now as a Christian and as an ambassador of the Lord you enjoy the great privilege of announcing the King of kings and Lord of lords. Why not be awake to that privilege and be enthusiastic and energetic? Never before was such a privilege granted to creatures on earth.

[28]Let each one of the class read the "Bulletins"; and if you have not one, ask the service director to provide you with one. Get the spirit of the hour, the spirit of the kingdom!

[29]After a careful consideration of the matter, and asking the Lord's direction, we have concluded that the sale of the sets of seven volumes of STUDIES IN THE SCRIPTURES and THE HARP OF GOD, namely, eight books, shall be limited for the present to the regular colporteurs; and the class workers everywhere will be requested to devote their energies to the sale of the HARP Study Course. This will enable the classes to concentrate their efforts on follow-up meetings and the organization of classes; and after this is done, later the territory may be gone over with the STUDIES IN THE SCRIPTURES.

[30]A complete union of the pilgrims and the colporteurs, elders and deacons, brothers and sisters, in actively and enthusiastically looking after the interests of the King will have a great effect for good and bring much joy to the heart of each one engaged.

[31]Remember, then, that beginning with the first Tuesday in May, and on the first Tuesday of each and every month thereafter for seven successive months at least, there will be a general service day. Will you do your part, then, on these days, and each and every other day, to advertise the King and his kingdom? May your hearts be filled with joy as you do so.

QUESTIONS FOR BEREAN STUDY

What is it the Lord delivers to his people, and what are these called? ¶ 1, 5.
What constitutes the "joy of the Lord?" When will it come? ¶ 2-4.
What is the basis for the Lord's rewards, and when and how do they come? ¶ 6, 7.
Our appreciation of the Lord is manifested along what lines? ¶ 8-12.
The fruits of Satan's domination of the race is manifested in what manner? ¶ 13
Show the results of the Lord's kingdom in contrast. ¶ 14.
What is the reasonable and brotherly way of dissolving the "non-worker" class? ¶ 15
Devotion to the Lord is manifested in what way? ¶ 16-18.
Monthly Service Day suggested, and encouragement in starting. ¶ 19-21.
How is it possible for every one to be known as a "worker?" ¶ 22.
Colaboring and unifying energies in the interest of the kingdom. ¶ 23-26
Working up enthusiasm brings joy in service, and let each see to it that he is not beguiled by any influence in losing this joy. ¶ 27-31.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR APRIL 25

"The spirit of God dwelleth in you."—1 Corinthians 3: 16.

IN this text St. Paul addresses himself to the church, to the effect that each member of the body of Christ is the dwelling place of the holy spirit of God. The organism of the new creature is the body of flesh. The natural tendency of the flesh is earthly; and the mind that is governed by such tendency searches out and meditates upon facts and things pertaining to the gratification of fleshly tendencies. Those who feed upon the milk of simpler things of the Word of God are designated "babes in Christ," and are more or less carnally minded; but it is to be expected that when such have grown in the knowledge of the divine arrangement the mind will follow the course of spiritual things, meditating upon things pertaining to the new creation.

The Apostle's argument in this text is, that as new creatures we must not be carnally minded, because in the new creature the holy spirit dwells; hence that we should cleanse ourselves from all filthiness of the flesh and of the mind, that we might be more and more made into the likeness of our Lord and Head. Following this instruction, it is to be seen that we should keep the body clean and in as healthy condition as possible, and that the clothing wherewith it is clothed should be always neat and clean, be it ever so common. Such things influence the mind toward cleanliness. An untidy, unclean thing has a tendency to lead the mind in the wrong direction.

Unselfish things, high and pure things, lead the mind in the right direction. Malice, hatred, ill-will, fault-finding, sensuality, selfishness, corrupt the mind; and if the mind is permitted to meditate and study upon such things, the tendency is to overthrow the will power to do right. On the contrary, when the mind is filled with good things the will of God is more clearly seen, thus enabling us to follow God's holy will.

The importance of proper thoughts was emphasized by St. Paul when he said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8) The new creature, therefore, grows by concentrating his mind upon spiritual things, that is to say, by studying and meditating upon that which relates to God's character and to his plans and purposes for the deliverance of humanity into the realm of life and happiness. Thus using the mind, we ascertain what is the good and acceptable and perfect will of God concerning us and our course as Christians; and as we follow his will, the transformation progresses from one degree of glory to another, by the spirit of the Lord.

TEXT FOR MAY 2

"By one spirit are we all baptized into one body."—1 Corinthians 12:13.

THE body of Christ is made up of many members. As soon as one is begotten of the holy spirit he is set or placed in the body of Christ by Jehovah, according to God's own pleasure. (1 Corinthians 12:18) Each member of the body, then, has his separate functions to perform. This does not mean, however, that one member of the body is more important in its structure than others, and that some members may be ignored, as though there were no need for such in the body.

By one spirit, the holy spirit of God, each member is immersed into the body of Christ; and from that moment forward it becomes his privilege, yea his duty, to look well to his own spiritual interests and also to look out for the interests of other members of the body. There must be a real family or reciprocal love between the members of the body; and such love will, and does, exist in the heart of each one who appreciates the fact that he is a member of the body of Christ. This love draws them together and holds them together.

Futhermore, there must be an unselfish love of each member for every other member, which leads each to do good to his brother as opportunity offers. Thereby is the spirit of the Lord made manifest. Wherever the spirit of oneness exists amongst Christians and each one manifests the proper spirit toward the other, a division in the class is an impossibility. As there is no division in the body of Christ, even so all who are diligently putting aside selfishness and being transformed into the likeness of our Lord will desire to hold together and will hold together. Appreciating the proper relationship existing between the members of the body leads each one thus appreciating it to be loyal to every other member of the body. By one spirit, the spirit of love, each one is placed in the body; and all are held together, growing into the likeness of the Head.

QUESTION AND ANSWER

Question: Did the order go forth eight months ago to the Pilgrims to cease talking about 1925? Have we more reason, or as much, to believe the kingdom will be established in 1925 than Noah had to believe that there would be a flood?

Answer: It is surprising how reports get abroad. There was never at any time any intimation to the Pilgrim brethren that they should cease talking about 1925. Anyone who has made the statement that such an instruction was sent out has made it without any authority or excuse or cause.

Our thought is, that 1925 is definitely settled by the Scriptures, marking the end of the typical jubilees. Just exactly what will happen at that time no one can tell to a certainty; but we expect such a climax in the affairs of the world that the people will begin to realize the presence of the Lord and his kingdom power. He is already present, as we know, and has taken unto himself his power and begun his reign. He has come to his temple. He is dashing to pieces the nations. Every Christian ought to be content, then, to do with his might what his hands find to do, without stopping to quibble about what is going to happen on a certain date.

As to Noah, the Christian now has much more upon which to base his faith than Noah had (so far as the Scriptures reveal) upon which to base his faith in a coming deluge.

JOSEPH THE PRESERVER OF HIS PEOPLE

——APRIL 15——GENESIS 30:22-24; 37:2; 50:26——

JOSEPH PUT INTO PRISON—JOSEPH'S EXPERIENCES RIPEN CHARACTER—GOD'S CARE OVER HIS OWN.

"Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee."
—Exodus 20:12.

THE story of Joseph is the best known of all Bible narratives. All the world loves it, and the reason is not far to seek. It is because the story is so human, so dramatic in incident, so full of pathos and, withal, so pointed in example of malice rightly punished and virtue rewarded. But to the Bible student it is a special treasure; for in his suffering, his patience in suffering, in his fidelity to God, and in his humiliation and final exaltation, Joseph is so clearly a type of Christ; and every follower of Christ sees in him an example set for him to follow. It is in such a way that God wraps up truth for his people's instruction now, and for the human family in their time of restoration. The amount of notice given in Scripture to any incident or person is, generally speaking, the measure of the importance which God's people are intended to place therein. Much is said of Joseph; therefore there is much to learn.

[2]Joseph was the elder of Rachel's sons, and the beloved son of his father. Owing to the unusual circumstances of Jacob's marriage and to the fact that for some years Rachel had no children, her son when born could not hold the birthright. It had fallen to Reuben, the eldest son of Leah. Joseph was an unusual boy, evidently very faithful to his father, even when at the cost of being misunderstood. (Genesis 37:2) When a youth he had two singular dreams which he related to his father and his brothers. He dreamed that in the harvest field his brothers' sheaves bowed down to his; and that the sun, moon, and eleven stars made obeisance to him. His father kept these things in his heart; but Joseph's brothers, who already hated him because of their father's favoritism towards him, now envied and hated him all the more. These dreams were surely given of God: they could not have arisen out of an ambitious imagination; for the boy had none of that.

[3]Joseph's bitter experiences began early. But they were sharpened to the point of anguish when he was yet only seventeen years of age. Everyone knows the story of his brethren's inhuman treatment when he was sent by his father to enquire about their welfare and the welfare of the flocks; and of their treachery towards him and their father. How earnestly he pleaded with them when they sold him to the Midianites is not stated in the narrative; but his anguish of soul made an impression never to be forgotten. More than twenty years after in Egypt it came vividly to memory.—Genesis 42:21.

[4]Sold to Potiphar, one of Pharaoh's officers, Joseph's value was soon apparent. He was placed in trust of Potiphar's household, a very responsible position for so young a man and a slave; and God blessed the house of Potiphar for his sake. When grown into manhood, he was handsome and well favored; and there came the temptation from Potiphar's wife, which he resisted on the high ground that to yield would be sin against God. Foiled passion turned to hate; and the woman made, with a good show of supporting evidence, the terribly unjust accusation which caused Potiphar to put Joseph into prison. But God was with him there; and the governor, soon seeing his worth, gave the care of the prison into his hands.—Genesis 39:21-23.

[5]Apparently by a chance happening, but exactly in the order of God's providence, Joseph was liberated after at least two years in prison. He had foretold the restoration to office of Pharaoh's butler, one of his fellow prisoners under his care; and he had hoped that when released the butler would make some representations to Pharaoh about his unjust imprisonment. But the butler forgot him. Sometime later God caused Pharaoh to dream strange dreams, which none of his wise men could interpret. Then the butler remembered Joseph; and he was sent for, and, blessed of God, he interpreted the dream. He showed that a crisis was at hand, and Pharaoh determined that Joseph was the man required for the unusual situation; for evidently he had ability, and God was with him. Joseph was raised by Pharaoh to the next highest place of power and with such authority that without his permission no one in Egypt lifted a hand, or moved a foot—the first recorded instance of emergency legislation. We are apt to feel resentful towards the butler for the neglect which probably meant the continuance of Joseph's imprisonment. But there are no second causes with God. God knew when he would want Joseph to be presented to Pharaoh, and Joseph in the prison was where he could be found immediately he was required. Had Joseph been released when the chance seemed coming, he might have been out of the way just when Pharaoh required him. Experience shows that God sometimes keeps his beloved servants in restraining circumstances that they may be ready at hand when required for some service for him. Let such rest in his love.

[6]Joseph now became caretaker for Pharaoh: the welfare of the realm was in his hands. These were wide interests; but he immediately disclosed the qualities of a statesman. At once he began to prepare for the storage of the surplus corn which the seven plenteous years would yield. Storehouses throughout the land of Egypt were specially built. In accordance with Pharaoh's dream the famine came on in the eighth year. It extended not only over Egypt, but to the neighboring countries; and Jacob and his family in the south of Palestine suffered by it. Hearing that there was corn in Egypt, Jacob sent all his sons except Benjamin to buy supplies; and this ultimately led to the reunion of Jacob and his beloved son. The record of the incidents which led up to that union, especially Judah's pleading and Joseph's dramatic revelation, are amongst the great treasures of human writing. In his conduct toward his brethren Joseph revealed himself as particularly tender-hearted and emotional; and if for a time he appeared hard to them, it was because he wanted to discover whether or not they had changed. It is clear that in suggesting they were spies he touched the sore spot; for, not realizing that he understood them, they began reminding each other of their brother's pleading and anguish when they sold him. He found that they had changed very considerably, and had now a tenderer regard for their father than when they so cruelly lied to him and deprived him of his dear son. And after they had returned bringing Benjamin with them, and, by his stratagem, he had tested them about Benjamin to see whether or not they would repudiate him, he had no hesitancy in making himself known to them and in freely forgiving them for the terrible wrong they had done him.

[7]Joseph was a great gentleman as well as a great statesman, fine-grained and kind to the finger-tips. It is easy to get hard under hard circumstances; and Joseph could easily have allowed himself to get soured and bitter either towards his brethren, or toward his God, who had allowed these things to come upon him. But there is not the slightest trace of anything of the kind. It may be a cause for wonder that Joseph made no attempt to get into touch with his father. The easy answer is that until he was at the right

hand of Pharaoh he was a slave, or bound in prison, and afterwards was so busily engaged he had no time for any other interests than those which God had given him—the interests of Pharaoh and Egypt.

[8]The title of today's study is Joseph the Preserver, and this he was. He himself says that God sent him into Egypt to preserve life. (Genesis 45:7) He was the preserver of Egypt, the preserver of his father and his brethren, and in his exaltation is typical of the great Preserver, the Christ, who in his kingdom shall bring life's blessings to all men.

[9]There are many important lessons in character building to be gained from a study of Joseph's life, even by so brief a study as is possible here. Perhaps the outstanding lesson is that of God's overruling care for his own. It was God who took Joseph to Egypt (Genesis 45:7) and who preserved him there, giving him just those experiences which would prepare him for his life's great work. The famine (which was not caused by the failure of the Nile, for it extended over southern Palestine) was of God, in order that Joseph and his father and his brethren could be re-united; and over all God's hand is seen laying up typical instruction for his people. The finished picture tells its story to us. It is easy for us to see the purpose unfolding; but it could not have been easy for Joseph. Well for us if in our trying circumstances we possess the rest of faith to believe in the finished picture of our lives.

[10]Joseph was unexpectedly raised to the position of a great ruler. Indeed he was like Pharaoh, and his administration was markedly successful. We ask: Where did he get the necessary experience to enable him to rule such a kingdom as Egypt, and to guide it through such an unusual crisis? The answer is: All his previous life was a preparation: (1) As a boy he had taken an interest in his fathers affairs (Genesis 37:13, 14); (2) in Potiphar's house he was faithful to the trust committed to him; (3) in the prison he manifested the same qualities. Boy, youth, or man, he was consistently faithful in any trust. As a youth he must have been self-reliant; otherwise his father would not have sent him from the south of Palestine to find his brethren in the mountainous district of Shechem. Loyalty, faithfulness, thoroughness, grit, and faith in his father's God were the things that gave foundation for his character, and enabled God to use him. His trials were hard ones.

GOD'S CARE OVER HIS OWN

[11]Misunderstanding and jealousy are hard to bear. To be ill-treated and then sold and, later, to be unjustly held in prison for a long period must have been hard experiences. But faith firmly trusts God, come what may. In the matter of Potiphar's wife there is an important lesson for the people of God. The Scriptures give no intimation that Joseph's character was ever cleared from the accusation which put him into prison. God does not always have false accusations made against his own cleared up; but he does give evidence in one way or another to show where his favor is. Quite evidently this way is taken in order that his people may learn how to use their judgment. The one suffers that the many may have an object lesson. There has been in our day a notable illustration of this principle. Our beloved Pastor was probably the most slandered man in this generation, and the Lord did not have the false accusations made against him wholly cleared away. It is easy to see that this has been a benefit to the church; for, using their judgment, they have perceived that he was a man of God, and that the blessing of the Lord was with him. Without doubt the church has been much strengthened by these things.

[12]Exaltation did not hurt Joseph, because he was lowly hearted servants of God; else God would do them a wrong in placing them in positions of prominence. Those who profess fear for and are anxious about the servants of God in positions of prominence, lest they be made idols by their brethren, should look into their own hearts lest unnoticed prejudice, ill-will, or envy is lodging there.

[13]Before Joseph died the birthright of the family, which had been held by Reuben, but long ago forfeited by him (1 Chronicles 5:1), was given to Joseph, the elder son of Rachel. Joseph therefore became the head of the family, as well as its most prominent member.

[14]After the famine Joseph still remained in power, and continued to be the preserver and comforter of his father, and afterwards of his brethren and their families. Although he spent nearly all his life in Egypt, and practically became an Egyptian, he ever remained a true son of Jacob. He died declaring his faith in the promises, requesting that his bones should be carried out of Egypt when God visited them to take them back to the land of promise. (Genesis 50:24-26) His body was embalmed; and when the children of Israel went out of Egypt, they carried his bones with them; and he was buried in the land of Shechem (Joshua 24:32) Soon this grand man with character set for God, and with his ability perfected, will again be present in the earth, sharing with the other grand and great men in the work of restoring the world. There is a good hope for the world in the purpose of God.

[15]It seems fitting to point out that the method employed by Joseph in the preservation of Egypt through the famine is an illustration of the process which will be used when the great Joseph, the Christ, deals with the world after its time of trouble. The policy which Joseph pursued resulted in bringing all the wealth, the property, and the persons in Egypt under the control of Pharaoh. When the famine pinch came on, the people gave first all their money for bread, then their cattle, then their lands; and at last they sold themselves in order to live. All the persons and all the property in Egypt became Pharaoh's. Then Joseph arranged the affairs of Egypt accordingly. Everything was done for the good of the empire and its people. And so it will be in the Millennial age. No one will be allowed to live in the blessedness of the kingdom unless he receives life at the hands of the Christ, and is in every way dependent upon the gift of God through Christ.

QUESTIONS FOR BEREAN STUDY

Why is the life of Joseph of so much interest to the Christian? ¶ 1.
In what way was Joseph an unusual son? Why did his brothers hate him? ¶ 2
What bitter experence had Joseph at seventeen years of age? ¶ 3.
How did Joseph maintain his integrity toward God, and how was he favored? ¶ 4.
How did God overrule in Joseph's prison experiences? ¶ 5.
What is the first recorded instance of class legislation? ¶ 5.
Is it sometimes beneficial to be held in restraining circumstances? ¶ 5.
How far-reaching was the famine, and how was Egypt protected? ¶ 6.
Who sought food in Egypt? What was Joseph's strategy and its object? ¶ 6.
In what way do the sterling qualities of Joseph's character manifest themselves? ¶ 7.
Why had Joseph made no attempt to get into touch with his father? ¶ 7.
In what respect was Joseph the Preserver? ¶ 8.
What is the lesson for us in the experiences of Joseph? ¶ 9.
Where did Joseph get the wisdom to enable him to rule Egypt so successfully? ¶ 10.
If lying accusations are made against God's people, does he always have these cleared away in the present life? If not, why? ¶ 11
What comfort may we take in the slanderous accusations against Brother Russell? ¶ 11.
How should brethren in the church view one another, and themselves? ¶ 12.
When Reuben lost his birthright, to whom did it go? ¶ 13.
What is yet to be a fuller reward to Joseph for his integrity of heart, his trust in God, and his faith in the divine promises? ¶ 14.
What great typical lesson may be drawn from God's dealings with Joseph in Egypt? ¶ 15.

MOSES: LIBERATOR AND LAWGIVER

——APRIL 22——EXODUS 2:1-19:25; 32:1-33:23; DEUTERONOMY 34:1-8——

MEANNESS OF EGYPTIAN RULERS—GOD'S GREAT DELIVERANCE OF ISRAEL—MOSES THE MEDIATOR TYPIFIES CHRIST.

"Fear ye not, stand still, and see the salvation of Jehovah."—Exodus 14:13.

OUR lesson is of Moses, liberator and lawgiver. Excepting the Savior, Moses is the outstanding figure of human history. He stands preëminent as a great lawgiver; for the best code of laws known to man is associated with his name. But it is as a faithful, meek servant of God and as a lover of his people, that he has the best record—that of the Word of God. (Hebrews 3:2; Numbers 12:3) His words in the Golden Text: "Fear ye not, stand still, and see the salvation of Jehovah," are the true indicator of his character and his work. When he was engaged in his great life's work he revealed himself as a great administrator rather than as an originator; as one who himself was under direction of the God of Israel, whose honor and glory he sought.

[2]After Joseph's death there had arisen in Egypt a king "who knew not Joseph." The Israelites, waiting upon God for the time when he should direct them back to the promised land, had prospered exceedingly both in numbers and in wealth. A new dynasty arose, whose kings considered the numbers and wealth of the Israelites to be a menace to the safety of Egypt. A policy was enforced which took Israel away from the pastoral life in which they excelled, and they were made laborers in the building of great cities and storehouses. But this policy did not repress them, and an order was made that every new-born male baby was to be cast into the Nile. Even this did not prevent Israel's increase, and cruel oppression was practised upon them to break their spirit and keep them in servitude.

[3]About this time an interesting event happened in Egypt, in one of the houses of the Hebrews. A child was born, eventually to be the noble servant of God who in God's due time should meet Pharaoh face to face as the representative of the God of heaven. By the overruling providences of God, the child Moses was saved from the destruction common to the baby boys of Israel; and by that same singular and particular providence it happened that he who was cast on the mercies of the Nile, was saved from the Nile by Pharaoh's daughter, and for forty years lived in Pharaoh's house getting all the advantages of a king's son. He became "learned in all the wisdom and knowledge of the Egyptians," which meant that he had the then knowledge of the world at his disposal; and he was mighty in words and deeds—a military commander and an orator, if Jewish tradition is to be believed.—Acts 7:22.

[4]With his heart faithful to God he believed that God would use him to deliver His people; and when he was forty years of age he thought the time had come to arouse his brethren to the facts of their position. He was ready to associate himself with them in trying to obtain their freedom. Finding that they repelled his advances, and that by his actions he had put himself out of favor with Pharaoh, and that his endeavors were immature, he fled from Egypt, and for another long period of forty years dwelt in the land of Midian, tending the flocks of Jethro, the priest of Midian, whose daughter he married. Whether or not during this time Moses knew of the condition of his people we do not know; for there is no record of any communication between him and them.

MEANNESS OF EGYPTIAN RULERS

[5]The condition of Israel was aggravated; for the tasks of the people were made harder. When they complained they were treated as lazy, and their taskmasters were instructed to hold them down to still greater hardship. This caused Israel at last to realize their condition. They seemed to have forgotten that they were the chosen people of God who had a God to care for them, and a promised inheritance in Canaan. Apparently they did not cry to God for deliverance from Egypt, but only for some ease in their sore distress; but their cry reached to heaven, and the time had now come when if God would keep his word (which Israel seemed to have forgotten) he must act. (Genesis 15:13-17) This heavy oppression was part of God's plan for them: it produced what he desired. God will always have his people call upon him for those mercies which are theirs by promise, and if they are not ready he brings about such conditions as produce a cry. The record is: "God came down to deliver his people." (Exodus 3:1-10) But it was to Moses that God went. Moses was still in Midian working for his father-in-law, apparently quite without ambition; for he had made no effort to acquire riches. In view of his faith on leaving Egypt (Hebrews 11:24-29) we must suppose that he continued in this way in order to be ready for any call; and the fulness and activity of his mind soon to be manifested proves that he was not careless, much less indolent in mind.

[6]His call came in an unexpected way. While tending the flock he saw a near-by bush suddenly burst into flames. But it was not consumed, and he turned aside to consider this singular thing. As he approached he heard the voice of God, through his angel, speaking to him. He was told that he was to be the deliverer of his people. But he who forty years ago was full of manly enthusiasm, ready to throw his whole energy into their deliverance, was now slow, almost to obstinacy, and was full of reasons why another should be chosen.

[7]Our space does not allow us to detail the events which immediately followed. We soon find Moses again in Egypt, now in God's due time the chosen agent for the deliverance of Israel, matured by his waiting time, and in full assurance of faith, strong to arouse his people. But the dullness of suffering was upon them, as that of waiting had seemed to be upon him; and he was not well received. Moses was soon in combat with Pharaoh, but with no fear upon him now; for he realized his mission. He was roused to the full measure of his powers, fitted to counsel with kings, and well versed in the ways of the court. Again and again he went as God's messenger to Pharaoh, until at last in the gall of wounded pride Pharaoh told him plainly that he should see his face no more under penalty of death; and Moses, in as high a pitch of spirit, told Pharaoh that his words were true and that Pharaoh should see his face no more. There came immediately that last plague which finally broke the spirit of the Egyptians, and by which God liberated his people. The sacred record is that God delivered his people with a mighty hand, and with an outstretched arm. (Deuteronomy 26:8) The power of Egypt and of Egypt's gods were broken. When the last plague was to come upon the Egyptians, Moses had caused Israel to be ready to go out; and that same night they went out of Egypt. As they went they found the Egyptians so well pleased to have them go that Israel had only to ask for payment due to them for labor to find themselves loaded with gifts, especially of jewelry and gold, easy to carry.

[8]The mummified body of Rameses, the Pharaoh of Moses' day, is now in a museum in Cairo, a poor thing to look at. It is quite probable that Moses will see that form; and perhaps that hard, wicked man who opposed God and every instinct of righteousness and mercy, may look upon his own

mummified body, preserved by the devil's power, as if he would say: "He that serves me shall not return to the dust as God has said."—See WATCH TOWER, 1920, page 378.

GOD'S GREAT DELIVERANCE OF ISRAEL

9 Our Golden Text takes us to the miraculous deliverance of Israel at the Red Sea. They had been led by the cloud to the shores of the sea as if their way led through it. There they were held up; for there was no way to the right or left, and the sea was before them. Pharaoh had recovered from the shock of the terrible night, had mobilized his army, and was rapidly drawing up behind to carry them back to bondage. The people cried to Moses, and Moses in his faith bade them be still and see the salvation of God. (Exodus 14:13) In turn Moses cried to God. But God turned his cry back to him and said: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." (Exodus 14: 15, 16) Moses had in his hand his rod, the symbol of power and authority by which so many miracles in Egypt had been wrought. It is as if God said: "What is the sea that it should hinder the progress of my people? Has not the cloud led you to the border of the sea? Why not follow it? Use your rod." Moses did so, and the waters fled before the rod. "What ailed thee, O thou sea, that thou fleddest?" is the Psalmist's comment.—Psalm 114:5.

10 Our text is often misconstrued. Moses said: "Stand still"; but God said: "Go forward." Moses was rather rebuked for praying instead of acting: he ought to have gone forward. Sometimes the Lord's people set themselves to pray for guidance when the Lord has clearly marked his way. As we have before said, prayer is not always in order Faith and loyal obedience take precedence of prayer if God has clearly shown his way. To go to God in prayer in such a case is to dishonor him; it cannot be well pleasing to him.

11 Then came the great deliverance, and the destruction of the power of Egypt; for the sea had swallowed it up. Israel was now free, not only from hard bondage, but from fear of recapture. God had purchased his people. Says Isaiah: "I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." (Isaiah 43:3, 4) The time had come for Israel to be delivered, and Egypt said: "No!" But God said: "My people shall go free"; and as Egypt was perverse God had to break it.

LESSONS FOR SPIRITUAL ISRAEL

12 Pharaoh and Egypt well represent Satan and the evil powers under his control; and again the time has come for God's people to be delivered from bondage—that of sin and Satan and the evil forces of this world. Satan and his agents are now fighting against God; but all the powers of evil—whether spiritual, ecclesiastical, political, or financial—will be broken and God's people freed for the establishment and enjoyment of his kingdom. (Revelation 11:17, 18; 19:11-16) The Red Sea of anarchy will be the destruction of these forces of oppression.

13 Israel was free. It was a morning of glorious liberty, of freedom of body and mind; but not for every man to do as he pleased. They were members one of another, a company of people under the care of God, represented by Moses. Indeed, apart from the care of God they could not live; for there was no means of sustenance.

14 Moses' work of liberator was accomplished. Now he became a father to that great multitude. It was a mighty task; for the people were weak. Crushed by the bondage in Egypt, they lacked spirit, and were as petulant as fretful children. In order that they might get the necessary rest of body and mind, and the instruction necessary for the communal life in the land to which God was leading them, they were led into the fastnesses of Mount Sinai. There sheltered from enemies God had his long ill-treated and broken people to himself; and there he kept them for nearly twelve months, feeding them with the manna, giving them water from the rock, and, through Moses as lawgiver and mediator, that instruction in worship and righteousness which is recorded in the books of Exodus, Leviticus, Numbers, and Deuteronomy, called in Scripture "The Law of Moses."

MOSES THE MEDIATOR TYPIFIES CHRIST

15 The largeness of heart, the magnificence of his character, and the self-abnegation of this great man in the service of God's people were never better exhibited than in his offer of self-sacrifice in favor of his people and the honor of God. During Moses' first forty days on Mount Sinai, the people, not understanding how he could be alive, thought they must undertake to do something for themselves; and weak in morals and spirit they became easy subjects to the temptation of the devil. They fell into degradation. It was while they were in this condition of exposure to their shame that Moses returned from the mount, God having told him of the sin, saying that He would cut them off and continue the promises in Moses. On the strength of this offer Moses returned to plead with God, and as an alternative offered himself as the corresponding price for the people, offering to be blotted out if they might live—the nearest illustration which the Scriptures provide of the "ransom for all" given by Jesus, our Lord.

16 The law of God revealed in Sinai remains the world's standard, though of course it is eclipsed by the law of the new creation given specially to the disciples of Jesus. Moses has not the credit for that law; it is of God. It is more correct to speak of Moses as a great administrator rather than a great lawgiver. He himself continually says: "As the Lord commanded," and "The Lord said unto me." Jehovah was the lawgiver; Moses acted as its administrator, and as mediator of the covenant based upon the law. So great was he as a prophet in declaring the way of the Lord and in manifesting the spirit of the law, that he was made a type of Christ. He understood that he was typical of one who should be revealed. He said to Israel: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken."—Deuteronomy 18:15.

17 Moses was a great man with wide, generous sympathies, not confined only to the house of Israel; for he saw that God would in his own due time bless the world of men. No doubt Moses was much confirmed in this by his contact with the outside world during his eighty years of separation from his people, in the house of Pharaoh, and in the home of Jethro, priest of Midian.

18 Moses humbled himself to be the meekest of men, and he has the most exalted record of all God's servants. The two outstanding motives of his service were to seek the honor of God and the good of God's people. Whoever will in this take Moses for his example cannot go wrong.

QUESTIONS FOR BEREAN STUDY

Who is the great outstanding figure of human history, next to Jesus? ¶ 1.
What hardships came to Israel in Egypt? ¶ 2.
How was God's overruling providence manifested in the preservation of Moses? ¶ 3.
What was uppermost in the mind of Moses at the age of forty? ¶ 4.

What great lesson was the children of Israel to learn in their servitude to the taskmasters of Egypt? ¶ 5.
In what way did God's voice come to Moses? ¶ 6.
What had schooled and prepared Moses to enter the presence of Pharaoh? ¶ 7.
What was the spirit of the Egyptians? Why were gold and jewelry given to the Israelites? ¶ 7.
How did Satan undertake to thwart the edict of the Almighty? ¶ 8.
At a trying moment, what did God command Moses to do? ¶ 9.
Do the Lord's people sometimes misconstrue the will of the Lord? ¶ 10.
What do Egypt and Pharaoh represent, and is another deliverance at hand? ¶ 11, 12.
What kind of freedom did Israel obtain? Will the freedom of the world be similar? ¶ 13.
How did God father and care for the children of Israel? ¶ 14.
In what noble way did Moses demonstrate that he was a go-between for Israel as well as for God? ¶ 15.
For what was Moses the administrator? For what was he the mediator? ¶ 16.
In what specific way was Moses made great? ¶ 16.
Were Moses' first eighty years' experiences of such a nature as to intensify his sympathies for the world at large? ¶ 17.
The two outstanding motives actuating Moses to service were what? ¶ 18.

INTERESTING LETTERS

EX-MINISTER NOW SEES THE LIGHT

[Readers of THE WATCH TOWER will be interested in the following letter from an ex-minister. We are pleased to say that already the Lord has begun to send the message into Bohemia and that by his grace much more will go during the year. Trouble seems to awaken the people to a greater desire to know about the Lord. He works in mysterious ways his wonders to perform.]

DEAR BROTHER:

My heart rejoiced when I left the Auditorium on Sunday, December 10, for I am receiving more and more light in understanding the true plan of God and the glory of Jesus the Christ.

When I studied to become a minister I often wondered why the people in the churches are so cold, having no life and no love for Bible study. But now I understand why; it is because there was no light in the explanations, there was no desire to know the truth—but business and hypocrisy only.

Oh, how glad I am that I am not in Babylon, and that it was very good that they took away my license to preach, when I told them that we must preach the gospel of Christ and not the doctrines of men.

Brother Sabita was here on Saturday, December 9, and we talked over the work among the Czechoslovakian people here in Cleveland. There are 12,000 Czechoslovaks in this city, and only a few are studying the Scriptures, and I see there is need of a textbook for them; for they are beginners in Bible study, and the most simple and precious textbook is the HARP OF GOD, which I would like to see translated into the Bohemian language.

I wish that the Lord might give us a man who, under the grace of the heavenly Father and led by the holy spirit, would bring the light and truth to the Bohemians also. It is very bad that, although the Bohemians had such great reformers as John Huss, Jerome of Prague, Conrad Waldhausen, Matthew of Janov, Thomas of Stitny, and John Amos Komensky, they are now Roman Catholic or freethinkers.

There is an organization that has studied the Bible since 1381 and 1448. They knew that in Rome sits the Beast of Revelation. But in 1620-1627 the Beast overcame them, and the Bohemian brethren were scattered all over the world. They were once strong in spirit and in faith, but today we bear just the name—Moravian Brethren Church.

Oh give us, Lord, other men that may bring us into thy light and truth and love again!

CHAS. E. SCHNEIDER, *Ohio.*

UNDAUNTED THROUGH EVERY TRIAL

DEAR BRETHREN:

Greetings in the name of our Lord. Recently I witnessed to a returned army officer, one who had seen active service in France. He is still in the nominal church but seemed very earnest in living, as best he knew how, a Christian life. During our conversation he related to me the experience of a conscientious objector, which seemingly had left a deep impression on him.

In his regiment in France there was a young man, a mere boy he seemed, who refused to put on the uniform. Every indignity that could be thought of was heaped upon him. Low menial work was given him; but he remained firm. The officers learned that he had been in the faith only a short time; and so they sentenced him to be shot, thinking that of course he would weaken. They did not intend to shoot him, however. He was led out to the wall of a trench, and the firing squad took their places. An officer stepped forward to bandage the youth's eyes, but was gently pushed aside by the young man, who said: "I will face this". . . . The firing squad raised their rifles. The young man stood with his head high; and, as the officer related to me, the sweetest smile he ever saw came over the young man's countenance. Then came the order to lower the rifles, and the firing squad marched away.

As the officer concluded by saying, "I stood there while they marched him away. I never saw him again, but I shall never forget him," how proud I was to tell him that this was my brother in the most holy faith. Pray for me, dear brethren, that like this young brother I may go undaunted through every trial, possessed of that "faith that will not shrink".

Yours in the Redeemer's service, MAE WILSON, *Ohio.*

THE TRUTH STIRS AND TESTS

GENTLEMEN:

You have already received my subscription to the WATCH TOWER, and if it will not inconvenience you too much, I would like to have the subscription start, say, June or July last, and would be pleased to have you forward me the back numbers at once, or bill me for the back numbers and let the subscription stand if you like.

This is a wonderfully truthful little magazine, and I am sorry that I neglected subscribing for it until now, but then I am one of the thousands who have not worried over so-called religion—just had them all placed in the same boat—but your literature has stirred me after being without a church home for the last sixteen years.

I took advantage of the club offer of the three books—"Finished Mystery," "Millions," etc., and "Can the Living Talk with the Dead?"—they are wonderful. I fully realize that the truth hurts worse than a lie, and now I see why the book was condemned and why Pastor Russell, the dear old man, was subjected to the abuse he was.

I am placed in a very hard position in my home. No one will listen to my opinion on the attitude denominational churches are taking today, and have taken for many years. Perhaps, you know, though, that many others are putting up with similar trials. The reading and discussing of your literature have caused a lot of trouble for me, but I can't give them up.

Yours sincerely, W. T. DOWNEY.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Woodward, Okla.	Apr. 14	Arkansas City, Kans.	Apr. 24
Shattuck, Okla.	" 16	Edmond, Okla.	" 25
Alva, Okla.	" 18	Red Rock, Okla.	" 26
Hardtner, Kans.	" 20	Shidler, Okla.	" 27
Wichita, Kans.	" 22	Arkansas City, Kans.	" 29
Winfield, Kans.	" 23	Pawhuska, Okla.	" 30

BROTHER B. H. BOYD

Conde, S. D.	Apr. 17	Mitchell, S. D.	Apr. 29
Ipswich, S. D.	" 19	Chancellor, S. D.	" 30
Huron, S. D.	" 22	Parker, S. D.	May 1
Ree Heights, S. D.	" 23	Menno, S. D.	" 2
White, S. D.	" 24	Yankton, S. D.	" 4
Hartford, S. D.	" 26	Irene, S. D.	" 5

BROTHER A. M. GRAHAM

Hamilton, Ont.	Apr. 6, 8	North Bay, Ont.	Apr. 18, 19
Toronto, Ont.	" 9	New Liskeard, Ont.	" 20, 22
Collingwood, Ont.	" 10, 11	Timmins, Ont.	" 23, 4
Meaford, Ont.	" 12	Hearst, Ont.	" 6
Barrie, Ont.	" 13, 15	Grant, Ont.	"
Bracebridge, Ont.	" 16	Winnipeg, Man.	" 29, 30

BROTHER M. L. HERR

Richmond, Calif.	Apr. 13	Vallejo, Calif.	Apr. 24
Oakland, Calif.	" 15	Richmond, Calif.	" 25
Santa Rosa, Calif.	" 16, 23	Stockton, Calif.	" 26
Eureka, Calif.	" 18	Modesto, Calif.	" 27
Scotia, Calif.	" 19	Turlock, Calif.	" 28, 29
Ukiah, Calif.	" 22	Fresno, Calif.	" 30

BROTHER W. M. H[illegible]SEE

Stouffville, Ont.	Apr. 5	Timmins, Ont.	Apr.
Baldwin, Ont.	" 6	Cochrane, Ont.	"
Bracebridge, Ont.	" 8, 9	Winnipeg, Man.	"
North Bay, Ont.	" 10, 11	Transcona, Man.	"
Mattawa, Ont.	" 13	Dominion City, Man.	"
New Liskeard, Ont.	" 13, 15	Neveton, Man.	Apr. 27, 29, 30

BROTHER H. HOWLETT

Kenora, Ont.	Apr. 9, 10	Sault Ste. Marie, Ont.	Apr. 20, 22
Oxdrift, Ont.	" 11	Maclenna, Ont.	" 23, 24
Port Arthur, Ont.	" 15	Warren, Ont.	" 25, 26
Ft. William, Ont.	" 15	North Bay, Ont.	" 27, 29
Searchmont, Ont.	" 17, 18	Bracebridge, Ont.	" 30

BROTHER S. MORTON

St. Louis, Mo.	Apr. 15	Harviell, Mo.	Apr 23
Flat River, Mo.	" 16	Neelevville, Mo.	" 24
Farmington, Mo.	" 17	Chaonia, Mo.	" 26
Avert, Mo.	" 18	Willow Springs, Mo.	" 27
Dexter, Mo.	" 19, 20	Thayer, Mo.	" 29
Poplar Bluff, Mo.	" 22, 25	Mountain Grove, Mo.	" 30

BROTHER G. R. POLLOCK

Superior, Wis.	Apr. 15, 17	Rock Island, Ill.	Apr. 24
Two Harbors, Minn.	" 16	Knoxville, Ill.	" 25
Joliet, Ill.	" 19	Kewanee, Ill.	" 26
La Salle, Ill.	" 20	Princeton, Ill.	" 27
Moline, Ill.	" 22	Chicago, Ill.	" 29
Davenport, Ia.	" 23	La Porte, Ind.	" 30

BROTHER V. C. RICE

York, Pa.	Apr. 17	Pottstown, Pa.	Apr. 24
Hanover, Pa.	" 18	Boyertown, Pa.	" 25
Rheems, Pa.	" 19	Linfield, Pa.	" 26
Plainfield, Pa.	" 20	Conshohocken, Pa.	" 27
Lebanon, Pa.	" 22	Norristown, Pa.	" 29
Reading, Pa.	" 23	Lansdale, Pa.	" 30

BROTHER C. ROBERTS

Findlay, O.	Apr. 17	Wapakoneta, O.	Apr. 23
Defiance, O.	" 18	Celina, O.	" 24
Bryan, O.	" 19	Sidney, O.	" 25
Edgerton, O.	" 20	Piqua, O.	" 26
Van Wert, O.	" 21	Tippecanoe City, O.	" 27
Lima, O.	" 22	Dayton, O.	" 29

BROTHER R. L. ROBIE

San Antonio, Tex.	Apr. 15	Tarpley, Tex.	Apr 22, 23
Comfort, Tex.	" 16	Utopia, Tex.	" 24, 26
Kerrville, Tex.	" 17	San Antonio, Tex.	" 27
San Antonio, Tex.	" 18	Simmons, Tex.	" 29
Bandera, Tex.	" 19	Corpus Christi, Tex.	Apr. 30, May 1
Pipe Creek, Tex.	" 20	Alice, Tex.	" 2

BROTHER W. J. THORN

Gilbert Plains, Man.	Apr. 16, 17	Clair, Sask.	Apr 24
Venlaw, Man.	" 18	Quill Lake, Sask.	" 25
Grandview, Man.	" 19	Foam Lake, Sask.	" 26
Kamsack, Man.	" 20, 2[illegible]	Saskatoon, Sask.	" 27, 29
Wadena, Sask.	" 2[illegible]	Star City, Sask.	" 30

BROTHER T. H. THORNTON

St. John, N. B.	Apr. 15, 16	Truro, N. S.	Apr. 26
Moncton, N. B.	" 17	Halifax, N. S.	27, 29
Amherst, N. S.	" 18	Bridgewater, N. S.	Apr. 30, May 1
Charlottetown, P. E. I.	" 19-22	Middleton, N. S.	" 2
Atnol, N. S.	" 24	Deep Brook, N. S.	" 3
Springhill, N. S.	" 25	Centreville, N. S.	" 4

BROTHER W. M. WISDOM

Chatham, Va.	Apr. 13	Norfolk, Va.	Apr. 21, 22
Java, Va.	" 15, 17	Danville, Va.	" 24, 25
Meadville, Va.	" 16	Leaksville, N. C.	" 26
Gretna, Va.	" 18	Winston Salem, N. C.	" 27, 29
Alta Vista, Va.	" 20	State Road, N. C.	" 30

CONVENTION AT CHICAGO

There will be a convention held in Chicago, Friday, Saturday and Sunday, May 11 to 13. Brother Rutherford and a number of Pilgrim brethren will be in attendance. For further information write A. L. Seeley, 7642 Normal Avenue, Chicago, Illinois.

HYMNS FOR MAY

Sunday	.....		**6**	179	**13**	321	**20**	4	**27**	212
Monday	.....		**7**	155	**14**	111	**21**	311	**28**	282
Tuesday	**1**	90	**8**	264	**15**	331	**22**	152	**29**	128
Wednesday	**2**	42	**9**	211	**16**	37	**23**	320	**30**	243
Thursday	**3**	30	**10**	324	**17**	261	**24**	85	**31**	95
Friday	**4**	281	**11**	6	**18**	93	**25**	61	.....	
Saturday	**5**	125	**12**	194	**19**	43	**26**	221	.....	

PRAYER-MEETING TEXTS FOR MAY

MAY 2: "By one spirit are we all baptized into one body."—1 Corinthians 12:13.

MAY 9: "Made us able ministers of the new covenant" by the spirit. —2 Corinthians 3:6.

MAY 16: "Ye were sealed with that holy spirit of promise."—Ephesians 1:13.

MAY 23: Sow to the spirit; of the spirit reap life.—Galatians 6:8.

MAY 30: "The spirit of glory . . . resteth upon you."—1 Peter 4:14.

I.B.S.A. BEREAN BIBLE STUDIES

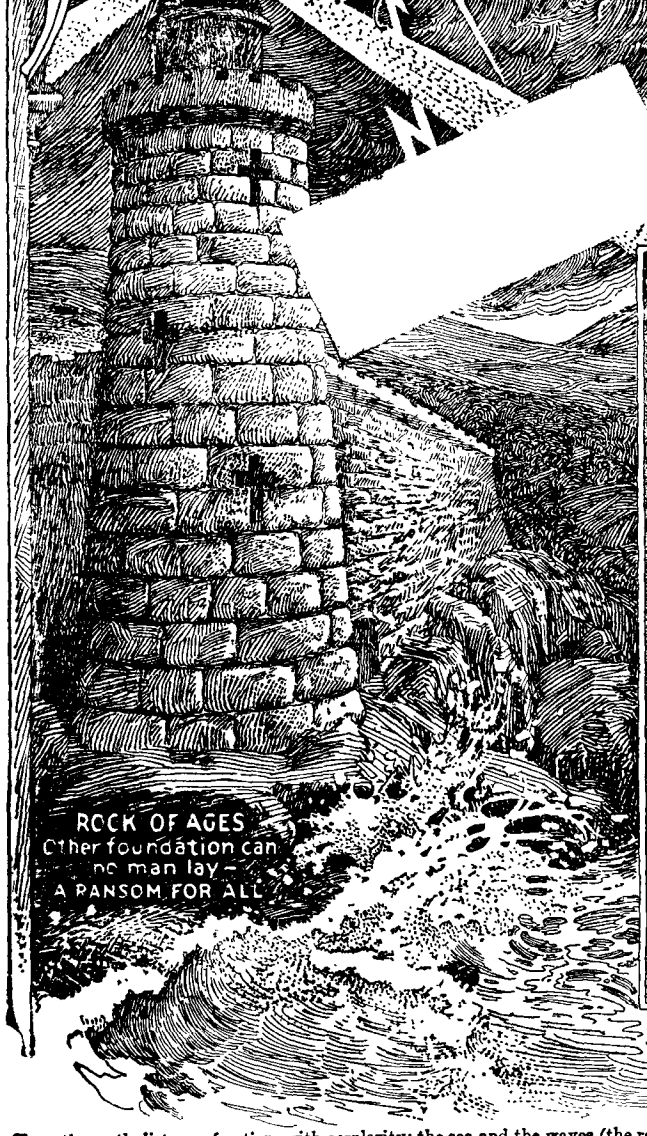
By Means of "The Plan of the Ages"

Chapter XIV: "The Kingdom of God"

Week of May 6	Q. 1-7	Week of May 20	Q. 16-22
Week of May 13	Q. 8-15	Week of May 27	Q. 23-29

Question books on "The Divine Plan" 15c postpaid.

The WATCH TOWER and Herald of Christ's Presence



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

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Anno Mundi 6051 — April 15, 1923

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Orders only.

(Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER. R. H. BARBER.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

Entered as Second Class Matter at Brooklyn, N.Y., Postoffice under the Act of March 3rd, 1879.

THREE-DAY CONVENTION AT ST. PAUL

There will be a three-day convention at St. Paul, Minn., May 4, 5, 6. Public addressed by Brother Rutherford, May 6. For further information address Robt. B. Morrison, 987 Laurel Ave.

Also, a three-day convention at Chicago, May 11, 12, 13. Brother Rutherford addresses public May 13. For further information address A. L. Seeley, 7642 Normal Ave.

OPPORTUNITY OF SERVICE

The Society will be glad to receive applications from physically and mentally strong, unencumbered young men, fully consecrated to the Lord, who desire to enter our factory. Any one desiring to make this application please write for a questionnaire.

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 7⅜"), and the maroon cloth pocket edition on thin paper (size 4" x 6⅛"); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, III, 75c each; Volumes IV, V, VI, VII, 85c each.

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THE PRINCIPAL THING—LOVE (PART I)

THERE is a certain thing which, because of its importance to the fully consecrated child of God, may be termed "the principal thing." Without this thing, though the consecrated possesses to the utmost degree the gifts of persuasive oratory, he might as well beat a tom-tom from a platform, so far as he himself may profit from his eloquence. Let him be so disposed as to give all he possesses to further the cause of the Lord or to do good to the poor and needy, without having also this principal thing, his kindness may be beneficial to others, but not to himself. Let him so burn with zeal for the Lord as to land in prison for conscience' sake or to become a victim of mob frenzy—all this does him no good, unless he has the principal thing.

[2]Though he understands all that the prophets have spoken, and discerns the deep things of the divine Word, if he has none of this thing, he is nothing. He is destined for the second death; and he has no prospect, except that of one "whose fruit withereth, without fruit, twice dead, plucked up by the roots . . . to whom is reserved the blackness of darkness forever." (Jude 12, 13; 1 Corinthians 13: 1-3) But holding fast to the principal thing, the consecrated one confidently looks forward to "pleasures forevermore," to "the joy of the Lord," to Christ's coming, confession of his name before the Father and the holy angels, to joint-heirship in all things in heaven and on earth, to glory, honor and immortality, to the praise and worship of men and angels, powers and principalities forever.

"PHILEO" AND "AGAPE"

[3]What is this marvelous thing, the lack of which marks the once consecrated for everlasting oblivion, or the possession of which designates the still consecrated child of God as heir of divine and eternal life? The Greek New Testament contains two words of allied meaning. One signifies "to be fond of an individual or object, to have affection, personal attachment, as a matter of sentiment or feeling." (Dr. Strong) This is *phileo,* and is the kind of love which springs up naturally under given circumstances and conditions. Persons of like tastes, for example, are drawn naturally to one another. Brothers and sisters love each other. Parents love children. The rich love the rich. Thieves care for thieves. The learned like the learned. Employers are drawn to employers. Working people take to persons of their own class. Like loves like.

[4]This love is better than no love; but it is not that which makes for everlasting life on any plane; for it is a lower love. It may be evanescent and vary with the circumstances which bring it forth. Lovers may quarrel, and love fades. Parents' and children's interests may clash, and parental and filial affections die. In the stress of famine friend ate friend, brother brother, and mothers their babes. Of two rich friends, one becomes poor and the wealth-begotten bond is severed. A poor man achieves success, and forgets those to whom he was once bound in bonds of friendship. The lower love is often temporal, subject to many mutations, because it is of the feelings and sentiments.

[5]Nothing is less natural than for the uncongenial to care for one another; or, in the extreme, for a person to love his enemies. It is natural to hate enemies, because hate engenders hatred, not love. When Jehovah sentenced Adam to death, and justice began to execute the sentence, love, as it were, inquired of wisdom, "What can be done?" Wisdom replied: "If man had known as much about Satan and sin as his descendants will know a thousand years hence, he would have paid no attention to the tempter." Therefore wisdom devised the plan of the ages, that, without denying justice, love working through power might find for man the way to eternal life. By wisdom and love "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3: 16.

[6]If God loved us while we were yet his enemies, how much more should we love all whom God loves! (Romans 5: 10) What matters it, if for the moment some of them are our enemies? So we who are Christians love all men, including our enemies. This love exists, not because it is natural to love our enemies, but because there is a good and sufficient reason for loving them—that God, to whose will we are devoted, loves them. This illustrates a kind of love which does not spring naturally out of circumstances and conditions, but in spite of them and often contrary to them. A love based on sentiment is as unstable as the feelings, but this love is as eternal as the reason or principle on which it

is founded. So *this* love "never faileth."—1 Cor. 13:8.

7*Agape,* as the highest love, is defined by Dr. Strong as "wider than sentimental love, embracing especially the judgment, and the deliberate assent of the will, as a matter of principle, duty and propriety." The lower love is of the heart; the higher is of the heart and the head. This is "the principal thing." This it is that makes for life divine. Without it are death and dishonor; with it are glory, honor, immortality. So great is it that on it "hang all the law and the prophets."—Matthew 22:40.

A NEW THING IN THE WORLD

8It is said that the word *agape* is not found, or is seen only rarely, in Greek literature. Among those ancient pagans the highest conception of love was the doing for another all that justly ought to be done under the circumstances. Yet a love based upon consideration of duty or principle was not unknown; otherwise the word would not have been in existence when the Savior of mankind appeared at Jordan as Messiah. Jesus did not bring *agape* into the world; yet he brought in something new. In the divine law promulgated through Moses to the Jews those subject to that law were commanded to love God supremely, and neighbor as self. Both loves are based on ethical principles. The Golden Rule was then the highest formulation of the duty to love.

9If a person who could not swim were in deep water, and there were on the bank a man with a rope, the drowning person could justly require—as does even human law—the throwing out of the rope. If the man on the bank had no rope, but was an expert swimmer, he could be required to jump in and save the imperiled life. This is well within the limits of the law and of the Golden Rule. But if the man on the bank had nothing to throw in and could not swim, he could not rightly be asked to drown himself in order that the drowning man might live. There is nothing in even the great second commandment of the Law (Matthew 22:39) requiring one to give up life and all with life, in order that another may enjoy life and its blessings. Not even God would command this of any being—except under special conditions extending an outbalancing reward, and then only on the exercise of voluntary self-dedication and of entire free will on the part of the one accepting the terms of the command. This is what the mighty Logos did. He was rich, but voluntarily became poor for our sakes. He possessed life abundant, supreme among created beings; yet he willingly, gladly, changed from a higher to a lower plane of life, and then surrendered life altogether—that fallen humanity, his enemy, might receive life. This he did for ethical reasons, and it was his delight, his privilege, to please the Father of spirits. It was the loftiest exhibition of *agape* ever to be beheld.

10When Jesus returned from the forty days in the wilderness beyond Jordan he brought into the world the new thing—not *agape,* but the command that whoever would become his disciple should voluntarily manifest *agape* in the same manner as himself: "A new commandment I give unto you, that ye love one another; *as I have loved you,* that ye also love one another." (John 13:34) No one is commanded to become a disciple of Jesus Christ, but upon every one that of a free heart takes up discipleship, is laid the command—far beyond the requirement of the Golden Rule—to love, even to the full laying down of life for one another, and in ultimate extent for the world of mankind. This is the new thing, the new commandment.

11This commandment is not definitely taught now in any of the nominal churches, but in the apostolic age of the church it was the first principle laid down by the apostles and those that followed them. "For this is the message," said the apostle John, "that ye heard from the beginning, that we should love one another." (1 John 3:11) Obedience to the new commandment was the magnetic power that bound the early church together and that made primitive Christians, though poor and persecuted, rich in faith and favor, and glorious in overcoming all the power of the fierce Roman beast.

HOW WE KNOW WE HAVE 'AGAPE'

12There hangs the issue of life or death for each of the fully consecrated upon the possession of *agape* and its divine manifestation. Everything for him in this world and in the world to come depends upon this. No one will be permitted to enter upon the joys of the kingdom in its heavenly phase who does not have *agape.* At the close of the Millennial age the ones to whom the dreadful words will be uttered, "Depart from me, ye cursed, into everlasting fire [annihilation], prepared for the devil and his angels" (Matthew 25:41), will be those who will not have received the glorious blessings of restitution in such a manner as to make a proper development of *agape* to the extent required in the earthly phase of the kingdom.

13How important then it is to know whether we have this supreme quality of character—to know whether we are building a shining structure of gold and silver and precious stones, on account of which we shall receive a full reward, or whether we are seriously lacking in the manifestation of *agape.* (1 Corinthians 3:12-14) Those that lack this quality in abundance in its various manifestations must necessarily be relegated to the phase of servants and Levites, when they might have been kings and priests unto God. Those of the once consecrated who finally possess none of it will have naught to look forward to except the devouring fire of divine jealousy which shall destroy them as enemies of righteousness and of God.—Hebrews 10:27.

14It is not necessary to pore over ponderous books or to possess great learning to obtain the desired information how to discern whether one has this necessary thing. It does not cost much to secure this knowledge; for it

can be had for a few cents, or as a gift. The simplest minds can grasp it. The wise of this world are usually handicapped, because they are wont to look for abstruse principles at the bottom of such important matters, and overlook the simple and obvious.

[15]The Lord Jesus Christ has told in plainest possible words how the consecrated person may know that he has this vital thing, making for eternal life, or the lack of it which shall end in everlasting oblivion. First, he must have the commandments of Jesus. Membership in old, established and well-recognized religious systems is almost a bar to the having of Jesus' commandments, because the ecclesiastics of these organizations have covered up and all but buried the behests of him they call "Master," with human philosophy—the traditions of men, and the filthy refuse of pagan religions. The only ones likely to have Jesus' commandments are those that go directly to the Word of God, instead of to the corrupt-minded and ambitious among their leaders who have entombed the shining precepts of the Lord in the sepulchres they have erected to their own dead wisdom.

DOERS OF HIS WORDS

[16]"Be ye doers of the word, and not hearers only, deceiving your own selves," is the all-important injunction on which hangs eternal life. This is the rule by which the consecrated may know that he loves his Lord. —James 1:22.

[17]In a family of children two may make equally many expressions of love; but one seldom does what the father wishes done, and the other is alert constantly to anticipate and to do the things pleasing to him. The parent knows which one truly loves him. So the Master plainly shows how the child of God may certainly know how much he loves his Savior: "He that hath my commandments, *and keepeth them,* he it is that loveth me." (John 14:21) The converse is not left to conjecture but stated in no uncertain words: "He that loveth me not keepeth not my sayings" (John 14:24), no matter how many professions he may make.

[18]Let the consecrated occasionally do a little wholesome heart-searching: "Do I do the words of Jesus? How often when a brother has offended, have I followed his command as expressed in Matthew 18:15-17?" Without carrying introspection too far, a hundred queries may be made with profit, afterward seeking with earnestness to correct discrepancies between our conduct and the words of Jesus.

LOVED BY THE FATHER

[19]A few times in life a person may have a friend of very noble character, combined sometimes with the privileges and responsibilities of a lofty place in human affairs. If one had a mayor, a governor, a senator, a president, or a king for a friend and patron, one might well be glad of it. Occasionally in past centuries one of the fully consecrated has made good use, in the Lord's name, of some such relationship. The value of such an intimacy would be immeasurably enhanced if the great one were on such familiar terms as actually to love the lesser one. How immeasurably greater would be the privilege, if the two Greatest Beings in heaven were on such close terms as to be one's friends, to be among those that love us! This is a privilege that is enjoyed by the fully, faithfully consecrated. The way to it is plainly told by the Savior: "He that loveth me shall be loved of my Father." Such an object of the Father's affection is surrounded by the solicitous watch-care of infinite love, and protected and advanced when need exists, by all that may be required of infinite power.—John 14:21; Psalm 34:7.

BECOME LIKE HIM

[20]Jesus told the disciples in effect that there would be a singular phenomenon in his love for them—that it would be much the same as though he would meet the disciples in the midst of non-disciples in such a manner that the latter could not perceive him, but his manifestation would be to the disciples only. The apostles, who then looked for an earthly kingdom only, their eyes not yet being opened, could not comprehend how this could be. Accordingly, "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" (John 14:22) There never lived another that spake with the depth of wisdom as did Jesus; and the Master gave Judas a reply which did not appear to answer the question, but which nevertheless showed to a nicety how the mysterious phenomenon would take place—of simultaneous manifestation to disciples and non-manifestation to others.

[21]It is said by women that a man cannot understand a woman; and vice versa by men. Neither can a horse understand a cow, nor a cat a dog, nor any being a creature of even slightly different nature or experience. The rich cannot understand the poor, nor the poor the rich, the ignorant the educated, nor the small the great. Neither can a being of one mind manifest himself fully and sympathetically to one of a different mind.

[22]The faithful follower takes three steps in the obtaining of a knowledge of God. He first loves God because God loves him and does things for him, much as a child loves an adult that helps him. Then the disciple loves God because he appreciates something of God's glorious character. Finally he loves Jehovah because he has grown to be like him. The only ones that are like the Father and the Son are those that love one another as Jesus loved them—those that *do his words.* To them alone do Jehovah and the Only-Begotten fully manifest themselves. So Jesus answered Judas' question about exclusive manifestation to the fully consecrated: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) Wherever, then,

there is one of the true disciples, there are also the Father and the Son. This is why, when the Christ, Head and body, "the glory of God," entered the east outer gate of the Temple, it was said that Jehovah passed through: "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut."—Ezekiel 44:2.

CONTINUE IN HIS LOVE

[23]Having once enjoyed and participated in the love of Jesus Christ, and tasted the exceeding sweetness of receiving and giving forth that love divine, what can be more important to the consecrated than to continue in that love? But how may he do this? Again the words of Jesus are explicit and so simple that the childlike may understand, where the wise and learned miss the point. It is the same rule—the keeping and doing of Jesus' words; for that is the proof positive of loving him. "Continue ye in my love," says the Lord. "How, Master?" "Keep my commandments," is the answer, "even as I have kept my Father's commandments, and abide in his love."—John 15:9, 10.

[24]There is a joy which none can know but those that love one another as Jesus loved them—those whose love abounds and overflows, not merely toward the church, but toward all men. None that have tasted the exceeding sweetness of that love would forego this delight in their relations with the new creation and with others; for this embodies the fullness of joy. In them, too, is the Master's joy made full, just as a true teacher experiences a depth of joy in the expression by the pupils of the character likeness which he has sought to impress. Above all things Jesus Christ desires of his disciples that his character may be formed in them. He says: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15:11.

[25]Nothing is more reprehensible in a disciple than to seek to have temporal greatness among the other disciples, and to desire to exercise supremacy over them, as a lord over a heritage not his. It is commendable, however, to seek in the appointed manner to become one of the great ones in the kingdom beyond the vail. This desire the Lord tells how to gratify. When the disciples manifested a spirit of worldly ambition, Jesus told them that the greatest among them would be the one that served most. (Matthew 23:11) It is another way of saying that in the kingdom the highest places will be held by those disciples on earth that have exercised the greatest love. "Greater love," says he, "hath no man than this, that a man lay down his life for his friends." The disciple inquires: "How may I be sure of being among your friends?" Jesus replies: "Ye are my friends, if ye do whatsoever I command you." Again it resolves itself into the simple doing of our Lord's words.—John 15:13, 14.

LOVE THE BEGOTTEN ONES

[26]To whom are those that have *agape* especially drawn in the bonds of mutual love? When brothers or sisters meet with their children, they manifest particular love to the nieces and nephews. Brothers especially love their own brothers and sisters, because they are begotten and born of the same parents. If the Roman Catholics, as they suppose, were the ones that are begotten of God, then we who are begotten ought especially to love Roman Catholics. If Methodists were the ones begotten, the other begotten ones should be strongly drawn to Methodists. If the begotten ones are scattered throughout all denominations and outside of church limits, we who are begotten will strongly love all of this widely scattered class. This is on the principle enunciated by St. John that those who love God also love all those begotten of God: "Everyone that loveth him [God] that begat, loveth him also that is begotten of him." (1 John 5:1) If Bible Students as a class are predominatingly begotten ones, then they will love one another and be loved by the other begotten ones throughout the world.

[27]Is there any test available by which the consecrated may know that they love specially the right ones—the ones begotten of the Father? The test is specifically stated and is simple. The apostle John describes it: "By this we know that we love the children of God, when we love God and keep his commandments." Again the Father points us to the doing of the Word.—1 John 5:3.

[28]The consecrated sometimes say not a little about the love of God. What is the love of God? Does the Bible define it? If a thing is undefined, one's conception of it is necessarily vague and obscure; and if it is a rule of action, one's obedience to the rule is unsatisfactory in proportion to the vagueness of one's idea of it. St. John gives a clear-cut, readily applicable definition of this important thing: "This is the love of God, that we keep his commandments."—1 John 5:3.

PROOF OF GOD'S LOVE

[29]In towns and cities one sometimes may see little boys seeking to keep up with perhaps an ice wagon. They strive hard, but at best trail straggligly behind it. When flocks of migratory birds cross the sky, there are always the weak or the too young, which try as hard as the able-bodied, but only follow after. Has this illustration something to do with the divinely-given definition of *agape?* Yes; the Lord through the beloved Apostle comforts those seemingly unable to make substantial progress: "This is love, that we walk *after* his commandments." (2 John 6) From the beginning of Christ's ministry the command had gone forth that disciples of him should love one another as Jesus loved them. "This," points St. John, "is the commandment, That, as ye have heard [of love] from the beginning, ye should walk in it."—2 John 6.

[30]Has God given any proof that he loves us? It is

proof of love if one gives up for another that which is dear to himself. If a great man who supremely loved his son, loved also a multitude of people who were in a trouble from which they could escape only through the supreme sacrifice by some one in their behalf, should offer his son the privilege, through suffering and an ignominious death, of saving the people from their plight, it would prove the love of that great one for the people, because the self-sacrifice of the son would sorely tug at the father's heart-strings. So, says St. Paul, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

[31]Since the Father's love for us, whom he has begotten, is based on the loftiest and most enduring of ethical principles, it is as strong and as lasting as those principles. One might think that this love, like some loves, would be broken by death. No, says the apostle Paul, by "neither death nor life." Cannot devils and the powers of the invisible kingdom of darkness break the bond? "Nor angels, nor principalities, nor powers, nor things present, nor things to come [in this life or the next]," nor height of glory, nor depth of humiliation, nor any other created thing, shall be able to separate us from the *agape* of God, which is in Christ Jesus our Lord.—Romans 8:38, 39.

COMPREHENDING CHRIST'S LOVE

[32]Does one long to fully comprehend the love of Christ? St. Paul shows how this may be accomplished in Jesus' disciples. He prays to the Father that he will grant this boon "according to the riches of his glory." (Ephesians 3:16) First we must be "strengthened with might by his spirit in the inner man." This implies entire consecration, a faith able to do and endure whatever may come. Then, "that Christ may dwell in your hearts by faith," which, as we have seen, is a privilege accorded only to those that do Jesus' sayings. The Apostle to the Gentiles unfolds the secret of how to comprehend Christ's love. A strong and sturdy tree endures the storm, not because of its visible elements of strength, but because invisibly, down into the firm earth, it has sent forth gnarled and tough roots, which terminate in rootlets and fibres spreading everywhere. From the earth it draws its sustenance and its substance; for it is made of the earth in which it stands. A masterpiece of architecture rises imposingly into the sky, with polished pillars and gleaming dome; but it would not stand for a moment, were it not foundationed deep in the earth. So, "ye, being rooted and grounded in *agape*, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ."—Ephesians 3:17-19.

[33]But, says St. Paul, this love "passeth knowledge." Does this mean that Christ's love is incomprehensible—cannot be known? No; but that it cannot be learned by knowledge. (Ephesians 3:19) A great educator has said that if a teacher thoroughly understands a very difficult subject and knows how to present it, he can teach it even to children. A lecturer can stand before a class and inculcate into their minds all the principles of chemistry. There is no art nor science which cannot be learned by a study of principles and practice. But Christ's *agape* cannot be learned by wisdom, by knowledge. A speaker may discourse ever so learnedly about it, may analyze it, take it apart, and put the parts together before our eyes, may display the principles underlying it; but it cannot be learned that way, because it "passeth knowledge." Poor people cannot understand the rich until they themselves become rich. The well and healthy cannot comprehend the sickly until they have the same misfortune. Neither can one comprehend the love of Christ until he becomes like Christ, and then he knows by sympathetic experience that which "passeth knowledge."

[34]The Savior said that the Father and the Son would both come to the consecrated one that kept the sayings of Jesus, and would make their abode with him. They would abide *in* him as well as *with* him. Through St. Paul the promise is made that when one attains the point where he by character likeness of God comprehends and knows the love of Christ, such an one will be further blessed; for he will "be filled with all the fulness of God."—Ephesians 3:19.

LOVING ONE'S BROTHER

[35]No man hath seen God at any time. The natural eye can never perceive the Deity and live. In a sense, Jehovah, while really and truly a personal and existent Being, is a conception seen with the eye of faith, not perceivable with the natural senses—quite different from the tangible flesh-and-blood beings about us. The members of the new creation see God with the eye of faith, but they see their brothers with the eye of flesh. They hear their brothers speak, feel their hand-grasps, and know that in every respect their brothers are like unto themselves. The consecrated experience hunger and thirst, loneliness and heart-hunger. They know that their brothers and sisters have the same experiences. If they themselves were hungry, they would not like to be given a Scripture quotation, however comforting, and sent on their way with a gnawing stomach. If they were half-clad in wintry weather, they would little appreciate the loving words of a brother that wished them God-speed and sent them freezing into the cold.

[36]A consecrated person who would manifest such indifference to the material well-being of a brother is in imminent danger of being in the class that from lack of *agape* faces eternal oblivion. For "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17) A brother has little love indeed who does not reveal it in his words; but to the love of words there must be added the love of deeds. "My little children," says the disciple whom

Jesus loved, "let us not love in word [alone], neither in tongue [alone], but in deed and in truth." If we do love in deed and in truth, what then? "Hereby we know that we are of the truth, and shall assure our hearts before him."—1 John 3:18, 19.

[37]It may be said by the consecrated: "We care little for our friends who are in the world, or for the members of our natural families who are not in the truth." This would surely be said without thinking; for the possession of *agape* produces an even greater love toward all men, including our worldly relatives and acquaintances. We love them all the more, though the increased affection does not lead us to take our former way of bending our course of action to accommodate their worldly ideas. The better Christian a child of God is, the better friend he will be to every one that permits him to call him friend. If we love not the friends whom we see, how can we say that we love the friends whom we do not see?

LOVE IN THE FAMILY

[38]No persons are seen by the consecrated so much or so intimately as the members of his natural family. An especial consideration and tender regard is urged by the apostles, whose letters we have, toward the children, not to provoke them but to love them; and likewise the consecrated children toward their natural parents. In the relationship of husband and wife, the one in the truth is admonished to manifest a regard for the mate far more than before the consecration took place. This was noted by Pliny the Younger (64-110 A. D.), who as governor of a Roman province made a secret-service report to the Emperor Trajan, in the course of which he exclaimed: "What wives these Christians have!" Christian wives or husbands mated to unbelievers, or as they are now termed, the unconsecrated, were urged by the apostle Peter to so love their mates that they also without the hearing of the Word might be won by the manner of life of the the wife or husband.—1 Peter 3:1.

[39]There is an especial opportunity and privilege that falls to the lot of the married when both are consecrated or, as St. Peter says, "as being heirs together of the grace of life." The Apostle warns such that if they do not take advantage of the privileges given unto them through this relationship, they will suffer a measure of judgment from God in that their prayers will be hindered. (1 Peter 3:7) St. Paul writes to consecrated husbands and tells them how they ought to love their wives. "As Christ . . . loved the church, and gave himself for it," so should Christian husbands love their wives, and with like tenderness should Christian wives love their husbands.—Ephesians 5:25.

[40]Doubtless also Christian husbands who have consecrated wives—and vice versa—may greatly profit by the words of St. Paul which follow. With what lessened confidence will a consecrated husband be able to stand before the judgment seat of Christ, "in that day," if through his fault or negligence his consecrated partner in the hope of immortality has been stumbled or made to offend and has fallen short of the measure of the grace of God that she might have enjoyed! Every fully consecrated husband or wife having a consecrated partner should earnestly seek to so aid, encourage, and assist the other, not only in natural but in spiritual affairs that, when they stand before Christ, each may have the happiness of seeing the other in a higher place in the glorious kingdom than if they had not been joined together in the marriage relation this side of the vail. What joy will fill the heart of such if in such a measure as may be possible—accommodating the apostolic words to the case—each may sanctify and cleanse the other with the water of the Word, that the other may stand before Christ 'all glorious, not having spot or wrinkle, or any such thing, but holy and without blemish.' (Ephesians 5:26, 27) Consecrated men ought to love their wives as they do their own bodies; for in mystical union of marriage they twain are one flesh, and "he that loveth his wife loveth himself." Indeed, if men or women love not the mate whom of all other persons they have seen and with whom they are mystically "one flesh," how can they imagine that they love God, whom they have not seen?—Ephesians 5:28.

NOT LOVING JESUS CHRIST

[41]If a person who has been consecrated does not now love the Lord Jesus Christ—what then? Some enjoy in their minds a reverent sense of devotion to the unseen Lord or for his service and vainly think this to be love for him. This is a mistake, because in other respects they do not do the sayings of Christ the Head, and because they do not manifest a proper and sincere love for their brothers in Christ, the body. St. Paul has a word to say about such. He declares that they are what is expressed in the King James translation of the Bible by a peculiar word. They are *anathema*. According to Dr. Strong *anathema* is "a (religious) ban, or (concretely) excommunicated (thing or person):—accursed, anathema, curse." Another scholar makes these notes on *anathema:* "A Greek word meaning, Cut off from God. Accursed, with the curse which the Jews who call Jesus 'accursed,' bring upon their own heads. It is as if the Apostle said: 'So far from saluting him, I bid him be accursed'."

[42]This does not refer to persons outside the pale of the church, but to the once consecrated who have lost their anointing and fail to develop sufficiently to be born on the spirit plane—those who have lost all real *agape* for the brothers. Such do not have to wait for church trial and visible disfellowshiping from the body. Christ has already excommunicated them; and in his holy sight they are accursed, candidates for the second death, however much they may cling to the little honors and preferments they have enjoyed in his church. In due time the Lord deals with such visibly and openly, and removes them from the fellowship in a sifting or through

some hurt of their sensibilities affording the excuse for withdrawing. This does not mean that all, by any means, who physically abandon the church of the fully consecrated are of this unholy class, but merely that such as are fully apostate will sooner or later be taken in hand by the great Head and set aside, where they can no longer do harm to the true sheep and lambs of the flock of the "Shepherd and Bishop of our souls." Of some at least, whose *agape* waxes cool and they leave the flock of God, the apostle John utters words which are a comfort to those that remain; for they show the divine purpose in permitting or compelling such to go: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." (1 John 2:19) Whatever they may be of, they are not of us.

[TO BE CONTINUED]

QUESTIONS FOR BEREAN STUDY

Does ability alone fit one for service? ¶ 1.
What is the pitfall of knowledge? ¶ 2.
What does "phileo" mean? ¶ 3.
What are the shortcomings of "phileo" love? ¶ 4.
How has love prompted the deliverance of man? ¶ 5.
How does principle enhance the power of love? ¶ 6.
What does "agape" mean? ¶ 7.
Was "agape" love unknown to the ancients? ¶ 8.
What new thing did Jesus bring into the world? ¶ 9.
What new commandment did Jesus give his disciples? ¶ 10.
How did the early Christians overcome the fierce Roman beast? ¶ 11.
Who only will enter the kingdom? ¶ 12.
How will each character be tried? ¶ 13.
Why have the wise of the world overlooked the principal thing? ¶ 14.
Why are the commandments of Jesus necessary to his followers? ¶ 15.
What test determines our love of the Lord? ¶ 16.
Why should we be on the alert to know the Father's will at all times? ¶ 17.
Why is self-examination beneficial to the Christian? ¶ 18.
What special privilege has the child of God? ¶ 19.
Why were the disciples of Jesus perplexed about the kingdom? ¶ 20.
Why is there so much misunderstanding in the world? ¶ 21.
What are the three potent reasons why we should love God? ¶ 22.
Why is continuance in the love of Christ important to us? ¶ 23.
How may we obtain the fulness of joy? ¶ 24.
Why is worldly ambition reprehensible in a disciple? ¶ 25.
How are the begotten ones held together? ¶ 26.
How may we determine that we love the begotten ones? ¶ 27.
What is the love of God? ¶ 28.
Why is progress in love necessary? ¶ 29.
How did God show his love toward us? ¶ 30.
Why is "agape" love so enduring? ¶ 31.
What is essential in comprehending the love of Christ? ¶ 32.
Why cannot the love of Christ be obtained by knowledge? ¶ 33.
How do the Father and the Son abide in the Christian? ¶ 34.
How can Christians sympathize with each other? ¶ 35.
In what way may we demonstrate our love for each other? ¶ 36.
What attitude should we have toward the world? ¶ 37
In what other way may our conduct bear witness to the truth? ¶ 38.
How does the marital relationship picture the unity of the church and the Lord? ¶ 39.
What worthy advice does the Apostle give to Christian husbands and wives? ¶ 40.
What end only awaits those who do not appreciate their brethren in Christ? ¶ 41.
How do the siftings protect the loyal children of the Lord? ¶ 42.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MAY 9

"God hath made us able ministers of the new covenant . . . by the spirit."—2 Corinthians 3:6.

THE new covenant will be made, sealed and go into operation when all the sacrificing performed by the great high priest is completed. The Messenger, or able Servant of that new covenant, is Christ Jesus; that is to say, God has appointed him to that high position. Each member set in the body is placed there by and through the spirit of Jehovah for a purpose; and each one who is transformed into the likeness of the Head and occupies a position in the glorified body of Christ will be an under-servant or able minister of the new covenant.

Being baptized into the body of Christ, and thereafter certain interests of the kingdom being committed to each member of the body of Christ, such are, by and through the holy spirit, thereby made able ministers of the new covenant; that is to say, such as have been appointed to the position of ministering in connection with the new covenant under the direction of and with the Head, Christ Jesus. It is the spirit of the Lord that places each member in that position now on this side the vail; and whether or not such a one finally fills the office with the Head depends upon whether or not he is transformed into the likeness of the Master. Those who are transformed into his likeness will in due time perform with the Head, Christ Jesus, the office of ministering blessings to the people according to the terms of that covenant. Hence the importance of being properly trained and developed now.

TEXT FOR MAY 16

"Ye were sealed with the holy spirit of promise."—Ephesians 1:13.

A SEAL of one possessing authority is placed upon a document to authenticate it, and thereby to give assurance that it is genuine. Legal documents usually are sealed with either wax or mark or impression upon the paper.

Each one who is now a Christian was at one time a sinner. He first heard the Word of truth and then trusted in that Word; that is to say, he had confidence in the truthfulness of the Word of God. And then he believed; and this belief was manifested by fully surrendering himself to the Lord. Being justified, accepted, and begotten by the spirit of Jehovah, he became a new creature; and God then sealed him with the holy spirit of promise, which is an earnest or guarantee of inheritance, which guarantee holds good until the inheritance is received. The one who thus receives the holy spirit and who has the witness of the holy spirit that he is the son of God, thereby has the authentication of his genuineness as a new creature in Christ Jesus. He is not left to doubt nor grope about in the dark; but he has the full assurance, given to him by this guarantee.

Being thus sealed, he appreciates the importance of

working in harmony with God's rules, that he might be transformed into the likeness of the Head and Master; for this will guarantee him an abundant entrance into the kingdom of our Lord and Savior Jesus Christ, to an inheritance incorruptible, that fadeth not away, but is reserved in heaven for those who are kept by the power of God through faith until that inheritance is received.

As the Christian thus goes through the process of transformation, like a mirror he reflects the spirit of the Lord, that others might witness that he is walking with his Lord and Master and learning of him.

RUTH, THE FAITHFUL DAUGHTER

——APRIL 29——BOOK OF RUTH——

RUTH'S SWEETNESS AND NOBILITY—ROMANCE OF RUTH AND BOAZ—LESSONS FOR THE DISCIPLES OF JESUS.

"Thy people shall be my people, and thy God my God."—Ruth 1: 16.

TODAY'S lesson is of Ruth, the Moabitess, sweet daughter of an alien race. The book of Judges gives some records of the life of Israel from the time of settlement under Joshua until the establishment of the kingdom under Saul. It is by no means a complete history; but on the whole it may be said to be a sorrowful one, a record of a deteriorated people. However, if we read carefully we find that not all of the history is of such character; and by this idyll, the book of Ruth, we get a very pleasant account of pastoral life in Israel. The story of Ruth is like a gem unexpectedly discovered. It is like a shining light in a dark valley. We cannot but perceive that a wholly corrupt community could not provide a background for this beautiful story. The story belongs in time to the period of the earlier part of Judges, and by it we get much illumination and instruction respecting the condition of Israel in those days.

[2]One of the periodic famines which were allowed to affect the land of promise to remind Israel of their neglect of Jehovah (Leviticus 26: 20), had been for some time upon the neighborhood of Bethlehem; and Elimelech sold out and took his wife Naomi and their two sons Mahlon and Chilion to the land of Moab where, he had heard, there was bread. As Moab is geographically only a short distance from Bethlehem, it is evident the drought was local, not general. While in Moab the two sons grew to marriageable age and each married a Moabitess; the elder married Orpah, and the younger married Ruth. But calamity came upon the family. Elimelech had left the land of promise, Bethlehem —the "house of bread"—to save the lives of himself and his family; but Moab became the land of death to him. He died, and his two sons died childless; and Naomi was left alone, save that her two daughters-in-law were with her.

[3]After ten years residence in Moab Naomi heard there was again bread in Judah. Longing for the homeland she and they started out for Bethlehem. On the road Naomi opened her heart to the two younger women; for to her their case seemed hopeless if they continued with her. They would be strangers amongst her people, and she said that she herself could not marry again in the hope that she might have other sons whom in time they could marry and thus raise up seed to the house of Elimelech. Both women loved her; but Orpah saw the reasonableness of the case as stated by Naomi, and with a loving farewell she went back to marry and find a home. Ruth was a different woman; Naomi's reasons made no appeal to her, because her love for Naomi was so strong that it was life to her. Self-interests were not weighted; she was not blind to them, but her reason was touched by love and warmed by faith, and it did not calculate as did Orpah's. Here is a great example of unselfish love between two noble women. Ruth had nothing to gain, perhaps much to lose by going on. But love impelled; for Naomi was dear to her heart. Pity, too, played its part; she felt for the lonely woman deprived of her husband and sons and their inheritance. She would be inheritance for her—unselfish love, indeed. "Entreat me not to leave thee," she said; for Naomi had entreated her for love's sake, because she had Ruth's welfare at heart. But Ruth vowed, and Naomi did well to let love conquer.

SWEETNESS AND NOBILITY OF RUTH

[4]The two women went on together, and arrived at Bethlehem just as the barley harvest was beginning. The fields which when Naomi left were barren and scorched with fierce heat were now smiling with corn, a gladsome sight.

[5]The little city was moved by their coming; for Naomi had been a woman of some importance there. They said: "is this Naomi?" But she said: "Call me not Naomi [pleasant], call me Mara [bitter]: for the Almighty hath dealt very bitterly with me." (Ruth 1: 20) Her heart was heavy. Ruth at once sought to find some means whereby her mother and she could be maintained. Directed by Naomi she took the privilege of gleaning in the harvest field; and, says the account, she happened to go to the fields of Boaz, a kinsman of Naomi. During the forenoon Boaz came to see his laborers, and the mutual greeting between him and them throws a pleasant flood of light upon the village life. We quote: "And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." (Ruth 2: 4) Well would it be for men now if they could and would live under such ideal conditions of labor! We know such is impossible under the present selfish rule of life; but Bible Students know that these are pictures of still better days, when labor will be done in love and when each one will labor for the community as well as for himself, and the gracious Lord over all will be honored in everything.

[6]Boaz noted the strange maiden and called her to him. He made her welcome, bidding her share with the young women; and he told his young men to care for her and to see that she had some extra leavings that her gleaning might be good. She was not merely to glean in the corners of the field, but also amongst the sheaves; and the young men were told to drop purposely some handfuls for her. Evidently Boaz was drawn to the young stranger, so modest, so eager to gather, so ready to serve.

ROMANCE OF RUTH AND BOAZ

[7]When at evening she returned to Naomi, she did not say anything of how hard she had wrought, or that she was tired, or that she thought that she had done her share; but immediately began to thresh out what she had gathered that they might eat together. She was maid-servant, her

loved mother-in-law the mistress. (See Luke 17:7, 8) Ruth gleaned to the end of the wheat harvest. Naomi perceived the situation which had arisen; she saw that Boaz was attracted by Ruth, and she devised a scheme which to us seems bold and dangerous, but which evidently was not resented by Boaz. Boaz was a kinsman of Naomi, and Naomi saw that he should act as goel or redeemer of the estate of Elimelech. Naomi thought Boaz was not so quick to act his part of redeemer as he ought to have been, and she showed Ruth how she could bring her claim before Boaz. Her proposal was that at night, when Boaz was sleeping in his threshing floor, Ruth should go to lie at his feet. Naomi had every confidence in the integrity of her daughter-in-law, and also in Boaz.

[8]When Boaz saw that the claim was put upon him he acted nobly, and undertook to attend to whatever was necessary. There was a kinsman nearer than he who therefore had the right to redeem the inheritance, and Boaz said that he must put the matter to him. This man, whose name is unknown, was challenged by Boaz; and he agreed to take the inheritance. But when he heard that Ruth the Moabitess was involved in the estate he declined. This left Boaz free to redeem the estate of Elimelech, and (we cannot but think) to follow his heart's desire. Very soon Boaz concluded the purchase, and with it the right to claim Ruth; and soon their marriage was consummated. Thus it came about that this sweet Moabitess, with as faithful a heart as ever beat, and whose loving, loyal hands had gleaned the ears of corn from the fields, now became mistress over those same fields and able to dispense to others the blessings of a gracious heart. In due time a child was born; and it was carried to Naomi, who cherished it as if it were her own. Thus Naomi was made happy in her matured age. Here is more than restitution: the estate was restored, and she had all the happiness of restoration with the blessings of family joys. The child was named Obed. (Ruth 4:17) He was the grandfather of David, and therefore of Judah's royal line.

[9]Why was God so good to Naomi? She had not shown any great faith, nor has she any special record. That she had faith is clear; it seems certain that she was held in Moab only by circumstances. And as Ruth knew of Naomi's God, it is certain she must have taught her concerning the hope of Israel. We must answer: God was working out his own purposes. It pleased him to have in the line of Christ some mothers who were not of Hebrew stock, as Tamar of Canaan, and Rahab of Jericho, as well as Ruth of Moab. God would show his love for, and his purpose to comfort and bless, those who were not of the specially chosen family.

LESSONS FOR THE DISCIPLES OF JESUS

[10]But the idyll is symbolic. The word Bethlehem means "house of bread"; Ephratah, "fruitful"; Elimelech, "my God is king"; Naomi, "pleasant"; Ruth, "satisfied." It is comparatively easy to see the history of Israel in this story. Bethlehem can easily represent the covenant with Israel, and Elimelech God's people who lost faith and sought other gods, and perished. Naomi represents the faithful remnant which remains true to God and is restored to the promises of Israel. Unquestionably Ruth represents the church, mainly composed of aliens to the covenant of Israel. The fine qualities of the character of Ruth admirably express those which are necessary to those called to be the bride of Christ. She was attracted by the fine womanly love of Naomi, and without doubt, by what she had heard of God and his goodness to his people Israel.

[11]The spirit of service which Ruth disclosed is an admirable example for the disciples of Jesus, and surely the follower of Jesus can give this to his beloved Lord. Ruth put forth no claim to any right to rest: she was out to serve her loved mother-in-law. The sweet word of Boaz, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:12), now so often used by the Lord's people as a greeting, surely tells that Ruth was much moved by faith when she left Moab for Israel. Boaz represents the Lord. The modest, earnest, self-sacrificing "virgins" (Revelation 14:4) call for his care and love. As Ruth's character was pleasant to Boaz, so is the church to Christ. As Boaz redeemed the estate and thereby bought Ruth, so Jesus redeems man's estate and thereby buys his church. As Ruth the gleaner became the wife of Boaz and joint-owner with Boaz, so the bride of Christ becomes joint-heir with him.

[12]The story is so much one of harvest time that we might almost say it was written for the harvesters of this day, those who are gleaning in the Lord's fields. In any case the gleaners of today have a fine example in Ruth. They, like her, have been privileged to come into a great favor; and it is certain that those who manifest the characteristics of Ruth will get the blessing the Lord can give. Let each see that the spirit of love and faith and devotion is cultivated, and too let each keep a vision of the promised glory of the church, even as Ruth so gently yet boldly put forward her claim to be redeemed by Boaz.

[13]There are three special pictures in the Old Testament of the bride of Christ: Rebecca, Rachel, Ruth. Rebecca is the bride sought for by the spirit of God. Rachel is the bride deeply loved and earnestly sought for by the bridegroom. Ruth is rather the bride seeking Christ. Loyal, faithful, and modest, she commends herself to the Bridegroom.

[14]The story is given so that we may have a record of Jesus' line through David to Abraham. We might have been given a bare record of the fact that one of David's progenitors had married a Moabitess; but God gave us it by means of this delightful story.

QUESTIONS FOR BEREAN STUDY

What general lesson do we learn from the book of Ruth? ¶ 1.
In what way did a "house of bread" become a house of death, and why? ¶ 2.
How did the grandeur of Ruth's character contrast with Orpah's? ¶ 3.
How did Naomi refer to her past experiences? ¶ 4, 5.
What did Ruth seek to do, and where did she happen to go? ¶ 5.
Are the greetings of Boaz and his "farm hands" duplicated today? ¶ 5.
How did Boaz treat the stranger who was gleaning unbidden in his field? ¶ 6.
What seemingly bold scheme did Naomi suggest to Ruth, and why? ¶ 7.
Relate the romance by which the gleaner of the fields became the mistress. ¶ 8.
Why was God's goodness to Naomi shown specially in his providences concerning Ruth? ¶ 9.
What picture may be drawn from this narrative? ¶ 10.
How does the picture intensify its interest to the disciples of Jesus? ¶ 11.
Does the gleaning of Ruth remind us of the white fields of harvest today? ¶ 12.
How is the bride of Christ pictured in her espousal experiences? ¶ 13.
How were the honesty, purity, nobility and kindness of Boaz and Ruth rewarded? ¶ 14.

Stay awhile, sweet Ruth, and teach us,
Heroine of our heart's first poem,
Care of elders, love of kindred,
All unselfish thought and duty.

SAMUEL: JUDGE AND PROPHET

——MAY 6——1 SAMUEL——

DESTRUCTION OF ORGANIZED RELIGION—ISRAEL UNIFIED INTO COMMUNAL LIFE—ISRAEL'S EXPERIENCES TYPICAL.

"Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you."
—1 Samuel 12: 24.

SAMUEL'S place and work in the history of God's people have probably not been fully understood, and therefore have not received the attention they rightly claim. He may be considered as second to Moses as organizer; for besides being prophet and judge he was Israel's king-maker. At the time of his birth Israel was weak; they were oppressed by the Philistines, and were scattered abroad like frightened sheep. At the time of his death Israel was rising to the highest position it obtained. He left them organized and settled in a kingdom, with a definite system of judicature and with a system of religious instruction which seems to have lasted as long as the kingdom. Just previous to Samuel's time the office of judge in Israel, formerly held only by those whom God had raised up to be deliverers of his people, had been assumed by Eli, the high priest. But Eli held his responsibility lightly; for his sons were notoriously wicked and prostituted their priestly office to lust and greed, "and he restrained them not." As a consequence the people lost confidence, and religious life fell to a very low mark.

[2]The story of Samuel's call is well known. His mother Hannah, wife of Elkanah of Mt. Ephraim, was childless. She prayed earnestly that her reproach might be taken away, and vowed that if God gave her a son, he should be dedicated to the service of God. When her child was born she, blessed by God in spirit, raised her voice in a song which became one of the wells of prophetic declaration. The triumphant song of Mary the mother of Jesus on the birth of her son was quite evidently inspired by Hannah's song of praise. (Cf. 1 Samuel 2: 10 with Luke 1: 46-53) God had kept her waiting that her child might be born under such conditions as would conduce to a character whom God could use for his purpose; for the child was destined to have a large place in the history of God's people.

[3]The boy Samuel had been at Shiloh for some years, when very early one morning ere the lamp of God went out in the temple of the Lord (the tabernacle) he heard a voice calling him. He thought it was Eli who called, but it proved to be a voice from the Lord. A terrible vision was given him. He was told of the downfall of the house of Eli because of the wickedness of Eli's sons. Eli had perceived that God had spoken to the lad, and demanded that the vision be told him. Eli seemed powerless to stop the terrible wrong of his sons' conduct, and things went on from bad to worse. But all Israel knew that Samuel was established to be the Lord's prophet.—1 Samuel 3: 20.

[4]Soon after this Israel went to battle with the Philistines and were smitten. Then they decided to fetch the ark of God to go before them into battle, and they were permitted to take it out of the tabernacle. The people encouraged themselves with the presence of the ark, perhaps through a false interpretation of Numbers 10: 35. But the ark away from its place and under such circumstances was not the symbol of God's presence, and the Philistines conquered again, and the ark itself was taken captive. On receiving the sad news, and also hearing that his two sons were slain, Eli fell down and died. Apparently the tabernacle structure was hurriedly taken away; for the Philistines came and swept Shiloh from the face of the hill. It was as though it had not been.

[5]The significance of the destruction of Shiloh has not always been noticed. It was there that the tabernacle was erected, and therefore it was the first religious establishment in Israel. (Joshua 18: 1) A priestly organization and city had grown there during the hundreds of years in which Shiloh was the Lord's center for Israel, the then holy city to which Israel came at feast times.

[6]After this defeat by the Philistines, the condition of Israel was deplorable. All that Shiloh represented was swept away. The ark was in the hands of the Philistines. The high priest was dead, and no one could immediately take his place; for his two sons were slain. The tabernacle service was disrupted; it seemed as if everything was lost. When in later days Jeremiah wished to tell Jerusalem of the destruction that was then coming upon it, he had no more forceful word than to say it should be as when God destroyed Shiloh.—Jeremiah 7: 14; 26: 6.

[7]In the history of God's dealings with his people there have been three great occasions when that which may be called organized religion has been destroyed: Shiloh first, then the Jerusalem of Jeremiah's day, and later the Jerusalem of our Lord's time. Shiloh was destroyed because of the wicked corruption which obtained; Jerusalem in Jeremiah's day, because of its hypocrisy and idolatry; Jerusalem of Jesus' day, because of its hypocritical pride. There remains one other destruction—the destruction of that organized hypocrisy of our day which we know as Christendom, and which was represented in type by these three destructions which have already taken place. The fourth, the most terrific, is the last; for the kingdom of truth and righteousness is at hand.

[8]The Philistines held Israel in bondage all the years while Samuel was growing up. When grown to manhood, he appears to have gone about in Israel endeavoring to bring about a revival of true worship. His work prospered; and at last a national call came, and he gathered Israel together at Mizpeh (the Watch-tower) which he had made his center. There the people acknowledged their wrong, their lack of faith, and they made a covenant with the Lord (1 Samuel 7: 5, 6) and God specially manifested himself to them. The Philistines, hearing that Israel were gathered together, came against them, but God heard the cry of his people and gave them a sign that he was with them. There was a great thunderstorm; and the Philistines were smitten so badly by it, and by Israel, that they troubled Israel no more all the days of Samuel.—1 Samuel 7: 13.

ISRAEL UNIFIED INTO COMMUNAL LIFE

[9]Samuel then set about the restoration of Israel into unity of communal life. He traveled from place to place in regular circuit, acting as judge and adviser in Israel. Finally he settled in Ramah near Hebron, and there built an altar to the Lord, the undoubted foundations of which were discovered some years ago by Rev. Shaw Caldecott. Perhaps partly through this unification of the people, but chiefly because there was a tendency in Israel always to get away from the ideal which God had set before them, the people now asked for a king. Samuel was distressed; for he had hoped that the people should recognize God as king in Jeshurun. (Deuteronomy 33: 26) Theirs was an earthly idea which revealed their lack of knowledge of God's purpose in them. They lacked the vision which Samuel had; and they lacked, too, in devotion to the Lord. They wanted to be like their neighbors, to have a king go before them

when they went to battle—forgetting the promise of God that one of them should chase a thousand and two put ten thousand to flight. (Deuteronomy 32:30) Samuel cried to God; for his life's work seemed almost lost, and the people were going astray. God said: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."—1 Samuel 8:7.

10Although God said this was a definite rejection of himself as their king, he told Samuel to proceed. Samuel first set forth before the people what they would be called upon to do for and to pay for their king, and told them that the necessary taxation would be a burden which would cause them to cry for deliverance, but to which there would be no response. (1 Samuel 8:9-18) Israel had yet to learn how costly kings can be.

11The choice of a king was not left to Samuel nor to the people. The matter was Jehovah's, who directed Saul of the tribe of Benjamin to Samuel, and told Samuel that this was he who should be anointed king. Saul was the tallest man in Israel; and when Samuel had gathered the people together and introduced him as the Lord's anointed the people accepted him with the cry, "God save the king," a cry which has obtained until this day. Samuel then wrote out the constitution, and laid it before the Lord.—1 Samuel 10:24, 25.

12How Saul missed his great opportunities, how he finally deflected and was rejected of the Lord, and all that his history means, is another story which cannot be dealt with here. It is evident that Samuel loved Saul; for the only rebuke that Samuel got from the Lord was through his clinging to Saul after the Lord had discarded him. (1 Samuel 16:1; 15:35) His clinging to Saul led him into another danger, that of fear, an emotion not easy to be associated with this grand man, and also to a slight tinge of hesitancy in doing the Lord's will.—1 Samuel 16:2.

13According to the Lord's instruction Samuel now went to Bethlehem to anoint a king in the place of Saul. He was directed to Jesse's family, and the young boy David was anointed. It is evident that the old man's heart was warmed by the young fresh face and heart of the boy, and that a lasting friendship began between them. Both were lovers of God; and so despite disparity in age, they easily found companionship in their mutual love for the God of Israel. There is nothing among men so powerful to reduce differences of age to a common level as love for God.

14Samuel was the last of the judges, and the first of the long continued series of prophets who were the recognized mouthpieces of Jehovah—as Peter has it, "all the prophets from Samuel and those that follow after." (Acts 3:24) There had been prophets before him; for Moses was a great prophet, and a type of Christ; and now and again God had raised up a man to speak his Word. But from Samuel's time on, there was a regular sequence of prophets always associated with the kingdom.

15It was probably during the period of Samuel's settlement in Ramah and his circuit visits to the several places appointed that the schools of prophets were finally instituted. (1 Samuel 19:18-24) These bands of young men were almost certainly used by Samuel as instructors of the people in the truths of Scripture. No doubt "the band of men whose hearts the Lord had touched," who went down with Saul from Mizpeh to Gibeah, was one of these companies. (1 Samuel 10:17, 26) Many of the Lord's faithful servants have been associated with these companies of the sons of the prophets, especially in the days of Elijah and Elisha.

16Thus at that time Samuel was the great leader of God's people. The word of the Lord came through him; for he was the Lord's prophet. He was also judge, and virtual ruler; and at the same time, although of course not high priest (indeed, a high priest could not minister since there was no tabernacle arrangement), Samuel was priest for the people. In him therefore there was the combination of prophet, priest, and king, as closely manifested as was possible in the history of Israel.

ISRAEL'S EXPERIENCES TYPICAL

17It is very probable that the revival of Israel under Samuel from the desolated condition to the time of the establishment of the kingdom is intended to be typical of the present experiences of the church. When God sent the truth to his people in 1874, the true-hearted in spiritual Israel were like Israel in Samuel's early days—a people scattered. Then there came the great restoration of the truth, and the united hope; then a united people ready for the establishment of the kingdom. The education of the people which Samuel instituted by the means of the schools of the prophets corresponds very well with the education which God has been giving his people in these days through the Berean studies. As we have previously remarked, we believe there has been no better system of instruction given to the people of God than that method.

18The underlying cause for Samuel's success was his constant aim to glorify God. His declaration of his innocence in relation to self-seeking is almost pathetic, probably because his sons did not follow in his steps. The people witnessed to him that his hands were clean. (1 Samuel 12:1-5) Samuel, whose name means "asked of God," and who came into the life of Israel through the prayer of his mother, was himself a man of prayer. His piercing cry was well known in Israel; and the people realized his power with God, and begged of him to "cease not to cry unto the Lord our God for us." (1 Samuel 7:8) His devotion to the cause of God's people Israel takes its place with that of all other true servants of God. No one can advance with God who has not the cause of God's interests at heart. Samuel said of himself that to cease to pray for Israel's welfare would be a sin against his God; and Moses and he are coupled by Jeremiah as noted pleaders for Israel.—Jeremiah 15:1.

19When Hannah gave her boy to the service of the tabernacle, she would think of the priestly service. He did grow up to serve Israel as priest during the time when the tabernacle service was disrupted. But it was as a prophet that Samuel served God chiefly. The word of the Lord was more necessary to Israel then. The prophet was greater than the priest. In times of stress the vision is more necessary than sacerdotal service; for where there is no vision the people perish. The priest serves, the king rules, but the prophet carries the Word of God and the people are instructed in the divine will. The King of kings is named The Word of God.

20When Samuel died, all Israel went to Ramah to bury him, and to lament him. His death, like his life, was powerful to unify the Lord's people—a record unique in Israel.

QUESTIONS FOR BEREAN STUDY

In what high regard should Samuel be held as an organizer in Israel? ¶ 1.
What was Israel's condition when Samuel was born? When he died? ¶ 1.
What were the circumstances surrounding Samuel's birth? ¶ 2.
Where and in what way did Samuel get his first vision from the Lord? ¶ 3.
Should order and harmony with God be maintained to be assured of his presence? ¶ 4.
Where was the tabernacle erected, and why was Shiloh destroyed? ¶ 5.
Why was Israel in a deplorable condition, and what did this mean? ¶ 6.
What are the three great occasions when organized religion was destroyed? ¶ 7.
Is there to be another destruction of organized religion? ¶ 7.
When did returning favor to Israel become operative? How were the Philistines routed? ¶ 8.
Briefly state a little pathetic history in the life of Samuel. Why was he discouraged, and how did God encourage him? ¶ 9.
Was the king-business a good business for Israel? Why not? ¶ 10.

Who selected Israel's first king? And was it in this way that God would overrule in Israel's affairs and bring forth other pictorial features of his plan? ¶ 11.
Does clinging to earthly loved ones always safeguard one's future prospects? ¶ 12.
Who was anointed Israel's second king? What is it that unifies and amalgamates all ages into a common brotherhood? ¶ 13.
What other honors were Samuel's besides those mentioned in paragraph one? ¶ 14.
When and how did the schools of the prophets originate? Should they be profitable today if conducted along Bible lines? ¶ 15.
In what sense was Samuel a priest of the people? ¶ 16.
The revival in Israel seems to prefigure what event? And why? ¶ 17.
What was the secret of Samuel's success as a servant of God? ¶ 18.
What was the special office which Samuel filled so creditably? ¶ 19.
Was Samuel's death as well as his life made to be a blessing to Israel, and in what way? ¶ 20.

QUESTIONS AND ANSWERS

Question: Is it wise for those offering prayer at public meetings to make long prayers, rehearsing the plan, or all points to be covered in the discourse?

Answer: The spirit of a sound mind would lead one to answer: Long prayer at public meetings is inexcusable. Perhaps a three-minute prayer is sufficiently long to cover any ordinary expediency. Prayer at public gatherings may properly cover three points: Thanking the heavenly Father for his goodness and his provision in the meeting's arrangement, asking a blessing upon the audience that their hearts might be cheered and comforted and led to a deeper appreciation of his loving kindness, and a word for the speaker that the holy spirit might guide him in his utterances.

Even in the class room the prayer should not be long, drawn-out. The brethren coming together for study, all the time possible should be given to the object of the coming together. At prayer meetings a longer prayer is appropriate, but never to rehearse the divine plan nor give a discourse on bended knee.

Moreover, a prayer in the presence of others should always be concluded with "Amen." This will avoid confusion, conserve the orderly arrangement, and permit of no embarrassment.

Question: Would it not be the duty of a brother, who has stated repeatedly that he preferred restitution to the high calling, to decline to serve after being elected as an elder and leader?

Answer: We are assuming that the brother above mentioned is not consecrated and does not claim that he is begotten of the holy spirit, because if begotten of the holy spirit there would be no hope for him to have restitution. Under such circumstances he should not act as elder or deacon of a class. If he has evidence of the begettal of the holy spirit, having once consecrated, and then expresses his view that he prefers to be on earth, this would show a lack of appreciation of the Lord's favor; and such a one should not be elected to a position in the church to teach others when he himself does not show a proper appreciation of what he had been taught.

INTERESTING LETTERS

AT THE SOUTHERN END OF THE EARTH

DEAR BRETHREN:

Loving greetings in Jesus' name.

Your letter at hand on arriving home from Christchurch Convention. So am writing to thank you for answering my questions.

We also appreciate getting our TOWERS so sharply on time. It makes us feel we are not so far behind America, although from the standpoint of the work we seem to be. We have not quite finished our GOLDEN AGE work, but hope soon to be through with it and then to take up the canvassing for the "Millions" booklet. We believe the GOLDEN AGE is being talked about, having heard this from outsiders, so we can see that the Lord is having his witness made.

Our small Convention of three days in Christchurch was a most enjoyable time of spiritual fellowship. Beside about seventy New Zealand brethren, we were privileged to have our dear Bro. (Captain) Smith, of Liverpool, England, with us, and his exhortations and encouragement were most helpful.

The truth contained in the TOWERS is clearer and clearer; and we thank our dear heavenly Father for this, and pray for a heart that is teachable and humble to accept all truth as it becomes due. Praying also for his richest blessing on all the dear brethren at headquarters.

Your sister by divine favor, T. M. CANBY—*New Zealand.*

OPENING THE ALABASTER BOX

[The following letter is from a sister who has come into the truth within the past year. Although she is the only ambassador of the truth in the country district where she resides, and is the mother of four little ones the oldest one of whom is but four years of age, she managed to arrange for a public witness of the truth in her community on June 25th, at which 37 persons heard the glad news that Millions Now Living Will Never Die.]

DEAR BROTHER:

Greetings of deepest love in his dear name. All I want to do is to open my alabaster box, which is full; and let its contents sweeten some of the bitter in your cup. I never heard of you until I received a paper telling of the imprisonment of the seven brethren. There was a card for me to mail at that time; but I never did mail it, though I did pray for your release. Later I got the Seventh Volume; and now I am taking up the cross, to tread the narrow way in appreciation of God's great love.

The truth found me heartbroken, but made me so happy that I could not sleep nights. It has been a song in my heart all the time. Feasting! I've been feasting, feasting on the Word of God! I continually feast on the WATCH TOWERS, and feast and feast on all that has been provided for the household of faith.

The thing that caused me to feel so badly just before I got the truth was that my husband would not go to church with me. I would not go without him, and I was spiritually

hungry, oh, so hungry. So one night I just prayed God that he would help me to understand Revelation and Ezekiel; for I had heard that there were prophecies in these books that are now being fulfilled. I took my Bible and read a few moments, and then went to bed.

Early the next morning a brother came with the "Finished Mystery." I did not know anything about it or what it contained that made it so harmful (?), but when he said that it was about things that were even then coming to pass, such as the troubles on the earth following the World War, of course I wanted it. But I did not have a cent. He told me that he would be back in a few days, and that if it was God's will I would have the money. I had the money and I ate the book, and in my mouth it was and is as sweet as honey.

I know that you are very busy. I will not detain you any longer. This needs no answer, for I realize how many duties you have, but please whisper my name at the Throne, and forgive my neglect in not sooner opening the alabaster box and letting you know how blessed I have been and how happy I am in the Lord.

With love and prayers, SR. O'DELL, *Michigan.*

V. D. M. QUESTIONS AN IMPORTANT HELP

DEAR BRETHREN:

Greetings in the name of our God whom we serve. I have felt for a long time that I should write to you and try to express my love, and also my appreciation of the WATCH TOWER and of your efforts in behalf of the church. I realized also, as the December 1st. TOWER said, that you have much to occupy your time and attention, but I know that you would be comforted and encouraged to understand that I appreciate your efforts.

Dear brethren, the TOWER has contained such wonderful and beautiful articles that it seems as though they were the very instruments with which the bride should adorn her wedding garment. "The Court, Type and Antitype," "The Ransom and Sin-offering," "Walking with God," "The Beauty of Holiness," "Love Divine," "Approved Workmen," the 1921 Memorial articles, and now the 1922 article, "This Do Ye in Remembrance of Me." Oh, what blessings are these that flow from our Father through his appointed channel; how they fill our hearts and inspire our thoughts and actions! Words fail to express our love and joy and appreciation and thankfulness as we read and reread those articles. Praise God from whom all blessings flow.

Dear brethren, slack not your hand, but "feed the sheep." I tell you of a truth they cannot feed themselves with food like that. Can we doubt that he has made us to lie down in green pastures and has led us beside the still waters? How deep are those still waters!

Dear brethren, great is your responsibility, greater is your privilege, and greater still will be your reward—no doubt one of those upper front chambers in the Temple. Pray that the Lord may give you wisdom to understand his way, and renewed courage to press on; and I shall pray God continually for you and for all the dear Israel of God.

About a year and a half ago I sent in a request for the V. D. M. questions. It seemed to me as though it would be the Lord's will for me to fill them out. In a few days they came; I read them over and saw at once that I was not qualified to fill them out, so I set about to inform myself. This it is that caused the long delay in answering them. But I thank God for them because of what they have done for me. I have known of the truth for several years, have claimed to be in the truth over three years, but I did not know the truth, and if I know it now those questions have served no unimportant part. They caused me to search the Scriptures and to read the volumes thoroughly. I had read them all before, but this was different. They have helped me to grasp the plan more clearly, helped me to apply myself more to the Word, helped me also to appreciate more highly the privilege of prayer, to seek the Lord's leadings and to know how to discern them. They helped me to see that I was in the School of Christ, and there for a purpose. And so, while I have not made all the progress I could wish, yet I have learned how to study and how to make use of the SCRIPTURE STUDIES and of our Watch Tower Bibles. If everybody in the truth would get those questions and study them out for themselves, if they never did anything else, they would be caused to know God's plan better and to appreciate him more than ever before; for those questions bear on the whole plan of God.

Your brother and fellow-servant by his grace,

W. C. PATTERSON,—*New York.*

WEST INDIANS RECEIVING THE TRUTH

DEAR BROTHER RUTHERFORD:

New Year greetings in the name of our dear Redeemer and Savior.

Enclosed herewith please find report and expense account to December 31, 1922. In the past two weeks I have given five public lectures, attendance 3,290; and twelve class meetings, including a funeral, and two local conventions. At one baptismal service here lately twenty-three symbolized.

Mystic Babylon did not appreciate the Resolution very much; it stirred her greatly. It is very difficult to obtain halls now. An ordinance has been passed forbidding the use of government schools for religious purposes, also the court houses, drill halls, etc. This of course is aimed against the Bible Students.

The people, however, are more anxious to hear the truth. In Port of Spain the friends hired a theatre for two week nights. No ad of any kind was put in the papers, but 5,000 handbills were put out. The usual number put out is 10,000. The place was packed and large numbers were turned away. The second night the building was thronged with people; when the doors were shut they pushed open the side entrance in order to stand at the open side of the theater. The warnings of the priests of Baal are of no avail. The truth is gradually winning its way in Trinidad. The friends here are doing a good work. God is blessing their efforts.

My heart was much rejoiced at the class meeting last night at a place called Union. Passing through the scattered village of small dwellings and wattled huts, with palm-leaf thatched roofs, we came to the meeting place, the home of a brother who once had been a Mohammedan of high caste, an East Indian. His wife is in the truth, as well as three other East Indians of another caste. They are sometimes called coolies. The brother's prayer was inspiring as he prayed for the unity of the church in the bonds of Christ and heavenly blessings upon yourself and the Bible House. One would almost have thought he was in New York. Other friends to the number of about twenty attended, some coming for miles. One old man with a fine countenance, a Trinidad Creole, walked seven miles. These scattered brethren have the true spirit of the Anointed. They love God and his truth. The visits of THE WATCH TOWER are great blessings to them. It binds us all together as one family, moulding us together in one mind in all parts of the earth.

The friends are paying the entire cost of the witness, as you will note by report of expense account.

Your circular letter to the classes has been received and was much appreciated. I had a letter from an elder in British Guiana saying that they had received the letter with much joy.

With much kingdom love, Your brother in Christ,

GEORGE YOUNG.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Oakland, Md.	May 1	Madison, Ind.	May 8
Clarksburg, W. Va.	" 2	Sparksville, Ind.	" 9
Parkersburg, W. Va.	" 3	Orleans, Ind.	" 10
Chillicothe, O.	" 4	French Lick, Ind.	" 11
Cincinnati, O.	" 6	Mitchell, Ind.	" 13
Greensburg, Ind.	" 7	Bedford, Ind.	May 14, 15

BROTHER J. A. BOHNET

Sperry, Okla.	May 1	Paris, Tex.	May 8, 11
Bartlesville, Okla.	" 2	Bogota, Tex.	" 9
Muskogee, Okla.	" 3	Roxton, Tex.	" 10
Denison, Tex.	" 4	Atlanta, Tex.	" 13
Sherman, Tex.	" 6	Shreveport, La.	" 14, 15
Bonham, Tex.	" 7	Center, Tex.	" 16

BROTHER B. H. BOYD

Parker, S. Dak.	May 1	Alton, Ia.	May 9
Menno, S. Dak.	" 2	Superior, Ia.	" 10, 11
Yankton, S. Dak.	" 3, 4	Estherville, Ia.	" 13
Irene, S. Dak.	" 6	Sac City, Ia.	" 15
Vermilion, S. Dak.	" 7	Wall Lake, Ia.	" 16
Sioux City, Ia.	" 8	Logan, Ia.	" 17, 18

BROTHER A. M. GRAHAM

Dominion City, Man.	May 1, 2	Ashern, Man.	May 10, 11
Transcona, Man.	" 3	Winnipeg, Man.	" 13
Oxdrift, Ont.	" 4	Portage La Prairie, Man.	" 14, 15
Kenora, Ont.	" 6	Souris, Man.	" 16, 17
Winnipeg, Man.	" 7	Brandon, Man.	" 18, 20
Neveton, Man.	" 8, 9	Rapid City, Man.	" 21

BROTHER M. L. HERR

Selma, Calif.	May 1	Tuolumne, Calif.	May 8, 9
Tulare, Calif.	" 2	Lodi, Calif.	" 10
Porterville, Calif.	" 3	Sacramento, Calif.	" 11
Orosi, Calif.	" 4	Chico, Calif.	" 13, 15
Reedley, Calif.	" 6	Paradise, Calif.	" 14
Oakdale, Calif.	" 7	Sisson, Calif.	" 16

BROTHER W. M. HERSEE

Winnipeg, Man.	May 1	North Portal, N. D.	May 9
Morris, Man.	" 2	Kheilve, Sask.	" 11, 13
Altona, Man.	" 3	Viceroy, Sask.	" 14
Winkler, Man.	" 4	Harptree Sask.	" 15
Lariviere, Man.	" 6	Luella, Sask.	" 16, 17
Oxbow, Sask.	" 7	Marigold, Sask.	" 18

BROTHER H. HOWLETT

Orillia, Ont.	May 1	Allenford, Ont.	May 10
Barrie, Ont.	" 2	Harriston, Ont.	" 11
Toronto, Ont.	" 4-6	Mount Forest, Ont.	" 13
Brampton, Ont.	" 7	Palmerston, Ont.	" 14
Orangeville, Ont.	" 8	Milverton, Ont.	" 15
Owen Sound, Ont.	" 9	Stratford, Ont.	" 16

BROTHER S. MORTON

Norwood, Mo.	May 2	Verona, Mo.	May 10
Bolivar, Mo.	" 3	Monett, Mo.	" 11
Springfield, Mo.	" 4, 6	Republic, Mo.	" 13
Ash Grove, Mo	" 7	Wheaton, Mo.	" 15
Golden City, Mo.	" 8	Noel, Mo.	" 17

BROTHER W. H. PICKERING

Lockport, N. Y.	May 1	Onoville, N. Y.	May 8
Niagara Falls, N. Y.	" 2	Salamanca, N. Y.	" 9
Westfield, N. Y.	" 3	Bradford, Pa.	" 10
Clymer, N. Y.	" 4	Bingham, Pa.	" 11
Jamestown, N. Y.	" 6	Olean, N. Y.	" 13
Warren, Pa.	" 7	Franklinville, N. Y.	" 14

BROTHER G. R. POLLOCK

South Bend, Ind.	May 1	Garrett, Ind.	May 8
Mishawaka, Ind.	" 2	Warsaw, Ind.	" 9
Elkhart, Ind.	" 3	Valparaiso, Ind.	" 10
Goshen, Ind.	" 4	Chicago, Ill.	" 11-13
Fort Wayne, Ind.	" 6	Springfield, Ill.	" 14
Auburn, Ind.	" 6, 7	East St. Louis, Ill.	" 15

BROTHER B. M. RICE

Houston, Tex.	Apr. 30	Mayfield, Ky.	May 6
Lake Charles, La.	May 1	Paducah, Ky.	" 7
Baton Rouge, La.	" 2	Anna, Ill.	" 8
Vicksburg, Miss.	" 3	Decatur, Ill.	" 9
Memphis, Tenn.	" 4	Chicago, Ill.	" 11-13

BROTHER V. C. RICE

Bangor, Pa.	May 1	Lehighton, Pa.	May 9
East Stroudsburg, Pa.	" 2	Tamaqua, Pa.	" 10
Pen Argyl, Pa.	" 3	Pottsville, Pa.	" 11
Allentown, Pa.	" 4, 6	Hazleton, Pa.	" 13
Northampton, Pa.	" 7	Shamokin, Pa.	" 14
Kunkletown, Pa.	" 8	Northumberland, Pa.	" 15

BROTHER C. ROBERTS

West Milton, O.	May 1	Wilmington, O.	May 8
Hamilton, O.	" 2	Lancaster, O.	" 9
Felicity, O.	" 3	Shawnee, O.	" 10
Cincinnati, O.	" 4	Nelsonville, O.	" 11
Chillicothe, O.	" 6	Marietta, O.	" 13
Midland, O.	" 7	Parkersburg, W. Va.	" 14

BROTHER R. L. ROBIE

Alice, Tex.	May 2	Harlingen, Tex.	May 11, 13
Premont, Tex.	" 3, 4	Corpus Christi, Tex.	May 14
Driscoll, Tex.	" 5, 6	Victoria, Tex.	" 16
Brownsville, Tex.	" 7	Hallettsville, Tex.	" 17
Sam Fordyce, Tex.	" 8	Houston, Tex.	" 18
McAllen, Tex.	" 9, 10	Galveston, Tex.	" 20

BROTHER W. J. THORN

Star City, Sask.	Apr. 30	North Battleford, Sask.	May 9
Ridgedale, Sask.	May 1	Edam, Sask.	" 10, 13
Tisdale, Sask.	" 3	Edmonton, Alta.	" 15
Prince Albert, Sask.	" 4, 6	Boyle, Alta.	" 17-22
Wakaw, Sask.	" 7, 8	Leduc, Alta.	" 23

BROTHER T. H. THORNTON

Middleton, N. S.	May 2	Auburn, N. S.	May 10
Deep Brook, N. S.	" 3	Kentville, N. S.	" 11, 13
Centreville, N. S.	" 4	Port Williams, N. S.	" 14
Digby, N. S.	" 6	East Halls Harbor, N. S.	" 15, 16
Yarmouth, N. S.	" 7, 8	Windsor, N. S.	" 17
Joggin Bridge, N. S.	" 9	South Rawdon, N. S.	" 18

BROTHER W. M. WISDOM

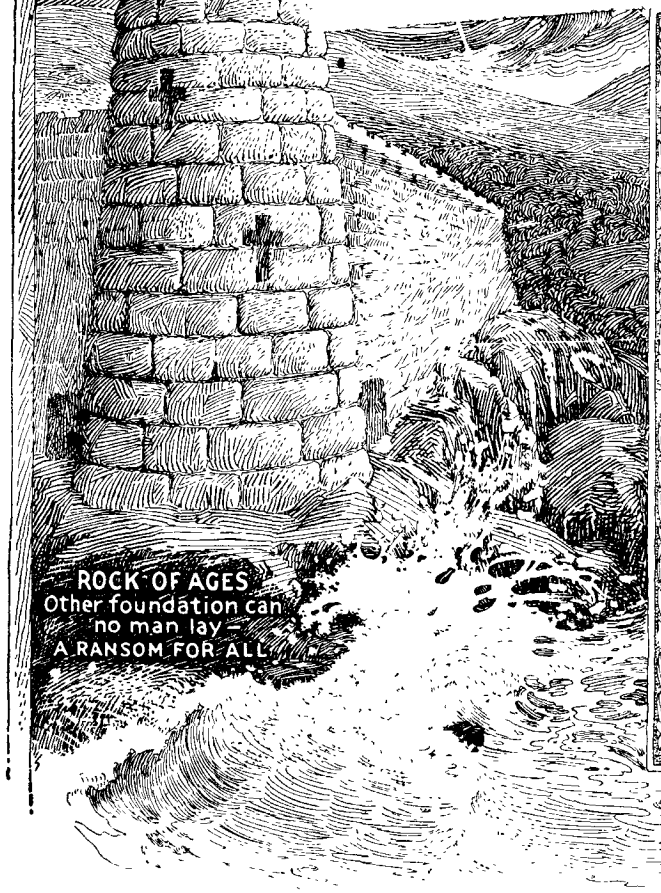
Winston-Salem, N. C.	May 1	Henderson, N. C.	May 9
Greensboro, N. C.	" 2, 6	Louisburg, N. C.	" 10, 11
High Point, N. C.	" 3	Raleigh, N. C.	" 13
Staley, N. C.	" 4	Wendell, N. C.	" 14
Durham, N. C.	" 7	Selma, N. C.	" 15
Stem, N. C.	" 8	Wilson, N. C.	" 16

BROTHER L. F. ZINK

Welland, Ont.	May 6	Cameron, Ont.	May 14, 15
Hamilton, Ont.	" 7	Peterboro, Ont.	" 16
Toronto, Ont.	" 8	Havelock, Ont.	" 17
Stouffville, Ont.	" 9	Flower Sta., Ont.	" 18, 20
Lindsay, Ont.	" 10	Pembroke, Ont.	" 21, 22
Haliburton, Ont.	" 11, 13	Carleton Place, Ont.	" 23

The WATCH TOWER

and Herald of Christ's Presence



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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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CONVENTION AT RICHMOND, VIRGINIA

A three-day convention will be held at Richmond, Va., June 8, 9, 10. Brother Rutherford and Pilgrim brethren will be present. For further information write W. B. Sutton, 3519 Carolina Avenue, Richmond, Va.

GERMAN CONVENTION

The German brethren of New York City will hold their annual convention at Apollo Auditorium, Carlton and Greene Avenues, Brooklyn, N. Y., on Saturday and Sunday, May 5th and 6th. Please address all inquiries to Brother J. Umlauf, 124 Columbia Heights, Brooklyn, N. Y.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV MAY 1, 1923 No. 9

THE PRINCIPAL THING—LOVE (PART II)

A PROOF of *agape* is mentioned by the apostle Paul in other words and in other connection. On account of the abuse of the spirit of liberality by mendicant friars, monks, and nuns, by begging priests and clergymen, and by open and insistent collection and "drive" methods, it is considered by the true church inexpedient to follow such methods as are commonly pursued by the nominal churches. In the primitive church the needs of the church and of the necessities among the friends had only to be mentioned, often privately, and there was—wherever the spirit of the friends was right—a private, unostentatious outpouring of whatever was required. Rather than call upon the disciples for assistance, St. Paul endured hunger and nakedness, and worked with his hands, that he might not be chargeable to them, however much of this world's goods they might possess. However, there were groups of the consecrated, who not merely *waited* for suggestions and invitations, but *sought* to do good as they had opportunity to the household of faith.

[44]The churches in Macedonia were composed of poor people and were despoiled of their goods in persecutions, but they insisted in sending material aid to the Apostle. In appreciation, he has engraved the record of their kindness imperishably upon the pages of the Word of God. He speaks of their goodness as a manifestation "of the grace of God bestowed on the churches of Macedonia." He records "how that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality; for to their power, I bear record, yea, and beyond their power, they were willing of themselves [without solicitation]; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." St. Paul points out that this was a consequence of their genuine and whole-hearted consecration to the will of God, of a free will, and not from any sense of obligation: They "first gave their own selves to the Lord, and unto us by the will of God."—2 Corinthians 8:1-5.

[45]The church in the wealthy city of Corinth had formerly been like the poor churches in Macedonia in spirit, but had fallen away measurably in zeal and in seeking of opportunities to do good, so that the entire burden of supporting the then chief witness work had fallen on the poorer Macedonian brethren, who had even dispatched a brother to administer the fund for the benefit of the little company of the Apostle. St. Paul related the circumstances to the Corinthian brothers. He showed an opportunity to aid the poorer Macedonians, with the kindly word that "I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be an equality." (2 Corinthians 8:13, 14) In plain language, the Christians in different localities were admonished to share their abundance of the things of this world with one another, in order that there might not be want among the friends in one locality and superfluity in another, a practice which was carried out more or less generally throughout the Christian church for three centuries, until the true church was overthrown by Constantine and by the ambitious and worldly ecclesiastics associated with that evil genius.

[46]St. Paul had formerly boasted of the liberality of the Corinthian friends, but now urged them to resume their labors of love, and stated positively that such a spirit was one of the tangible proofs of an overcoming *agape*. "Wherefore shew ye to them and before the churches, the proof of your love." (2 Corinthians 8:24) Quite evidently those that lack in the spirit of liberality and hospitality — mingled with the spirit of wisdom and justice lack seriously in "the most important thing," and deceive themselves in an expectation of or hope for any high place in the kingdom, or any share at all in the Lord's great promises in the second and third chapters of Revelation. Sons and brothers in a family *seek* opportunities to do good to one another; but servants have to be *reminded, urged and commanded.* This would indicate that the non-liberal and unhospitable in spirit among the consecrated, unless they change for the better, are doubtless destined for places "before the throne."—Revelation 7:9.

[47]In the fully consecrated, divine love is a function of the new mind, which is exercised the same as the natural body automatically exercises its functions of breathing and digestion. Those who have it love others instinctively—at least they have the constant spirit or disposi-

tion so to do. If temporarily overcome by evil, they quickly return, as does the compass in its pointing toward the Pole Star. This disposition will waver in degree as the flesh wars with the spirit; but the fully faithful new creature endeavors to keep the spirit of love at its brightest, knowing that those are most pleasing to Christ who wisely and justly love most in spirit, and that they alone will reign with him. The earnest desire of the apostle Paul is as timely now as then that "the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." —1 Thessalonians 3:12, 13.

[48]Some may suppose that divine love may be withdrawn from an object of love—not wholly reprobate—who does not reciprocate the affection. Not this highest love shines, like the goodness of God, who "maketh his sun to rise on the evil and on the good" and sendeth rain on the just and on the unjust." Perfection in love —an out-spreading love like that of the Father—was exemplified in the Lord Jesus who, while cognizant of the perfidy of Judas, never even to the moment when he asked: "Betrayest thou me with a kiss?" treated the one that was "a devil" differently from the other disciples. Impartiality in the shining forth of love—with proper differences in expression according to the reciprocation of the affection or relationship—is one of the characteristics of divine love. "For," says Jesus, whose words the fully consecrated do, "if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect [in the spirit of love], even as your Father which is in heaven is perfect."—Matthew 5:46-48.

[49]This high manifestation of love divine gleamed forth in the daily walk of St. Paul. In writing to the relatively rich ecclesia at Corinth, which of all others might have exercised the privilege of caring for the Apostle in material things, and thus promoting the witness work, that glorious overcomer said: "The third time I am ready to come to you; and I will not be burdensome to you [in respect to the things of this life]: . . . for the children [the Corinthians were his spiritual children] ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you." Thus the gentle-hearted child of God—all things to all men—sought to help the less faithful Corinthians, by assurances appealing to their selfishness that he would not expect them to spend any money on him while he was there. In this as in many other circumstances he sought to catch by harmless guile. The divine impartiality of a love that endured all things that he might win others, shone splendidly in the words with which he closed the sentence: "Though the more abundantly I love you, the less I be loved."—2 Corinthians 12:14, 15.

[50]Sometimes divine love speaks in words of reproof, which may cause grief and sorrow to the beloved but erring recipient. Such a letter from St. Paul was rare but was as unavoidable as a surgical operation to a patient. It was designed to stir up a brother doing wrong to the point where he would himself, by the Lord's assisting grace, leave off the sin that might bring a loss of the Savior's favor, or even lead to destruction. Such an epistle was written by St. Paul to the brothers at Corinth; it cut and pained, but saved them from the consequences of continuance in an evil course. "Though I made you sorry with a letter," says the Apostle, "I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. . . . What carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what vehement desire, yea what zeal, yea what revenge [vindication, punishment, *Greek*]! In all things ye have approved yourselves to be clear in this matter."—2 Cor. 7:8-11.

[51]Love loves to be with a loved one. When two that love each other are together, their affection, unhindered by diverting suggestions and heightened by the evidence and manifestations of love by one another, burns the brighter. Nothing provokes or incites a warmer love than the close association of gatherings of the consecrated. Anger provokes to anger, like to like, love to love. So St. Paul beseeches us of today: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, *as ye see the day approaching.*" How important it is to obey this word of Jesus through his Apostle, now at a time when even the natural eye discerns the evidences of the fact that that day has dawned! More and more love is called for, now that it is but a few short years until the glorious Sun of Light will shine in full brightness for the ingathering and reconciliation of the willing and obedient of the whole world.

[52]When Jesus said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10), the primary reference was to the immortal life beyond the vail in heaven itself, and to the fully restored life of humanity on the earth. But we who are in him testify already to the greater abundance of the life of which St. Paul speaks: "The life which I now live in the flesh, I live by the faith of the Son of God." (Galatians 2:20) While the imperfect flesh, the instrument and abode of the new creature in Christ Jesus, retains its imperfections, the new mind possesses the character attributes of the divine, ready to be clothed upon with the house not made with hands, eternal in the heavens. In it are the potentialities of the more abundant life of the intimate family of Jehovah, which

extend the heights and depths and lengths and breadths of thought, sentiment, outlook, and eternal prospect far beyond the limitations of time and visible space, making for a rich and abundant life this side the vail.

[53]Where and when does this begin? At one time we were in and of the world, doing the deeds and working out the loveless purposes of the evil one. (2 Timothy 2:26) Our horizon then was indeed contracted, our minds and affections narrow, centered upon one individual—self and the things and persons belonging to self. But when we were admitted into the mystical body of Christ, the horizon broadened to include all things visible and invisible, and our affections began to go forth to include the whole family of God on earth and in heaven and all that ultimately shall become members of that holy family. It was when we began to have the first motions of divine love that the new life of the transformed mind began. With our begettal began love and life; for in the kingdom into which we were then translated by Jehovah's dear Son, there is no life without love. St. John writes to us: "Everyone that loveth is begotten of God." The same Apostle exhibits the contrast between our former dead condition and our present living state: "He that loveth not his brother abideth in death. We know that we have passed from death unto life, because we love the brethren."—1 John 4:7; 3:14.

[54]*Agape* seeketh not its own (1 Corinthians 13:5); it looketh upon (regards, looks out for, *Greek*) not only its own things to watch and care for, but also the things of others; it is equally concerned for the welfare of brother and sister as for its own. To those bound by ties of the fleshly family, and those knit together by the bonds of the family of God, *agape* especially manifests itself and its watch-care. This is particularly so among those that seek most to walk in *agape*.—Philippians 2:4.

[55]As might be expected, the highest manifestation of *agape* is not to be found even in these members of the divine house of sons who are still on this side of the vail. They are subject yet to temptations that more or less draw them from the shining mark of *agape;* in them the selfish flesh wars against the unselfish spirit of divine *agape;* each of them says with St. Paul: "That which I do I allow not; for what I would, that do I not; but what I hate, that I do." They know that, until they put on the "house" not made with hands, they can never escape from the workings of the "law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7:15-23) It is among those members of the Christ body in heaven itself that the limitations of the fallen flesh have been fully put off and the pure fellowship of the spirit exists. There divine *agape* shines forth in pure brilliancy and warmth. What heavenly oneness exists today among the twelve apostles of the Lamb and the seven messengers to the churches!

[56]There, too, in its highest possible exemplification, divine *agape* is exercised in the person of Jehovah himself. Love divine in utmost degree radiates forth from him in every direction and toward every being, not reprobate, in the heavens and on the earth. Divinity awaits the reconciliation of all, among men and fallen angels, who in the day of their visitation will repent with a godly repentance, turn their faces toward the righteousness that is in Christ Jesus, and learn the lessons of *agape* which all will master who are to be fully restored to the divinely intended places in the family of God.

[57]What will divine *agape* do for such? Though something is revealed to us by the spirit, even the fully consecrated still see as through a glass darkly, and none can appreciate the blessed future in its fulness. Indeed, "it doth not yet appear what we shall be," and we cannot even imagine such hidden, unrevealed mysteries. But concerning the preparation by divine *agape* for the beings that love Jehovah it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 John 3:2; 1 Corinthians 2:9.

[58]For the faithful house of sons are reserved the most superlative blessings. They shall be forever with him whom they love, and with the beloved friends in the body of Christ. At his right hand, where they shall be, are pleasures for evermore. And in the ages to come he will shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.—Ephesians 2:7.

[59]Then from every part of the infinite ocean of divine *agape*, undisturbed longer by the eddy of evil upon the planet earth, will swell forth the blessed song, of beings in heaven and on earth: "I heard the voice of many angels round about the throne and the beasts and the elders: . . . saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Revelation 5:11-13.

QUESTIONS FOR BEREAN STUDY

How did the early disciples supply the needs of their brethren? ¶ 43.
How did the churches of Macedonia send their gift to the apostle Paul? ¶ 44.
What commendable custom did the early church practise? ¶ 45.
How do those who lack liberality deceive themselves? ¶ 46.
Why is the advice of the Apostle timely in the present day? ¶ 47.
How does divine love show mercy to the unjust? ¶ 48.
How did the apostle Paul manifest divine love? ¶ 49.
In what way did he seek to "catch" the selfishly inclined by guile? ¶ 49.
What end is sought when divine love prompts a reproof? ¶ 50.
How does association among the brethren stimulate this love? ¶ 51.
How are love and life related? ¶ 52.
When do divine love and life begin to operate in the individual? ¶ 53.
How does "agape" love seek the welfare of others? ¶ 54.
Why is it impossible for "agape" love to express itself fully this side the vail? ¶ 55.
Why will God rejoice in the harmony of all obedient creatures? ¶ 56.
Why cannot we approximate and appreciate the Father's future blessings? ¶ 57.
What are some of the blessings beyond the vail? ¶ 58.
How will praise be manifest at the end of the Millennium? ¶ 59.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MAY 23

'Sow to the spirit; of the spirit reap life.'—Galatians 6: 8.

WHEN one becomes a new creature his mind will be exercised in one of two ways, either according to the tendencies of the flesh or according to the spirit of the Lord. As a creature he has but one mind, and that mind must be occupied at something. Sowing to the spirit means occupying the mind with things pertaining to the spirit of the Lord, thereby ascertaining the will of God; and then by exercising one's own will, to bring oneself into conformity to the will of God. This is a real task. It does not mean to be idle, but it does mean to be diligent. It means to refuse to permit the mind to entertain things that are selfishly wicked, such as malice, hatred, ill will, pride, ambition, etc. Sowing to the flesh means to yield to these fleshly tendencies. In proportion as we resist the fallen, fleshly tendencies, in proportion as we fix the mind upon the things pertaining to the Lord and his kingdom, in that proportion shall we be sowing to the spirit.

The mind searching out the will of God by studying his Word and meditating upon it is working in the right direction; and then if one exercises his will to do God's will and brings himself in conformity to God's will, he is thereby sowing to the spirit. Hence St. Paul says: "Walk in the spirit, and ye shall not fulfil the lust of the flesh."

The importance of having the mind occupied with things pertaining to the interests of the Lord's kingdom cannot be overstated. For this reason activity in the Lord's service is vitally essential. This text is really one of hope and good cheer. A person battling for the right will make mistakes, and is certain to come short of even his own conception of the perfect standard. But if he is conscious of the fact that he is striving to do that which is pleasing in the sight of the Lord, that his heart is right toward the Lord, then he may know he is sowing to the spirit; and if he persists in this course it will result, according to the promise, in life everlasting.

God judges us according to our motives; and for this reason we say that he judges according to the heart, the heart being that which induces action. The proper course, then, is to have a loving heart toward God and toward his cause, a loving heart toward Jesus and his brethren, and then to use the mind to search out God's Word and watch his providences and thereby ascertain the will of God, and then exercise our own will in carrying out the will of God. By this means we are sowing to the spirit. Thus the transformation is going on from one step to a higher degree of transformation; and this is being accomplished by the Lord's spirit. In due time we shall reap if we faint not, and this reaping will consist of life everlasting on the divine plane.

This course must be persisted in, not for a time, but until the very end of our earthly journey. The reward is not to the swift for a time only, but to those who are faithful even unto death.—Revelation 2: 10.

TEXT FOR MAY 30

"The spirit of glory . . . resteth upon you."—1 Peter 4: 14.

WHEN a Christian suffers because of his faithfulness as a Christian, he has reason to rejoice. Does he rejoice in the fact that he is suffering? Not at all; but he rejoices because the reproach has fallen upon him as a result of faithfully representing the Lord, his King, and the interests of his kingdom. No one takes a delight in physical or mental pain. His delight and joy, however, is in the testimony afforded to him by reason of these things, that he has the Lord's smiling approval.

The word *glory* as used in this text means honor. A Christian pursuing the way to his heavenly home could not be more highly honored than to suffer reproach for Christ's sake. Satan and his emissaries have reproached Jehovah from the very beginning of man's career. When Jesus came to earth he suffered these same reproaches because of his loyalty to God. His zeal and loyalty brought upon him these reproaches. (Psalm 69: 8, 9) And so St. Peter here, and also St. Paul in another place (Romans 15: 3), point out that the true follower of Christ must likewise suffer reproach. It is the spirit of Christ exercised and made manifest that brings this reproach. And this reproach is a testimony of and by the spirit, that the Christian thus reproached for faithfulness occupies a place of glory; that is to say a place of honor in God's arrangement. Let every one, then, engaged in the Lord's service who is reproached by the evil ones because of faithfulness, rejoice and be glad, knowing that the Lord is thus testifying to them that they are following in his footsteps. Then if this course is followed until the transformation is complete, such a one will be granted an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Let no Christian, then, slack his hand at this time; but persistently and faithfully look well to the interests of the Lord's kingdom, being a true and faithful witness under all circumstances.

"Christ is thy peace;
From penalty and stain he sets thee free;
And in the white robe of his righteousness,
Before the approving God presenteth thee.

"Christ is thy ALL;
Forget thyself, and in him sweetly rest;
And thou shalt enter, whatsoe'er befall,
The everlasting mansions of the blest."

ANNUAL REQUEST FOR PILGRIM VISITS

THE visit of the Pilgrim brethren results in a double blessing. It blesses him who serves and blesses them that are served. It is in obedience to the Apostle's admonition concerning the assembling of ourselves together. The Lord has blessed this branch of the work, thereby stamping it with his approval. The class that fails to have these visits misses a blessing. The Society routes the Pilgrims, however, in harmony with the requests; and this request is expected to be made once annually.

In making these requests postal cards should be used, for convenience in our files. The questions herewith set forth should be answered, numbering your answer to correspond with the number of the question. The question itself need not be repeated. Please write the names distinctly.

We advise that the class secretary be not changed any oftener than necessary. Each change requires a new stencil to be cut in our office and a change in our records. But when a change is made, please notify us promptly. Failure to do this often causes inconvenience, both to the class and to the Pilgrims, as well as to this office, and thus hinders the work.

In giving the name of the secretary or any other address, do not give a post-office-box address, but give the street number. Telegrams and other messages cannot be delivered when sent to a post-office-box address. It is also very inconvenient for the Pilgrim brethren to find the secretary when such address is given, and sometimes necessitates the missing of a meeting.

The Society is anxious to serve all the classes, regardless of size, insofar as it is possible; and believing that all the consecrated anxiously desire the visits of the Pilgrim brethren we are pleased to have the information requested in order to facilitate our routing of these brethren. Where there are isolated friends, only one or two, and you would desire a Pilgrim visit, please send in your request; and if possible the Pilgrim will call on you when passing your way.

Great care is used in selecting brethren for the Pilgrim service. In a special sense they are representatives of the Watch Tower Bible & Tract Society, as it represents the Lord. They therefore represent the kingdom now so close at hand. Their duties are to serve the friends in spiritual matters, to advise, aid and comfort them for their development as new creatures. They come prepared to hold two meetings each day, one in the afternoon and one in the evening.

The friends everywhere take pleasure in entertaining the Pilgrim brethren as servants of the Lord. They do not expect luxurious entertainment, but only wholesome food and a comfortable room where the necessary rest can be had. They travel at the expense of the Society; hence are its representatives.

Because of the importance of the time, there is now an increased desire on the part of the public to hear the truth. Therefore we urge the friends to arrange for at least one public meeting during the visit of the Pilgrim. To this end a good, well-located, reputable hall should be provided, special efforts being made for the public witness Sunday afternoon or evening, as it may be convenient to the class. Remember, dear brethren, the blessed privilege we have to be coworkers with the Lord in the proclamation of the message now due. Hence we ask your cooperation with us and with the Pilgrim brethren in this behalf.

We ask you to answer the following questions, which information is needed for our immediate guidance in preparing the Pilgrim routes:

(a) State number of Bible Students in your class who accept the complete series of STUDIES IN THE SCRIPTURES.

(b) Are weekly meetings held?

(c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home. Notify us of changes.)

(d) At what hours are the Sunday meetings held?

(e) Was a vote taken on the Pilgrim invitation?

(f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?

(g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?

(h) Give name and address of one member of class (other than Secretary) whom we may notify in re Pilgrim visits.

(i) Give the name of proper railroad station at which to stop.

(j) How many miles from station is meeting place?

(k) If at a distance from railroad station does some member of class have a conveyance to transport the Pilgrim?

(l) Give full name and address of Class Secretary (always notify us of changes).

GOOD HOPES FOR 1923

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privilege of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much enables us to outline the work, based upon what is expected.

Since a large portion of such donations are used to defray the Pilgrim expenses, we have thought it wise to let the notice for Pilgrim requests and the "Good Hopes" notice appear in the same issue of THE WATCH TOWER.

Heretofore it has been our custom to print one page in THE WATCH TOWER to be clipped out by the friends and sent to us; but this defaces the issue, and some of the brethren have complained about this; hence we are adopting the present method. Upon receipt of this issue of THE WATCH TOWER kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following: "By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of $..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me. (Signature) ....." Kindly address this card to the Watch Tower Bible & Tract Society, Financial Department, 124 Columbia Heights, Brooklyn, N. Y.

Brethren residing outside of the United States may write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices, thus saving time and work for us.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to daily present us before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted unto us.

QUESTION AND ANSWER

SHOULD AVOID PRESUMPTION

QUESTION: We have a class with five elders and one deacon, and other class members, numbering in all about twenty-one. We have no chairman nor business meetings, and the election of servants is held only once a year. There is a secretary and treasurer; but he neither takes minutes of meetings nor makes report of how much money there is on hand. One of the elders just takes action on matters pertaining to the class, without consulting any one else; and when spoken to about it he becomes very angry. He takes his chair and sits up in front as though he were leading the meeting, when another elder is leading. Would we not be in better position to receive the Lord's blessing if we had an election of class servants twice a year? and an election of a class chairman, as well as a secretary who would take minutes of all business transacted during the month? and a treasurer who would report to the class all money on hand, received and paid out, at a regular monthly business meeting?

Answer: Answering your question directly, the class makes a great mistake in permitting any one elder to assume the authority that the one spoken of does assume. Our Lord is orderly in everything, and he is surely pleased to have his people act orderly. The organization of the class in an orderly manner is not only proper, but essential to development and progress. Some classes make the mistake of letting their affairs drag along in an indifferent manner. We should remember, however, that the Lord's business requires the strictest observation and should be conducted in the most orderly manner that we do anything.

No elder should assume to be chairman or try to act for the class in the manner that you mention in the question. Our advice is that you have an election every six months, and at this election some one be elected to act as chairman for six months. Then let the class have a business meeting once a month to transact any and all business that may come before it; that you have a secretary who will keep the minutes of all the business meetings; a treasurer who will keep an account of all monies received and paid out; and that the work be kept in an orderly way, as a successful business person would conduct his business. Any other course is, to say the least of it, neglect and indifference on the part of the class, and surely could not be pleasing to the Lord.

Should it be necessary to have a special business meeting, the class should pass a resolution and such a meeting might be called by the elders; and at this meeting if no one is chairman a chairman might be elected for the occasion. By all means conduct your affairs in an orderly way; and, as the Apostle says; "Let everything be done decently and in order."

DAVID, THE POET-KING

——MAY 13——1 SAMUEL, 2 SAMUEL——

SAUL'S JEALOUSY OF DAVID—DAVID'S LOVE FOR GOD'S SHEEP—DAVID SECURES LAND PROMISED TO ABRAHAM—DESTRUCTION OF GOD'S ENEMIES PREFIGURED—MUSIC GOES WITH THE KINGDOM.

"Surely goodness and loving kindness shall follow me all the days of my life."—Psalm 23: 6.

OUR lesson is of David, the Poet-King, the sweet singer of Israel, and a king after God's own heart. The life of David to Israel is something like the Lake of Galilee to the river Jordan. As the lake receives the head waters of the Jordan, holds them, and pours them out in flood, so the history of Israel seems to center in David, who receives it, and pours it forth in fresh flow. In David the life of Israel revived; and the hope of Israel and the reason for their separation from the nations of the earth were again clearly seen. From David came the pomp and the power, as well as the sweet music of Israel. Like all men of God in Israel whose works are recorded David is a "sign-man"; that is, one used as a type or illustration. See Zechariah 3: 8, margin.

[2]David's call to prominence in Israel was unexpected. While his father Jesse was a man of some importance in Bethlehem, yet there was no expectation of anything special happening to the family. But Saul had failed: he was a self-willed man with much appearance of humility, but of much pride of heart, and, manifesting considerable hypocrisy. Saul well represents the human ideals of the people, and the human will operating contrary to God. Because of his self-will he was not allowed to establish a dynasty: no son of his must reign upon Israel's throne. On Saul's rejection years before his death, Samuel was sent to Bethlehem to Jesse's family to anoint a new king. The family of sons came before him; and Samuel's choice was falling upon one of the fine young men, when God stayed him. Probably Samuel thought that as God had previously selected a tall man for king, he would want another of the same kind. His love for and fear of Saul interfered with his judgment. Even Samuel must be reminded that God looks upon the heart. God saw in the young lad David one whose heart would be true towards him. David's readiness to go back to care for his father's sheep even though anointed to be king in Israel is an example to all who desire to keep a right attitude of heart. The lad was not only lowly of mind and faithful, but healthy, strong, and industrious; he was also musical, poetic, and devout.

SAUL'S JEALOUSY OF DAVID

[3]Our space does not allow us to tell in detail of the circumstances which took him away from the sheepfolds to Saul's court. Some of the experiences there were hard to bear; for Saul got bitterly jealous of him, and often would have slain him. Indeed, David says that he was hunted like a partridge in the mountains. (1 Samuel 26: 20) The true-heartedness of the young man was revealed then; for during those days David had several opportunities of slaying Saul; but to him Saul was the Lord's anointed, whom he would not hurt. These trying experiences were all to David's advantage; for they gave him many opportunities of developing character, and by them he was prepared for his responsibility as king of Israel.

[4]As the persecution did not cease, David joined himself to one of the Philistine nobles. It was a serious error of judgment; for he became so far involved as actually to join the Philistine army on the march to Gilboa, where Saul lost his life. But God intervened (1 Samuel 29); and David was saved from the calamitous error of fighting with the foes of Israel against the Lord's anointed. His mistake brought him into trouble with his followers, even to so sharp a pinch that they came near to stoning him, their beloved leader. (1 Samuel 30: 6) Here again God saved him, and brought him out of his distress.

[5]On the death of Saul David's own tribe Judah made him king. But the northern tribes, perhaps suspicious because of his union with Israel's enemies, refused to accept him as the Lord's anointed, and made one of Saul's sons king. This led to civil war in Israel, and to the first real division between the tribe of Judah and the other tribes of Israel.

[6]David reigned in Hebron seven and one-half years. (2 Samuel 5: 5) At the end of that time the northern cause collapsed, and all Israel went to Hebron to make David king. Following a wise policy he removed his seat of government from Hebron in Judah to Jerusalem in the tribe of Benjamin. As Jerusalem is built on a hilly formation which juts into the portion of Judah, David served the two purposes of remaining practically in Judah, while being actually in Benjamin.

[7]It is at this juncture that one of the most familiar names of Scripture is first mentioned; that of Zion, the name of the highest hill in Jerusalem. It was held by a colony of Jebusites, who derided David's attempt to dislodge them. The account of its capture is interesting and typical. David established himself there. He built a house, and a citadel, and immediately began that series of activities which placed his name foremost amongst the kings of Israel, and made him a type of the great King of the kingdom of God. David's opportunity as king in Israel had come in due time. The seventeen years or so since as a boy Samuel had anointed him had been a long time of somewhat bitter experiences. Now, in God's own time, he was ripe in experience and ready for his work. He came to the throne well equipped both with experiences in life and with true ideas of the honor, privilege, and power of his position as God's representative. It is altogether to David's honor that he had waited God's time instead of endeavoring to force the situation. And because David's heart was loyal, God saved him from the serious consequences of his error of judgment. God is very gracious to the loyal heart.

DAVID'S LOVE FOR GOD'S "SHEEP"

[8]As a boy keeping sheep in the fields at Ephratah, David had thought of what he would do when king in Israel—of the house he would build for the ark of God then hidden, as it were, in the home of Abinadab in Kirjath-jearim. (1 Samuel 7: 1; Psalm 132: 6) There, too, he had thought of Israel as God's sheep, and his warm loving heart was stirred for them. As he tried to be a faithful shepherd of the sheep, so would he as king endeavor to care for God's sheep. And this idea remained with him. (1 Chronicles 21: 17) Also his experiences with the courageous yet somewhat wild and unruly men who came to him in the mountains of Judea fitted him for leadership among men. He had an attractive personality; and those who came in contact with him became his devoted friends or servants. As king he was God's choice; he was the choice of the people; and God had trained him.

[9]The ideals then before David were: (1) To find a place for the ark, that Israel's worship might be restored; (2) to build a representative city; and (3) to erect a noble

temple for the Lord, that the ark of God should no longer dwell in a tent, liable to all vicissitudes. It was really the jealousy of the ten tribes which caused him to go to Zion, but that mean spirit was used by God for the good of his people. Without doubt the spirit of God directed David thither. After he had established himself in Zion he immediately prepared a place for the ark, and it was brought from Kirjath-jearim to Zion with shoutings and acclamations of praise. Probably the Twenty-fourth Psalm commemorates this. On this occasion all Israel were gathered together and had a happy time of feasting; and David now the king in power in Zion fed the people and blessed them with bread and wine, acting in type the part of King Melchizedek in the greater Zion now soon to be established. —1 Chronicles 16:1-3.

DAVID SECURES LAND PROMISED TO ABRAHAM

10 David was a true Bible Student. (Psalm 1:1, 2) He saw that the kingdom over which he ruled was only a small portion of the land which God had given to Abraham by promise (Genesis 15:18-21), and which had not yet become theirs, partly through their lack, and perhaps because God's due time had not come. But now as God's king in Zion he saw the time had come; and he entered upon a series of wars with the nations that occupied that territory, and that were the enemies of Israel, with the result that all the land which God had given to Abraham was brought under the rule of Israel. Thus David, God's king in Zion, first brought the Abrahamic covenant as relating to Israel's land into realization; and the kingdom was established in power.

11 But David's reign in Zion does not represent the rule of the Prince of *Peace;* for David was a great fighter, and there are to be no wars when the kingdom of peace is established. (Psalm 46:9) What then does it represent? We answer: There are two phases in the work of establishing the kingdom of heaven upon the earth; the first a comparatively short one, while the wars of the Lord are fought, and all opposing forces whether of error or wrong are rendered powerless; the other the long period, during which the redeemed human family will be blessed with those things which God has in reserve—lasting life in peace and happiness. The first phase is represented by David's reign and work; the second, by the reign of Solomon. David as a boy represents the anointed of the Lord meditating upon the Lord and seeking to be faithful. David as a young man hunted by Saul represents the church in the bitter experiences in the present evil world hunted by Satan, but gladly waiting God's time for exaltation, and in the meantime learning the lessons which will fit them for their highly exalted position when raised to be joint-heirs with Christ. But David as king represents the Lord from the time of his return, until the time when the reign of peace shall come, as represented by Solomon.

12 The first phase began with our Lord's return in 1874. Its marked periods are 1878, 1881, 1914, 1918, 1925. Zion represents the place of *power* out of which *light* shines (Psalm 50:2; Isaiah 2:3), whether now or in the established kingdom. Present truth has shone forth clearly from 1879, when ZION'S WATCH TOWER and Herald of Christ's Presence was first published. From the standpoint that the King had returned in power, present truth was proclaimed; and God's messenger, Pastor Russell, led its attack against all forms of error until all the truth belonging to Spiritual Israel had been made plain. Then, for the first time in the history of the church of God, the Abrahamic covenant as respects the spiritual promises became the inheritance of God's people. Never until then did the church see clearly all that God had given them in that covenant. The battles of truth against error were fought, and truth won its victories. For the first time the spiritual Israelite was free to walk through all the land of the promises, the truth.

DESTRUCTION OF GOD'S ENEMIES PREFIGURED

13 But this is not all: There remains another set of enemies of the kingdom who must be brought to nought before it can be established. These we know under the names of the beast, the false prophet, big business, and all those institutions which are opposing the kingdom. The fight is on. The Word of God is marshaling his hosts and sending them forth into battle. Soon all these enemies will be reduced, and the David phase of the establishment of the kingdom of heaven will be concluded. These giants are probably represented in David's last conflicts, a fight against giants, the last one being a monster branded with "6," the mark of the beast; he had six toes on each foot, and six fingers on each hand. (1 Chronicles 20:6) Those wars exterminated the race of giants, just as the present warfare will exterminate all the monsters which have oppressed humanity.

14 When David had conquered the seven peoples—Philistia, Edom, Moab, Ammon, Syria, Zobah, Hamath—he devoted considerable time to preparation for the building of the temple and its service. Because he was a man of war he was not allowed to erect the temple of peace: but as he was God's servant doing his will, he was allowed to prepare materials for the temple. (1 Chronicles 22:5) God also gave to him the minute details of its construction (1 Chronicles 28:19), and David prepared the musical services and arrangements.—1 Chronicles 25:1.

MUSIC GOES WITH THE KINGDOM

15 Until David's time music had had little place in Israel's worship. Correspondingly it was not until the true kingdom came that the Harp of God could give forth its sweetly solemn sound. Music goes with the kingdom. Weeping endures for the night of sorrow, but joy and the new song come with the morning. And David not only was musical, he was poetical. His poems are the finest expressions of thought which the world possesses. There are no words like his for expressing the emotions and desires of God's people. They are, of course, specially expressive of the Christ life rather than of human devotion; but every honest heart who has gone to the Psalms has found that by which he can draw near to God. That these things were in the mind of David as a young man before he came to the kingdom is revealed by 1 Chronicles 9:22. It seems clear from this scripture that in those early days when David fled from Saul he spent a considerable time at Samuel's house. There the old man who loved music, and the young man who had it in his soul, talked together of what was to be when David should come to the throne, and his heart's desire could be accomplished. Every phase of this full life provides some lessons for the church of God, particularly in this day when courage is so necessary. Here again shines forth clearly the fact that God blesses those who are loyal to his arangements.

16 David as a boy and youth is a fine example for every youth. After his anointing by Samuel he was as willing to keep his father's sheep as before. As a boy he was industrious; for no man could have a full life such as he had who has not been industrious as a boy. He was faithful to his trust. Envious arrows were shot at him, but he kept his honor because he always set God before him. Than David's there is no fuller, busier, more eventful life in Scripture. His life was one of ceaseless activity, improving himself, making use of his talents, studying the work of the

Lord or, as frequently happened, kept busy by his enemies.

17Towards the end his life went somewhat into the shadows. Yet there were bright gleams, and the glory of God is seen shining on him. His life's tasks had been accomplished and everything was ready for the establishment of the kingdom of peace. In all his desire for the honor of God, and in his care for God's people, he was a man after God's own heart.

QUESTIONS FOR BEREAN STUDY

How may the life of David be pictured in the lake of Galilee? ¶ 1.
What were the characteristics of Saul? Of David? ¶ 2.
What were some of the experiences of David? Why was Saul jealous of him? ¶ 3.
What serious error did David make, and how did God save him? ¶ 4.
What led to the first division of Israel? ¶ 5.
What caused the reunion of Israel? How long did David reign in Hebron? ¶ 6.
Where did David next establish his government, and how did he do it? ¶ 7.
In what way was David trained for leadership, and did he make friends? ¶ 8.
What three things were on David's mind at this time, and why? ¶ 9.
What leads us to think that David had faith in the Abrahamic land-promise? ¶ 10.
What did David as a boy represent? As a young man? As king? ¶ 11.
Show some correspondencies between David's reign and the "harvest" period. ¶ 12.
What great work is unfinished? ¶ 13.
Why was not David allowed to build the temple? ¶ 14.
What splendid things did David do for Israel, and for us? ¶ 15.
What outstanding characteristic of David is especially commendable? ¶ 16.
In what way was David a "man after God's own heart"? ¶ 17.

ELIJAH, THE BRAVE REFORMER

——MAY 20——1 KINGS 17 - 2 KINGS 2——

ELIJAH'S LONG PREPARATION FOR SERVICE—ELIJAH'S WEAKNESS OVERRULED FOR GOOD—TYPICAL EXPERIENCES OF ELIJAH —ELISHA BECOMES ELIJAH'S SUCCESSOR.

"Choose ye this day whom ye will serve."—Joshua 24: 15.

ELIJAH is the most notable of the prophets, and the most remarkable figure of the northern kingdom. His advent in the history of his people was sudden. After the division in Rehoboam's days, the northern kingdom traveled a swift downward course. God did not permit Jeroboam's house to continue to occupy the throne (1 Kings 13: 34), and rebellion followed rebellion with much bloodshed; for each king exterminated the family of his predecessor. One of these rebellions, about fifty years after the division, was headed by Omri of the army, a bold, evil man with no respect for the God of his fathers. (1 Kings 16: 25) On his death, his son Ahab became king. Ahab married Jezebel, the daughter of the king of Tyre, a former priest of Baal, and he did worse than his father. (1 Kings 16: 33) Jezebel was a fierce, wilful woman: she dominated her husband, and she therefore became virtual ruler of Israel. She determined to establish the worship of Baal in Israel and to destroy the worship of Jehovah. A large number of the prophets of Baal, the "lord" of heaven, and of Astarte, the "queen" of heaven, were brought, and were kept at the expense of the wicked queen. And this abominable and obscene worship was fastened upon Israel. She began the first religious persecution; for no one dared openly acknowledge fealty to Jehovah.

2It was under this stress of need that Elijah appeared. From the east of Jordan he came, apparently unknown to Israel. He presented himself to Ahab and said: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." (1 Kings 17: 1) His word began to go into effect at once. The whole country was thrown into a distress of drought, which lasted for three and one half years. (James 5: 17) When God's purpose in the famine was almost accomplished Elijah, who had been specially protected by God, was again sent to Ahab. As they met, Ahab charged him with being the troubler of Israel. Elijah retorted that it was not he, but Ahab and his father's house who were Israel's troublers, and challenged Ahab on the fact and the power of Baal. Ahab was to bring all the four hundred and fifty prophets of Baal and the four hundred prophets of Astarte, for a demonstration as to whether Baal or Jehovah was God.

3Two altars were erected, and offerings were laid upon them. The fire was to come in answer to prayer. The prophets of Baal called all day for their god, but were made foolish; for there was no response. Elijah mocked them. At evening time, in faithful, loyal appeal (1 Kings 18: 36, 37), he called upon Jehovah to vindicate himself and his prophet. Immediately fire came down, which consumed the water-drenched sacrifice and even the altar itself; and thus in quick response to Elijah's prayer God demonstrated that he alone is God. Elijah took immediate advantage of the moment, and all the prophets of Baal were slain.

ELIJAH'S LONG PREPARATION FOR SERVICE

4He then prayed earnestly for the rain which God had promised to send; and soon heavy showers fell, so that the land was refreshed and watered, and the famine was ended. It was a wonderful and courageous thing which Elijah did that day. He withstood not only the opposition of the king and his court and the prophets of Baal, but also that of the people, who had allowed themselves to be perverted, and who believed that he was the cause of the evil which was upon them. Elijah was strong in the power of the Lord. The question at that time in the life of the nation was that of the place of Jehovah. Israel had waived Jehovah to one side and had taken Baal instead, on the claim that Baal was the god of power. The demonstration at Carmel settled the question for Israel.

5How came Elijah to take this notable place in Israel's life? Did God suddenly call him from his home on the edge of the desert, and tell him what to do? Was that all the preparation Elijah had for his strenuous life's work? If God had so chosen, Elijah would have been given strength and wisdom for his work. But God chooses those for his purpose who have directly given themselves to him, and who have been under preparation for such work as he sees is to be done. James supplies the answer. (James 5: 17, 18) He tells us that Elijah prayed earnestly that it might not rain. We ask: Why did he pray, and what ground had he for such a prayer, even to ask that rain and dew might be withheld from the land? Elijah was a good man, with the honor of God ever before him and with the good of his people on his heart. He saw the wicked woman and the weak king leading the people astray, and the people willing to be led, and that the abominable Baal was worshiped instead of the God of Israel. He knew what Moses had written, how God had said that if Israel sinned he would withhold the rain of heaven from them. (Deuteronomy 11: 17) Elijah believed that his people needed a sharp lesson; and he prayed earnestly that they might get it in order

that they might be saved from this abominable thing, which was so dishonoring to God and so demoralizing to them and which had been fastened upon them. God heard his prayer and, as is usually the case, made use of the earnest man who sought the glory of the Lord. God sent Elijah as his messenger to Ahab and to Israel to carry out his work; and thus this praying, God-fearing man who lived on the borders of the desert becomes the center of prophetic activity, and he and his work are made typical of some of the greatest things in the history of God's people.

6Our studies in the lives of God's people continually show us that God honors those who seek his praise and the good of his people.

ELIJAH'S WEAKNESS OVERRULED FOR GOOD

7Following this noble witness for God came one of those strange happenings which now and again are recorded in the history of God's people. Elijah the brave reformer, a man who had courage to challenge the whole nation, who stood before the assembled priests of Baal and taunted them, suddenly lost his courage. Jezebel on hearing that the prophets of Baal had been slain sent a threatening message to Elijah. She declared that within twenty-four hours he should be like the slain prophets. As he received it his courage oozed out. He forgot his faith, forgot the providences of God which had preserved him, and fled for his life.

8We know that God used this experience as a type for things to come in later days: but we also know that God would not force Elijah into fear and lack of faith, and we must assume that there was forgetfulness on his part. He and his servant fled at once from Jezreel. The next we hear of him he is at Beersheba, in the south. There he left his servant, while he went forward, going south into the wilderness. After a day's journey he sat under a juniper tree to rest. He prayed that he might die. He slept but was awakened, to find a meal prepared for him and a cruise of water. The angel of God was about him. He ate, apparently with no expression of surprise, and again lay down to sleep. Again he was awakened, and again told to eat; and in the strength of that food he went forty days and nights. He went on to Horeb.

TYPICAL EXPERIENCES OF ELIJAH

9Elijah went, and soon God spoke to him. There was a great wind-storm; pieces of the rocks were hurled about by its force; there was an earthquake, and then a fire. Then, at last, came "a still small voice." This man of somewhat wild, turbulent disposition probably expected to have the voice of God speak to him out of these convulsions of nature, as God had spoken there to Israel through the rolling thunders. (Exodus 19:18, 19) But the Lord was not in the storm nor in the fire nor in the earthquake. The still small voice asked Elijah why he was there.

10Elijah's answer is a revelation of the secret of his fears, and of his weakness. There is a note of complaint in his answer. All the prophets of God had been slain, and he only was left, and he had to flee for his life. (1 Kings 19:14) The implication was that he, the only faithful one left, had to look out for himself. Self, it seems, was too prominent, the truth being that he had taken the care of himself into his own hands instead of letting God care for him. Fear of Jezebel drove out of his mind the fact that he was God's servant and in God's care. He had not given God a chance. There is no comfort in God's response; for Elijah was in the wrong place, and not in the best condition of heart. God told him that he was mistaken; that there were still 7,000 in Israel who had not bowed the knee to Baal, and whom God had protected from the vicious cruelty of the wicked queen. The symbolic meaning of this peculiar manifestation at Horeb is set forth fully in the publisher's preface to Volume Seven of SCRIPTURE STUDIES.

11The Lord bade him go back and proceed to anoint Hazael to be king in Syria, Jehu to be king in Israel, and "Elisha to be prophet in thy room." (1 Kings 19:16) Elijah in fleeing had not honored God. What would Israel think of the Prophet of God who had been so bold and courageous, but who had feared Jezebel's threat and had fled for his life? Elijah was sent back, not to continue the work he had dropped, but to anoint the three already mentioned, as if they were to carry on the work he had begun.

12He went northward, but he seems to have been in no hurry to execute his commission. Apparently passing where Elisha was plowing, Elijah cast his mantle over him. This was a symbolic act which Elisha understood, but which does not seem to be in full harmony with what God had bidden Elijah do. He did not continue his journey to Damascus, and Hazael and Jehu were anointed to their offices in later days by Elisha. Little is heard of him for a time, but he appears upon the scene again in the matter of Ahab and Naboth's vineyard (1 Kings 21:17-22), and as a messenger of God to Ahaziah.—2 Kings 1:5-16.

ELISHA BECOMES ELIJAH'S SUCCESSOR

13Then came the time when this notable servant of God must cease his labors. Whatever failure Elijah made in fleeing from his work just when it seemed to be brought to a culmination, God gave him the most wonderful end man ever had. The circumstances of Elijah's "translation" and of its typical significance have been fully dealt with in these columns. (See WATCH TOWER of August 15, 1919) Elijah and his faithful co-worker Elisha had gone over Jordan together; now they walked not far from where Moses stood when he "viewed the landscape o'er," and where God buried him. Elijah would give a parting blessing to Elisha; and Elisha asked for a hard thing, even for a double portion of his master's spirit. Elijah, as the prophet of God, agreed to the request on condition that Elisha should see him as he was taken away.

14Elisha came away from the mountain blest with a double portion of Elijah's spirit, to continue the work Elijah had begun. He anointed Hazael of Syria and Jehu to be king in Samaria, and by one means or another the work of routing out the worship of Baal started with Elijah was accomplished.

15Both Elijah and Elisha represent the same class serving under different conditions. In the actual clash with Baal both represent the church of God at this time, during the Lord's presence, under the two phases; the first, from 1874 to 1918, declaring the word of truth; the second, continuing that work, or setting forces at work which shall continue it, until that abominable thing which has fastened itself upon the life of Christendom shall have been destroyed.

16Baal worship was worship of the forces of nature. It corresponds in type to the worship of human reason as opposed to divine revelation—to higher criticism as opposed to humble acceptance of divine guidance; to worship of human skill as evidence of man's independence of God. It represents all power or combinations of power, whether of money or force, physical or otherwise, of politics or ecclesiasticism, which could be used or exploited to show to men that God is not necessary to man's happiness or pleasure or that the kingdom of heaven, as declared and described by the Hebrew prophets, can be brought about by human effort as distinct from the direct intervention of heaven. Whoever now tries to continue the present order of things by bringing about remedial measures, whether or

not he professes to serve God, is really on the side of Baal: he is the enemy of God. (James 4:4) We thank God that the Elijah work, whether that done by himself or continued in Elisha, is nearly finished; and that the true worship of God is soon to be established.

QUESTIONS FOR BEREAN STUDY

Give a brief outline of Israel's history in the days of Elijah. ¶ 1.
How was Elijah introduced to King Ahab, and what immediately took place? ¶ 2.
On their second meeting, how did Elijah challenge Ahab? ¶ 2.
What notable thing transpired that caused the death of the prophets of Baal? ¶ 3
What did Elijah next do, and why was he so successful? ¶ 4
What preparation had Elijah for his life's work? Why did he assume such authority? And why was his work typical? ¶ 5.
What traits of character does God honor in choosing his messengers? ¶ 6.
What explanation is there that the brave reformer should now flee from a woman? ¶ 7, 8.
Why and how did God overrule Elijah's lack of faith? ¶ 8.
Where did Elijah go, and what did he next do? ¶ 8.
What notable event now took place in the Prophet's life? ¶ 9.
Why was Elijah in such a predicament, and what was the typical significance? ¶ 10.
Elijah, seemingly disgraced, was now directed to do what? ¶ 11
Was Elijah alert and prompt to carry out the Lord's instructions? ¶ 12.
What were the closing experiences of Elijah's life? ¶ 13.
Who received a double portion of Elijah's spirit, and why? ¶ 13, 14.
As Elijah's successor, what did Elisha do? ¶ 14.
What class is represented by these prophets? What remains to be done? ¶ 15.
What does Baal worship represent? Explain fully. ¶ 16.

ISAIAH, THE STATESMAN-PROPHET

——MAY 27——BOOK OF ISAIAH——

COMMISSION OF ISAIAH TO ISRAEL—GOD'S PEOPLE SHOULD TRUST HIM—FOUR GREAT TRUTHS TO BE PROCLAIMED—GOD'S WORD THROUGH ISAIAH MATCHLESS.

"Here am I; send me."—Isaiah 6:8.

THE topic for today draws attention to the fact that Isaiah the prophet was also a statesman. Because the prophets of Israel were sometimes charged with messages to Israel's kings, and their "burdens" often were comments upon the political situation, or because they sometimes intervened in affairs, the clergy have claimed similar rights and responsibilities. Moreover, the Nonconformists have taught the people that every member of a church should vote as a duty to God. But there is no parallel. The policies of the kingdoms of earth are based upon selfishness and governed thereby; certainly not upon the teachings of Christ. Nor is it proposed that the League of Nations shall be governed by his teachings. Israel was God's kingdom; but even there the prophets did not speak except at his command.

[2]Isaiah's work was done in Jerusalem, beginning about seventy years after the death of Elijah. After the turbulent days of Jehu, both the kingdoms of Israel and Judah had rest for a time. Later the northern kingdom under the second Jeroboam, who reigned forty-one years, attained to its greatest eminence. But it went further and further into indifference towards God, at last becoming so much like the nations round about that it gave up the worship of Jehovah, and finally rejected his covenant. (2 Kings 17:15) The southern kingdom, Judah, also had a measure of prosperity. It did not take the course of the northern kingdom; for it preserved itself from the idolatry of the surrounding nations; but it developed that formalism which has always been associated with Jerusalem, and which became its curse. King Uzziah in Jerusalem reigned for fifty-two years; but, towards the last, as was shown in the WATCH TOWER of November 1, 1922, he arrogantly took to himself a priestly office, an offense for which God smote him with leprosy. Isaiah began prophesying some little time before Uzziah's death, and continued to be the Lord's messenger during the following reigns of Jotham (sixteen years), Ahaz (sixteen years), and probably all through the reign of Hezekiah (twenty-nine years). He served a long time, but did not escape the usual fate of God's prophets. (Luke 13:33) Tradition says that he was sawn asunder during the persecution by Manasseh.

[3]It was in the year King Uzziah died that Isaiah saw the vision which gave him his commission and set the keynote of his ministry. He saw the Lord in glory in the temple enquiring for some one to speak for him. Isaiah offered himself and was accepted. It was a heavy burden that he was called to bear; for he had to speak very plainly against the sins of his people. He began by telling them that they were wholly sick, full of corrupting sores, and that it was of God's mercy they were not cut off. (Isaiah 1:6-9) But he told them that God would purge them with the spirit of burning (Isaiah 4:4), and ultimately would restore them to his love and care. Isaiah's commission was to proclaim judgment and desolation, and that only a remnant would be saved. But beyond all others Isaiah is nevertheless the prophet of restoration. He tells of Israel's restoration (Isaiah 1:26); of the blessing of the Gentiles (ch. 2:2-5); of the establishment of the kingdom of peace (ch. 11); of the destruction of the power of death (ch. 25); of the highway of restitution (ch. 35). And, in the latter part of his book, he speaks of the restoration of the ideal Israel of God to be Jehovah's servant, to complete the ministry of the elect before the full establishment of the kingdom. The remnant would become God's servant to restore his people Israel that they might be an instrument of salvation to the world according to the original promise.—Isaiah 27:6.

[4]It is not until after about twenty years that we have any other special link with Isaiah's times. He was then told to go to King Ahaz, who would be found at the end of the water conduit (Isaiah 7:3), and to take with him his son Shear-jashub. The king was in considerable concern; for it was reported that the northern kingdom, Israel, and Syria were confederated against Judah and about to attack it. As the northern kingdom not long before had almost ruined Judah (2 Chronicles 28:6-15) there was some reason why the king's heart would tremble "as the leaves of a tree when moved by the wind." Ahaz was living outside the blessings of God's covenant with his people, and therefore had not the rest of faith.

[5]At this time the Assyrian empire on the north was aiming to become the dominant world power. It had subdued all the East, and now sought to bring its great rival Egypt into subjection. But Assyria could not attack Egypt without agreement with the nations of Syria and Palestine or their conquest. Egypt was a considerable power, and it was a question in faithless Jerusalem as to which of these two great powers they should choose with whom to make an alliance. While this was the case, Damascus and Samaria, who for mutual safety were confederated against Assyria, wanted Jerusalem to join them in the confederacy to resist the Assyrian power. This Jerusalem declined to do; hence the attack of Israel and Syria to enforce it. It was

at this juncture that Isaiah was sent to Ahaz as he was looking to the defenses of Jerusalem, and particularly to the water supply. Ahaz was not a good man; but because the time for the disruption of the kingdom of Judah had not come, he was told that he need not fear the confederacy of these "two tails of smoking firebrands."—Isaiah 7:4.

GOD'S PEOPLE SHOULD TRUST HIM

6Isaiah told Ahaz to ask for a sign that God would be with him, but the king in mock humility declined. The Prophet then gave a sign. He told that a child should be born, and added that before it should grow to distinguish between good and evil, devastation should come upon the two countries which were then threatening Judah. The child's name was to be Immanuel, or "God with us." Besides this, there was to be another child born, who was to have the name of Maher-shalal-hash-baz—a name which has a strange significance, upon which translators have disagreed, but which apparently indicates that there was a time of distress imminent when prey would be seized as by a ravenous beast. The king and the people were warned against *any* confederacy either with the northern kingdom or Egypt or Assyria; for the Lord of Hosts would be their sanctuary if they would but trust him. (Isaiah 8:11-14) Isaiah saw that his advice would not be taken, and that God would use the Assyrian as a sharp instrument to bring a severe lesson to his people. He saw, too, that the Assyrian would be presumptuous, defying the God of Israel, and that God would ultimately break him because of his pride.—Isaiah 7:20; 10:12.

7It was from these events that Isaiah, moved by the holy spirit, spoke the prophecies which follow—to chapter 35. He told of the great Assyrian power coming like an overwhelming flood, covering the whole of those countries, and almost destroying God's people. (Isaiah 8:8) But a remnant would be left, and these would be the nucleus out of which God would rebuild his Israel. (ch. 8:16-18) Sennacherib, the great Assyrian ruler, in his own record says that the passing of his mighty armies dried up the streams of Palestine. (Isaiah 37:25) He devastated the northern kingdom, and carried its people away into captivity; and all the adjacent countries felt the desolator's power. But Isaiah saw that at last that mighty wave would be broken against the rock of Zion. It would there lose its force and die away.

8The unusual circumstances under which Isaiah was sent to Ahaz, and the consequent incidents and prophecies are specially typical of things in the church of God during the harvest time. Here are treasures stored for the household of faith. Isaiah says he and his children are "for signs and wonders in Israel from the Lord of Hosts in Mount Zion."—Isaiah 8:18.

FOUR GREAT TRUTHS TO BE PROCLAIMED

9Isaiah means "Salvation of Jehovah," and corresponds to the name of Joshua and Jesus. Shear-jashub means "The remnant shall return"; Immanuel "God with us," and Maher-shalal-hash-baz "Haste to the prey." These four names are significant. They exactly cover the phases of the truth which have been made prominent since 1878, the date when antitypical Mount Zion was first set up. Brother Russell's great message was (1) that the salvation of Jehovah had come; (2) that a *remnant*, a little flock, should be gathered out for the Lord; (3) that in *the Lord's return* God is with his people, manifesting his power to deliver; and (4) that there was coming a *great time of trouble* into which not only Christendom but all the world would be thrown. The confederacy of Syria and Samaria represents the growing dangers to faith of the last days; the Egyptian and Assyrian empires represent growing world-powers which are really opposed to one another, and between which "religion" is crushed.

10Jerusalem of Ahaz' day was not a faithful city, but it was not then the Lord's time to destroy it. It well represents the state of Christendom at the time when the salvation of the Lord was to be revealed. Isaiah and his children and a few faithful disciples bind up the testimony. (Isaiah 8:16) They represent those who are giving forth the witness concerning the disruption which is coming upon Christendom.

11Under the guidance of the holy spirit (1 Peter 1:12), Isaiah in prophetic vision wrote in such language as to make the Assyrian desolation symbolic of the desolating power of the present day, when God is preparing for the establishment of the kingdom of righteousness by sweeping away all idolatrous and hypocritical worship by means of world-powers which are now rising ominously.

12In vision he saw beyond Israel's trouble. He saw a child born in Israel who would be specially under the care of God, and upon whom ultimately the government of his people should be laid; of whose kingdom there should be no end; who would bring the wisdom and counsel of God in his rule. He would be victorious over all the enemies of Israel, and over all forms of evil; he would ultimately fight with and destroy every enemy of God and man, and lead the human family up the highway of holiness to joy and gladness, and to mental, moral, and physical perfection.—Isaiah 35.

13The destroying king of Babylon (Assyria) represents Lucifer, the world's devastator. But the great destroyer is himself destroyed in order that the world may have peace. (Isaiah 14:12-19) It is now the privilege of an Isaiah class to preach that the Prince of Peace has now entered upon his work. They are also to proclaim the downfall of Satan's empire; for like Isaiah they see that great empire destroyed and that great evil spirit rendered powerless.

GOD'S WORD THROUGH ISAIAH MATCHLESS

14Some years later Isaiah is again in personal relation with the king. (Isaiah 36-39) Judah had been put under tribute by Assyria; but Hezekiah, then king and a true servant of Jehovah, had apparently stopped paying it. Sennacherib determined to conquer these peoples and so settle world dominion. On his way to Egypt he was stopped at Lachish in the southwest country, a walled city of considerable strength. It was from there that he sent Hezekiah a threatening letter, which filled him with alarm. Isaiah was sent to Hezekiah to tell him that the end of his days had come. This was a specially heavy blow; for he had tried to do right. And he had not yet married, and therefore had no son who could follow him in the kingdom. Hezekiah "sickened unto death." Plaintively he appealed to Jehovah. He spread the blasphemous letter of the Assyrian before the Lord, and pleaded for himself. Isaiah was sent to tell him that his prayers were answered. He would recover, and go up to the house of the Lord on the third day; and his life would be prolonged for fifteen years. And the Lord further comforted him by telling him that the Assyrian should hurt neither him nor Jerusalem. On one of those nights the angel of the Lord passed over the Assyrian host, and as with a cold chill from the wing of death the Assyrian army was slain. Hezekiah was restored; he married, and a seed was born to him. His days were prolonged, and the pleasure of the Lord prospered in his hand.

15As before, these events became in Isaiah's clear vision the basis of an exalted prophecy. His message pours forth in full stream, as from an honored channel of the Lord. But it is not now one of "burdens"—woes upon the nations;

it is a glorious prophecy of a restored people. The suffering servant of Jehovah, typified by Hezekiah, has passed through the time of suffering, and is now raised to power and blessing, and becomes God's messenger to spread truth abroad, first to Israel, spiritual and earthly, and then to all the earth.

16 The second portion of Isaiah's book is a song of deliverance, of comfort to God's ancient people: and of the church in the end of its history, freed from all bondage of error, completing its mission, declaring the truth of God. Isaiah spoke of Jesus the suffering servant of Jehovah and how he bore the sins of many, and received the reward for his fidelity. (Isaiah 53) But these chapters prophetically portray the time of his return and tell of the work of the anointed from that time onward until God fully sets up his kingdom. God's witnesses are gathered and instructed. They are bidden "to awake," "to shine." (Ch. 43:10; 52:1; 62:1) They know the voice of the Lord, and they recognize his presence. (Ch. 52:6, 10) From 1878 onward these scriptures apply. It is from these chapters that the church now receives its clearest vision, and perceives its place in the ministry of righteousness, and the final purposes of God concerning it. Isaiah's prophecies thus speak to the church, guiding it and encouraging it in its last witness for the Lord.

17 The Scriptures say little about the personality of this favored servant of the Lord. But his long record speaks volumes. There is no grander ministry than his, and the world has no writing which reaches so high a standard as Isaiah's.

QUESTIONS FOR BEREAN STUDY

Are the clergy in error in supposing that religionists should mingle in politics? ¶ 1.
Give a brief statement concerning the northern and southern kingdoms, and of the life of Isaiah. ¶ 2.
How did Isaiah come to be a prophet of the Lord, and what was his commission? ¶ 3.
Give two reasons why Ahaz was greatly concerned. ¶ 4.
Give a brief outline of the world's history at this time, with Israel's relation thereto. ¶ 5.
In what way did God propose to protect Judah from their enemies? ¶ 6.
What was the result of not obeying God's voice, through the Prophet? ¶ 7.
In what way were Isaiah and his children for "signs and wonders"? ¶ 8.
What are the four phases of truth made prominent since 1878? ¶ 9.
In what way did Jerusalem prefigure Christendom? ¶ 10.
What did the holy spirit do for Isaiah's language? ¶ 11.
How was Jesus shown in prophecy in re his coming and his blessing all the families of the earth? ¶ 12.
What twofold message has the Isaiah class for its present proclamation? ¶ 13.
What did Assyria threaten to do, and how was Israel protected? ¶ 14.
What was the meaning of Isaiah's prophecies being changed from "burdens" to "glories"? ¶ 15.
Of what special interest are the prophecies of Isaiah to spiritual Israel? ¶ 16.
How may we specifically know of Isaiah's character and fidelity to God? ¶ 17.

INTERESTING LETTERS

MESSAGE TAKEN SERIOUSLY

DEAR BRETHREN IN CHRIST:

I am in receipt of your letter to the Georgetown class advising us of the public witness to be given. The class in Georgetown rejoice in the great privilege of serving the Lord and of being allowed to take part in heralding the message of the kingdom and that "Millions Now Living Will Never Die." One brother remarked that he likened these world-wide proclamations to the Israelites marching around Jericho. Nothing extraordinary happens until the seventh day, and not even then until the city was encompassed seven times. Some seem to think that the subject "Millions Now Living Will Never Die" has been used too often, and that it will fail to attract public interest. But our experience is just the opposite, and more and more interest is being aroused. A year ago it was looked upon as a freak subject and ridiculed by the people; but now, judged from the numbers that come to hear the lectures, it is being taken more seriously.

The class here has organized a beginners' class on Thursday evenings, the study being from the HARP OF GOD. This meeting is well attended, and great interest is shown. The strangers (if I may call them so) do all the answering of the questions, and vie with each other in making comments.

Brother Young has done much to wake us up to our privileges in serving the Lord; and I am sure he will be missed by more than the brethren when he leaves these shores for good. The people have learned to love him.

I pray daily that the Lord's blessing will be with you all, and give you wisdom to put out the glad tidings to the poor groaning creation.

With Christian love, C. M. U. CADY, *British Guiana.*

ENJOYS THE PRIVILEGE OF SERVICE

DEAR BROTHER:

Greetings in the precious name of our dear Lord.

I enjoy the WATCH TOWER and the GOLDEN AGE. They are indeed precious meat in due season and give me much comfort and joy. I also realize what a grand privilege it is to serve the Lord, both by canvassing with the books and by participating in the great world-wide witnesses. So I pray for God's blessing on you and your works, and upon the SOCIETY.

With warm love in him, EDWARD AKHURST, *England.*

BLEST BE THE TOWER

DEAR BROTHER RUTHERFORD:

How wonderful it is that the TOWER furnishes us all with a full scope of affairs from the correct viewpoint and saves many of us from wasting our time on magazines and newspapers! How often we have all sung together, "Blest be the TIE that binds our hearts in Christian love," and we really mean, "Blest be the TOWER, that binds our hearts in Christian love!" Surely the high-sounding praises of our God are *my* portion. All of my friends, all of my joys, all of my hopes, are through my association with my present Lord and his arrangements. I cannot express to you what the Cedar Point Convention meant to me of *comfort.*

I wish to thank you at the beginning of this new year for the Lord's favors from your hand and express my desire to be faithful and to "be *found* in him."

With Christian love, VIRGINIA STEPHENSON, *D. C.*

LONG ON TOWER LIST

DEAR FELLOW MEMBERS OF THE ANOINTED BODY:

I am writing to tell you how much I value the WATCH TOWER as we are nearing our home. There is not money enough in the world to buy its comforting visits. I am seventy-six years old and thought in Brother Russell's lifetime that I would be beyond the vail before this time. I have had the WATCH TOWER ever since 1886, and it grows dearer all the time. I am blessed with the privilege of telling the groaning creation that the kingdom is near. This is my greatest earthly happiness, to make known our dear Master's kingdom. The people say I believe it. With much love to all at the Brooklyn Bethel and everywhere,

SARAH E. BIGGERS, *Okla.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Salem, Ind.	May 16	Lexington, Ky.	May 23
New Albany, Ind.	" 17	Shelbyville, Ky.	" 24
De Pauw, Ind.	" 18	Jeffersontown, Ky.	" 25
Palmyra, Ind.	" 20	Jeffersonville, Ind.	" 27
Louisville, Ky.	" 21	Sonora, Ky.	" 28
Frankfort, Ky.	" 22	Elizabethtown, Ky.	" 29

BROTHER J. A. BOHNET

Center, Tex.	May 16	Palestine, Tex.	May 24
Clawson, Tex.	" 17, 18	Big Sandy Tex.	" 25, 27
Helmic, Tex.	" 20	Athens, Tex.	" 28, 29
Alto, Tex.	" 21, 22	Brownsboro, Tex.	" 30
Rusk, Tex.	" 23	Tyler, Tex.	" 31

BROTHER B. H. BOYD

Parker, S. Dak.	May 11	Alton, Ia.	May 21
Menno, S. Dak.	" 13	Superior, Ia.	" 22, 23
Yankton, S. Dak.	" 14	Estherville, Ia.	" 24
Irene, S. Dak.	" 15	Sac City, Ia.	" 27
Vermilion, S. Dak.	" 16, 17	Wall Lake, Ia.	" 28
Sioux City, Ia.	" 18, 20	Logan, Ia.	" 29, 30

BROTHER A. M. GRAHAM

Winnipeg, Man.	May 13	Neepawa, Man.	May 23
Portage La Prairie, Man.	" 14, 15	Kelwood, Man.	" 24
Souris, Man.	" 16, 17	Dauphin Man.	" 25, 27
Brandon, Man.	" 18, 20	Gilbert Plains, Man.	" 28, 29
Rapid City, Man.	" 21	Grandview, Man.	" 30
Minnedosa, Man.	" 22	Kamsack, Sask.	May 31, June 1

BROTHER M. L. HERR

Sisson, Cal.	May 16	Eugene, Ore.	May 25, 29
Ashland, Ore.	" 17, 18	Reedsport, Ore.	" 27
Medford, Ore.	" 20	Marshfield, Ore.	" 28
Jacksonville, Ore.	" 21	Marion, Ore.	" 30
Rogue River, Ore.	" 22, 23	Salem, Ore.	" 31
Roseberg, Ore.	" 24	Dallas, Ore.	June 1

BROTHER W. M. HIRSEE

Khedive, Sask.	May 11, 13	Conflict, Sask.	May 21, 22
Viceroy, Sask.	" 14	Shaunavon, Sask.	" 23, 24
Harptree, Sask.	" 15	Regina, Sask.	" 27
Luella, Sask.	" 16, 17	Earl Grey, Sask.	" 28, 29
Marigold, Sask.	" 18	Markich, Sask.	" 30
Assiniboia, Sask.	" 20, 25	Cymric, Sask.	" 31

BROTHER H. HOWLETT

Stratford, Ont.	May 16	Brantford, Ont.	May 24
Woodstock, Ont.	" 17	Hamilton, Ont.	" 25
St Thomas, Ont.	" 18	Toronto, Ont.	" 27
Windsor, Ont.	" 20, 21	Guelph, Ont.	" 28
Chatham, Ont.	" 22	Galt, Ont.	" 29
Barnia, Ont.	" 23	Kitchener, Ont.	" 30

BROTHER W. H. PICKERING

Cyclone, Pa.	May 11	Olean, N. Y.	May 18
Olean, N. Y.	" 13	Binghampton, N. Y.	" 20
Franklinville, N. Y.	" 14	Oneonta, N. Y.	" 21
Shinglehouse, Pa.	" 15	Cooks Falls, N. Y.	" 22
Bolivar, N. Y.	" 16	Scranton, Pa.	" 23, 24
Allentown, N. Y.	" 17	Northumberland, Pa.	" 25

BROTHER G. R. POLLOCK

St. Louis, Mo.	May 16	Omaha, Neb.	May 22
Jefferson City, Mo.	" 17	Kearney, Neb.	" 23
Sedalia, Mo.	" 18	Denver, Col.	" 25, 26
Kansas City, Mo.	" 20	Pueblo, Col.	" 27
St. Joseph, Mo.	" 21	Trinidad, Col.	" 28-31

BROTHER V. C. RICE

Benton, Pa.	May 17	Wilkes-Barre, Pa.	May 24
Nanticoke, Pa.	" 18	Scranton, Pa.	" 25
Carbondale, Pa.	" 20	Nanticoke, Pa.	" 27
Poyntelle, Pa.	" 21	Towanda, Pa.	" 28
Throop, Pa.	" 22	Alba, Pa.	" 29, 30
Cortez, Pa.	" 23	Williamsport, Pa.	" 31

BROTHER C. ROBERTS

Huntington, W. Va.	May 16	Richmond, Ind.	May 25
Ironton, O.	" 17, 18	Muncie, Ind.	" 27
Ashland, Ky.	" 20	Farmland, Ind.	" 28
Portsmouth, O.	" 21, 22	Elwood, Ind.	" 29
Elm Grove,	" 23	Alexandria, Ind.	" 30
Cincinnati, O.	" 24	Anderson, Ind.	" 31

BROTHER R. L. ROBIE

Harlingen, Tex.	May 11, 13	Alvin, Tex.	May 21
Corpus Christi, Tex.	" 14	Crosby, Tex.	" 23, 24
Victoria, Tex.	" 16	Beaumont, Tex.	" 25
Hallettsville, Tex.	" 17	Crowley, La.	" 27
Houston, Tex.	" 18	Jennings, La.	" 28
Galveston, Tex.	" 20	Lake Charles, La.	" 29, 30

BROTHER W. J. THORN

Wakaw, Sask.	May 7	Leduc, Alta.	May 23
Prince Alber, Sask.	" 8	Butord, Alta.	" 25
North Battleford, Sask.	" 9	Edmonton, Alta.	" 27
Edam, Sask.	" 10-13	Vegreville, Alta.	" 28
Edmonton, Alta.	" 15	Lacombe, Alta.	" 29
Boyle, Alta.	" 17-22	Rimbey, Alta.	" 30

BROTHER T. H. THORNTON

Kentville, N. S.	May 11, 13	Long Hill, N. S.	May 22, 23
Port Williams, N. S.	" 14	Sydney, N. S.	" 24, 25
E. Halls Harbor, N. S.	" 15, 16	Glace Bay N. S.	" 27, 28
Windsor, N. S.	" 17	North Sydney, N. S.	" 29
South Rawdon, N. S.	" 18	Mabou, N. S.	" 30
Stellarton, N. S.	" 20, 21	Port Hood, N. S.	" 31

BROTHER O. L. SULLIVAN

Canonsburg, Pa.	May 9	Elwood City, Pa.	May 18
Waynesburg, Pa.	" 10 11	New Brighton, Pa.	" 20
Pittsburgh, Pa.	" 13	New Castle Pa.	" 21
New Kensington, Pa.	" 14	West Middlesex, Pa.	" 22
Kittanning, Pa.	" 15	Farrell, Pa.	" 23
Butler, Pa.	" 16, 17	Sharon, Pa.	" 24

BROTHER L. F. ZINK

Oshawa, Ont.	May 18, 20	Ottawa, Ont.	May 25, 27
Trenton, Ont.	" 21	Wakefield, Que.	" 28, 29
Belleville, Ont.	" 22	Montreal, Que.	" 30
Brockville, Ont.	" 23	Sherbrook, Que	" 31
Smiths Falls, Ont.	" 24	Woodstock, N. B.	June 1, 3

PRAYER-MEETING TEXTS FOR JUNE

JUNE 6: "Grieve not the holy spirit."—Ephesians 4:6.
JUNE 13: "Quench not the spirit."—1 Thessalonians 5:19.
JUNE 20: "Live according to God in the spirit."—1 Peter 4:6.
JUNE 27: Let us "walk in the spirit."—Galatians 5:16.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Plan of the Ages"**

Chapter XIV: "The Kingdom of God"

Week of June 3	Q. 30-36	Week of June 17	Q. 44-49
Week of June 10	Q. 37-43	Week of June 24	Q. 50-58

Question books on "The Divine Plan", 15c postpaid

HYMNS FOR JUNE

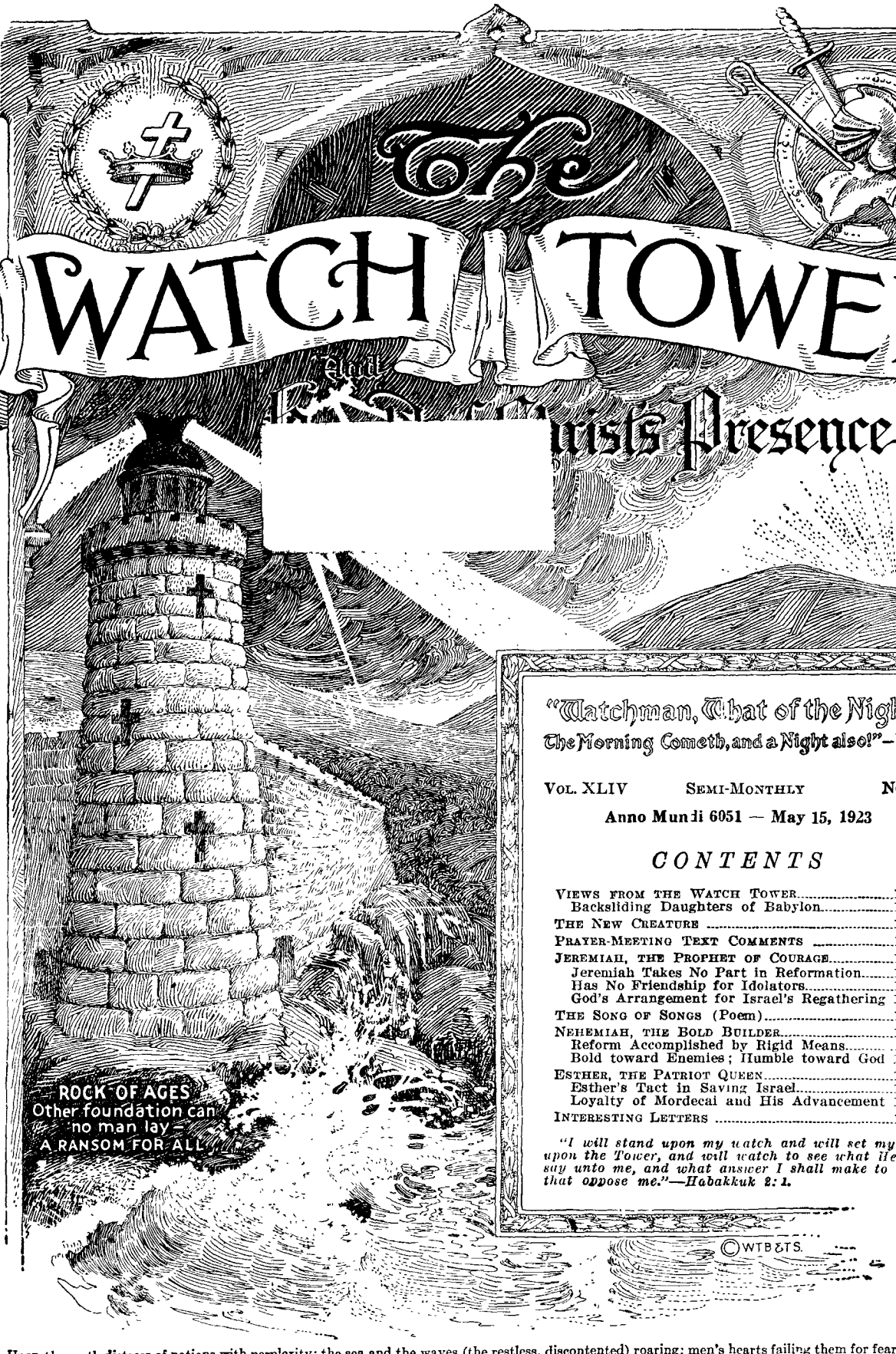
Sunday	**3** 283	**10** 323	**17** 73	**24** 333
Monday	**4** 93	**11** 226	**18** 268	**25** 35
Tuesday	**5** 124	**12** 224	**19** 260	**26** 139
Wednesday	**6** 312	**13** 251	**20** 189	**27** 256
Thursday	**7** 20	**14** 303	**21** 141	**28** 175
Friday	**1** 167	**8** 103	**15** 178	**22** 210	**29** 21
Saturday	**2** 15	**9** 9	**16** 67	**23** 238	**30** 245

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

St. Paul, Minn., May 6.....R. B. Morrison, 987 Laurel Ave.
Duluth, Minn., May 8.....N. A. Linderburg, 1426 Jefferson St.
Dubuque, Ia., May 10.....Mrs. E. J. Drewelow, 628 W. 14th St.
Chicago, Ill., May 13.....A. L. Seeley, 7642 Normal Ave.
Denver, Colo., May 27.....Lofton G. Hand, 3847 Williams St.
London, Ont., June 3.....H. J. Grover, Spruce St., London Jct., Ont.
Richmond, Va., June 10.....W. B. Sutton, 3519 Carolina Ave.

The WATCH TOWER

and Herald of Christ's Presence



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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24.33; Mark 13:29; Luke 21.25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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PRICE OF BOOKS REDUCED

Inadvertantly there appeared in the April 1 issue of THE WATCH TOWER a statement that the reduced prices of the books apply to Canada. We wish now to correct that error. There must be added to this the price of transportation, duty, and the difference in exchange. The Toronto office will announce to the friends the Canadian prices by special circular letter.

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 7⅜″), and the maroon cloth pocket edition on thin paper (size 4″ x 6⅛″); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, III, 75c each; Volumes IV, V, VI, VII, 85c each.

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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, 35c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

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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, 40c. Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VII, **The Finished Mystery,** consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 40c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only. Dano-Norwegian, Finnish, French, Greek, Polish, and Swedish, 85c.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV MAY 15, 1923 No. 10

VIEWS FROM THE WATCH TOWER

THERE is a growing demand for a "church," a real church where people may worship God, serve their Creator, nourish the soul, comfort the heart, and satisfy the head. Some noble hearts are longing for such a place to fill what is recognized as an aching void. What incalculable distress has been brought to the human family through the erroneous teaching that the church only is to be saved, and that all the salvation there ever shall be is limited to the present life! Could not every one have comfort in the thought that God is making choice of a company to be associated with Jesus in the spirit realm; that this selection is not made arbitrarily, but according to heart devotion to God and character development in harmony with him who is Love; and that after this company is rewarded in the first resurrection with glory and honor and immortality, being made priests and kings unto God to reign with Christ a thousand years, comes the general resurrection of the whole world to the attaining of everlasting life on this earth, if they will coöperate with the Lord in their own uplift out of sin and death!

The "church" systems collectively are referred to as "Babylon"; and our Lord shows that the time would come when they would be "spewed out," forsaken, when his spirit would be taken away, and when as a result the blind and the blind leaders would fall into the ditch of despondency and want, and be left to the ravages of mental and moral diseases, the worst the world has ever known.

The truth alone will save the world from the engulfing perplexity. But the situation has gone so far and the conditions are so complex that before the truth can bring the necessary succor to restore comfort and peace of mind and heart the Sun of Righteousness must needs shine forth in all its effulgence and bring the world to a recognition of the change of dispensation now being stealthily brought about by the presence of our glorious but unseen King and Savior.

Says Gerald Mygatt in the *Delineator:*

"Several million Americans are looking for a church. They want a church that will mean something to them, not a day a week but seven days a week—a church which they can belong to without having to believe or disbelieve petty creeds—a real church of all faiths."

Being disgusted with all creeds and craving something somewhere to worship, men begin to cry aloud: "Oh, for a real church!" A church of all faiths will never be found. Bedlam would reign if such should be. But a church of one faith will be found, a church glorified, containing the called and chosen and faithful; and the entrance thereto shall then be forever closed. The happifying message that mankind shall have the opportunity of becoming children of the church shall then be heard. Then shall "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely."—Revelation 22:17.

Gradually, as the dark night settles over humanity, it will be recognized more and more that the only comfort and consolation to be had from the Word of God is through an understanding of the plan as outlined by Pastor Russell in his STUDIES IN THE SCRIPTURES. These volumes furnish the only interpretation which harmonizes the Bible and demonstrates the truth of the Book of books.

The demand is made for the churches to "meet them half way." The churches have gone all the way to meet mankind. Therein lies the trouble. The standards have been lowered at such an alarming rate that now there are none—in the "churches." In the publications of the Watch Tower Bible & Tract Society are to be found the standards of righteousness and the banners of love unfurled; and many, many are drinking the waters of truth and are being refreshed. Some of these are rejoicing in the prospect of the wonderful inheritance of the divine nature (2 Peter 1:4), and some are happy in the thought of the coming "times of restitution." (Acts 3:19-21) What a marvelous truth it is, and what a glorious blessing it is, to be favored with a knowledge that there are two salvations, one to spirit nature confined to the Gospel age and one to human nature confined to the Millennial age; and that we are now in the transition period.

BACKSLIDING DAUGHTERS OF BABYLON

That the "churches" have ceased to be Christian is evident. It must be conceded by every thinking person who is acquainted with the Scriptures that the spirit of Christ is no longer to be found there; but that the devil's spirit of piety and holiness and truth — false piety, sanctimonious holiness, and theories based upon

false premises—therein is manifest. Heathendom from the days of Semiramis has worshiped the sun-god under various names, perhaps the most prominent of which is that of Baal. Christian missionaries have gone to heathendom to convert it from sun-god worship and other forms of idolatry. But now we have sun-god religion introduced into the "Christian" churches! For what purpose? We suppose that it is an effort to establish a religion to meet the demands of a "church of all faiths." Think of a Paul, a John, a Peter, or any other Christian bowing down to Osiris! But we think that Hymenœus and Alexander, Philetus, Judas, and Ananias may worship whom they will. The New York *Times* says in part:

"An Egyptian service portraying the worship of Amen-Ra and Aten as a 'preparation for Christianity' was held . . . at St. Mark's-in-the-Bouwerie [New York]. The service was prepared from the religious writings of ancient Egypt, and including the reading of a cento from the 'Gospel of Osiris,' which gives a character portrayal of Queen Isis, who is sometimes referred to as a prototype of the Virgin Mary."

"'Hail to thee, beautiful god of every day! Beautiful is thy arising in the horizon of the sky,' read Dr. Guthrie.

"'Beautiful is thine arising, O living Aten, orb of light, O first beginning of life,' replied the people. 'When thou arisest in the eastern horizon thou fillest every land with thy beauty. Thou art beautiful to behold, great, glistening high above the whole earth. Thou art Ra, the sun-god; and thou carriest all away captive. Thou bindest them fast with thy love.'"

This was in an Episcopal church in New York City; and the rector said that the object of the service, "in common with our other studies of comparative religion, is to draw upon the past treasures of spiritual experience and arrange them in harmony with our own religion." It was an effort "to make the people feel the unity of religion."

The *Times* later says, to the shame of the congregation:

"The parishioners seem to have viewed and participated in the repetition of the old invocations without shock or tremor."

The services were elaborate, and the decorations and lightings were of a nature to awe those present and create a profound impression, so lasting in fact as to make the simple, childlike, trustful service of the real Christianity appear dull, uninteresting and unimportant. How the poor human family have ever sought the spectacular and ostentatious to their hurt!

The Lord is willing to have the people see they have been trapped by the adversary, who has been ruling in the hearts of the children of disobedience for many centuries, and whose methods have always centered around mythology and astrology. But Satan is to be bound for a thousand years, and the children of men liberated in the kingdom which is even now at the door. Then all superstition and ignorance is to be cleared away.

THE NEW CREATURE

Question: Concerning the new creature at the time of begetting, would this be the proper thought, correctly expressed, namely, that at the time of consecration the one consecrating surrenders or sacrifices unto God all of his faculties, including the will, the mind and the heart; and that Jesus then imputes to such a one his own merit and presents him to Jehovah, and that God then justifies and begets that one by his holy spirit, and that then God gives back to the new creature there begun all the faculties so surrendered by the old creature, including his will, his mind and his heart?

Answer: No; this would not be the proper thought, nor is the thought correctly expressed. A practical illustration may aid in understanding this matter. For this purpose we take an imaginary person, whom we call John. He is a man of good organism, possessing what is generally termed a sound mind, a strong will, and an honest heart. Yet he is following after the world. What do we mean by these terms—mind, will, and heart?

[3]The *mind* is that faculty of the being by which one searches out facts, weighs these facts, and reaches a conclusion. The *will* is that faculty of the being by which one determines to do or not to do a certain thing; and when he is convinced in his mind of what is the proper course, he wills to act and does act accordingly. By *heart* is meant the faculty of the being that induces action. It is the seat of motive and the seat of affections.

[4]John has employed his mind in searching out science so-called, following the course of evolution regarding man. His determination is to try to lift himself up and to lift up the human race by a process of evolution. His real motive is to shine amongst men as a great benefactor and to make for himself a great name. He has no knowledge of God's arrangement. In course of time he reasons upon his theories and is dissatisfied with them. He hears of God's provision for man's salvation through Christ Jesus. This upsets all of his theories of evolution. He begins to investigate. He uses his mind for this purpose. He comes to the conclusion that his evolution theory must be wrong. He realizes that he is a sinner, born as such; that he needs a savior. He has now had a change of mind; and this is properly called *repentance*. He determines to change his course and does change his course and seeks the Lord. This is properly called *conversion*. Up to this point he has used his mind to ascertain these facts which have changed his conclusions, and now he uses his will and determination to follow a different course. He is drawn to Jesus. Thus the Father draws him. (John 6:44) He is yet unaware of what he must do,

but seeking the Lord he begins a study of the Bible and receives some instruction on it from others. He learns that he is alienated from God because of the sin of his first parent Adam. He desires to get back into harmony with God. He learns from Jesus that "no man cometh unto the Father but by me; I am the way, and the truth, and the life." (John 14:6) He begins to ascertain the terms of coming to Jehovah. To him Jesus says: 'Sit down and count the cost.' John is using his mind now to ascertain the cost. He uses his mind by getting further knowledge; and this knowledge he receives from the words of Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24) This self-denial means the surrender of oneself; otherwise stated, full consecration and unconditional surrender of self to the Lord.

[5]John's will now acts, and he says: 'I am determined to do what my Lord would have me do. Hence I give myself entirely to the Lord.' Here he uses his faculty, to wit, the will power, in taking the step of an unconditional consecration. He did this because he believes that Jesus is his Savior, who died to save him from his sins; and that by believing upon the Lord and obeying him he may be saved.

[6]Because of John's faith now exercised by this full and unconditional surrender of himself Jesus imputes to him his own merit. Merit means that valuable thing resulting from the sacrifice of our Lord, to wit, the value of a perfect human life, which he deposited with Jehovah when he ascended on high, to be used throughout the Gospel age as a basis for the justification of all who come to God through him. Jesus now presents John to the Father, having imputed to him his own merit. Because of John's full surrender of himself, based upon his faith in the merit of Jesus as his Redeemer, and because of the merit imputed to him by the Lord Jesus, Jehovah judicially determines that John is right; therefore justified before him.

[7]The three steps to this point are proven by the following scriptures: The first step is the exercise of faith, as St. Paul lays down the rule in Romans 4:20-25 and 5:1. The next step is the imputation of Christ's merit. The merit is in the blood, his life poured out. (Romans 5:9) The third step is the act of justification, which is performed by Jehovah. "It is God that justifieth." (Romans 8:33) Every creature that is justified, and therefore righteous before Jehovah, is entitled to live. Consequently there resulted to John at the moment of his justification the right to live as a human being. That right to live on earth as a human being is what he really sacrifices. He agreed to do this before he got it. When he made an unconditional surrender to Jehovah that was an agreement to do whatsoever Jehovah would want him to do. The terms and conditions of his justification are clearly implied by the words of the Master: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."—Matthew 16:25.

[8]Otherwise stated, John was certain to die as a human being because of inherited imperfection. Now if he were to live at all he must have this right granted unto him by Jehovah; and if he would willingly lose that right to live as a man after its being granted to him, by sacrifice, then he would find the right to live on a higher plane, to wit, the divine plane.

[9]The justification of John was for the purpose—and that only—of enabling him to become a part of the sacrifice of our Lord. That is the only purpose of justification during the Gospel age. Why should he be justified at all if he is to lose this right to live which results from justification so far as the human plane is concerned? The answer is, that no sacrifice which is imperfect is acceptable unto Jehovah. John is made perfect, counted thus before God, through the merit of Christ Jesus, in order that he might be an acceptable sacrifice as a part of the body of Christ.

[10]Jehovah now begets John by his own will, by his Word of truth, and by giving to him his exceeding great and precious promises, that he shall be a partaker of the divine nature. (James 1:18; 2 Peter 1:3, 4) He is thereby inducted into the body of Christ. Being in Christ he is now a new creature, "old things are passed away; behold, all things are become new."—2 Corinthians 5:17.

[11]In order for John to become a new creature he must make a covenant with the Lord Jehovah by sacrifice. The word covenant means contract. He could not make a contract himself, because imperfect. God would not make a contract with an imperfect creature except by the intervention of Jesus, the great High Priest, as his advocate. John's part of the contract was the exercise of faith in the blood of Jesus and a full and unconditional surrender of himself; and in order that he might be received by Jehovah, Jesus, as his advocate, stands sponsor for him by imputing his own merit and presenting him to the Father. The Father's part of the contract now is that he gives to John his exceeding great and precious promises, by which he assures him that he shall be a part of the divine body of Christ, upon the condition that he (John) perform his part of the contract by being faithfully obedient unto death. When the time comes for gathering all the saints unto the Lord Jehovah he says: "Gather my saints together unto me, those that have made a covenant with me by sacrifice."—Psalm 50:5.

[12]In this sacrifice John did not sacrifice his will, nor his mind, nor his heart; for to sacrifice a thing means to part with it completely, with no hope of recovery. He retained these faculties of his being, agreeing that they should be used in whatsoever way Jehovah would direct. Now he begins to exercise his mind, which the Lord has illuminated by the power of his holy spirit, in searching out the deep things of God's Word, in order

that he might ascertain what is God's will. (1 Corinthians 2:10, 11; Romans 12:2) As he searches God's Word and has his mind filled with things pertaining to the Lord's plan, the Lord reveals to him his good and acceptable and perfect will.

[13]The will of God is his expressed law toward man. John now uses his own will, or his faculty of determination in doing that which he ascertains to be the will of God concerning him. Henceforth his motives are to glorify the Lord and to do good unto all as he has opportunity. His affections are set upon things above and not upon things of the earth; and thus he has a change of heart. This treasure now he has, as St. Paul puts it, in an earthen vessel. His organism is the body of flesh. His will is to compel the flesh to do God's will and not permit the desires of the flesh to get the upper hand of him as a new creature.

[14]In making this covenant with the Lord by sacrifice John does not sacrifice his will, nor his mind, nor his heart. But his covenant is, that he would use these faculties in harmony with God's will. His constant use of these faculties, according to the terms of his covenant, will determine what shall be the result finally. If he is faithful in the performance of his part of the covenant, God is always faithful to his; and, as St. Peter puts it, if he does his part he is certain to have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

[15]What John really sacrifices, then, is that which results to him by reason of the merit of Christ's sacrifice, namely, restitution rights, or the right to live on earth as a human being. This he receives at the moment of justification and receives such right instantly, and which corresponds to that which the world will receive at the end of the thousand years of trial. Now he sacrifices such right to live and receives from Jehovah the promise of life on the divine plane; and during his trial time all of his faculties—will, mind, heart, body, everything—must be used in harmony with the divine will; and being thus used is a living sacrifice (daily), and is his reasonable service.

QUESTIONS FOR BEREAN STUDY

What is the mind? What is the will? What is the heart? ¶ 3.
Does one at consecration surrender his mind and will and heart? ¶ 1, 2.
What is repentance? Conversion? How does John exercise his mind in the transition process from a false premise to a true one? ¶ 4.
After John has arrived at a conclusion as to what he should do, what faculty is then called into action? ¶ 5.
What is Christ's merit? Is it the human life or the value of it? How is it made available for justification? ¶ 6.
What are the three steps to this point, and how proven? What is the result of justification? What does John really sacrifice? ¶ 7, 14, 15.
To have life eternal, why is justification imperative? What is the purpose of justification during the Gospel age? ¶ 8, 9.
How is John inducted into the body of Christ, and what is the result? ¶ 10.
What is a covenant? As John cannot make the contract himself, how is it made? What is John's part? Jesus' part? Jehovah's part? ¶ 11.
Did John sacrifice his will, his mind, or his heart? How is the mind now exercised? ¶ 12.
What is the will of God, and how is John's will exercised? What is the heart, and how and where does it operate? ¶ 13.
What did John covenant to do? ¶ 14.
Does justification mean the right to human life upon the earth? Does the sacrifice of John then mean the surrender of this? ¶ 15.
The faithful performance of his covenant, consummated in death, results in what great inheritance? ¶ 15, 14.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 6

"Grieve not the holy spirit."—Ephesians 4:30.

GRIEVE means to cause distress; to make sad; the power invisible that begets, anoints, and to cause heaviness. The holy spirit of God is seals us. Since God is love, his holy spirit or invisible power is always used in love. Since we have become children of his he loves us as members of his household. Dutiful children desire to please and strive to please their father. As members of the house of sons we should always strive to please both our heavenly Father and the Head of that house, Christ Jesus.

If an earthly parent had committed certain interests to his son, and that son should become indifferent, careless, negligent, and even speak disrespectfully of the cause for which his father stands, would that not bring grief to the father's heart? Our heavenly Father, through his beloved Son, has committed to each one of his children who are members of the house of sons certain interests concerning his kingdom. His is the cause of righteousness. Satan and his representatives have always reproached Jehovah and his cause of righteousness. We should see to it, then, that we serve our Lord and our God and lend none of our faculties to the devil, by which he could reproach the truth and thereby cause our Father to be sad. If we do take a wrongful course, it brings sadness to our own mind and heart; and we are in grief.

We may avoid grieving the holy spirit by carefully and prayerfully watching for opportunities to glorify our Lord and joyfully to represent him, striving always to please him; and thus doing, we shall be happy and come confidently to the throne of heavenly grace, knowing that the Lord will grant our every need as members of his holy family. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3:22) We shall be happy in trying to please the Lord; and thus the transformation into the likeness of his beloved Son will progress. It was he who said: "I delight to do thy will, O my God; yea, thy law is within my heart."—Psalm 40:8.

TEXT FOR JUNE 18

"Quench not the spirit."—1 Thessalonians 5:19.

JESUS said to his followers: "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:14, 16) It is the holy spirit of the Lord shining forth in our hearts that leads us to be faithful representatives of his, and thus makes us the light of this dark world. The people can see the difference between one who honestly and faithfully represents the Lord and the one who does not; and the day is not far distant when even those of the world will give glory to God that he has had some faithful witnesses in the world.

Our privilege now is to be such witnesses or representatives of our Lord. The more we are transformed into the likeness of our Head and King, the more brilliantly will our light shine.

Quench means to extinguish the light. If we fail or refuse faithfully to represent our Lord, and on the contrary give ourselves over to things pertaining to the devil's organization, our light will go out. Thereby we shall quench the holy spirit. To have our light shining we must keep it trimmed and burning. A sour disposition which indulges in fault-finding, evil-surmising, and evil-speaking will soon find bitterness in the heart. The Apostle warns against such a root of bitterness springing up in the heart. (Hebrews 12:15) If that bitterness develops, love will disappear and darkness will ensue. (Colossians 2:1-3, *Diaglott*) Following this course, the truth will soon lose its attraction. "If therefore the light that is in thee be darkness, how great is that darkness!"—Matthew 6:23.

To safeguard ourselves against such a disaster we must keep our Lord's commandments with a joyful heart, doing with our might what our hands find to do; and see to it that our action in this regard is prompted always by love. A joyful activity in the Lord's service will feed the flame of sacred love and cause our light to shine with increased brilliancy; and the transformation into the likeness of the Lord will be the ultimate result.

JEREMIAH, THE PROPHET OF COURAGE

——JUNE 3——BOOK OF JEREMIAH——

JEREMIAH TAKES NO PART IN REFORMATION—JEREMIAH DISSATISFIED BY ISRAELITES—HAS NO FRIENDSHIP FOR IDOLATORS—GOD'S ARRANGEMENT FOR ISRAEL'S REGATHERING.

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

JEREMIAH was called to serve the Lord as his prophet in what were perhaps the most difficult circumstances of any in which such servants were called to minister; and for at least forty years he was a faithful mouthpiece for Jehovah. He was called in the thirteenth year of Josiah's reign, and continued through the reign of Jehoiakim and until the destruction of Jerusalem in the eleventh year of Zedekiah. His period of ministry therefore coincides with the last forty years of the kingdom of Judah, when its iniquity was being visited upon it and it was hastening to destruction. (2 Chronicles 36:16) Every well-instructed Bible student knows that the fall of Jerusalem at the hands of Nebuchadnezzar, with the consequent transference of the crown of Israel into gentile powers, besides being the point which marks the commencement of the Times of the Gentiles, is typical of the downfall of organized religion at the hands of dark world-forces of this present day. The overthrow of Jerusalem well represents the overthrow of organized religion now due. This being the case, it is clear that Jeremiah's forty years of service which synchronized with Israel's last forty years as a kingdom must have special meaning for us.

[2]Jeremiah was called when very young; indeed, he himself says: "I am a child" (Jeremiah 1:6), thereby probably referring to his youth as well as to a felt immaturity. The work he was called to do needed an extraordinary character; and Jeremiah came to perceive that God had specially prepared him for his work, even as he said. (Jeremiah 1:5) Jeremiah reveals much of himself. He was of a nervous and highly-strung temperament, with much self-disesteem; but it is apparent he was just the man **for the work** which God required **to be done.**

[3]Jeremiah was instructed in his office and work by two visions. He was made to see a rod of an almond tree, the tree which hastens to flower out of the winter's sleep; God indicating by this that he intended hastening his word to perform it. (Jeremiah 1:11, 12) He also saw a seething pot with its face turned as from the north; and the word of the Lord came to say this represented a great evil which was about to break forth from the north upon all the inhabitants of the land, and against Jerusalem and all the cities of Judah; for the judgments of the Lord were coming upon all these because of their wickedness and idolatry. (Jeremiah 1:13-16) The Lord touched his mouth, bade him be dismayed by none—else God would confound him before them; told him he should be a defenced city; that the kings, and the princes, and the priests, and the people would fight against him but should not prevail.—Jeremiah 1:17-19.

JEREMIAH TAKES NO PART IN REFORMATION

[4]At the time of Jeremiah's call Josiah was king, and was endeavoring to bring about a revival of true worship. Subsequent events show that the revival did not affect the people's hearts, and that it resulted in little more than a deeper step into formalism. The reformation was but on the surface, and Jerusalem became in its hypocrisy and pride worse in the sight of God than idolatrous and wicked Samaria. (Jeremiah 3:11) Truth seekers were few: **Jeremiah searched Jerusalem and failed to find one.—Jeremiah 5:1, 31.**

[5]**There is no record of Jeremiah's taking any part in the reformation under Josiah, though he could not fail to have been sympathetic with every good work. It is in this connection that the value and meaning of the two visions which**

gave him his call are seen. Knowing what he did, Jeremiah could not very well enter into these works of reformation. He knew that nothing that was going to happen would really alter the hearts of the people, and therefore he could take no part in that reformatory movement. Even so now, the Lord's people who have been so clearly and definitely charged with a mission of heralding a message concerning the destruction of Christendom refrain from entering into any schemes which are intended to bring about a revival of religion. After the death of Josiah, who was slain in a misguided encounter with Pharaoh, Jeremiah was a lonely man in a wicked, hypocritical city. But the message he had from God, and the clear conviction of his call, enabled him to persist despite the growing opposition.

[6]After Josiah died Jeremiah began to declare his message more definitely, and it was not long before everyone was against him. (Jeremiah 26:7-11) None of the people cared to have his witness against their wrong-doing and their wrong attitude towards God. Jeremiah told them of the desolation which must surely come. The king of Babylon, now dominant in the east, would come and carry them away captive; for the days of Jerusalem were numbered. Both city and temple would be destroyed; for this was the purpose of God, and if they would save their lives they must submit. Jeremiah urged the people not to fight against Babylon, but to accept the conqueror's power. He declared that it was God's purpose to have the land desolate for seventy years in order that it might fulfil its sabbaths, which either the greed of the people had prevented them from giving the land or else in their carelessness they had neglected. He advised them not to resist deportation, but to settle in Babylon; and that at the end of the time appointed God would return them from captivity.—Jeremiah 27:12-22.

JEREMIAH DISESTEEMED BY ISRAELITES

[7]This "word of Jehovah" was not at all acceptable to Jerusalem. Jeremiah was considered an evil adviser. They were God's people; why should they be directed by a supposed word of the Lord to look for residence in Babylon? Jeremiah's task was not the easiest; for his message seemed contrary to everything which their history led them to expect. Moreover, Isaiah, Jeremiah's great predecessor, under somewhat similar circumstances had advised Jerusalem not to make any compact with any enemy, but to trust in God for deliverance; and God had delivered them from the Assyrian power. Jeremiah's message seemed contrary to all this. The reason for this difference is, of course, that circumstances were different. In Isaiah's time it was not God's purpose to give Jerusalem over to the hands of Babylon; but in Jeremiah's time his forbearance had come to an end, and then such was his intention.

[8]God's messages are not always uniform. His servants are called to present the message he gives them without respect as to whether or not it conforms to something which has gone before. There are those who claim that every message of God must be consistent with whatever has been known of God's providences. Those who demand such consistency really want their own way. God's servants are called to obey, not to demand uniformity in the providences or service of God. Not only were the circumstances different, but it pleased God to use his servants in different ways. Isaiah and his children were for signs in Israel; but Jeremiah was not allowed to marry, nor to have the consolation of a wife and family and home life—equally a sign from God, who thereby signified the desolation which was coming upon Jerusalem.—Jeremiah 16:1-4.

[9]Jeremiah's message in itself was no more pleasurable to him than to Jerusalem; for like all true servants of God he was an ardent lover of his people and nation. He was a true patriot, but was treated as an enemy. He was filled with sorrow because of the iniquity of the people, and his mission was all the more difficult to him because God would not permit him to plead for them. (Jeremiah 7:16) He wept much (9:1), and his sorrow was great; not for himself, but because of the wrong condition of his people, and because of the trouble he saw coming upon them. Men speak of Jeremiah as the weeping prophet, as if he were weak. He wept because he had strength of courage to show his sorrow. Not many servants of God rose higher in courage than did faithful Jeremiah.

[10]So keenly did Jeremiah feel his message that on one occasion he left Jerusalem to go to Anathoth, his native village, three miles northeast from Jerusalem. He intimated that God had led him into something he did not expect. But he could not stay; for his message burned in his bones (Jeremiah 20:7, 9), and he came back to Jerusalem to continue his witness. At a certain stage in his witness he was told to go to the temple courts, and there in the presence of all the people declare his message; as if God would give them a last chance to repent. If they refused, they were to be told that the desolation which should come upon Jerusalem and the temple should be like the desolation of Shiloh—God would sweep it all away. The people refused to listen, and their leaders sought to have Jeremiah put to death. A division took place amongst the crowd. The priests and those who styled themselves the prophets of the Lord were set against Jeremiah, and would have put him to death for speaking evil against the city and the temple. But some of the princes, perhaps sons of Josiah, and many of the people took the part of Jeremiah.—Jeremiah 26:7-11.

HAS NO FRIENDSHIP FOR IDOLATERS

[11]That Jeremiah was no friend of Babylon is clear. He saw that dark power would sweep over all the world; for the nations were away from God. All were transgressors through pride. In words which admirably fit the world situation of the present day he spoke against all the surrounding nations, saying that all of them should drink of the bitter cup of God's wrath in righteous retribution for all their iniquity. None should escape, but Sheshach (Babylon, the instrument who should make them drink) should not escape; indeed, he should drain the cup.—Jeremiah 25:15-38.

[12]In Jeremiah's day the world was in a state of unrest comparable only to the unrest of today. There were the three great world-powers, Egypt, Assyria, and Babylon, in competition for power. This caused the world to be kept in commotion, so that every country was unsettled; and Jerusalem, God's own city, was filled with corruption, and was being brought to desolation.

[13]Besides the mental suffering which Jeremiah's mission entailed he had also much physical suffering to endure. Pashur, a priest, smote him and put him into the stocks all night. On another occasion he was smitten by the princes, and thrust into prison. Very probably both these smitings were beatings, "forty stripes save one," such as Paul also suffered. (2 Corinthians 11:24) He was publicly rebuked by the priests and the prophets as a depressor of the people: indeed they demanded that he be put to death because, they said, he "weakened the hands of the people." (Jeremiah 28:4) Jeremiah and his message were as unpopular, and in the eyes of the people of Jerusalem as unwholesome and harmful, as the message of truth and its messengers are today. "Your message is harmful," say the leaders of Christendom; "it depresses the people; you would serve the world's cause better if you would join with us in

something helpful." But indeed they have nothing which promises to be of any more service to the present world condition than those princes of Jerusalem had as to any project which would cause the army of Babylon to loosen its death grip on the city. The Jeremiah class of this day will continue faithful to its Lord, as he did; and God will vindicate it, as he did Jeremiah.

[14]But Jeremiah was not only a messenger of coming trouble. He was to plant as well as to pluck up. He planted the seed of hope: they should return from Babylon after seventy years of captivity. And to confirm that hope he purchased from his cousin a piece of land in Anathoth. He had the transaction duly witnessed; thus expressing his confidence that Israel would return and again enjoy those fields and vineyards. (Jeremiah 32:6-15) But above all others he was the prophet of the New Covenant, that gracious provision whereby God will not only restore scattered Israel, but will by them bless all the nations. Jeremiah saw that the coming desolation was a figure of a greater trouble: that there would be another captivity, with a dispersion of Israel to the ends of the earth; but that in later days God would regather his people for final settlement.

GOD'S ARRANGEMENT FOR ISRAEL'S REGATHERING

[15]Jeremiah foretold that then God would make a New Covenant with the house of Israel and with the house of Judah; one which should be better than that made with their fathers at Sinai, which because of their weakness they could not keep. God would gather them out of all countries whence they had been driven, would reëstablish them in the land that he had given to their fathers, and would write his law in their inward parts. He would then by the manifestation of his love, and by the operation of his spirit, give them an innate desire to serve him, and a love for righteousness which would enable him to bless them further until they had come to that mental, moral, and physical perfection which is God's blessing for the restored human family. These things Jeremiah set forth in detail in chapters 31 to 33.

[16]Like all the other holy prophets Jeremiah tells of the times of restitution. (Acts 3:19-21) On one occasion he took some of the elders of Israel out of Jerusalem into the valley to watch a potter busy with his clay. The potter placed some clay on the wheel and shaped a vessel; but just as it was coming to perfection of shape, almost ready to be taken away to the kiln, a flaw was found. The work was wasted; the vessel in making was destroyed. But instead of casting away the clay the potter gathered it up, worked it together again, and again put it on the wheel. "He made it again," says Jeremiah; and by this illustrative act tells how God will restore his people Israel. By this beautiful symbolic picture Jeremiah showed that Jacob was God's chosen people; that though they proved to have defective matter in them, and the potter's plans were apparently spoiled, and the clay waste, and despite all that had happened and would happen, God nevertheless would carry his purpose through, and would re-make them by the New Covenant which his love had designed. And this as truly illustrates God's dealings with the whole human family. Moreover, every child of God can comfort himself by it with the assurance that God can re-make an apparently waste life if the heart is fully submitted to him.

[17]When at last the city fell, Jeremiah was specially cared for by the order of Nebuchadnezzar. His life was preserved, and he was left in the land with the remnant. But even these who had been saved from the Babylonian destroyer would not listen to the word of the Lord. They were for going to Egypt for safety. Jeremiah urged them not to do so; but they persisted and carried him with them. It is recorded that at last he was slain because he persisted in declaring that their way was contrary to the will of Jehovah.

[18]Jeremiah's is a faithful record of hard service, lovingly and loyally rendered. He is one of those of whom it is recorded that time would fail to tell of their services to Jehovah.

[19]It would appear as if the Lord's people of this day could not have a finer example than Jeremiah. There are powers in this day which would destroy the message of truth as Jehoiakim, that evil king, tried to destroy Jeremiah's message when he cut up the roll of the prophecies and cast them into the fire. Jeremiah went away and was for a time hidden from the king's anger. But it was in order that he might have time to rewrite and add to the things already written. We believe that the Lord has already wrought out a similar circumstance in the persecution of 1918; for truly out of the sharp experience of some of the brethren "words have been added" to the former message which have been as the point of the sword. God will keep his own and will preserve them until they have completed their ministry.

QUESTIONS FOR BEREAN STUDY

The ministry of Jeremiah coincides with what period of time in antitype? ¶ 1.
What is the meaning to us of Jerusalem's overthrow in 606 B. C.? ¶ 1.
What did Jeremiah say concerning himself? ¶ 2.
How was Jeremiah instructed? How was the information imparted? ¶ 3.
Who was king? For what did Jeremiah search without result? ¶ 4.
Why could not Jeremiah enter into the work of reformation? ¶ 5.
Why did not the people receive Jeremiah's message? ¶ 6.
Why was the land to lie desolate seventy years? ¶ 6.
Why was Jeremiah's task a hard one, and why were the people loath to accept his message as being from Jehovah? ¶ 7.
Are God's messages always uniform? If not, why not? ¶ 8.
What is pictured by Jeremiah not being privileged to marry? ¶ 8.
Why was the Prophet filled with sorrow? Is weeping an indication of weakness? ¶ 9.
Was God good to the Israelites in having Jeremiah repeat his message? ¶ 10.
Who were the chief objectors to the Lord's message? ¶ 10.
Why was not Jeremiah a friend of Babylon? Would he be a friend today? ¶ 11.
What caused the commotion back there? What causes it today? ¶ 12.
Did the priests magnify their office by showing kindness to Jeremiah? ¶ 13.
Is there any truth in Christendom's estimation of "present truth"? ¶ 13.
In what way did Jeremiah demonstrate he had faith in Israel's restoration? ¶ 14.
Under what terms shall Israel's restoration take place? ¶ 15.
By what symbolic picture did God show forth the times of restitution? ¶ 16.
What is the process by which God will re-make the human family? ¶ 16
What happened to Jeremiah when the city fell, and by whose hands did he meet death? ¶ 17.
Is Jeremiah yet to be rewarded for his faithful service? When? ¶ 18.
When was the "roll of prophecies" in antitype "burned," and how were they rewritten? ¶ 19.

THE SONG OF SONGS

"Reassurance I can claim
Of our Father's power
As I sing the Song of Songs
Sweetly, hour by hour.
Since I *know* that I am his,
Naught can do me harm!

"He has set me as a seal
Upon his heart and arm.
Waters cannot quench his love,
Many though they be!
Neither can the floods prevail
O'er his love to me."

NEHEMIAH, THE BOLD BUILDER

——JUNE 10——BOOK OF NEHEMIAH——

NEHEMIAH THE FAITHFUL SERVANT—BOLD PROPHET INSPIRES LIFE IN JERUSALEM—REFORM ACCOMPLISHED BY RIGID MEANS.

"Be not ye afraid of them: remember the Lord."—Nehemiah 4:14.

THE destruction of Jerusalem by Nebuchadnezzar was almost absolute. Its walls were broken down, and its gates burned; the palaces of its princes were destroyed; and the splendid temple of Jehovah was burned to the ground. And for the long period of the seventy years of captivity, the city of David was little more than a heap of ruins. The foxes made their home in it, and now and again the wandering Arabs would go through its lonely streets. (Lamentations 5:18) The surrounding hills no longer resounded with the hallelujahs of the temple service, nor with the wild cries of the faithless Jews as they reveled in their idol worship. For God had determined to waste both it and the cities of Judah and to leave the land desolate, without an inhabitant.—Jeremiah 4:7.

[2]When Cyrus gave the captives freedom to return to their homeland and rebuild the temple, it was not a great number who took advantage of the offer. Those who did so were led by Zerubbabel of the royal line, and naturally they headed for Jerusalem. On their arrival they rebuilt the altar, and once again offered sacrifices to the Lord. The people immediately separated, "every one unto his own city," and doubtless spent about three months cleaning and repairing their old homes. By the seventh month they were sufficiently settled; and then they "gathered themselves together as one man to Jerusalem," and rebuilt the altar, and once again offered the regular sacrifices. (Ezra 2:1, 70; 3:1) No attempt seems to have been made to restore either the city walls or the gates; and Jerusalem still presented a scene of desolation to the eye of the traveler, and of reproach to the faithful of Israel.

[3]The people, well pleased to be back and to settle in their farms and homesteads, appeared to be but little concerned about the honor of their God. Now and again there appear to have been revivals of religious fervor; but Jerusalem, the city of their songs, the city of the great King, beautiful for situation, remained to outward appearance a desolated city. It was open to the attacks of any robber bands; and its inhabitants were not protected from the wild beasts which sometimes came up from the Jordan valley.

[4]It was eighty years after the time of Cyrus' decree when Nehemiah was brought into immediate connection with the desolation of Jerusalem. He was in Persia, evidently born there, and apparently had not had the privilege of leaving the land of captivity for the homeland of his fathers.. He was a trusted personal servant of the king, was one of his cupbearers, and evidently was known as a man of ability. He tells how he came to be associated with the rebuilding of Jerusalem. His brother Hanani (Nehemiah 7:1, 2) either had visited Jerusalem and seen its condition or had heard from some who had recently arrived from there. It was reported that the inhabitants were in affliction and reproach; the city walls were still broken down; the gates were burnt, and there was no security for the people. Nehemiah's heart was touched as he heard this. For some days he wept, and fasted, and prayed.

[5]Our lesson draws attention to Nehemiah as a bold builder. He certainly proved to be that; he was also a man of deep feeling, but his short memoirs reveal him first as a man of prayer. Concerned for the honor of God as well as for his people, his concern became one for prayer. He knew that his people were suffering for sins, but he did not wait to try to bring about a general confession. He realized that whoever sees should act. He confessed for himself. "Both I and my father's house have sinned," he said. (Nehemiah 1:6) Here is a good example for all God's people, especially for those who see and charge themselves with God's interests. Each should seize his opportunity to be an intercessor.—1 Timothy 2:1-4.

NEHEMIAH, THE FAITHFUL SERVANT

[6]Nehemiah was a Bible student, and was therefore acquainted with the word of God through Moses. Day and night he pleaded the promises which he saw applied to the circumstances. (See Leviticus 26:40-46; Deuteronomy 4:25-31); and a few kindred spirits shared in fellowship with him. (Nehemiah 1:6-11) Feeling within himself the ability to do something, he wished to do what was possible; and so he placed himself in the proper attitude of heart before God. Like all other faithful servants of God he said: "Here am I, Lord; if it please thee, send me." Differing from Isaiah and Jeremiah, who were specially called of the Lord, Nehemiah was more like Elijah, who sought the honor of his God and prayed for it, and whom, because of this, God used to his service. There are many who feel that they would like to do something for God, but who get little further than the desire; for they neither pray nor try to prepare themselves for service. These should follow Nehemiah's example.

[7]Nehemiah continued to serve, saying nothing to his royal master of that which was upon his heart, but waiting on God. One day the king spoke to him because he noticed that Nehemiah's countenance was sad. Unknown to him his heart was making its plea. This led the king to give Nehemiah a commission to go to Jerusalem, and at the king's expense to build the walls of the city. This was a notable thing; for it discloses a very large measure of liberality of mind, as well as a great trust in Nehemiah. This was no light thing even in the matter of expense; but it was known that the Jews were very patriotic, and it might easily have been supposed that if Jerusalem were rebuilt they might rebel against Persian rule. But partly because of his confidence in that matter, partly because of his great confidence in Nehemiah, and because God's time had come, the king gave the decree. Nehemiah left Persia for Palestine, and in good time he and his little company arrived in Jerusalem.

[8]Nehemiah's energy and boldness, and his wisdom, are disclosed in his action on his arrival in Jerusalem. First he went around the walls, but at night; for he did not wish to draw attention to his purpose. When he saw what was needed he determined upon his course. He gathered together the rulers and elders, and told them of his mission, of his commission from the king, of his purpose to rebuild the city walls, and of his plans; and he so enthused them with his own ardor that they immediately prepared to help him. It was like a fulfilment of Psalm 110:3 (Rotherham): "Thy people shall be volunteers in the day of thy power."

BOLD PROPHET INSPIRES LIFE IN JERUSALEM

[9]From being a quiet sleepy place, Jerusalem suddenly sprang into life and movement. Nehemiah disclosed much organizing ability. He arranged for all to do something, and, as far as possible to save time and to encourage zeal, that each of the builders should work nearest to his own house. It was a great piece of work, one which could be undertaken and accomplished only by willing coöperation. The movement on the walls of Jerusalem quickly aroused the opposition of the enemies of Israel. Three persons in particular are mentioned as opposing Nehemiah: Sanballat,

a Moabite, a man in some authority, probably in Samaria (Nehemiah 4:1,2); Tobiah, an Ammonite; and Geshem, an Arabian; all persons of some local note, but all enemies of Israel. First these mocked at the work that was being done, Tobiah being notable in this. With all his boldness Nehemiah was a sensitive man, and winced under the scorn of Tobiah. (Nehemiah 2:20) Then a scheme was formed for a sudden attack to be made on the Jews; but Nehemiah heard of it and frustrated it. (Nehemiah 4:8-15) Then attempts were made to argue with Nehemiah—anything to stop the work. Later, an open letter was sent by Sanballat to Nehemiah, saying that they charged the Jews with attempted rebellion. This was a cunning move. It was the same which in Zerubbabel's days had stopped the rebuilding of the temple for twenty years. Also, false prophets among his own people tried to mislead Nehemiah or to frighten him.—Nehemiah 6:10-14.

10But nothing deterred Nehemiah; for he was sure that he was doing the Lord's work. So, working early and late, and with long spells during which they had time only to work and eat and snatch a little sleep, they completed the building of the walls in fifty-two days. It was, of course, a rebuilding; for the material was at hand. The huge stones which had been lying there for one hundred and fifty years were ready to be replaced. The world can produce few records of so much accomplished under so great difficulties in so short a time. How closely all this corresponds to the experience of the church today! Satan uses all possible means to hinder its work for the Lord. Railing, open opposition, suggested discussion as to the work, opposition from those who profess to speak for the Lord, declaring the work is wrong—all this is just a repetition of Nehemiah's experience.

11In all there were forty-two parties of workers, each having its own place of work allotted to it. This is a symbolic number, and may yet be seen to be typical of the Lord's present witnessing arrangement

12On an appointed day the rebuilt wall was dedicated to the Lord. (Nehemiah 12:27-43) It was a busy day. Singers with musical instruments, cymbals, psalteries, and harps were appointed, chosen from the country round about, as well as out of the city; for many of the neighboring villages had taken a share in the rebuilding. Nehemiah placed them in order, the elders of the people and the singers, and divided them into two companies. One company started one way round the wall, the other went the opposite way; and when they met, the day was made glad with the rejoicings of the people. "They offered great sacrifices, and rejoiced: for God had made them rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off."—Nehemiah 12:43.

REFORM ACCOMPLISHED BY RIGID MEANS

13Besides the work of rebuilding the walls of Jerusalem, Nehemiah did much to regulate the social and economic life of the people. He found that many of the poor people were in bondage to their rich brethren. Indeed, they were held as slaves. Nehemiah's indignation was stirred; it was a cruel wrong that those who had been held captive by Babylon should now hold their brethren in slavery. He appealed to the hearts of the rich, and they gladly released their brethren from bondage and gave them material help. He took an oath of the priests; for apparently they were specially to blame. Perhaps he saw they were profiting by the misfortunes of the poor.

14Nehemiah shook his lap, and said: "So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise." (Nehemiah 5:1-13) Human nature untouched by grace almost always follows the same course. Like the man in the parable, these richer people forgot how much of gratitude they owed to God for their freedom from Babylon. Had they remembered, they would not have enslaved their poorer brethren. Gratitude towards God is a wonderful regulator of conduct.

15It seems probable that Nehemiah returned to Persia on two occasions during the time covered by our record of his labors. Each time he returned to Jerusalem, he found the need for reminding his brethren of their obligation towards God. After a prolonged absence he found that the Levites were not being supported (Nehemiah 13:10); the sabbath was not respected; some trod their winepresses on that day, some gathered their corn, some their grapes; and much trading was done, chiefly by strangers who brought goods. Nehemiah settled the latter trouble by threatening to lay hands on the traders who tempted the Jews on the sabbath with their wares.—Nehemiah 13:15-21.

16Nehemiah also found a disheartening thing: There were many mixed marriages, specially with Moab and Ammon; and all classes were involved. (Ezra 9:1,2; Nehemiah 13:23) Even the chief priest was allied by marriage both to Tobiah the Ammonite and to Sanballat. (Nehemiah 13:4,28) Nehemiah, partly in conjunction with Ezra, brought about a complete cleansing of this evil. It was a hard thing to do; for these two aliens had been the means of bringing many women of Moab and Ammon into Israel. Nehemiah saw that if this thing were condoned God could not bless his people; that the evil would eat into the life of his brethren, and they would again become like the nations round about. Neither the rebuilding of the temple nor the city walls, nor a resuscitation of national favor could avail anything if the people were to mingle in marriage with these idolatrous nations. To do this was not only a transgression of the law, and therefore a violation of their covenant; but it really meant that they repudiated the covenant and did not want to be a people separated unto God.

17Nehemiah was rough in some of his ways, but evidently God raised him up for the work. Some Jews he took by the hair and shook, and caused them to swear they would not do this thing; another he chased out from him. (Nehemiah 13:28) Rough, crude, but effective measures were these, but apparently suited to the occasion. Rough work must sometimes be done. The Tobiahs who have their household stuff in the courts of the Lord's house frequently need rough measures to clear them out. These are the limpets that hold on to whatever good things there may be, but at heart are strangers to the welfare of Israel. Tobiah was no friend of the Jews, but he was very well pleased to live in the courts of the house of God. It is not easy to remove these; and there are always some who sympathize with them when God's Nehemiahs would cleanse the courts of the Lord's house.

BOLD TOWARD ENEMIES; HUMBLE TOWARD GOD

18Nehemiah's artless pleading, "Remember me, my God, for good," shows that however bold he was towards the enemies of his people and his God, he was very meek and humble before his God. The lessons we very readily draw from his faith and his work are: (1) Care for God's interests, and (2) for the good of his people. These two things brought him into prominence, and made him one of those who are to be princes in the kingdom of God. Probably it is true to say that these have been the two leading thoughts to occupy the minds of all faithful servants of God. It is particularly the case in the Old Testament records; and it is certain that those of the consecrated who control their lives, seeking the honor of God and the

good of God's people, will be rewarded by him in being placed where they will have the further and greater privilege of doing this, not in weakness and by prayer, but in the power and glory of the kingdom.

19The rebuilding of Jerusalem by Nehemiah may properly be considered as representing the building of Zion in this day of the Lord's return. While the whole time of rebuilding is a time of rejoicing because the Lord, our Nehemiah (the Comfort of Jehovah), is with us, it is specially true that since 1918 the church has had a time of rejoicing. A great deal of the work necessary to the reëstablishment of the truth had been done. The church walks round the walls of Zion (Psalm 48:12, 13), marks her bulwarks, considers her palaces, ready to tell to the generation following that because Zion is established millions now living will never die.

QUESTIONS FOR BEREAN STUDY

Are there indications that Jerusalem lay waste seventy years? ¶ 1.
What good king permitted the Israelites to return to their homeland? ¶ 2.
Did they honor God in the privileges they enjoyed in returning? ¶ 3.
What did Nehemiah do on hearing of the broken-down condition of Jerusalem? ¶ 4.
What noble characteristics had Nehemiah? Why should we emulate them? ¶ 5.
In what way was Nehemiah like Elijah? How did these two differ from Isaiah and Jeremiah? ¶ 6.
What led up to Nehemiah's receiving the commission to rebuild the walls of Jerusalem? ¶ 7.
What did Nehemiah first do? How did he get the people's cooperation? ¶ 8.
How did Nehemiah display wisdom? Did he have opposition? ¶ 9.
In what way do God's people have similar experiences to Nehemiah's? ¶ 10.
What were the procedure and happifying experiences when the rebuilt wall was dedicated? ¶ 12.
What stirred Nehemiah's indignation? What did he do to correct abuses? ¶ 13.
Our conduct toward God and the brethren is largely regulated by what? ¶ 14.
On his return from Persia what did Nehemiah find? How did he rebuke the evil doers? ¶ 15.
Why was it wrong for Israelites to marry those of other nations? What is the antitype? ¶ 16.
Did Nehemiah sometimes use strenuous measures in his reform work? Is it better to be Nehemiahs than Tobiahs? ¶ 17.
What lesson is to be drawn from the faith and work of this bold Prophet? ¶ 18.
Why is this in antitype a particular time for the "Israelites indeed" to rejoice? ¶ 19.

ESTHER, THE PATRIOT QUEEN

——JUNE 17——BOOK OF ESTHER——

ESTHER'S TACT IN SAVING THE JEWS—LOYALTY OF MORDECAI AND HIS ADVANCEMENT—ESTHER MAINTAINS THE KING'S FAVOR.

"Who knoweth whether thou art not come to the kingdom for such a time as this?"—Esther 4:14.

BECAUSE the book of Esther does not mention the name of God, its right to a place in the Bible has been disputed. That fact, however, does not lessen the confidence of the Bible student in respect to its right to be there; for though God is not specifically mentioned, yet the book is full of his providences. Indeed, in its revelation of the care of God over his people, as well as in its human interest, it may almost be said to be the most interesting book in the Bible. Its date is about 490-480 B. C., and it relates to a special experience of the Jews in Persia. Esther, a Jewish maiden of the tribe of Benjamin, became queen consort of Ahasuerus (Xerxes), king of Persia, when that kingdom extended from India in the east to Ethiopia in the west. The circumstances which brought her into so prominent a place in the Bible and in the history of her people are singular.

2The king prepared for all the princes and servants of his realm a great feast which lasted for six months. (Esther 1:1-4) At the end of that time he made a special feast in the palace gardens. Wine was drunk in abundance from vessels of gold, and every man drank according to his pleasure. The queen, Vashti, also made a feast for the women in the royal house. On the last day, when the king was merry with wine, he sent his seven chamberlains to bring Queen Vashti adorned with the royal crown; for he would show the princes and the people her beauty. The queen refused even at the risk of her life to suffer the indignity of being exhibited before the people. The imperious monarch, not accustomed to have his commands disobeyed, became very wroth, and his anger burned. The great Persian Empire was then the mightiest the world had known, but this refusal by the queen to obey her lord's demand shook it to its foundations. A state council was held to consider what should be done. The wise men deliberated, and advised the king that an unalterable decree should be made that Queen Vashti should be deposed, that the women everywhere under Persian dominion should give their husbands honor, and that every man should rule in his own house. The decree was published in every part of the king's dominion; and the empire ceased to rock, and settled in peace. Chapter 2:1 seems to indicate that the king was somewhat regretful at losing Vashti. Probably he saw that she had saved him from the disgrace into which his wine-heated head would have led him. Then, contrary to the usual custom, but in the providence of God, officers were appointed to search the vast dominion to find maidens from whom one should be chosen to be queen instead of Vashti. The choice at last fell upon a young Jewess, Hadassah, an orphan brought up as his own daughter by her uncle Mordecai. The king loved her; she was named Esther (a star); and when she was made queen, a great feast was prepared and prisoners everywhere were released. She did not disclose the fact that she was a Jewess, however.—Esther 2:10.

ESTHER'S TACT IN SAVING THE JEWS

3Some time after, Mordecai, in royal service, "at the king's gate," heard of a conspiracy against the king's life and told Esther, who told it to the king in Mordecai's name. The conspirators were hanged; and the record of this was written in the king's book of chronicles. About this time an Amalekite, Haman, got into the king's favor and was advanced above all the princes; and the king gave command that all his servants in the palace gate should bow and reverence Haman whenever he passed. But Mordecai "bowed not nor did him reverence." The others resented this action, especially when he told them he was a Jew. Haman was filled with wrath, but on learning that Mordecai was a Jew considered him too insignificant to trouble himself with, but determined on a plan "to destroy all the Jews that were throughout the whole kingdom of Ahasuerus." (Esther 3:6) He told the king there was a people scattered abroad in the kingdom whose laws did not permit them to keep the king's laws, and that it was therefore not for the king's profit to tolerate them. He also suggested they should be destroyed and offered 10,000 talents of silver to meet the expense. Without special consideration the king agreed. The money was accepted, and Haman was told to do as he pleased. (Esther 3:11) After lots were cast to find a lucky day, the lot fell upon a day nearly a year ahead (another provi-

dence of God, which saved the Jews). Letters sealed with the king's ring were then sent to every part of the king's dominion, commanding that on the thirteenth day of the twelfth month "all Jews both young and old, little children and women" were to be destroyed.

4When Mordecai perceived to what his refusal to bow to Haman had led, he put on sackcloth and went out into the midst of the city and cried with a loud and bitter cry; and in every province there was great mourning amongst the Jews. Esther heard of Mordecai's mourning, and sent to him. Her messenger was told of the plot. Mordecai sent her a copy of the decree and told the messenger to charge Esther that she should make supplication before the king for her people. Esther sent word of her difficulty. Mordecai returned answer: "Think not with thyself that thou shalt escape in the king's house more than all the Jews." (Esther 4:13) Esther returned a noble reply: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink for three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."—Esther 4:16.

5After fasting she adorned herself with her queenly garments and ventured unasked into the king's presence. He graciously received her, and promised to respond to whatever request she made. She asked him and his favorite minister to a banquet. During the banquet the king asked Esther what her petition was and promised to grant it. Perhaps to emphasize the request, and surely in God's providence, she asked that the king and Haman would come again on the morrow. This sent Haman forth with a joyful heart; but his happiness fled when he saw Mordecai at the king's gate and that he moved not for him. He told his wife and his friends of all the glory of his riches, and the fact that he had advanced above the princes; but that all this availed nothing "so long as I see Mordecai the Jew sitting at the king's gate." (Esther 5:13) They advised him to make a gallows seventy-five feet high, and on the morrow to ask the king that Mordecai should be hanged, and then to go and be merry with the king.

LOYALTY OF MORDECAI AND HIS ADVANCEMENT

6That night the king could not sleep, and had his book of chronicles brought. He might have called for many other things, or other passages in the book might have been chosen; but his servants read of the occasion when Mordecai was the means of saving the king's life. The king asked what reward had been given to Mordecai. They said: None. At that moment Haman was come into the outer court to ask the king for permission to hang Mordecai. Haman was announced. The king said: "Let him come in." He came in. The king said: "What shall be done unto the man whom the king delighteth to honor?" Haman thought only of himself; so he suggested that the royal apparel should be put upon the man, a crown royal be put upon his head, and the king's horse should be brought for the man to ride on, and that one of the king's most notable princes should specially dress the man and lead him through the streets, proclaiming as they went: "Thus shall it be done to the man whom the king delighteth to honor." The king said to Haman: "Make haste, do as thou hast said to Mordecai the Jew: let nothing fail of all that thou hast spoken." (Esther 6:6, 9, 10) It was done, and Haman's mortification was complete. He went home and covered his head. Later he went to the banquet.

7When the king again asked Esther what her petition was, to the king's surprise she pleaded for her life and that of her people, and told him they were sold to be destroyed. The king said: "Who is he, and where is he, that durst presume in his heart to do so?" And Esther said: "The adversary and enemy is this wicked Haman." (Esther 7:5, 6) The king rose in wrath and went out to the garden. He came back to find Haman fallen upon the queen's couch. The king's anger rose higher. The attendants heard what the king had to say, and they took Haman and covered his face. One of them told the king of the gallows prepared for Mordecai, and the king said: "Hang him thereon." On the same day the king gave the house of Haman to Esther. Mordecai was brought in and the king gave him the ring he had taken from Haman. Esther fell at the king's feet and besought him to undo the mischief which had been devised. Her plea is a model of modest, earnest, forceful, womanly pleading. It almost seems as if the account of Vashti's refusal to obey is intended to show the contrast.

8The king's word could not be revoked; but other letters were sent granting the Jews to stand up against their enemies, and to destroy all who would destroy them. This method of dealing with the situation disclosed the real enemies of Israel; for all the peaceably disposed would be glad to know the order for destruction was revoked as far as was possible. When the records of the "lucky" day came in, it was found that of the enemies of the Jews (probably not Persians; for they were not specially enemies of the Jews, and both were worshipers of one God) 75,000 persons endeavoring to destroy the Jews were themselves destroyed, But the Jews touched not one bit of spoil. Solomon said: "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Proverbs 16:33); and here surely is the Scriptural record of the fulfilment of the proverb. In view of Saul's disobedience it seems fitting that the Amalekite power was destroyed by Mordecai and Esther of the tribe of Benjamin; it is as if the Lord permitted the tribe to retrieve its former failure.—1 Samuel 9:1, 2; 15:8; Esther 2:5; 3:1; Numbers 24:5, 7, 20.

ESTHER MAINTAINS THE KING'S FAVOR

9Ahasuerus was much more interested at this time than when he thoughtlessly sold the Jews. He was ready to grant Esther any further request; and she, knowing that the Jews' enemies in the capital city were still powerful, then asked the right for her people to attack again on the morrow, also that Haman's sons killed in the attack should now be hanged. Esther has been blamed for this action; but there is no reason for attributing low or vindictive motives to her. Rather, in view of the facts, we should think of her as having a desire to fulfil God's will by the extermination of the Amalekites, and so save her people. It is proper to assume these enemies were of the same spirit as Haman and his sons, even if they were not actually Amelekites. Mordecai and Esther designed to have these days commemorated by the Jews forever. They therefore sent letters everywhere naming the two days, the 14th and 15th of Adar, Purim (or the "lot"); and Esther confirmed them with a decree. The Jews still keep the feast of Purim unto this day. Mordecai was from this time advanced to the highest place in the kingdom, and was a means of much blessing to his people. It was in the springtime the Jews got this deliverance; it was to them therefore a happy new year into which they entered, saved from their enemies, and with the blessing of God upon them.

10Besides lessons respecting the overruling providences of God, and the wonderful deliverance of his chosen people in a time of great distress, there are many lessons to be drawn from this story. Mordecai's faithfulness to the king reminds us of the fact that right-minded men give their best, and continue to do so even though their meritorious actions are not immediately rewarded. Mordecai's service in advising

of the conspiracy was done without seeking reward. Good deeds always tell; they never die. Ahasuerus' book of chronicles reminds us that God has a similar book in which are recorded the things done by those who think upon his name; that is, by those who look after his interests as Mordecai looked after his king's. (Malachi 3:16) Mordecai is an example; but how much more should we who are begotten of the holy spirit of God, and who have taken the name of Christ, look after the interests of our King and our God!

QUESTIONS FOR BEREAN STUDY

What evidence have we that the book of Esther belongs to the Bible? ¶ 1.
Who was Esther? About when did she live? Of what empire was she a subject? Who was king? How great was the empire? ¶ 1, 2.
What were the circumstances that led Queen Vashti to refuse the king's request to appear before him? How did this affect the kingdom, and what did the state council advise? ¶ 2.
How was Esther chosen? Was the choice a manifestation of God's providence? ¶ 2.
Who was Mordecai? Was he a faithful servant? ¶ 2, 3.
What great honor was bestowed upon Haman? Who refused him obeisance? ¶ 3.
What was Haman's scheme? What did he offer to do to destroy the Jews? ¶ 3.
What did Mordecai then do? What was the instruction to Esther? ¶ 4.
Was it dangerous to enter the king's presence unbidden? Was Esther brave and tactful? Why was Haman sad? What did his friends advise? ¶ 5.
Was it in God's providence that the king could not sleep, and that he called for the book of chronicles to be read? ¶ 6.
What took place at the eventful moment when Haman was announced for admission to the king's presence? Was Haman humiliated? ¶ 6.
What dramatic scene was now enacted within the royal palace? What great change was taking place for the blessing of the Jewish people? ¶ 7.
As the Persian law was irrevocable, how did the king manage to overcome his former decree of destruction? ¶ 8.
Why was it befitting that the Amalekite power should be destroyed through the agency of Mordecai and Esther? ¶ 8.
In what way did Ahasuerus manifest his love for his queen? What was Esther's further request? ¶ 9.
Should Esther be charged with selfish motives entirely, or was her display of wisdom part of God's providence? ¶ 9.
What is the feast of Purim, and why is it so called? ¶ 9.
What lessons may we draw from this narrative? ¶ 10.

INTERESTING LETTERS

DISTRIBUTING "PROCLAMATIONS" IN GERMANY

DEAR BROTHER RUTHERFORD:

With thankful heart and great appreciation I am reminded of your kind help which enabled us to have four and one-half millions of the "Proclamation" printed. The plain and true witness set forth in the "Proclamation" brought great joy and happiness to the Lord's children here; and it was a pleasure to read the letters of appreciation received from all over the country, and to learn how blest the friends were in distributing these to rich and poor, high and low, and thus advertising the King and his kingdom.

Through the "Proclamation" the attention of thousands of friends of the truth was called to the importance of "searching the Scriptures," thus to find the wonderful plan and the loving dealings of our Lord. Among the worldly there was great surprise. Both leaders and workers were astonished at the steadfast and resolute statements given in this timely publication.

A brother who was formerly a cavalry captain in the German army writes us: "The 'Proclamation' has fallen down like grenades of the heaviest sort all over the country." The same brother sent the Kaiser a copy in a registered letter, and is in receipt of a reply stating that it was duly received. From this office we sent a copy to the President of the German Empire, Mr. Ebert, and have received word that it was delivered to him. We also sent copies to all the delegates of the Imperial Diet, and are in receipt of a reply stating that the copies were all distributed.

We are now preparing to get the names and addresses of all ordained ministers and schoolteachers in this country. As soon as this list is completed we would be glad to send each on the list a "Proclamation." But, dear Brother Rutherford, we are entirely out of them. Our four and one-half million were shipped and distributed, and daily we are receiving letters asking for more. Through the WACHT TURM we have asked that all the classes throughout the country let us know whether they have any "Proclamations" left, in order that we may dispose of them. But instead of returning any copies, the classes are asking us for more. The love and zeal of all the brethren in advertising the King and his kingdom now at hand by means of these "Proclamations" convince me that it is the will of the Lord that we should have two millions more printed.

Doubtless you realize the enormous additional expense which this would involve, and you know that we have not the means to undertake this proposition without your assistance. Therefore I am taking the liberty of asking your help, dear brother; and I am sure that you will be able to arrange matters to the advantage of the Lord's work.

[Ed. Note: Two million more ordered printed.]

I take this opportunity to thank you again for the remittances transferred to us through the Central European Office in Zurich, which enabled us to purchase the material for "Proclamations," STUDIES IN THE SCRIPTURES, and other literature. Be assured of my great appreciation for all your assistance in both spiritual and financial welfare, and accept hearty greetings and best wishes from your brother and colaborer, through God's grace,

PAUL BALZERHEIT—*Germany.*

GOD'S HAND

DEAR FRIENDS IN CHRIST:

I wish to say to you that each day, in the morning, at noon and in the evening I always remember you at the throne of heavenly grace. I feel that I can hardly pray enough for the dear brothers everywhere, nor do I feel that I can thank my heavenly Father enough for this light which he has given me, and for the true friends such as you. I hope that all are striving to be as true as I am myself, although I still have many shortcomings and need your prayers very badly, especially just now.

I must tell you a few things about myself: I have been in the grain business for some twenty years, and as you perhaps know, it is next to impossible to be strictly straight and be with a big concern. I have prayed to God for the past year and a half to let me see his will in this; and if it would be better for me to leave this business, all well and good.

Now this concern has asked me to steal from thirty to forty pounds of grain on each load of wheat brought by the farmers to the elevator; and because I could not see my way clear to do that at all, I am to be let out. I can see God's hand in this. But, dear brethren, see how badly I need your prayers now. I do not want to go back to the grain business, but as yet it has not been made clear to me what to go at.

Knowing that you will remember me in your prayers, I remain,

Yours in the service of our dear Lord, G. A., *Minn.*

"HARP" MELODY

DEAR BRETHREN:

The "Harp of God" has been read with intense appreciation and thanksgiving to our Father for giving us such a clear exposition of his plan. The arrangement of the "strings" is different from any previous showing and is, I believe, correct. The proof of this and also of the fact that the production is of God through his appointed channel, is as follows:

In giving the picture of the Harp it seems that an analogy can be drawn, that a player would use his two hands to bring out the music. Consequently five of the strings would be played by the left hand, and five by the right. In the fact that one hand is always more dexterous than the other, we see a fitting symbol of the minor and major chords. Imagine, then, a harper using his left hand to bring out the minor, and the right hand to respond on the major; or, equally good, suppose the left to use the treble while the right would sound out the accompanying bass. See how this would apply to our HARP, using a string for each finger, quoting the pages for reference:

Left or Minor Chords	*Right or Major Chords*
CREATION First man of the earth, earthy.—Page 28, par. 30.	RESURRECTION OF JESUS (1 Corinthians 15) The Everlasting Father.—Page 194, par. 249.
JUSTICE MANIFEST IN CONDEMNATION Page 40, par. 49, 50.	MYSTERY REVEALED Justice condoning.—Page 194, par. 330.
ABRAHAMIC PROMISE Giving of promise.—Page 66, par. 98.	LORD'S PRESENCE Gathering of Two Seeds promised, viz., Saints, pages 235-240; Fleshly Seed, page 249, Regathering of Israel.
BIRTH OF JESUS "A body hast thou prepared me."—Page 300, par. 516. The Head.—Page 90, par. 142, 143.	GLORIFICATION OF CHURCH Page 306, par. 531.—The feet members.
RANSOM "To seek and to save that which was lost."—Page 141, par. 243, 244.	RESTITUTION "The redemption of the purchased possession."—Page 321, par. 540, 541; page 326, par. 552.

Surely this correspondency is not accidental!

Praying the Lord's continued guidance, and with much love in the Lord,

Yours in his service, GEO. CALCUTT—*Scotland.*

CONTENDING FOR THE FAITH

DEAR BROTHER RUTHERFORD:

I have the great privilege to convey unto you the love and greetings of the Hamburg ecclesia. Sunday afternoon meeting, December 31st, was the most wonderful convention of 1922. In the morning hours eighteen signified that they had made a consecration to the Lord, and desired to symbolize that consecration by water immersion. Although we have been blest throughout the whole year by so many Berean studies and prayer-meeting texts, which the dear Lord has provided by the Society for each Sunday, notwithstanding we could observe that these blessings received have in a certain measure reached their height of enjoyment.

The consideration of our dear Lord and Head in the different features of his character has proved very helpful, that we may the better grow into his likeness. The doctrinal study at the meetings, and the practical study in daily life, gave evidence that our Lord is still leading and guiding his sheep—if we are willing to be "sheep" indeed. The class has, under his guidance, since January, 1921, decided to have each Sunday one hour for WATCH TOWER Berean study and the other hour for consideration of the prayer-meeting text.

In gratitude to the Lord and his "vessels" in Bethel, whom he is still using to refresh his flock, a resolution was offered that all assembled friends will keep a firm stand for the Lord and the Society by earnestly contending for the faith which was once delivered unto the saints. About four hundred friends without a single exception arose to their feet, and by unanimous vote agreed to adopt this resolution. I have been asked to write you that they have a pleasant memory of your visit on May 12, 1922.

You will be glad to know that the work of the Lord goes on well here. Nine meetings have been arranged to study the HARP OF GOD. These meetings are especially for interested ones and for friends not long in the truth. Eight elders and three deacons are very busy helping people to the light. Besides that the colporteuring work is doing the best; more than 2,000 books are sold every month.

Your brother in his grace and service,

H. VON AHLFTEN, *Germany.*

"POUNDS" ARTICLE APPRECIATED

DEAR BRETHREN:

I want to express my appreciation of the helpful articles in the TOWER, especially the article on "The Pounds," in the February 1st TOWER. I am impressed with the fact that I am not to read these articles to know what lessons apply to Brother So-and-So, but to get the lessons that apply to myself. I find that I cannot get the depth of these lessons without reading these articles over and over. I believe that the most acceptable service Jesus of Nazareth ever rendered to the heavenly Father was while looking after God's interests in the narrow way of sacrifice, and I feel that I perhaps can render more acceptable service now, if faithful to the extent of my ability, than at any future time. I got the thought from the TOWER that I want to be not only a recipient of the Father's blessings that bring me joy, but also a blessing to him and bring joy to his great loving heart.

I notice that the brethren who have the best-developed characters are those who have been most active in the house-to-house work, and I have gotten a far greater blessing in this work than in any other branch of his service. I know that some elders are missing this great blessing; and that it is essential for the elders thus to humble themselves is proven by the fruits of character manifested by those who have appreciated this privilege.

I feel that God has not given us the STUDIES and TOWER for our entertainment, but that we might know what is his will concerning us. Having obligated myself to do his will, I want to know what his will is, and then faithfully to fulfil my obligation to him by doing my bit in looking after his interests. I desire to have a part in the kingdom work beyond the vail, with a spiritual body; but realizing that kingdom work is going on now, I want to be accustomed to doing kingdom work with the body I have now lest I be among the "servant" class.

During this year I wish to double my efforts in whatever way the Father is pleased to use me to "advertise the King and his kingdom."

With Christian love, E. J. BULLOCK, *N. Y.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Cecilia, Ky.	May 31, June 1	Tell City, Ind.	June 14
Rineyville, Ky.	June 3, 4	Owensboro, Ky.	" 15
Brandenburg, Ky.	" 5, 6	Beech Creek, Ky.	" 17
Madison, Ind.	" 8-10	Guthrie, Ky.	" 18
Louisville, Ky.	" 11	Hopkinsville, Ky.	" 19
Magnet, Ind.	" 12, 13	Paducah, Ky.	" 21

BROTHER G. R. POLLOCK

Walsenburg, Col.	June 1	Cheyenne, Wyo.	June 8, 10
Denver, Col.	3	Sterling, Col.	" 11
Boulder, Col.	" 4	Haxtum, Col.	" 12
Berthoud, Col.	" 5	Denver, Col.	" 14
Loveland, Col.	" 6	Cripple Creek, Col.	" 15, 17
Greeley, Col.	" 7	Colorado Springs, Col.	" 18

BROTHER J. A. BOHNET

Lone Oak, Tex.	June 3	Dallas, Tex.	June 10
Sulphur Springs, Tex.	" 4	Greenville, Tex.	" 11
Winnsboro, Tex.	" 5	Fort Worth, Tex.	" 12
Dallas, Tex.	" 6	Bowie Tex.	" 13
McKinney, Tex.	" 7	Stonecourg, Tex.	" 14
Plano, Tex.	" 8	Wichita Falls, Tex.	" 15

BROTHER V. C. RICE

Gaines, Pa.	June 1	Alexandria, Pa.	June 8
Lock Haven, Pa.	" 3	Bellefonte, Pa.	" 10
Williamsport, Pa.	" 4	Altoona, Pa.	" 11
Selinsgrove, Pa.	" 5	Mahaffey, Pa.	" 12
McClure, Pa.	" 6	McGeesmills, Pa.	" 13
Lewistown, Pa.	" 7	Punxutawney, Pa.	" 14

BROTHER B. H. BOYD

Omaha, Neb.	June 1, 3	Coon Rapids, Ia.	June 10
Little Sioux, Ia.	" 4	Cambridge, Ia.	" 11
Prescott, Ia.	" 5	Des Moines, Ia.	" 12
Red Oak, Ia.	" 6	Roland, Ia.	" 13
Glenwood, Ia.	" 7	Des Moines, Ia.	" 15, 17
Kirkman, Ia.	" 8	Indianola, Ia.	" 18

BROTHER C. ROBERTS

Shirley, Ind.	June 1	Greensburg, Ind.	June 11
Brazil, Ind.	" 2, 3	Connersville, Ind.	" 12
Indianapolis, Ind.	" 4	Knightstown, Ind.	" 13
New Martinsville, Ind.	" 5	White Land, Ind.	" 14
Nashville, Ind.	" 6	Indianapolis, Ind.	" 15, 17
Madison, Ind.	" 8-10	Terre Haute, Ind.	" 18

BROTHER A. M. GRAHAM

Kamsack, Sask.	May 31, June 1	Prince Albert, Sask.	June 10, 11
Yorkton, Sask.	June 3, 4	Wakaw, Sask.	" 13
Tuffnell, Sask.	" 5	Ridgedale, Sask.	" 15
Malby P. O., Sask.	" 6	Humboldt, Sask.	" 17
Viscount, Sask.	" 7	Quill Lake, Sask.	" 18
Saskatoon, Sask.	" 8	Clair Sask.	" 19, 20

BROTHER R. L. ROBIE

Shreveport, La.	June 1, 3	Jackson, Miss.	June 11
Couchwood, La.	" 4	Wanilla, Miss.	" 12
Sikes, La.	" 6	Hattiesburg, Miss.	" 13
Kelly, La.	" 8	Picayune, Miss.	" 14
Vicksburg, Miss.	" 10	Slidell, La.	" 15

BROTHER M. L. HERR

Dallas, Ore.	June 1	Pendleton, Ore.	June 10
McMinnville, Ore.	" 3	La Grande, Ore.	" 11, 13
Portland, Ore.	" 4	Joseph, Ore.	" 12
Vancouver, Wash.	" 5	Pendleton, Ore.	" 14
Portland, Ore.	" 6	Weston, Ore.	" 15
Hermiston, Ore.	" 8	Walla Walla, Wash.	" 17

BROTHER O. L. SULLIVAN

Niles, O.	June 1	Lorain, O.	June 8
Warren, O.	" 3	Elyria, O.	" 10
Cortland, O.	" 4	Wellington, O.	" 11
Ashtabula, O.	" 5	Barberton, O.	" 12
Painesville, O.	" 6	Akron, O.	" 13
Cleveland, O.	" 7	Freedom Station, O.	" 14, 15

BROTHER W. M. HERSEE

Viscount, Sask.	June 1	Biggar, Sask.	June 12, 13
Saskatoon, Sask.	" 3	Milleton, Sask.	" 15, 17
Tuberose, Sask.	" 4	Edam, Sask.	" 18, 19
Hughton, Sask.	" 5, 6	N. Battleford, Sask.	" 20
Wiseton, Sask.	" 7, 8	Prince Albert, Sask.	" 22, 24
Wilkie, Sask.	" 10, 11	Wakaw, Sask.	" 25

BROTHER W. J. THORN

Lacombe, Alta.	June 1	Rosedale, Alta.	June 12, 13
Red Deer, Alta.	" 3	Baintree, Alta.	" 14
Knee Hill Valley, Alta.	" 5	Macleod, Alta.	" 15, 17
Calgary, Alta.	" 6, 7	Lethbridge, Alta.	" 18-20
Beiseker, Alta.	" 8	Taber, Alta.	" 21
Swalwell, Alta.	" 10, 11	Bow Island, Alta.	" 22

BROTHER H. HOWLETT

London, Ont.	June 1, 3	Hamilton, Ont.	June 25
Lindsay, Ont.	" 5	Beamsville, Ont.	" 26
Cameron, Ont.	" 6, 7	St. Catherines, Ont.	" 27
Haliburton, Ont.	" 8, 10	Welland, Ont.	" 28
Toronto, Ont.	" 24	Niagara Falls, Ont.	Jun. 29, July 1

BROTHER T. H. THORNTON

Stellarton, N. S.	June 1, 3	Fredericton, N. B.	June 11, 12
Pictou, N. S.	" 4	Evandale, N. B.	" 13, 14
Amherst, N. S.	" 5	St. John, N. B.	" 15, 17
Burnt Church, N. B.	" 7	Rollingdam N. B.	" 18
Sunny Corner, N. B.	" 8	Moore's Mills, N. B.	" 19
Nashwaak Bridge, N. B.	" 10	Piercemont, N. B.	" 20

BROTHER W. H. PICKERING

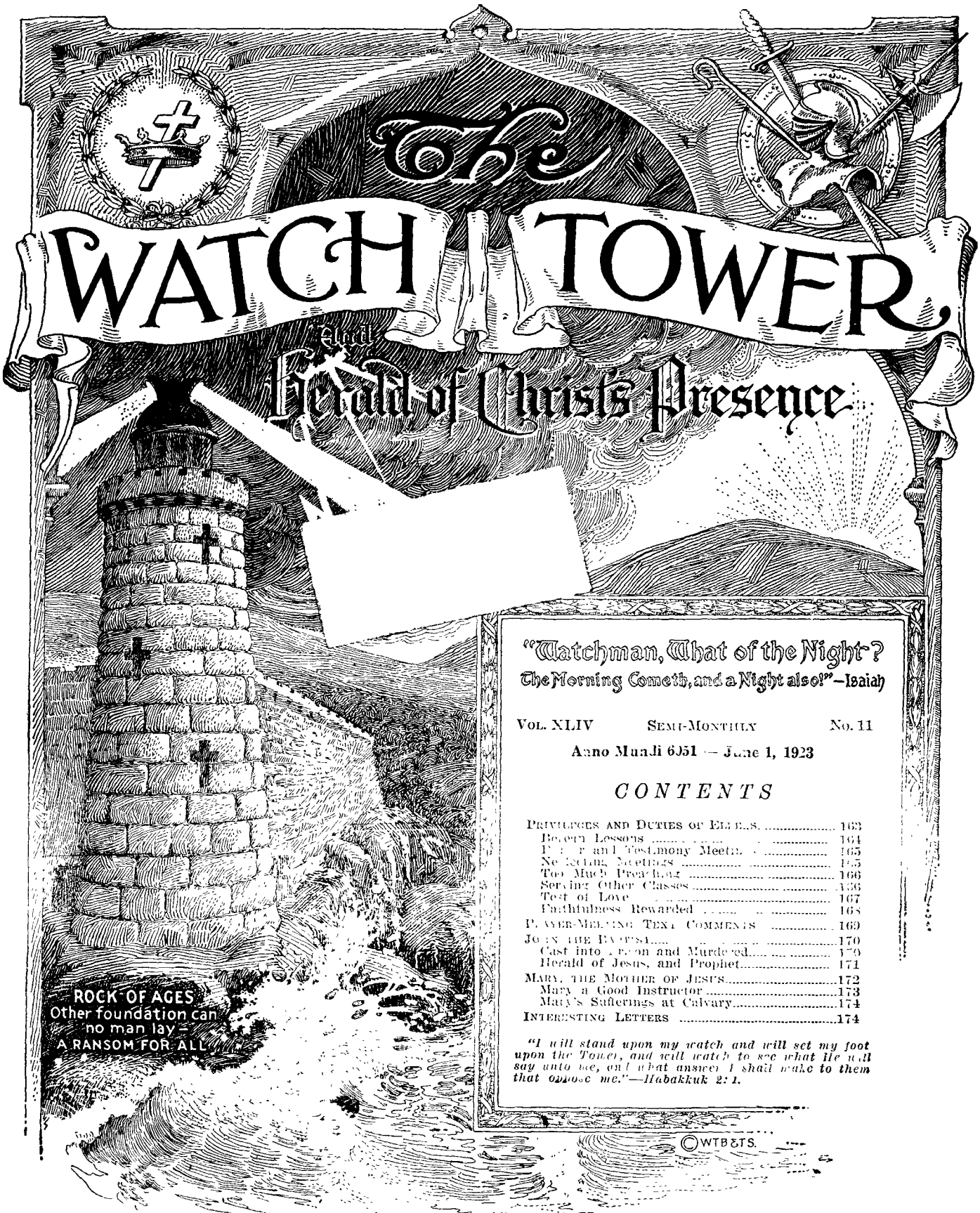
Northumberland, Pa.	May 25	Paterson, N. J.	June 1
Williamsport, Pa.	" 27	Brooklyn, N. Y.	" 3
Shamokin, Pa.	" 28	Washington, D. C.	" 13
Reading, Pa.	" 29	Cumberland, Md.	" 14
Allentown, Pa.	" 30	New Brighton, Pa.	" 15
Easton, Pa.	" 31	Mansfield, O.	" 17

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Denver, Colo., May 25-27 ..... Lofton G. Hand, 3847 Williams St.
London, Ont., June 1-3....H. J. Grover, Spruce St., London Jct., Ont.
Richmond, Va., June 8-10.....W. B. Sutton, 3519 Carolina Ave.
Trenton, N. J., June 17.....Mrs. M. Glover, 33 Sanhican Drive
Portland, Me., June 29 - July 1
Mrs. Wilma H. Smith, 32 Bowers St. South Portland, Me.

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLIV SEMI-MONTHLY No. 11

Anno Mundi 6051 — June 1, 1923

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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HYMNS FOR JULY

Sunday	**1** 315	8 281	**15** 148	**22** 307	**29** 127
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IN LE KINEMO KIT

Many of the friends are writing the SOCIETY concerning the Kinemo Kit moving picture machine. This is to advise all that the SOCIETY has nothing to do with furnishing either the machines or the film. The SOCIETY has not taken any orders for this machine or film and will not do so. Many report that they have sent orders to the Kinemo Kit Corporation, and have received neither machine nor film, and are not able to get a response from the order. Why this is so we are unable to say.

CONVENTIONS

For convenience of our friends we are announcing now the conventions expected to be held during the year, a more extended notice of which will be given later.

Portland, Me.	June 29 - July 1
Truro, N. S.	July 6-8
St. John, N. B.	July 8
Toronto, Ont.	July 27-29
Winnipeg, Man.	August 3-5
Edmonton, Alta.	August 10-12
Tacoma, Wash.	August 16-19
Los Angeles, Calif.	August 31 - September 3

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

CHAPTER XIV: *The Kingdom of God*

CHAPTER XV: *The Day of Jehovah*

Week of July 1	Q. 59-64
Week of July 8	Q. 1-7
Week of July 15	Q. 8-14
Week of July 22	Q. 15-21
Week of July 29	Q. 22-29

Question books on "The Divine Plan", 15c postpaid.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV JUNE 1, 1923 No. 11

PRIVILEGES AND DUTIES OF ELDERS

"Take heed therefore unto yourselves, and to all the flock, over the which the holy spirit hath made you overseers, to feed the church of God, which he hath purchased with the blood of his own."—Acts 20: 28.

THE presumption must be indulged that every new creature in Christ desires to render the most efficient service possible to the cause of our King. Frequently it is true that not the most efficient service is rendered, because of carelessness or of lack of consideration of the position one occupies in the body of Christ.

[2]Sometimes one thinks more highly of himself than he ought to think; while another may have such a small opinion of himself that he almost entirely neglects opportunities that come to him of rendering unto the Lord his reasonable service. We should try to get the proper view of our relationship to our Lord and to the work he is now doing. St. Paul desired to impress upon each one the proper view to take of himself. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Romans 12: 3.

[3]One who thinks of himself soberly and properly will not be heady, self-centered, self-important, or egotistical; but he will realize that all he has or hopes to have is a gracious gift from the Lord. If his faith in the Lord and his arrangement is strong, then he will have a proper appreciation of himself and of the position he occupies in the body of Christ. Faith means to know God's will as expressed toward us through his Word and his dealings with us, and then to rely confidently upon his promises. If we know that we are new creatures in Christ, then we should rely confidently upon the Word of the Lord addressed to the new creation. If from the evidence we are convinced that the Lord Jesus is present and has taken unto himself his power and reigns, and what is his will concerning the new creation at this time, then we should confidently rely upon his Word relating to this particular time. If in the body of Christ, we may know that the Lord has something for us to do now. A sober consideration of our relationship to the Lord will lead us to ask: What will the Lord have me, as a member of his organization, to do?

[4]One may be inclined to reason thus: I am so insignificant, so unimportant, that there is nothing that I can do in the Lord's arrangement. Another may reason: I am so very important that I can look after the Lord's work; and no one else is really so important as I, nor can do it so well as I can.

[5]Neither one of these is thinking soberly, but both are thinking in the extreme. We do not place ourselves in the body of Christ. 'God hath set the members every one of them in the body, as it hath pleased him.' (1 Corinthians 12: 18) No one member of the body can properly say: I have no need of any other member. Nor can one properly say: There is nothing for me to do. The proper thought is this: Since my Father has set me in the body and given unto me a measure of faith to know and to rely upon his Word, then there is some reasonable service which I can render unto him; and that I must do and will do joyfully, not that I can bring profit to my Lord, but I can thus prove my love and loyalty to him.

[6]The motive prompting the action of each and every member must be unselfish love for the Lord, his body members, and his cause; otherwise service rendered will not be pleasing to the Master, nor will such service be profitable to ourselves. The relative importance of members of the body is not to be considered by us; for all are important, otherwise the Lord would not have set them in the body. Each one in the body of Christ is entrusted with certain interests of the Lord's kingdom. The degree of responsibility may differ, because of the interests committed to one or the other. Let each one settle this once for all, that as surely as he is a member of the body of Christ, just so surely the Lord has delivered unto him some interests of the kingdom, and that his final reward will be in proportion to his faithfulness in caring for these interests.

OVERSEERS

[7]The organization of the Lord on earth is his church, being one body composed of many members. Some of these have positions of honor and some of less honor. Both St. Paul and St. Peter specifically state that the elders are made overseers of the church. Surely such is

a position of honor, and one so honored should think soberly concerning himself. An overseer is one who is appointed to watch and direct the action of an organization, in order to make sure that the affairs of that organization are carried out in conformity to the announced plan or design. He acts in the capacity of a guardian or adviser, exercising watchful supervision. This office implies that he is personally present, giving careful personal attention to the duties laid upon him.

[8]An elder is therefore in a sense the administrator of the affairs of the ecclesia; hence he has an increased responsibility, which should never make him heady; but thinking soberly of his position, it should make him calm and trustful in the Lord.

HOW MADE OVERSEERS

[9]No brother can constitute himself an overseer of the ecclesia. No brother can voluntarily assume to direct the affairs of the church. How, then, can he properly undertake the duties of that position? St. Paul answers: "The holy spirit hath made you overseers." Then would it not be proper for every one who is begotten of the holy spirit to assume the office of an elder and voluntarily undertake to perform the duties of that position? No, indeed. Everything in the Lord's arrangement is orderly. Every ecclesia is the judge of its own affairs. It becomes the duty and privilege of the ecclesia to place in the position of teachers such as it may choose, being guided by the Scriptural qualification.—1 Tim. 3:1-7.

[10]When the ecclesia comes together and sincerely asks the Lord by his holy spirit to direct the action of the body in the selection of servants, and then a brother is set before the ecclesia and a vote is taken, the brother receiving the required number of votes should be regarded as the Lord's choice; and all who have the spirit of the Lord will gladly acquiesce in the choice. The holy spirit operating in the anointed in this manner constitutes the brother the overseer of that particular ecclesia.

NOMINATION

[11]Who, then, should exercise the privilege of nominating or placing before the ecclesia those who are to be voted upon? This is the privilege of any member of the ecclesia, aside from the chairman. The brother who occupies the chair has the duty of preserving order, receiving the nominations, placing the motions before the body, and rendering the decision. It would be manifestly improper, then, for the brother occupying the chair to make a nomination. If his advice is asked by the body, he may give that—as to whether or not a brother is qualified. But to attempt to dictate to the ecclesia who are to be the servants is lording it over God's heritage, and is condemned by the Scriptures.

[12]If the Lord's children have full faith and confidence in him and believe that he will direct them, then never would they resort to electioneering beforehand, nor attempting to influence any brother or sister to vote for or against a brother for a position in the church.

DUTIES

[13]One of the important interests of the Lord's kingdom which he committed into the hands of his servants is that of safeguarding the welfare of his flock, who are prospective members of his kingdom. Such interests are mentioned by the Lord in the parables as his pound, his talent, his goods. At the day of accounting, the reward received by the servants will depend upon their faithfulness in carefully attending to these interests so committed to them. By virtue of the position in which he is placed, the elder is made, by the operation of the holy spirit, the overseer of the affairs of the ecclesia; and it becomes his solemn duty to take this oversight and watch with care, and supervise and plan and direct the actions of the ecclesia, to the end that the work of the church may be carried out according to the divine program. The elder must now remember that he is clothed with the responsibility of looking after the Lord's interests and not after his own selfish or personal interests. It is no part of the duty of his office for him to attempt to shine before men, that he may have the plaudits of men; but it is his duty to please the Lord by feeding the Lord's flock. The flock does not belong to the elder, but it does belong to the Lord. The elder does not provide the food that the flock is feeding upon. The Lord does that. It is the duty of the elder to show God's flock where to feed, and upon what to feed; and to pass that food to the flock in an orderly manner.

BEREAN LESSONS

[14]One of the orderly ways which the Lord has provided for the dispensing of the food to his flock is through the Berean lessons. The ecclesia as a whole either designates the number of Berean studies to be held during the week, or else delegates to a committee of the elders this duty. In any event, it becomes the duty of the elders to advise the class as to the number and character of studies to be held.

[15]When an elder has been appointed to lead a Berean lesson, in what order should he proceed? He should say to himself in substance: The Lord has laid upon me the duty of directing this Berean lesson. This is one of the interests of his kingdom, delivered into my hands. Can I be faithful to the Lord and at the same time neglect properly to prepare for and carefully to direct this meeting?

[16]Such consideration would be thinking soberly. His duty, then, is to make careful preparation before the date of meeting. This preparation does not mean that he is to prepare a speech to be delivered at the meeting. But it does mean that he is to study the lesson carefully, that he may be able briefly and clearly to state the points at the proper time and to enable others of the class to grasp them.

HOW CONDUCTED

[17]There is great profit in a Berean study properly conducted. For an elder to make a long speech at the beginning of the meeting, or at any other time during the meeting, is a serious mistake. He must remember that he is there to feed the flock, in order that the flock may be able to grow; and that one of the best ways for them to grasp and appreciate the truth is to have opportunity to speak out their views on the questions. Every one in the class should be given such an opportunity. If the elder should occupy a major portion of the time in speaking, then he denies the members of the class this opportunity of being fed and of growing, and thereby defeats the very purpose of the Berean study. We suggest the following as a good way to conduct a Berean lesson:

[18]Open the service with a hymn, followed by prayer. The leader should then briefly state the points covered in the previous lesson, that the present lesson may be better appreciated. He should be able to make this statement in not longer than three minutes. The leader should then read the first question and call upon some member of the class to answer. If the question is an important one, two or three or more may be called upon to express their views. Then he should say: Is there any one else holding a different view? If so, let him state it. If not, then let the leader briefly sum up the answers to the question, covering not more than a minute in so doing. Then let the leader call upon some member of the class who can read fluently to read the answer or comment that is set forth in the book or volume being studied at the time. Let this comment of Brother Russell be the conclusion of the discussion of the question under consideration. The leader then may ask: Is there any other question directly related to the one just discussed, which any one would like to propound? Should any one in the class ask such a related question, the leader should call upon one or two to express their views upon the question asked, and then open the question for general discussion, provided it is an important question. Then the leader should request the person propounding the question to express his views; and following this, the leader should briefly state his own view. Then pass quickly to the next printed question.

[19]The leader should never permit trivial questions to be discussed. He should keep strict order and permit only one person to speak at a time, and not permit one person to do all the answering. Questions not pertinent or germane to the subject under consideration should not be permitted. The questions should be confined to the lesson. If a trivial or unimportant question is propounded, the leader should kindly and in a very few words dispose of it and pass on to the next point. Much time is often wasted by unprofitable discussion on minor details. Remember always the importance of practical results; namely, the growing in knowledge and the fruits of the spirit. The leader should kindly and lovingly, yet firmly, perform his duties, and encourage the class to cooperate in helping one another to understand and to preserve the peace and unity of the class.

[20]These are merely suggestions, given by way of advice, and are not arbitrary, of course. But if such order is preserved, better results will be had.

PRAYER AND TESTIMONY MEETINGS

[21]These meetings are especially for the spiritual upbuilding of the flock. The elder should be there promptly on time, and the service should open with song and prayer. More than one may be called upon to offer prayer at the beginning if it is thought best. All ecclesias are considering the same text each week. The leader, then, should read the text or call upon some one to quote it, and then give a brief comment on the text, about the length of that which is given in THE WATCH TOWER. This comment should never exceed five minutes. If the leader takes longer than that, he denies members of the class the opportunity of performing their part. "By love serve one another." Should there be as many as thirty persons in the class (each one presumably desiring to give a testimony), if the leader occupied a good portion of the time many of these would be denied the opportunity. The leader should suggest to the friends to have in mind the text of the week and to strive to have their testimonies in harmony with the thoughts of the text, and that each one should make his comment brief, in order that all may have an opportunity to participate.

[22]To grow in the likeness of the Lord we must feed upon his Word. Hence the importance of confining the testimonies to the thought expressed in the text. Testimonies concerning troubles and unimportant experiences are not profitable. Some elders have the thought that it is necessary to make a comment at the end of each testimony. We believe that not only is this unnecessary, but that it is not for the best interests of the class. Of course we can lay down no fixed rule, but merely give advice. Let us have in mind that these meetings are really for the purpose of feeding the flock of God, that they may thereby grow strong. Hence it is the duty of the leader to direct the thoughts of the class to the food that is set forth in the Word.

NEGLECTING MEETINGS

[23]Suppose an elder has been assigned to lead a meeting and neglects to attend that meeting and neglects to provide a substitute. Is such conduct excusable? Let each elder placed in that position answer the question himself by asking another question, thus: Can I look my Lord in the face and say: Dear Master, you delivered into my hands certain interests of your kingdom by appointing me to lead a meeting and thereby feed some of your sheep. I was tired, did not feel like going to the meeting; and really, I was so absorbed in other

matters that I did not provide a substitute. I took it for granted that the sheep could take care of themselves. Do you think the Lord would say: 'Well done, good and faithful servant'? Or do you think he would say: 'You slothful and negligent servant, if you regard your responsibility so lightly in feeding my flock, you should at least have made it known to me that some one else might have fed them.'

[24]Not even an earthly business man would excuse his servant or employe who neglected the duties imposed upon him. May we expect the Lord to approve his servants who do not take to heart the interests of his sheep and faithfully look after those interests? Thinking soberly, the leader should say: My Lord has assigned me to this duty. I cannot afford to neglect it. My love for him will not permit me to do so. My love for his flock impels me to do what I can for them.

TOO MUCH PREACHING

[25]At times temptation comes to the elder to devote all of his time to preaching to the class or the public, to the exclusion of Berean lessons. The result is that the class does not prosper. Nothing helps a class to grow so much as giving each one something to do. Let us get everybody to work if we want to help each one grow. A reasonable amount of preaching is entirely proper and approved of the Lord; but when done to the exclusion of individual participation in study, the interest of the flock is not properly cared for. Few persons can sit for an hour and follow the speaker on every point; but if a person is in a Berean class and expecting momentarily to be called upon to give answer to a question, and participating in the discussion, he is on the alert, watchful, and ready to participate, and hence grasps every point made. Experience has demonstrated that the classes which have many Berean studies make the greater progress.

SERVING OTHER CLASSES

[26]An elder's first duty is to serve the class which has elected him as its elder and over which the holy spirit has thus made him overseer. The Lord has placed upon him the responsibility of looking after the interests of that particular flock. It is his first duty to see that that flock is properly cared for and looked after. We believe that if the elder fully appreciates this and realizes his responsibility to the Lord he will hesitate to respond to a call to serve another class by preaching to them until he knows that some one is going to serve the class that he is elected to serve. It is not improper for an elder to respond to another class and serve them when his time is not occupied with the class by which he is elected. But let him remember that his first duty is to look out for the spiritual welfare of the class that elected him.

[27]The elder's duty is not confined to giving discourses and leading Berean lessons, praise, prayer and testimony meetings. The Lord has shown his approval of preaching the gospel through the printed page, and of having this placed in the hands of the people by going from door to door and speaking to them. As overseers and advisers of the flock of the Lord, it is part of the duty and privilege of the elder to take the lead in this work. A good leader never asks others to do something he would not himself do. He should be an example to the flock, go before, as the Good Shepherd leads his sheep, and participate in the work that they are asked to participate in. He should go out with others of the class and demonstrate to them the great privilege of service by calling upon the people at their doors. He should make it a point to attend all the service meetings possible, unless unavoidably prevented, and there to encourage all the others of the flock to engage in some part of the work.

SERVICE

[28]The spiritual growth of the flock depends in some degree at least upon diligence. (2 Peter 1:10) The Apostle expresses it, that it is necessary for each one to have such diligence. (Hebrews 6:11) This diligence applies to the performance of reasonable service. The proper oversight of the flock of God, therefore, means that the elder as overseer will study and plan to keep the various members of the flock busily engaged in the Lord's service. Give everybody something to do and encourage him to do it; and the minds of the various members will be fixed upon the Lord's Word and a marked growth will be observed.

[29]It would be manifestly wrong to discourage the deacons, but the elders should encourage the deacons in their service; and while the deacons are not to participate in the elders' meetings, they should be invited to sit in those meetings as observers and thus learn, that they may make progress and develop, in order that in due time they may be advanced to positions of service. Do not keep them back because they happen to be youthful; but remember that Timothy was quite a young man when the Lord put him into the service. It is especially a part of the duty of the elders to see that every one in the ecclesia has something to do and to encourage each in doing it, to the Lord's glory.

CONSULTATION

[30]Where there is a number of elders in the ecclesia there should be regular meetings of the elders, at which the spiritual welfare of the class should be discussed and considered, and ways and means provided for the advancement of the spiritual interests of the ecclesia. The elders, knowing that the holy spirit has made them overseers of the flock, well know that the Lord, through the operation of his spirit, will direct them in the way that they should go, in looking after the spiritual welfare of his flock, provided they are diligent in seeking to know his way.—Proverbs 3:5, 6.

[31]For elders to consult together is not only good, but it is vitally necessary to the peace and progress of the

ecclesia. Where each elder of an ecclesia has the spirit of the Lord and is trying to develop the fruits and graces of the spirit and to aid others to do so, he will see eye to eye with others of like spirit; and a proper consideration of the affairs of the church being had, these matters will be presented to the ecclesia in unity and much trouble be thereby avoided. Where the spirit of the Lord is, there will be peace. It is almost certain that if the elders are united in spirit and in action and moved by the holy spirit, no serious trouble will ever arise in an ecclesia.

[32]One of the solemn duties of the elders, then, is diligently to work for the peace of the ecclesia. To this end they should be examples of the flock and to the flock.

TEST OF LOVE

[33]The position of an elder is not easy to fill and to fill properly, because the adversary has placed many temptations in the way of the Lord's servants. All the members of the ecclesia should have proper respect for their elders, pray for them, encourage them, and help them; and where the elder strives to be an example to the flock, this is usually the result. An ecclesia should never aid the adversary in developing in an elder ambition; for ambition often leads to pride, and pride is an abomination in the sight of the Lord. Sometimes an elder is tempted to devote all of his time and energy to public speaking, to the neglect of the spiritual welfare of the flock of God. This may lead to an ambitious desire to receive the plaudits of men; hence the approval of men is courted. This tendency should be watched carefully, and each member of the flock should help the brother safeguard himself in this respect.

[34]There are other earthly things that tend to turn the elder away from his real duties as overseer of the Lord's flock; hence here is a real test of his love for the Lord. This is not said in criticism, but rather as a suggestion, to enable some to avoid these snares of the adversary.

[35]There was a time when St. Peter thought more of the approval of the world than of his duty to the Lord, which led him to a denial of the Lord. Later he repented. After the resurrection the Master reproved him gently by asking him, "Peter, lovest thou me more than these?" And St. Peter answered: "Yea, Lord, thou knowest that I love thee." And the Lord said unto him: "Feed my lambs." A second time the Lord propounded the question, and the same reply was given by St. Peter; and again the Lord said: "Feed my sheep." The third time Jesus said unto him: "Lovest thou me?" to which St. Peter answered: "Lord, thou knowest that I love thee." And Jesus answered him: "Feed my sheep."

[36]The feeding of the Lord's sheep, then, is clearly demonstrated by these words as a test of our love and devotion to the Lord. Paraphrasing his language, the Master said: 'Peter, you say that you love me. The proof of that love is that you will keep my commandments. My commandment is that you shall love my sheep and show that you love them by feeding them. Some of these are young and weak. They need special care. They are members of my flock and I love them; and if you really possess that love that is distinctive of my Father's house, then you will want to feed my flock.'

[37]St. Peter never forgot that lesson; and afterward, writing under inspiration of the holy spirit, he exhorts his brethren to feed the flock of God and to take the oversight of them willingly, prompted wholly by unselfish love.—1 Peter 5:2.

[38]On another occasion Jesus said: "If ye love me, keep my commandments." (John 14:15) One of the commandments and obligations specially laid upon the elders, then, is to feed the Lord's flock; hence we show our love for the Lord in proportion as we show our devotion in looking after the spiritual interests and welfare of his flock, our brethren. The Lord grants this privilege to the elders for their special benefit. He commits this interest into their hands that they may have the opportunity of proving their loving and loyal devotion to him.

BLESSED PRIVILEGE

[39]Sometimes a boy, who afterward becomes a Christian, is reared on a farm where sheep are raised. It is his duty to feed his father's flock and care for them. Sometimes on a cold and stormy day, a little lamb is found away out from the fold, weak and suffering. The lad quickly reasons thus: 'This is my father's little lamb and I must hasten and bring it in out of the storm, warm it and feed it, and return it to the fold.' The lad delights in doing this because he has learned to love the lamb for the reason that he loves his father and wishes to please his father, to whom the flock belongs. He regards his position as tender of the sheep a blessed one, and is anxious to do it faithfully, that he may receive the approval of his father and at the same time do some good to the flock.

[40]The church is the flock of God, our heavenly Father. The Chief Shepherd is the Lord Jesus, who feeds and leads his flock into green pastures and prepares them for his kingdom. The feeding of his flock, therefore, constitutes a large part of his kingdom interests. To each one of his servants he gives something to do, by committing to them some interests of his kingdom. To the elders he specially says: 'You are overseers of my flock. Look well to my little lambs; feed my sheep. I commit this interest to your hands. You may see one discouraged, out in the storm, chilled, and its love growing cold. It is your privilege to hasten to that one, to encourage, to comfort, to warm its heart, to feed it, and bring it again into the fold. Your love for me will be demonstrated by your faithfulness in the performance of this duty.'

[41]Sometimes we see some of the younger brethren struggling, trying to grow in the knowledge of the Lord and the fruits and graces of the spirit, and having a

desire to be advanced, that they might serve more faithfully and effectually. It is not improper for them to have such a desire. St. Paul says: "This is a true saying, If a man desire the office of a bishop [elder] he desireth a good work." (1 Timothy 3:1) To discourage a younger brother who is trying thus to advance would be very wrong. It would show a lack of love for the Lord and his sheep. Rather should the elders encourage them and set a proper example before them.

42 What a blessed privilege the elder as overseer enjoys in looking out for the spiritual welfare of God's flock! What could bring greater joy to the heart of such a one than to know that he is being directed by the Lord in serving his flock! And where love is always the motive prompting the action, the elder grows more in the likeness of the Lord. He loves the flock more; and the dear sheep love him more, even as they should. Jesus loves him more, because of his faithfulness. The Father himself loves him more, because he is showing his love for the Father's flock. Blessed is the privilege of one who is commissioned to feed the flock of the Lord.

FAITHFULNESS REWARDED

43 That which is pleasing to the Lord is loving, faithful devotion to the interests of his kingdom. The chief interest of that kingdom is the caring for those who will compose the kingdom class. To the elders a goodly portion of the interests of the kingdom has been committed, because they are made overseers of the flock. St. Peter, in the performance of his duty as a bishop or elder sincerely desired to help his brethren to have a proper appreciation of their privilege. Hence he exhorts them, saying, 'My brother elders, feed the flock of God which is among you. Brother Paul has told you that the holy spirit has made you overseers of God's flock. Now take this oversight willingly and not by constraint. Do it not for pecuniary gain, nor for the approval of men; but do it joyfully, prompted always by that unselfish love that characterizes the house of God. Do not lord it over the flock of God, because that would be showing the wrong spirit; but be examples to the flock in word, in action, in service, in loving devotion; and when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away. Do not seek the honor of men, but wait for the Lord to bestow that honor which shall be everlasting.'

44 The Chief Shepherd is now taking account with his servants, ascertaining how well they have looked after his kingdom interests. Let each of us as elders examine ourselves and ascertain if we have been feeding the Lord's flock faithfully, prompted wholly by love. If we find ourselves somewhat short, and are inclined to be discouraged and cast away our confidence, remember that the Lord brings these things to our attention in order to give us the opportunity of doing better; and then resolve to become more diligent and careful and faithful henceforth in performing these duties. May we not yet redeem some of the time?

45 God's organization is small in number, but strong in the Lord and in the power of his might. Satan's army is pressing hard against them. But if united in the spirit of the Lord, they are invincible to any foe that may come against us. Let all the elders, then, and all the members of the flock of God, be drawn closer together in the bonds of heavenly, family love, dwelling together in peace and holiness; and be diligent now in looking well to the interests of our King. So doing we may now enter into the joy of our Lord, and ere long receive that full reward and that honor which endureth forever.

QUESTIONS FOR BEREAN STUDY

What will help us to render more efficient service to the Lord? ¶ 1, 2.
Believing that the Lord is present, what is the attitude of faith? ¶ 3.
Realizing we are in the body of Christ, what thought should we bear in mind? ¶ 4, 5.
Since kingdom interests are placed in our hands, what is the prompting motive of activity? ¶ 6.
What are the duties of an elder, and how should an elder conduct himself? ¶ 7, 8.
Do elders choose themselves? If not, why not? ¶ 9, 10.
Who does the voting? What are the chairman's duties? ¶ 11.
What is the meaning of "electioneering," and should it be indulged in? ¶ 12.
What is one of the most important interests of the kingdom, and how is the obligation met, and by whom? ¶ 13.
What is the best method of dispensing food to the flock? ¶ 14.
By what means may the elder best serve the interests of the class? ¶ 15, 16.
Does the flock prosper best if the elder predigests all the food dispensed? ¶ 17.
Outline an orderly way of conducting Berean studies. ¶ 18.
Is it orderly for a person to reopen a question after the leader has summed it up, preparatory to passing to the next question? ¶ 18.
Who decides whether a question is trivial, irrelevant, or not germane? Is the class expected to assist the leader in preserving the peace and unity of the class? ¶ 19, 20.
What is a splendid method of conducting the prayer meetings? ¶ 21.
What is the object of furnishing a weekly text? ¶ 22
Is it inexcusable for an elder to neglect to attend the studies to which he is assigned and not to provide a substitute? ¶ 23, 24.
Which classes prosper most? State the philosophy of the matter. ¶ 25.
What is the elder's first duty? When may he serve other classes? ¶ 26.
What is a further duty of the elder, and how may he be an example to the flock? ¶ 27.
What things are necessary for spiritual growth? ¶ 28
How may deacons be encouraged, and chosen by whom? ¶ 29.
In what way is it profitable for elders to hold meetings of consultation? ¶ 30-32.
Why should elders be prayed for and encouraged? How may they be protected from the adversary? ¶ 33.
In what way may the elders (and all the class members) be kept in the love of the Lord? ¶ 34-38.
What is the delight of the lad who finds a lamb strayed from the fold? ¶ 39.
What is the lesson to be drawn? How does it apply? ¶ 40.
What benefits should accrue to the active younger brethren? ¶ 41.
If all the brethren should advance to eldership would this be an occasion of rejoicing on the part of the elders? ¶ 42.
Based upon love, what was St. Peter's admonition, and why? ¶ 43.
What should we do if we find ourselves coming short in serving the kingdom interests? ¶ 44.
What reasons are there for a unity of action, a shoulder-to-shoulder movement among God's people, especially at this particular time? ¶ 45.

"Not now in columned shade or flame
Our steps, O Lord, thy glory leads,
But signs divine thy will proclaim;
Thy banner still thy church precedes.

"Thy light is on our pathway shed,
Thy counsel on our hearts impressed;
And, by thy guiding spirit led,
Thy watching host move on or rest."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 20

"For this cause was the gospel preached also to them that are dead, that they might . . . live according to God in the spirit."—1 Peter 4: 6.

WE CANNOT live according to God in the flesh, but we can live according to God's rules of righteousness in the spirit. Our flesh is weak, and we make many mistakes. To live according to God would mean to live in harmony with his rules governing the new creation. But thanks be to God that he does not judge us according to the flesh, but according to the sincere desire of the heart. The heart being that faculty of the being which induces our action, then, we see that the motive prompting the action is the real basis for God's judgment of us.

Suppose we are in the Lord's service that we may thereby receive the approval of men, and we take pleasure in having the plaudits of men regardless of whether we do good or not. That is not living according to the spirit. Suppose we are in the service of the Lord because of a sincere desire in our heart and a pure love for the Lord and his cause, that we may honor his name and do good to others in his name. That is living in the spirit, according to God's rules. We are sure to make mistakes; but if we are living according to God in the spirit, then he covers our mistakes with the mantle of love, manifesting his strength in behalf of us, as long ago he said: "The eyes of the Lord run to and fro throughout the whole earth, to show his strength in the behalf of them whose heart is perfect toward him."—2 Chronicles 16: 9.

Hence let us not look at our brother's mistakes or brood over our own imperfections or shortcomings. Let the Lord do the judging of our brother; and let us see to it that we are active and diligent in doing what we can to the praise of our Lord, and that this action is prompted by love, and that we have a pure heart toward our Lord and toward all. Thus striving to live in the spirit according to God's holy rules, the transformation will be complete in his due time; and we shall enter into his presence, there to behold his face and to gain knowledge in his temple forever.

TEXT FOR JUNE 27

"Walk in the spirit, and ye shall not fulfil the lust of the flesh."—Galatians 5: 16.

WALKING in the spirit represents the new creature going forward. He should never go backward. The desire and hope of the new creature is, to be completely transformed into the likeness of God's dear Son, Christ Jesus. To be thus transformed he must walk in the same general way that Jesus walked.

The law or rule of action governing the new creation is summed up in one word, *Love;* that is to say, if we have a heart filled with love all of our actions will be in harmony with God's law governing the new creation. The very opposite of love is hatred. The flesh tends toward the latter rule. St. Paul in the context points out the eternal warfare between the flesh and the spirit. He enumerates the works of the flesh, that we might avoid them. How can we overcome these evil tendencies and be coworkers with God in the transformation work? The Apostle answers: "Walk in the spirit, and ye shall not fulfil the lust of the flesh." That means to use the faculties with which we were endowed according to the law of Christ.

There is a tendency in some classes to indulge in envy and strife; and confusion is the result, even as St. James said: "For where envying and strife is, there is confusion and every evil work." (James 3: 16) To walk according to the law of Christ governing the new creation is to apply our knowledge according to the divine standard—the exercise of heavenly wisdom. Such wisdom is first pure. That means pure in thought, word and action. It is peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. Following in this course, we shall be walking in the spirit. As we thereby behold the image of the Lord in his Word, we shall be reflecting that same image while we are being transformed into his likeness.

GREAT MEN AND WOMEN OF THE OLD TESTAMENT

——JUNE 24——

This lesson is a review of lessons which have appeared in THE WATCH TOWER during the last quarter. The review is lengthy, and as this issue of THE WATCH TOWER is somewhat crowded, and most of our readers are readers also of THE GOLDEN AGE, the review will appear in the June 6th issue of that journal. We trust that this will be satisfactory to our readers.

"Worthy the Lamb who was slain to redeem us,
Washing our sins in his own precious blood;
Worthy the Lamb who has come to receive us,
Making us meet to be children of God.
Worthy forever the Lamb that was slain.

"Worthy the Lamb who from every nation,
Out of each kindred and people and tongue,
Gathered us, loved us, and gave us salvation.
Worthy the anthem adoringly sung:
Worthy forever the Lamb that was slain."

JOHN THE BAPTIST

——JULY 1——THE GOSPELS——

JOHN'S PREPARATION FOR HIS MINISTRY—CAST INTO PRISON AND MURDERED—HERALD OF JESUS, AND PROPHET—THE PROPHETIC DAY NOW HERE.

"Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people."—Luke 1:68, R. V.

OUR lessons for the next quarter are studies in the lives of the Great Men and Women of the New Testament. The first is a survey of the life of John the Baptist. John, though of New Testament days, really belongs to the Old Covenant; he is the link between the old and the new, between "the law and the prophets" and the gospel of Jesus. Our Lord's testimony concerning him is: "Among them that are born of women there hath not risen a greater than John the Baptist." Although John belonged to the old dispensation, he is most closely associated with the new; for God made him the forerunner of Jesus the Messenger of the Covenant. For more than four hundred years, since the days of Malachi and Nehemiah, God had not spoken to Israel. During that period the Jews had suffered many vicissitudes at the hands of the Persians, the Greeks, the Romans, and through the ambition of the Herods. The Maccabees (B. C. 175) had endeavored to bring about such a revival of national fervor as once again to establish a Jewish kingdom; but the movement, notwithstanding the desires of the leaders to restore the worship of Jehovah, was not of God.

[2]When the time foretold by Daniel (Daniel 9:25) was drawing on, and Messiah must make his appearance; and as God had said the Messenger of the Covenant should himself have a messenger, a forerunner (Malachi 3:1), it was necessary that two children should be born in Israel, one to be the precursor of the other. Exactly on time the angel Gabriel appeared to Zacharias the priest, as he was performing his duties in the temple. Calling him by name, the angel told him that a son was to be born to him who should be separated to God from birth, who should prepare the way of the Lord and make ready a people prepared for the Lord. (Luke 1:13-17) Zacharias and his wife Elizabeth, both aged, were walking before the Lord blameless. By faithfulness to God they had escaped the corruption of formalism and hypocrisy which had eaten into the life of Israel, particularly into the priesthood. But they were childless; and since they were keeping their hearts right before the Lord they must often have wondered why he had not given them that blessing in Israel, nor heard their prayer for a son. Now, when the angel spoke to Zacharias, he was slow to believe and wanted confirmation. As a sign that the word was from God, he was told that he should be dumb until the child was born.

[3]Of the mother sufficient is revealed to show that she was an unusual woman, and a sterling character. We have already remarked that it is written of her that she "lived before the Lord blameless"; and both humility and greatness are shown in her reception of Mary of Nazareth. Also she had the wisdom and understanding to perceive, and the largeness of character to acknowledge, that the honor which was given to her young cousin was greater than that which had been given to her. The child born of these two faithful souls was the forerunner of God's only-begotten Son, made flesh.—John 1:14.

JOHN'S PREPARATION FOR HIS MINISTRY

[4]How long the time during which John was under his parents' care we do not know, but it is to be inferred from Luke 1:80 that they died while he was young. Perhaps the young boy would sometimes go up to Jerusalem from the home in the hill country of Judea, when his father went to perform his course of service. Zacharias would instruct his boy in the history of his people; but the boy had no affinity with the city. He preferred the solitary places. The disposition born in him was suited best by the wilderness; and evidently the holy spirit so guided his life that he should get a wilderness experience. As a youth he was "strong in spirit" (Luke 1:80) and could not be idle; and while there he would surely gain a true insight into the condition of things in Jerusalem and Judea.

[5]Apparently doing nothing, he was being prepared for an active ministry. As he did not show himself to Israel until he was thirty years of age, it is certain he must have overcome many temptations to enter into some form of activity. His strength of spirit would make him feel the possibilities of service; and in the restraint of waiting for the command to go, something of the greatness of his character is seen. John learned obedience by the suffering of waiting, and that he who obeys best serves best. The true servant is quick to go when the order is given; but he as patiently waits for his orders, lest he should disarrange his master's plan for him.

[6]In due time the word of the Lord came to John; how, we do not know. He was instructed to go into all the country about Jordan (Luke 3:2) and preach the baptism of repentance for the remission of sins; to declare the coming of the Lord (Luke 1:76), and to say that he was fulfilling the prophecy of Isaiah. (Isaiah 40:3,4) Besides this, he was given a sign which should designate to him the One for whom he was the herald. (John 1:33) He urged the people to repentance, and gave instruction to all classes as they asked counsel of him what they should do; he told them of the One mightier than he who should come. Multitudes of people were baptized as they confessed their sins; but to the Pharisees and Sadducees who came he said: "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matthew 3:7) After he had immersed Jesus, John boldly declared that the One for whom he was forerunner was present. He said: "There standeth one among you whom ye know not; he it is who coming after me is preferred before me." (John 1:26,27) From that time he pointed his disciples to Jesus; and some of them, particularly Peter and Andrew and James and John, joined themselves to Jesus.

[7]John continued his work; for there seemed no immediate reason for discontinuing it, even though Jesus had been pointed out as the Lamb of God. After some months John's disciples reported to him: "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." (John 3:26) This looked as if Jesus was taking up John's work and, in a measure, competing with him. This was also reported to Jesus, who immediately left Judea with his disciples and returned to Galilee. He would not permit the thought of competition to remain, nor would he interfere with John's ministry. He recognized that John's work was given of the Father, and that it must go on or cease under the guidance of divine providence.

CAST INTO PRISON AND MURDERED

[8]John had caused a great commotion amongst all classes. Not only did the leaders of the people go out with the multitudes to hear him, but Herod sometimes called for him. John was as fearless in the presence of Herod as in the wilderness, and spoke as plainly to him as to the publicans and soldiers. He told Herod that his marriage with

Herodias was illegal. Herod told his wife, and for her sake had John cast into prison. John was not in absolute loneliness there; for his disciples were permitted to be with him at least occasionally. They told him of the work of Jesus in Galilee, and John seems to have been puzzled.

9Conscious of the rightness of his mission, John had expected that Jesus would early begin to work to establish the kingdom of God, and he probably also expected a work of judgment to begin (Malachi 3:2, 3); and Jesus seemed only to be continuing to preach and to work miracles. John sent two disciples to see Jesus and to ask him whether he really was the expected one or whether another was to be looked for. (Matthew 11:3) The disciples were told to stand by Jesus, and the same hour Jesus worked many miracles. John's disciples were sent back to tell him of these things and to show him that another part of Isaiah's prophecy (Isaiah 61:1) was due to be fulfilled. John had seen that he himself was the voice of Isaiah 40:2, 3; but he had not perceived the further ministry ere the kingdom of heaven could come. He was satisfied.

10How long John was in prison we do not know. Evidently Herod resisted requests by his wife to have him slain. But on a day when Herod had a birthday-supper party Salome, the daughter of Queen Herodias, danced before him; and in his thoughtless, perhaps partly intoxicated excitement he promised her whatever she should ask. After conferring with her mother she made request for John the Baptist's head to be served on a charger. Herod was sorry for this happening, but his weakness and the women's wickedness overcame his sorrow, and John was murdered.

11The testimony of Jesus concerning John is that there had been no man born who was greater than he. He was not a reed shaken by the wind; neither the favoring wind of seeming prosperity nor the chilling winds of adversity moved him. Nor was he a man arrayed in soft raiment, such as dwell in kings' palaces and change with every whim of their master; but was sturdy, and bold, and grand. No man in God's service rose to a greater height of faith than John. His assurance of his position, and his faith in God which enabled him to declare that the Messenger of the Covenant of God was then present and was to be found in his cousin Jesus of Nazareth, were profound. He did not wait to see whether or not Jesus would do things which agreed with his ideas before declaring that Jesus was the One—the Lamb of God. A certain sign was given, and it was sufficient. Without hesitancy he made his declaration. Well would it be with all the Lord's servants if they would act whenever the Lord manifests his time has come. It was one thing to proclaim the Messenger of God near at hand, but an altogether different thing to declare despite all appearances that the Messenger was present in the despised Nazarene. In these days there have been many who would say that the kingdom is at hand, but who fear to declare that the King is present setting up his kingdom and that it is so close that millions now living will never die but will pass into it.

HERALD OF JESUS, AND PROPHET

12John had great courage and boldness, as well as faith. Indeed, he needed all these qualities to enable him to stand alone in his message, to protest against the prevailing hypocrisy, to declare his mission as forerunner and himself "the voice" of Isaiah's prophecy, and also declare the presence of the Messenger of the Covenant. John always realized his position. He was a herald, a voice, a preparer, to make ready a people for the Lord. (Luke 1:17) He was not a reformer in the true sense; he never made profession that he was sent to reform Israel. He dealt with those who came to him, but did not attempt to interfere with any. He made no attempt to retain followers, nor to establish a school—though some persisted in making him their teacher or head (Acts 19:3), nor had he special principles of truth to set forth and establish. A man of strong character was necessary to do such a work as this, well knowing that it must be but short and temporary in character, and then apparently fail. In doing this great thing, our Lord said, John was greater than a prophet; for he was also God's chosen messenger, preparing the way before the Lord. When his work was finished God had a better end for him than going into retirement. He suffered unto death for his fidelity to God, and thereby won a better resurrection.—Hebrews 11:35.

13According to the angel's declaration John was to do his work in the power and spirit of Elijah. (Luke 1:17) Jesus said of him: 'If ye will receive it, this is Elias who was to come.' (Matthew 11:14) It is evident therefore that a close connection exists between the work of Elijah and that of John. Both came out of the wilderness to witness against the evil of their day: Elijah, to destroy Baalism; John, to proclaim the advent of the Messenger of the Covenant, to tell that the axe was laid to the root of the trees and that the chaff was to be burned with unquenchable fire. Both men made an endeavor to bring the hearts of the people back to the promises, and to restore them into the fulness of covenant relationship with God. John said plainly that kinship with Abraham would not avail, that nothing but harmony with God would suffice; for God was able to raise up children of Abraham out of the stones.—Matthew 3:9.

14John only partly fulfilled Malachi's prophecy; for Elijah in antitype was to do his work just previous to the coming of "the great and dreadful day of the Lord," which is at the time of the second advent. That which John did was an intervening type or miniature of that which the great Elijah was to do, and serves as an illustration of that work. Both prophecy and type foretell and meet in the present days of the church's work and experience.

THE PROPHETIC DAY NOW HERE

15The great and terrible day of the Lord is now upon us. God, as foretold, sent his Elijah to declare the truth and to prepare the way of the Lord. Those who have received the word have had their hearts turned to the promises of God. The way of the truth has been leveled for God's people. Not a hill of doctrinal difficulty, nor a valley of uncertainty as to God's purposes or plans now exists; the way of truth is plain and easy. And now God is removing the great hills and mountains of the kingdoms of this world; and the valleys of terror and want and poverty are soon to be filled, so that the redeemed will find a highway for their easy advance to the blessings of Zion. (Isaiah 35) And the declaration of the truth is helping the people to understand. The voice of the herald has again been heard, preparing the way of the Lord, and preparing the hearts of all who will listen.

16This work, which was prefigured by Elijah's on the great day when the name of Jehovah was exalted and the prophets of Baal were disgraced and slain, and by John's when he boldly declared to the people the presence of the Messenger of the Covenant amongst them, and that their day of wrath was fast coming upon them (Matthew 3:7), is the greatest work that the church of God has been called to do. Now also great faith and a loyal spirit are necessary to hold the truth, and great clearness of sight required to be faithful to the Lord. But the truly consecrated, walking in the light, are today as boldly proclaiming the fact that the kingdom of heaven is at hand, and that the returned

Jesus is establishing his kingdom as either Elijah and then Elisha or John did their work in their day. And they have the added joy of knowing that soon all flesh together shall see the salvation of God.—Isaiah 40:5.

17Apparently a wilderness experience is a necessary preparation for this great work. Elijah came out of Gilead when he appeared to Israel; John was in the wilderness till the day his ministry began; and the church was in the wilderness till the time came when she must be prepared for her witness.

QUESTIONS FOR BEREAN STUDY

To what age does John the Baptist belong, and what did Jesus say of him? ¶ 1

What two children were born about the same time, and why? How is it shown that both these children were gifts from God? ¶ 2

How was loyalty to God and humility of heart shown by Elizabeth? ¶ 3.

How were the days of John prior to his ministry probably spent? ¶ 4.

How and why did John overcome many temptations? In what did he chiefly suffer? ¶ 5.

How and when did John start his ministry? What and to whom was his message, and how did it culminate? ¶ 6.

In what way did Jesus show loyalty to God respecting John's ministry? ¶ 7.

What classes were stirred by John's preaching, and why was he cast into prison? ¶ 8.

What was John's expectation; why disappointed; how satisfied? ¶ 9.

What were the circumstances around the beheading of John? ¶ 10.

What commendation did Jesus give of John and how was John's faith demonstrated? ¶ 11.

Was John a reformer? a teacher? Was he a reprover? a "voice"? a herald? Was his ministry a long one? What made him greater than a prophet? ¶ 12.

How are the works of Elijah and John related? ¶ 13

In what way do Elijah and John typify the experiences of the church? ¶ 14.

Has Elijah finished his work? How is the world being prepared for the highway of holiness? ¶ 15.

What message must the church proclaim today, and what is their added joy? ¶ 16

What similar experiences had Elijah, John, and the church? ¶ 17.

MARY, THE MOTHER OF JESUS

——JULY 8——THE GOSPELS——

MARY EXPOSED TO PUBLIC GAZE — JOSEPH AND MARY RETURN TO NAZARETH — MARY A GOOD INSTRUCTOR — MARY'S SUFFERING AT CALVARY.

"Thou shalt call his name Jesus; for it is he that shall save his people from their sins."—Matthew 1:21, R. V.

OUR lesson is of Mary the mother of Jesus, the lowly maiden of Nazareth made great by reason of the high honor conferred upon her in being chosen of God to be the mother of his dear Son made flesh and in being worthy of a high place among women of true and noble character. Mary was of Israel's royal line. Of her parents and immediate progenitors we know nothing, and probably should not have heard of her but for the fact that God's due time for the birth of the promised child had come, and that Mary was chosen to be the mother. Because of this she is called blessed among women.—Luke 1:28.

2The Roman Catholic church has claimed immaculateness for Mary, of course wholly without warrant. But it must be true that God, working out his plans, had arranged to have at that time in David's line a maiden who was worthy of the honor of being the mother of his Son, and who was ready to do his will. God required a good woman rather than a clever one, a woman who had a loyal and devout heart rather than of great natural ability, one who as a true daughter of David would seek to honor David's God. Excellent qualities are seen in the first records we have, when the angel Gabriel was sent to her. She listened with wondering fear as the angel spoke to her, questioning what was meant by the unusual salutation, as the angel said: "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." (Luke 1:28) Such blessedness could only mean motherhood; and immediately the angel went on to tell her that she should become the mother of the one who should be called the Son of God. —Luke 1:30-35.

3The angel told Mary about Elizabeth, and answered her question, "How shall this be?" Mary immediately discerned what this involved; but she was the handmaid of the Lord, and gladly accepted the will of God. Her self-sacrifice and submission and humility reveal her as great in spirit, great through gentleness, great through humility. Almost immediately she hurried away to Elizabeth in Judea, the only one who she thought could understand; and in this she shows energy and activity of mind. The greetings of the two women as they met reveal their high appreciation of the honor bestowed upon them. Elizabeth told Mary how she rejoiced with her; and Mary, filled with the holy spirit, praised God for all he was about to do for his people Israel.

4Mary's song (Luke 1:46-55), commonly called the Magnificat, has been used in church worship in common with our Lord's prayer. But, like that prayer, the song has been little understood.

5Mary saw herself as a lowly maiden exalted, and in this that God would bring down the mighty from their seats. Guided by the holy spirit, she speaks of the birth of her son as bringing a time of judgment as well as one of blessing. Mary's song is much like Hannah's, with which it compares. (See 1 Samuel 2:1-10) Though spoken under the guidance of the holy spirit, it reveals a close knowledge and a deep understanding of the Scriptures and of the Abrahamic hope for Israel, and reveals much studious devotion.

MARY EXPOSED TO PUBLIC GAZE

6The fellowship enjoyed by these two holy women during the three months spent in Elizabeth's home must be looked upon as a gift from God: and as God uses human means for his purposes it must be considered as having much to do with the pre-natal development of their children. Of the wonderful night in Bethlehem when her child was born, little is said about Mary. How much she suffered through the enforced measure of publicity—no doubt part of the plan of God for her, that the birth of this child should be at least partly a public matter—we may not know. From a human point of view she might have expected something much better than she received; but there is no sign of any murmuring or complaining.

7The coming of the shepherds with their wonderful story of the angels and their song would be a delight to her, and would serve instead of a fine room and conveniences. She listened, and kept all things she heard, and pondered them in her heart. She was watching every indication of God's providence concerning her child. On the eighth day the child was taken into the temple at Jerusalem for circumcision, and to present him to the Lord according to the law, and to offer the sacrifice which the law provided. As Joseph and Mary offered only a pair of turtle doves, it

seems evident that they were quite poor. It is unthinkable that they could have been well-to-do, as some have supposed, and yet bring only the poorest allowable offering to the Lord. (Leviticus 12:8; Luke 2:24) It was then that Simeon took the child in his arms and blessed God because his eyes had seen the salvation of God. Simeon blessed the parents, and said to Mary the mother: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea, a sword shall pierce through thy own soul also." (Luke 2:34, 35) Returning to Bethlehem they lived there for a time until after the visit of the magi from the East, who brought offerings of gold, frankincense, and myrrh, which were accepted.

[8]Immediately Joseph was warned by God in a dream to take the young child and his mother and go into Egypt, and to stay there until he was told to return. The offerings of the wise men were now found of service. Without doubt it was the gold the wise men gave in their gifts which enabled the little family to travel to Egypt and spend a time there. When Israel first came out of Egypt they asked and received from the Egyptians gold and silver and clothing in plenty, in return for labor unpaid and for houses and material left behind, all of which value the Egyptians pressed upon Israel to buy their freedom from the plagues. Without doubt it was by that wealth the tabernacle of God was adorned. And now when the little family must go into Egypt God again used the riches of the world for his own purpose. He has made and will continue to make the things of this world serve his purposes. The silver and the gold are his, whoever holds them.—Haggai 2:8.

JOSEPH AND MARY RETURN TO NAZARETH

[9]We do not know how long Joseph and Mary stayed in Egypt: but when the danger from Herod was past, Joseph was told by an angel to return with the young child and his mother to the land of Israel. He expected to go back to Bethlehem; but, being somewhat doubtful, he was guided by God and settled again in Nazareth, that in later years the young child might have the opprobrium of being called a Nazarene—a despised one.—Matthew 2:19-23.

[10]Little is said about the life in Nazareth: indeed, with one exception, the Scripture is silent about the whole period from infancy until Jesus presented himself to John at Jordan when he was thirty years of age. The exception is the incident of Jesus' first visit to Jerusalem, the city of his fathers, where his heavenly Father had placed his name. (Deuteronomy 14:23) The light we get on Mary's life after the infancy of Jesus is chiefly reflected from that which shines on her son, and this visit to Jerusalem tells us much about her. She had accompanied Joseph there yearly at the Passover season, showing devotion on her part, as well as some purpose of character; for these visits to Jerusalem were not obligatory upon the women of Israel.

[11]It was when Jesus was twelve years of age, and had then become a son of the Law, that he was first taken to Jerusalem. It is easy to imagine the joy and wonder of his young heart and mind. Many things would disappoint him, but he would get the best out of what there was to interest or instruct him. The temple would excite his interest; and there, for the first time, he had opportunity of meeting with those who were educated and who professed to know the things of the Law. The days would pass quickly. Being an unusual boy he would leave his parents early and probably meet them only at evening: and the city was too small for a boy to get lost, also he was well able to look after himself. So when Joseph and Mary started homeward on the eighth day they supposed Jesus was in the company. At night they missed him. They returned to Jerusalem and sought earnestly for him. On the third day they came upon him in the temple courts calmly sitting in the midst of the doctors, hearing, and asking and answering questions. They were amazed at this; but his mother chided him for giving them trouble and sorrow. There is a measure of rebuke in Jesus' answer; they ought to have understood where he would be—in his Father's house.

[12]Jesus must have told his parents during the previous days of the many hours he had spent in the only place that mattered to him. But that Jesus did not merely mean that they ought to have understood they would find him there is shown by their being puzzled by his words. His mother kept these sayings in her heart. Why he had not gone with them does not appear; but it is certain that at this time Jesus realized some measure of separation from them, and his words imply that he would have them understand it. They all returned to Nazareth, and he was subject unto them. Not until eighteen years had passed is there anything on record of any further observations on his part.

MARY A GOOD INSTRUCTOR

[13]That Jesus at twelve years of age could take his place with the doctors of the Law and hold his own with them so much as to surprise them is not to be attributed solely to his perfection of nature. Much credit must be given to Joseph and Mary, but probably it was his mother who helped him most. The simple record that Jesus was subject to his parents is intended to show that there was no estrangement in the family life after the incident in Jerusalem, and also to show that the mother exercised her parental care over her unusual son.

[14]Mary is next seen at the marriage in Cana of Galilee, after Jesus had begun his ministry. Jesus and his few disciples were also invited. The wine ran short; and his mother said to him, rather abruptly: "They have no wine." Here again Jesus speaks to her with a measure of rebuke, as if she would interfere in his ministry. Her words and Jesus' answer imply a suggestion on Mary's part that Jesus should do something. Did she expect a miracle? He had not yet used any of that special power which later he put forth so freely. Mary knew that her son must begin the ministry for which he had come into the world, and she would expect him to eclipse any wonderful works which the prophets Elijah or Elisha had done. Probably she thought of the oil which had been multiplied by Elisha (2 Kings 4:1-7), and that on her suggestion Jesus would increase into sufficiency what little wine was left at the feast. His mother would help him to begin his ministry by showing that he had miraculous powers. But she was not under the guidance of the holy spirit, and could not act other than according to the natural mind.

[15]Satan could use Jesus' mother in tempting him to work his first miracle according to the flesh and not according to the spirit. Hence Jesus' rebuke. His words clearly imply that he would have his mother understand he was no longer under the relationship which had existed, that she must not now in any way try to regulate his life. The incident shows that Mary was of an observant and practical turn of mind and a somewhat commanding disposition, such a one as would guide her family aright to the best of her ability. Our Lord's example reveals another new relationship besides marriage of which it is true to say: "For this cause shall a man leave his father and mother." Consecration to God, following in the footsteps of Jesus, is a reason for such separation—not indeed to indifference to earthly relatives, even as Jesus showed by his care for his mother at his end; but separation from undue responsibilities and tutelage such as parents so often claim and would enforce too long.

MARY'S SUFFERING AT CALVARY

16 But though Jesus could not act on his mother's suggestion, he did nevertheless in his own time miraculously provide the company with wine. This first miracle is no doubt symbolic; but it was intended to further his ministry, to manifest forth his glory, and to help his disciples to believe in him. He could do what his mother desired, but it must not be done from the motive which prompted her—a human motive. The spiritual motive must rule or there would be no advantage either to himself or to his Father.

17 When next Jesus' mother is mentioned, she is seen in a position which calls for some measure of sympathy. Jesus was so busied by the calls of his ministry he had not time to eat. His people thought he was not quite balanced in mind, and his mother went with her other sons to take him home to care for him. (Mark 3:21, 31-35) His brethren did not believe in him (John 7:5), and his mother was uncertain about him.

18 Mary was at Calvary when her son was crucified. Nothing is said of her agony, but the sword must have pierced her soul. (Luke 2:35) There was pain to be suffered as well as joy to be gained in her service for God. Jesus had consistently shown that spiritual relationship with him and doing the will of God was greater than any human relationship (Luke 11:27, 28; Mark 3:31-35); but at the end he showed how he cared for his mother. (John 19:26, 27) After the resurrection Mary was amongst the number who waited for the holy spirit (Acts 1:14); and we may think of her as the one actual link between the old dispensation as represented by those with whom she was early associated, and the new life under the spirit, when her son was now made the Lord of glory.

19 In Mary's life story there is more of motherhood than in any other Bible story. In her purity and devotion and in her watchful care she is an example for all upon whom this responsibility comes.

QUESTIONS FOR BEREAN STUDY

Who was the mother of Jesus; where did she live; and of what tribe was she? ¶ 1.
Was Jesus' perfection derived from his mother? Why was she called "blessed"? ¶ 2.
What are some of the characteristics of Mary's greatness? ¶ 3.
What is the Magnificat, and is it understood? ¶ 4.
What are the points of comparison between Mary's and Hannah's songs? ¶ 5.
In what way was Mary filled with the holy spirit? ¶ 3, 5.
How did the Father bless Elizabeth and Mary? Was Mary's submission to publicity willing? ¶ 6.
How was Mary repaid for her poor quarters in the stable? Were Joseph and Mary rich in gold and silver? What was Simeon's prophecy? ¶ 7.
After the visit of the magi, what was Joseph warned to do, and how was God's providence manifested? ¶ 8.
On returning from Egypt where did Joseph's family reside, and why? ¶ 9.
How much is known of Jesus as a youth? ¶ 10.
What did Jesus do at the age of twelve, and what were the family's experiences at this time? ¶ 11.
What was Mary pondering in her heart, and what was she being taught? ¶ 12.
Where did some of the learning of Jesus come from, and why was Jesus subject to his parents? ¶ 13.
Where was Mary next seen? What did she do? Was she expecting Jesus to do something unusual? Was she measurably right? Why was she mildly rebuked? ¶ 14.
Did Mary have executive ability? Is she excusable for seemingly taking the initiative in respect to suggesting Jesus' course? ¶ 15.
Did Jesus show superior wisdom in waiting for the spirit's guidance, rather than being moved through sentimentality? ¶ 16.
Where is Mary next seen, and is this an occasion of sympathy for her? ¶ 17.
Is the prophecy of Luke 2:35 sufficient evidence that Mary had agony at Jesus' crucifixion? Was Mary a member of the early church? ¶ 18.
What is the outstanding characteristic of the life story of Mary? ¶ 19.

INTERESTING LETTERS

HEARTY GREETINGS FROM ABROAD

BELOVED IN THE LORD:

By the grace of the heavenly Father we were privileged to attend a spiritual feast, having met together December 24th to 26th, 1922. We were abundantly blessed. Thirty-five were immersed—thirteen sisters and twenty-two brothers.

Those present related sad experiences which they went through on account of their faithfulness to the Lord. It must sadly be admitted that the Roman clergy is one of the causes. The authorities are mild and tolerant. Jezebel caused Ahab to be proud to the extent of making him cruel, and it is now evident that the antitype is here in exact detail. Toward the end of the convention all present unanimously voted that the following resolution be forwarded to you, with the request that it be inserted in the WATCH TOWER in every language:

"We, all partakers in the one calling in Christ Jesus, gathered here at this spiritual banquet, send to all the brethren in the United States, especially to Brother Rutherford and the workers at Bethel, hearty brotherly greetings. We thank God first, and then you, dearly beloved, for the assistance that you render. You have an interest in our prayers; and we desire that you remember us, who labor here under ofttimes difficult conditions. Oh, that we might some day all be gathered at that great spiritual feast in heaven! Earnestly we petition God through our Lord and Redeemer Jesus Christ, that it might be so. Amen."

After singing "God be with you till we meet again," we parted with the blissful hope in our hearts that the time will come when we shall be forever with the Lord.

C. KASPRZYKOWSKI, *Poland.*

GOD'S HARMONY IN "THE HARP"

DEAR BROTHER RUTHERFORD:

In connection with THE HARP OF GOD I have noticed something which seems to me to be a remarkable corroboration of your identification of the Ten Strings and which I would like to submit for your consideration. But first of all, I would like to tell you how much the brethren in London appreciate THE HARP and how grateful we feel to the Lord, and to you through him, for this wonderful setting forth of the truth. Surely the Lord has richly blessed us in these last days!

The point of corroboration is this: That the Ten Strings, as named in THE HARP, are in accordance with the laws of the musical scale. The first and most important note in the scale is the key-note. Everything depends upon having that correct. If the key-note is wrong, everything else will be wrong, too. THE HARP gives that key-note, string number one, as Creation—Adam created perfect. On that correct key-note the whole scale is built, the whole wonderful scheme of salvation is based. If we were to start our scale with man as climbing up from monkeyhood, or from some common ancestor of both, what sort of music would we get from the Restitution string! But no; THE HARP takes its key-note from the Word of God, and all the other strings fall into their proper places.

The next most important note in the scale is the fifth, or dominant, as musicians term it. Similarly, THE HARP gives the fifth string as The Ransom—the most important doctrine of the Bible. Did that merely *happen* so?

But now comes in a remarkable consideration: The key-note and the fifth make perfect harmony, very strong—but

very unsatisfactory! For the purpose of illustration, let us take the scale of C, no sharps and no flats. The fifth will be G. Sound C and G together and note the effect. What is the matter? Why, musically speaking, it needs the addition of the third, E. Now play C, E, and G together, and note the difference. The effect is now satisfactory. THE HARP gives string number three as The Abrahamic Promise. C and G played by themselves represent the gospel of Christendom. They recognize that Jesus Christ by the grace of God tasted death for every man; but that is the end of the matter, as far as they are concerned. If people *won't* listen, they must take the consequences! But how different is the music when we use the third string!

If now we add String 8, The Lord's Return, and String 10, Restitution, we have the same beautiful harmony extended and intensified. Musically that will correspond to sounding C, E, G, C, and E together. Try it on your instrument.

Now we must notice another feature: These ten strings include three "octaves," C (strings 1 and 8), D (2 and 9), and E (3 and 10). Do the strings as given in THE HARP comply with this law? Let us see. Number 1, C, Man Created Perfect—"The first man Adam was made a living soul" (1 Corinthians 15:45); number 8, C, The Lord's Return—"The second man is the Lord from heaven." (1 Corinthians 15:47) Could there possibly be a more perfect octave? Now let us take number 3, E, The Abrahamic Promise, and number 10, E, Restitution. That also is an absolutely perfect octave. The third octave is not quite so inevitable, but still good: Number 2, D, God's Justice Manifested, man sentenced to death; number 9, D, Glorification of the Church—some members of the human race placed forever beyond the possibility of death.

The scale also includes a secondary harmony, 1 C, 4 F, 6 A, 8 C. As given in THE HARP, that means "Man Created Perfect," "Birth of Jesus," "Resurrection," "The Lord's Return." Quite obviously these are all in harmony, steps in the great plan. But let us sound on an instrument the notes C, F, A, C, and note the effect. It is quite good, but inconclusive: the ear cannot rest on it; something must follow to give full satisfaction. Just so we see that the Birth of Jesus and his Resurrection, while being important steps in the plan, are not ends, but means *to* an end. The birth of Jesus was in order to enable him to give himself a ransom, a corresponding price. "A body hast thou prepared me. . . . Then said I, Lo, I come . . . to do thy will, O God." (Hebrews 10:5, 7) Also the Birth (String 4) and Resurrection of our Lord (String 6) were in order to enable him to carry out the Abrahamic Promise (String 3) and Restitution (String 10). "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) Let us now sound the two chords one after the other: first, 1 C, 4 F, 6 A, and 8 C, and then 1 C, 3 E, 5 G, and 8 C, and note how the ear finds rest and satisfaction in the latter chord, as the heart does in the doctrines represented by it.

In music a discord is often used in order to prepare for and to heighten the effect of the following harmony. Let us see if THE HARP will enable us to do that. Let us take the introductory chord above referred to, 1 C, 4 F, 6 A, and 8 C, and then add to it the discordant note 2 D, and notice how poignant is the expectancy of the result—1 C, 2 D, 4 F, 6 A, 8 C—sound them all together. Something *must* follow. Yes, and it surely will. Now sound the original chord 1 C, 3 E, 5 G, 8 C, and see the wonderful satisfaction it gives. This discordant note, number 2, D, according to THE HARP, is Divine Justice Manifested, the death penalty inflicted. Truly earth's music was turned to mourning! But the permission of evil, the memory of earth's dark night of sin and sorrow and death, will serve to heighten the joy when the morning comes! The sense of expectancy is heightened and rendered most intense and inevitable by adding the octave of the discord, that is, 9 D. The chord is now 1 C, 2 D, 4 F, 6 A, 8 C, 9 D. Play them together, and then we *know* what must come. It can no more be avoided than an avalanche! Here it comes: First 1 C, 2 D, 4 F, 6 A, 8 C, 9 D, and then 1 C, 3 E, 5 G, 8 C, 10 E. How glorious and satisfying is the effect of the contrast! So that which the ninth string represents, the Glorification of the Church, must be followed by Restitution—no power in the universe can prevent it! "He *must* reign till he hath put all enemies under his feet." (1 Corinthians 15:25) "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Revelation 21:4) Who put all that into the musical scale? Surely it can only be the divine Author of both the Bible and the Book of Nature—who is now giving us the key!

One more thought: Sound in the harp, pianoforte, violin, and some other instruments is produced by the vibration of the strings; and these vibrations are most complicated. The main, fundamental note is produced by the vibration of the string as a whole—say C. At the same time, the string is also vibrating in two equal segments, producing the octave of the fundamental note, C; it is also at the same time vibrating in three segments, giving a sound twelve notes above the fundamental, G; also in four, giving the double octave, C; in five, giving E; in nine, D; in ten, E; the sounds rising higher and higher, extending over three and one-half octaves; F, A, and B being represented still higher up. The string is vibrating in all these different ways at once—and in many others as well, at least seventeen ways altogether. Thus all the notes of the ten-stringed harp are sounding together on the *lowest* string.

The existence of some of these *overtones* may easily be demonstrated by anyone, thus: With the left hand hold down a low C on the pianoforte, *without sounding it.* Then with the right hand strike the C and G in the first octave above, and the C, E, and G in the second and third octaves (eight notes in all), and lift up that hand, still holding down the low note with the left. It will then be found that the notes of all the eight keys that were struck are sounding on the low string, having been set in motion by the vibration of the upper strings. To prove that it is really the bottom string that is producing the notes, raise the left hand, and the sounds will at once cease. Let us now reverse matters by holding down as many of the higher keys as possible and striking the low note. It will then be found that the upper strings are sounding—set in motion by the complicated vibrations of the *low* string. (The corresponding notes with a black key, say F sharp, would respond still better.)

Thus does the musical scale corroborate the words of its divine Author: "Known unto God are all his works from the beginning of the world" (Acts 15:18), or as it is expressed in THE HARP OF GOD (paragraph 11), "Jehovah . . . is so wise that he knew the end from the beginning, and outlined all of his great plan to the very minutest detail."

Praying the Lord's continued blessing on the SOCIETY'S work.

Your brother in Him, **J. H. EYLES**, *England.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Tell City, Ind.	June	14	Mayfield, Ky.	June	22
Owensboro, Ky.	"	15	Evansville, Ind.	"	25, 26
Beech Creek, Ky.	"	17	Boonville, Ind.	"	27
Guthrie, Ky.	"	18	Montgomery, Ind.	"	28
Hopkinsville, Ky.	"	19	Washington, Ind.	June	29, July 1
Paducah, Ky.	"	21, 24	Bicknell, Ind.	"	2

BROTHER J. A. BOHNET

Bowie, Tex.	June	13	Lubbock, Tex.	June	22
Stoneburg, Tex.	"	14	Plainview, Tex.	"	24, 27
Wichita Falls, Tex.	"	15	Floydada, Tex.	"	25
Electra, Tex.	"	17	Lockney, Tex.	"	26
Abilene, Tex.	"	19	Snyder, Tex.	"	28
Merkel, Tex.	"	20, 21	San Angelo, Tex.	"	29

BROTHER B. H. BOYD

Roland, Ia.	June	13	Burlington, Ia.	June	24
Des Moines, Ia.	"	15, 17	Muscatine, Ia.	"	25
Indianola, Ia.	"	18	Iowa City, Ia.	"	26
Chariton, Ia.	"	19, 20	Marengo, Ia.	"	27
Albia, Ia.	"	21	Cedar Rapids, Ia.	"	28
Keosauqua, Ia.	"	22	Oxford Jct., Ia.	"	29

BROTHER A. M. GRAHAM

Prince Albert, Sask.	June	10, 11	Clair, Sask.	June	19, 20
Wakaw, Sask.	"	13	Wadena, Sask.	"	21
Ridgedale, Sask.	"	15	Kamsack, Sask.	"	24
Humboldt, Sask.	"	17	Yorkton, Sask.	"	26
Quill Lake, Sask.	"	18	Bredenbury, Sask.	"	28, 29

BROTHER M. L. HERR

Walla Walla, Wash.	June	17	Rosalia, Wash.	June	24
Dayton, Wash.	"	18	Lenevah, Ida.	"	25
Pomeroy, Wash.	"	19	Latah, Wash.	"	26
Colfax, Wash.	"	20	Spokane, Wash.	"	27
Moscow, Ida.	"	21	Colville, Wash.	"	28
Oakesdale, Wash.	"	22	Danville, Wash.	June	29, July 1

BROTHER W. M. HERSEE

Wilkie, Sask.	June	10, 11	Prince Albert, Sask.	June	22, 24
Biggar, Sask.	"	13	Wakaw, Sask.	"	25
Milleton, Sask.	"	15, 17	Ridgedale, Sask.	"	27
Edam, Sask.	"	18, 19	Tisdale, Sask.	"	29
N. Battleford, Sask.	"	20	Humboldt, Sask.	July	1

BROTHER H. HOWLETT

London, Ont.	June	1-3	Hamilton, Ont.	June	25
Lindsay, Ont.	"	5	Beamsville, Ont.	"	26
Cameron, Ont.	"	6, 7	St. Catherines, Ont.	"	27
Haliburton, Ont.	"	8	Welland, Ont.	"	28
Toronto, Ont.	"	10	Niagara Falls, Ont.	June	29, July 1

BROTHER W. H. PICKERING

Mansfield, O.	June	17	Omaha, Neb.	June	24
Ft. Wayne, Ind.	"	18	Nebraska City, Neb.	"	25
Chicago, Ill.	"	19	Lincoln, Neb.	"	26, 29
Clinton, Ia.	"	20	Beatrice, Neb.	"	27
Cedar Rapids, Ia.	"	21	Wymore, Neb.	"	28
Des Moines, Ia.	"	22	Lincoln, Neb.	July	1

BROTHER G. R. POLLOCK

Cheyenne, Wyo.	June	8, 10	Colorado Springs, Col.	June	18
Sterling, Col.	"	11	Basalt, Col.	"	20, 21
Haxtun, Col.	"	12	Grand Junction, Col.	"	24
Denver, Col.	"	14	Farmington, N. Mex.	"	27
Cripple Creek, Col.	"	15, 17	Farmington Glade, N. M.	"	28, 29

BROTHER B. M. RICE

Green Bay, Wis.	June	17	Black River Falls, Wis.	June	24
Seymour, Wis.	"	18	Osseo, Wis.	"	25
Black Creek, Wis.	"	19	Marshfield, Wis.	"	26
Plover, Wis.	"	20	Withee, Wis.	"	27
Stevens Point, Wis.	"	21	Unity, Wis.	"	28
Tunnell City, Wis.	"	22	Junction City, Wis.	"	29

BROTHER V. C. RICE

Falls Creek, Pa.	June	15	Bradford, Pa.	June	24
Clarion, Pa.	"	17	Salamanca, N. Y.	"	25
Clarington, Pa.	"	18	Onoville, N. Y.	"	26
Brockwayville, Pa.	"	19	Warren, Pa.	"	27
De Young, Pa.	"	20	Oil City, Pa.	"	28
Bingham, Pa.	"	22	Meadville, Pa.	"	29

BROTHER C. ROBERTS

Whiteland, Ind.	June	14	Crawfordsville, Ind.	June	22
Indianapolis, Ind.	"	15, 17	Danville, Ill.	"	24
Terre Haute, Ind.	"	18	Logansport, Ind.	"	25, 26
New Goshen, Ind.	"	19	Kokomo, Ind.	"	27
Clinton, Ind.	"	20	Peru, Ind.	"	28
New Richmond, Ind.	"	21	Wabash, Ind.	"	29

BROTHER R. L. ROBIE

Picayune, Miss.	June	14	Baton Rouge, La.	June	21, 22
Slidell, La.	"	15	Gulfport, Miss.	"	23
Folsom, La.	"	17	Lyman, Miss.	"	24
Bogalusa, La.	"	18	Weathersby, Miss.	"	27
Zona, La.	"	19	Laurel, Miss.	"	28
New Orleans, La.	"	20, 24	Vosburg, Miss.	"	29

BROTHER O. L. SULLIVAN

Freedom Station, O.	June	14, 15	Salem, O.	June	24
Kent, O.	"	17	East Palestine, O.	"	25
Hudson, O.	"	18	Columbiana, O.	"	26
Canton, O.	"	19, 20	Leetonia, O.	"	27
Louisville, O.	"	21	Lisbon, O.	"	28
Alliance, O.	"	22	Wellsville, O.	"	29

BROTHER W. J. THORN

Swalwell, Alta.	June	10, 11	Taber, Alta.	June	21
Rosedale, Alta.	"	12, 13	Bow Island, Alta.	"	22
Bantree, Alta.	"	14	Medicine Hat, Alta.	"	24
Macleod, Alta.	"	15, 17	Cabri, Sask.	"	26
Lethbridge, Alta.	"	18-20	Horse Butte, Sask.	"	28

BROTHER T. H. THORNTON

St. Johns, Nfdld.	May	25, 27	Stellarton, N. S.	July	2, 3
Sydney, N. S.	June	2, 3	Pictou, N. S.	"	4
Whitney Pier, N. S.	"	25, 26	Truro, N. S.	"	6-8
North Sydney, N. S.	"	27, 28	Amherst, N. S.	"	9
Glace Bay, N. S.	June	29, July 1	St. John, N. B.	"	10

PRAYER-MEETING TEXTS FOR JULY

JULY 4: "Fervent in spirit; serving the Lord."—Romans 12:11.

JULY 11: "Keep the unity of the spirit."—Ephesians 4:3.

JULY 18: "The fruit of the spirit is love."—Galatians 5:22.

JULY 25: "The fruit of the spirit is . . . joy."—Galatians 5:22.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Richmond, Va., June 10.....W. B. Sutton, 3519 Carolina Ave.
Trenton, N. J., June 17.....Mrs. M. Glover, 33 Sanhican Drive
Portland, Me., July 1—
Mrs. Wilma H. Smith, 32 Bowers St., South Portland, Me.
Truro, N. S., July 6-8.....F. McG. Turner, Box 642
St. John, N. B., July 8.....J. H. Emery, 242 Union St.



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

VOL. XLIV SEMI-MONTHLY No. 12

Anno Mundi 6051 — June 15, 1923

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

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 for the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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Portland, Me., July 1—
Mrs. Wilma H. Smith, 32 Bowers St., South Portland, Me.
Truro, N. S., July 6-8.....F. McG. Turner, Box 642
St. John, N. B., July 8.....J. H. Emery, 242 Union St.
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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV JUNE 15, 1923 No. 12

"THE WAY OF THE LORD"

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—Isaiah 40: 3.

THE campaign of advertising the King and the kingdom is sweeping on. It is the greatest campaign of the ages. It will have a glorious consummation. The leader, Christ Jesus, is directing the campaign; for it is his kingdom that is being advertised, and he is King.

[2]At the first advent of our Lord he advertised himself and his kingdom by performing miracles. He is now advertising his kingdom by doing a miraculous work. It is "a marvelous work and a wonder."—Isaiah 29: 14.

WHY MARVELOUS?

[3]Why should the Lord do a marvelous work at this time? Long centuries ago Jehovah, seeing what would come to pass, caused his prophet to write the answer to this question, the substance of which is, that the time would come when the clergy and "the principal of the flock," the leaders in nominal Christendom, would be intoxicated with false doctrines, and the vision of God's plan would be obscured to them; that they would stagger and go blind to the truth, until the Scriptures would become to them as a sealed book; that these leaders and many of their parishioners would draw near to the Lord with the mouth by pretending to be Christians, while at the same time their love for the Lord would be dead.—Isaiah 29: 9-13.

[4]So clearly did the Prophet then describe what is now seen to be a condition in nominal Christendom that comment is scarcely necessary. The clergy and the principal men in the church now are avowed politicians and supporters of big business. They have become so intoxicated with the devil's organization and the doctrines which it puts forth that they have become entirely blind to God's purposes, and are so entangled in Satan's nets that the eyes of their understanding are closed. The Word of God they have rejected. Their wisdom has become entirely worldly; hence of the Satanic order. Big business and professional politicians, desperately fighting to prevent the disintegration of Satan's empire, have formed a world compact and have called upon the clergy and the principal of their flock to join with them. This they have done, as the Prophet foretold. "Behold, they shall surely gather together, but not by me." (Isaiah 54: 15) And now in order to hold their place of popularity with their allies, they teach things which they ought not to teach, for filthy lucre's sake. —Titus 1: 11.

[5]The result is that there is a famine in the land for the hearing of the Word of the Lord. (Amos 8: 11) Some of the more honest ones connected with Babylon, becoming alarmed, cause questionnaires to be distributed amongst the school children for answer to questions relating to the Bible; and when these questionnaires are filled out and returned it is found that the children of the land are in total darkness concerning the Word of God. The clergy have encouraged false doctrines to be taught in the schools, until every college is an incubator for evolution and other forms of infidelity. The clergy as a class have become ashamed of the doctrine of Jesus and the apostles. "They have rejected the word of the Lord, and what wisdom is in them?" (Jeremiah 8: 9) The better ones of Babylon, who have a greater desire for truth and righteousness, have had their faith destroyed because of the open infidelity of the clergy and the principal men, namely, the leaders. Foreknowing that such would be the case, God's prophet wrote concerning them: "My people are destroyed for lack of knowledge."—Hosea 4: 6.

THE LORD'S DAY

[6]But the day of the Lord is here. The King has taken his power and begun his reign. He has come forth to judge and to make war. He is clothed with absolute authority, and the brightness of his presence, as a flaming fire, is consuming before him. "It is the day of God's vengeance, and the year of recompences for the controversy of Zion." (Isaiah 34: 8) The clergy, pretending to represent the Lord, but resorting to deceit and fraud, abandoning the Word of the Lord and turning to the doctrines of devils, have become wicked. To them the Lord says: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant

in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes."—Psalm 50: 16-21.

[7]But the saints of God, having a clear vision of the unfolding of his plan, in the language of the Psalmist now say: "This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalm 118: 24) Why rejoice? It is because their great Captain and Leader is in the camp, and upon his banner is emblazoned "Victory." The day of deliverance is at hand; hence the time to rejoice. (Luke 21: 28) But what have these who are rejoicing to do with the day of Jehovah? The prophet of the Lord answers: "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness." (Isaiah 13: 3) And what is to be done in this day? "The stone which the builders refused is become the head stone of the corner." (Psalm 118: 22) This fact now must be made known to the world. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isaiah 28: 17.

[8]Manifestly the time has come for the Lord to do a great work; and in this work he permits to be associated with him the members of his body, those that are yet on earth, as well as those in heaven. "And the armies which are in heaven [heavenly places] follow him upon white horses [pure messages of truth], clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations."—Revelation 19: 14, 15.

THE VOICE

[9]This campaign is not one in which the saints are to use carnal weapons; but as shown in the symbolic language of the text above quoted, they are to participate in the pure message of truth that proceeds out from the Lord. Their weapons are not carnal, but mighty in pulling down the strongholds of error. The word *voice* is a symbol of a message. When we read that the voice of him cried, we understand that the message from the Lord must be sounded out, and this in the day of the Lord above described. Where shall it be cried forth? The Prophet answers: "The voice of him that crieth in the wilderness." *Wilderness* means a wild or neglected place, a desert. The prophecies above cited describe the wild or deserted place of the world; for the clergy and the principal men of the flock have permitted the truth to be so obscured that Christendom has become a desert place. Therefore fulfilled prophecy shows that the time has now come when those who are associated with the Lord must, as his voice, cry forth in the wilderness the message of truth that he has placed in their possession for that purpose.

[10]From time to time the Lord has used men to deliver his message. For this reason John the Baptist was a voice in the wilderness crying out. John the Baptist was in a measure an antitype of Elijah. Elisha was anointed to do the work that Elijah had not finished; hence Elisha pictured a work that the church must do, together with their Head and Lord, at the end of the age and the inauguration of the kingdom. This message must be put forth in an uncompromising and fearless spirit. Elisha acted as the mouthpiece of the Lord fearlessly. The antitypical Elisha class must likewise without fear have boldness in this day in the proclamation of the truth. The motive directing their action must be love for God. Referring to this St. John says: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." (1 John 4: 17) As Elisha received a double portion of the spirit possessed by Elijah, so must the church now have and manifest a double portion of zeal in the proclamation of the message of truth.

THE MESSAGE

[11]Since the voice means a message, and since it is "his voice," therefore this is his message; and the course of the church is made plain, namely, to proclaim his message. Individuals are entirely excluded from consideration in this campaign. By that is meant the importance of an individual; whether one is honored more than another or whether he shines before the public or not is wholly immaterial. It is the message of the Lord and not of men that is to be sounded forth. It means that the members of the church this side the vail as a whole, the body, as the visible representatives of the Lord on earth, must give this message as a witness; that the feet members must now advertise the King and his kingdom.

[12]The scripture reads: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." The message is for the people of the earth to prepare to receive the King. That means, of course, that Satan's empire must fall; and it is falling. It means that the church must declare to the people that the old world is ended and the new is coming in; that the King is here; that his kingdom is being put into operation; that the time of restoration is at hand; hence that millions now living will never die if obedient to the divine way. Let no one be fearful that he is speaking too much about the same thing and hence must change his topic or subject from time to time. Let all remember that the message which must go to the nations is the Lord's

message. This is in harmony with the expressed will of Jesus when he said: "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.

[13]The physical facts show that prophecy is now fulfilled, namely, that the clergy class and the principal men have denied the Lord and have joined hands with the devil's organization; that the people of nominal Christendom have been left upon the mountains as sheep without a shepherd; and that those who should be feeding upon the Word of God are starving because of the famine in the land for the hearing of the Word of the Lord; and that the time has come for the Lord to do a marvelous work amongst this people, even a marvelous work and a wonder.

THE MARVELOUS WORK

[14]What is that marvelous work? Nominal Christendom numbers her membership by the millions. Her preachers are multitudinous. Nominal Christendom has grown rich in money and power because allied with the commercial interests of the world. The political power is enlisted in her behalf; and back of it all is the master mind of Satan the devil. This combined power constitutes "the beast," which is making war against the Lamb. While making war against the Lamb, this combined evil power is desperately striving to reform Satan's empire in order to hold the present civilization together and to keep the people in subjection to the present order.

[15]Over against this is the Lord Jesus, the Lamb of God. He has a small number of visible representatives on earth. Their visible power is so insignificant in the eyes of the world that they are counted nothing. But with this little company of faithful followers the Lord Jesus is proceeding to do his marvelous work of enlightening the people concerning the end of Satan's empire and the presence of his kingdom, and is putting Satan's forces to flight. Concerning this the apostle Paul said: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his presence."—2 Thessalonians 2:8.

[16]It is the light of truth that is warring against the forces of darkness. The saints participate in this, because of them Jesus said: "Ye are the light of the world." The followers of the Lamb are the only ones in the world that are holding forth the light of truth concerning the Lord's kingdom. These participate in the work by going throughout the world, crying out the message of the King and his kingdom; and by this message they are calling upon the people to "prepare the way of the Lord." They are telling the people of the King and his kingdom that the world may get their minds and hearts into the right condition to receive the King and to conform themselves to his way of bringing the desire of the nations and establishing peace and blessings on earth. It is indeed a marvelous work; and as the work progresses many wonder at it and say: 'Surely it is a miracle the way the work is going on.' And indeed it is so; for no human agency could accomplish anything against the entrenched powers of darkness. As we see the progress of the message of the truth, we can truly exclaim: 'It is the Lord. Blessed be his holy name!' All who are participating in it are rejoicing, because they "have entered into the joy of the Lord." They can appreciate the fact that by the Lord's grace they are participating in the fulfilment of the Prophet's words as expressed in Psalm 149:5-9.

METHOD OF ACTION

[17]More than forty years ago the Lord caused his faithful and wise servant to begin writing the message of the divine plan, that it might be plainly read. Since then, the major portion of the time has been occupied in gathering together the saints, instructing, drilling and preparing them; and now the time has come for more vigorous action on their part as witnesses for the King. This voice or message is not only expressed by word of mouth in public proclamation, but in a larger way through the printed page.

[18]The message has been put in the form of seven volumes of STUDIES IN THE SCRIPTURES and other kindred publications. It seems, therefore, the appropriate time for this message in the printed form to have a wider circulation. The Lord is indicating that such is his wish. The fact that he makes provision would indicate that it is his will that the message shall go forth in that form now. Never in all the history of the harvest has there been such a demand for this message by the suffering countries of Europe, and an increased demand is seen practically all over the world.

PRAY FOR MORE WORKERS

[19]Jesus said: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matthew 9:38) These words addressed to his disciples in the time of the Jewish harvest have applied to the harvest of the Gospel age. Many prayers have ascended, and still ascend, to this effect. These have been answered, and from time to time more have joyfully entered the service of the Lord, although, as a whole, they are small in number. Prior to 1918 the greatest number of colporteurs in the service in the United States and Canada was about six hundred. At the time we go to press there are now in the United States alone, engaged in the colporteur service, approximately 850 brethren, to say nothing about the greater number of class workers. The demand for the message of truth contained in the books above mentioned is greater than ever.

[20]In Europe, which is rapidly disintegrating, the people in greater numbers are seeking a knowledge of the truth; and the SOCIETY is diligently endeavoring to supply them. The SOCIETY'S own plant at Brooklyn is

now manufacturing approximately five thousand volumes per day. This is not sufficient to meet the demand. Hence other manufacturers have been employed to make books, even if they must be sold at a loss when measured by money value. It seems to be the Lord's will that his little army, now crying out his message in the wilderness, must be supplied with books; and hence he has made the provision.

[21]We are pleased to announce that beginning with June 15 all the classes in the United States and Canada and all the colporteurs will be furnished an ample supply of the STUDIES IN THE SCRIPTURES and THE HARP OF GOD, that they may sell these as a combination at the price heretofore announced, namely, $2.85.

[22]Beginning with the 5th day of June the SOCIETY is shipping to each of the classes on consignment a number of the seven volumes of STUDIES IN THE SCRIPTURES and THE HARP. This is done in order to save time and expense. The classes will be billed for these books, and can pay for them as quickly as they are sold. This will afford opportunity for all the classes in the United States and Canada to become immediately active in selling the entire set of STUDIES IN THE SCRIPTURES and THE HARP. We recommend that those who have a stock of these books on hand use their present stock first.

ANOTHER BOOKLET

[23]There are many people who are not so situated that they can buy the eight volumes above mentioned, even though these are sold at a nominal cost. In order that they might get some of the message, the SOCIETY has prepared and is publishing a booklet of sixty-four pages treating eight separate and distinct subjects concerning the divine plan, handsomely bound in paper cover, gold ink, which can be placed in the hands of the people for the very nominal sum of ten cents. We believe that everybody will want this. Thus the witness may be given to all who have the hearing ear.

[24]We are shipping a quantity of these booklets to each of the colporteurs and to each of the classes, on consignment, billing you for the same, which can be paid for as quickly as sold. Our thought is that this will supply a long-felt want and enable many to get some knowledge of the truth that have not sufficient means to get all the STUDIES IN THE SCRIPTURES.

WHO IS ON THE LORD'S SIDE?

[25]It is plainly to be seen that the great campaign is growing in intensity and interest. This should cause the saints to rejoice. Worldly people become greatly interested in political campaigns pertaining to worldly things. Many of us when of the world were interested in political campaigns because we thought such would result in a better government for the people. Now we see that the Lord is conducting the greatest campaign of all time, and that we are privileged to have part in this, not for a selfish reason, but because we know that his campaign will result in the full establishment of his government of righteousness, which shall bring the honest desire of all the nations of earth. That glorious government shall be upon his shoulder; and of the peace and blessings that it shall bestow upon man there shall be no end. He will reign in righteousness. He will undo all the wickedness that Satan has done. He will fill the earth with gladness. It becomes the privilege of every truly consecrated child of God at this time to cry out this message of joy to the people—to "say among the nations that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously."—Psalm 96:10.

[26]Let each one, then, who claims to be consecrated to the Lord, ask himself, Am I on the Lord's side? Am I participating in this campaign with a joyful heart? Am I doing my part to advertise the King and the kingdom?

BLESSED RESULTS

[27]The message of the Lord declares: "Make straight in the desert a highway for our God." Over the highway of holiness he will lead mankind to life. Then the Lord indicates what will be the happy and joyful results to the poor groaning creation. He tells us that then every valley shall be exalted, and every mountain and hill shall be made low; that is to say, that the meek and humble ones shall be lifted up, and the haughty, wicked kingdoms of this earth and those who compose them shall be brought low, and the conditions of society shall be leveled in the interest of mankind; and "the crooked shall be made straight and the rough places plain." The perverse and crooked things of the present evil order shall be straightened out. The errors, inconsistencies, false doctrines and stumbling stones shall be taken away. The blessings of salvation, the majesty and glory of the Lord and his perfect government shall be revealed to man and all the world of mankind shall come to a knowledge of the Lord and see his glory. And thus the work of blessing will continue until the earth is filled with a happy and joyful people.

[28]What a precious privilege the Christian now has of engaging in the Lord's service and telling the poor groaning creation of the blessings that are shortly in store for them! Truly we have come to a time when we can appreciate the Apostle's words: "Rejoice in the Lord; and again I say, Rejoice!"

"Lord, I would loyal prove to thee,
Let thy reproaches fall on me;
To spend my days in thine employ
Shall be my chiefest earthly joy.

"Oh, what are all earth's gilded toys
Compared with heaven's eternal joys?
Or even to the feast now spread,
For pilgrims through the desert led?"

QUESTIONS FOR BEREAN STUDY

In what way did our Lord advertise his presence at his first advent? By what method is he advertising his second presence? ¶ 1, 2.

Why are the leaders in nominal Christendom unable to understand present truth? ¶ 3.

What are the three component parts of Satan's visible empire? In what common work are these three sections of the devil's organization now engaged? ¶ 4.

What evidences may be cited to show that the Word of God is practically unknown in the schools of Christendom? What is taught in its stead? ¶ 5.

How does the Lord view this failure on the part of those claiming to be his representatives? ¶ 6.

What cause have the Lord's people to rejoice at this time? ¶ 7.

What great work is the Lord about to do? Whom is he permitting to cooperate with him in this work? ¶ 8.

In what sense has busy Christendom become a desert? What is symbolized by the "voice" crying in this desert place? ¶ 9.

Explain how John the Baptist, Elijah and Elisha pictured the work of the Lord's people in the close of the Gospel age. ¶ 10, 11.

Give in detail the message which is now to go to all nations. ¶ 12.

What is the "marvelous work" which the Scriptures declare that the Lord is about to accomplish? ¶ 13.

Describe the forces enlisted under the banners of the "beast" and of the Lamb of God. ¶ 14, 15.

For what two great messages are these forces contending? In what way is the warfare carried on? ¶ 16.

In what way has the Lord prepared his army for their part in this warfare? ¶ 17.

What reasons exist for the belief that the time has come for a wide circulation of the Lord's message? ¶ 18, 19.

What provision has the Lord made for meeting this demand for the truth? ¶ 20-24.

What is "the desire of all nations"? By what means will this desire be satisfied? In what respects does the Lord's work resemble a political campaign? ¶ 25.

What responsibility is now resting upon every consecrated child of God? ¶ 26.

Give an outline of the work to be accomplished by the Messianic reign. ¶ 27.

What is the heart attitude now of every Christian who is living up to his privileges? ¶ 28.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 4

"Fervent in spirit; serving the Lord."—Romans 12:11.

AS USED in this text the word *spirit* has reference to the mind or mental disposition. Mind is an invisible power. The words of the text are directed as an admonition to those who are presumed to have the mind of Christ, which mind is in process of transformation more and more into the likeness of the Lord. This transformation cannot be accomplished where a cold, indifferent disposition is manifested toward the Lord and the interests of his kingdom. Nor can it be accomplished by those who are merely of a lukewarm disposition. The Lord makes this clear when addressing himself to the Laodicean church: "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."—Revelation 3:16.

St. Paul, appreciating the importance of each one's being properly exercised and possessing an active and zealous spirit, urges that all such be not slothful in business, but fervent in spirit, in the Lord's service. The word *fervent* here means hot. It means that one appreciates the fact that he is an ambassador of Christ, and also appreciates the necessity of being really in earnest in giving attention to the duties and interests of Christ's kingdom. Such will be watching for opportunities for serving the Lord; and as these are presented, he will seize them and joyfully and zealously perform them.

Such a mind or disposition is produced by the holy spirit operating in the Christian's mind. That person, however, must be not only willing but anxious that God's holy power shall be developed in him. He must realize that his business is the King's business; and that he must be earnest, zealous and energetic in attending to the interests the King has committed into his hands.

TEXT FOR JULY 11

"Keep the unity of the spirit in the bond of peace."—Ephesians 4:3.

UNITY means oneness. The prayer of Jesus was: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21) Such will be the condition when all the members of the body are transformed into the likeness of the Head, Christ Jesus. Each one, however, must do his part looking toward such completed transformation; and one of the essential parts to be performed is dwelling together in peace.

Again the Apostle emphasizes the importance of this oneness and dwelling in peace, saying, "Follow peace with all, and holiness, without which none shall see the Lord." (Hebrews 12:14) Transformation cannot be accomplished unless these rules are observed. Faultfinding, controversy, and strife are the very opposites of peace; and the indulging in these leads to hatred. Hatred shows a bad condition of heart. It is the very opposite of love. And where love is absent, darkness quickly ensues and the spirit of the Lord disappears. Hence in order to be transformed into the likeness of our Lord it is vitally essential that we who are begotten of the holy spirit maintain that unity which is consistent with the spirit of Christ. To do this we must keep before the mind the loving disposition of Jesus and copy that disposition insofar as it is possible.

If every member of every ecclesia would diligently try to do this, putting self in the background, a division in any class would be an impossibility. All who have the spirit of the Lord will possess the zeal peculiar to his house and will hold together, having their hearts united together in love. And thus doing, the truth to them will grow brighter day by day and their Christian experiences sweeter, developing them more into the likeness of the perfect Pattern.

TEXT FOR JULY 18

"The fruit of the spirit is love."—Galatians 5: 22.

THE new creature must grow into or develop the character likeness of the Lord, his Head. This growth is not sudden but gradual. Such development the Apostle illustrates by reference to fruit developing from the vine or tree. Jesus used the same illustration when he said: "Every good tree bringeth forth good fruit. Ye shall know them by their fruits." (Matthew 7: 16, 17) The Father and Christ Jesus are good. None others are good until they come into Christ, and then they are counted good because of possessing the robe of his righteousness. No one can bear the fruit of the spirit unless he remains in Christ. The bringing forth of fruit brings glory to the Father. The chief purpose of a Christian is to glorify God. Therefore he should strive to develop the fruit of the spirit.

The Apostle sums up the Christian character development in one word, *love*. While there are many other elements involved, as he shows by the context, yet love is the principal thing. Therefore love is called "the fruit of the spirit."

God is love. Jesus Christ is the express image of Jehovah; and the nearer we grow like our Lord, the greater will be our fruit-bearing. In order that we may develop the fruit of the spirit we must abide in Christ and let his words abide in us, which means constantly feeding upon the Word, and keeping his commandments as set forth in the Word of God. It further means that the one thus striving to develop must possess a pure heart; that his motive in serving the Lord be to glorify God's holy name; that he keep the commandments of the Lord joyfully; that he love the brethren unselfishly, even at a sacrifice to himself; that he have pity for the groaning creation and a longing desire to do good unto all. One possessing this condition of heart and maintaining it may be properly said to have developed the fruit of the spirit. This fruit of the spirit impels him to be a faithful ambassador of the Lord and to carry the Lord's message joyfully to those who are hungering and thirsting for righteousness. His service is prompted by love; and thus he shows more and more of the likeness of Christ Jesus.

TEXT FOR JULY 25

"The fruit of the spirit is . . . joy."—Galatians 5: 22.

JOY means a calm, delightful cheerfulness. It means gladness of heart; an inward delight. It results from absolute faith and confidence in the Lord Jehovah and a cheerful obedience to his will.

When Jesus entered upon the task of becoming man's Redeemer he did so with joy. It was written of him: "I delight to do thy will, O my God." Had he kept the commandments of Jehovah and had no joy therein, he would not have been pleasing to the Father. On the contrary, it was written of him that "for the joy that was set before him [he] endured the cross, despising the shame." This disposition was pleasing to Jehovah and for this reason God highly exalted Jesus and he sat down in the place of authority with his Father.

On the last night he was with his disciples Jesus gave to them detailed intructions, and then added. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15: 11) The inference must be drawn that his desire was that they should keep his commandments: and that doing so faithfully, the joy would result. Fulness of joy will be experienced when the members of the bride class are united with the Bridegroom. Before that joy in the superlative degree can be experienced, the child of God must learn obedience under adverse conditions and, while learning, rejoice in the experiences, having in mind the blessing that is to follow. St. John expresses it in substance, that he must keep the commandments of the Lord and do so with a joyful heart.

The Scriptures seem to indicate clearly that it will be impossible for any one to be admitted into the kingdom of our Lord and there experience pleasures for evermore unless such rejoice in the experiences along the way, even unto the end. Speaking of the house of sons, St. Paul adds: "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

For one to grow in the likeness of our Lord he must now appreciate that he has the greatest privilege ever given to any creature, namely, that of suffering with Christ in order that he might be ultimately glorified with him. The return of the Bridegroom necessarily will be hailed with joy by those who are looking for him. During the presence of the Lord the follower of Christ necessarily would have joy in his presence and would delight to make known his presence to others, particularly to those who are seeking after righteousness. As he marks the kingdom majestically taking its place, he will experience a calm delight and gladness of heart even though there is turmoil and strife upon every side. He will rejoice in the fact that he is on the Lord's side and has the full assurance that the Lord will bring him to victory and deliver from the hand of the oppressor all who seek righteousness. Hence the words of St. Paul apply especially at the present time: "Rejoice in the Lord alway, and again I say, Rejoice. . . . The Lord is at hand." It is love for the Lord that brings this joy; and where one is filled with love he is filled with the Lord's spirit, and joy of necessity must result. It is the outgrowth of that holy spirit. For this reason it is observed that the true followers of Christ are the only really happy persons now on earth.

SIMON PETER

——JULY 15——THE GOSPELS AND ACTS——

PETER DISCERNS THAT JESUS IS CHRIST—PETER NOT THE FIRST POPE—SACRIFICE LIFE AND CRUCIFY FLESH.

"Lord, thou knowest all things; thou knowest that I love thee."—John 21: 27.

PETER was the foremost of the twelve apostles and, until the council at Jerusalem on the question of circumcision (Acts 15: 6), was the leader of the early church. He was an unusual man with considerable executive ability, and, with the exception of Paul, remains the most notable of the apostles.

[2]A fisherman of the sea of Galilee by occupation, he toiled with his brother Andrew in partnership with Zebedee and his sons James and John. Peter was introduced to Jesus by Andrew. Both were disciples of John the Baptist, and both were looking for the coming Messiah. As soon as Andrew heard John's declaration about Jesus he went for Peter, probably to Bethsaida; and Peter promptly returned with Andrew. Jesus and Peter were drawn to each other, and the Master gave the disciple-to-be a new name. (John 1: 40-42) Jesus' first acquaintances after his consecration were those disciples of John the Baptist who followed after him to learn of him. John was to make ready a people for the Lord (Luke 1: 17); and it was to be expected that Jesus would go so near to John as to enable John to point out Jesus to his disciples. Peter is next seen when Jesus, on the lakeside, pressed by a crowd, asked him for the loan of his boat, out of which Jesus would speak to the people. As if to repay Peter for the little kindness our Lord bade him launch out for a draught of fishes. Peter doubtfully agreed. The fishes filled the nets until his boat and his partners' seemed likely to sink. Peter perceived the Master's greatness and his own littleness; and when Jesus said to him that they should thenceforth follow him and he would make them fishers of men all four, Peter, Andrew, James, and John, left their fishing to be disciples of Jesus, and to go with him in his ministry.

[3]When, sometime later, Jesus after much prayer called out of the number who followed him twelve to be the chosen apostles, Peter was the first mentioned; and in every enumeration of the apostles his name stands first. The other three names, those of his partners in labor and in the hope of Israel, always follow; they are always the first four. And this is not without cause; for Peter showed the most character. He had the readiest mind, and was ever quick to catch all that Jesus said. He was an impulsive, curious man, full of resource, and ready at all times to serve his Master, of whom he was a warm lover. Our Golden Text records the declaration of his love, and there is no doubt he spoke both sincerely and truly. Despite his failures, he remained ever the foremost member of the original Twelve; and only his love for his Master could have enabled God to bless him so largely to the church as is recorded of him.

[4]Of these four apostles three of them were special to Jesus. It was Peter, James, and John who were taken with him to the house of Jairus, and who therefore saw the young daughter brought back to life; it was they whom he chose to go with him to see himself transfigured. Peter missed nothing on these occasions, but profited by them, though as a natural man (1 Corinthians 2: 14) he could not see their purport, nor did he restrain himself from giving expression to his natural tendencies. But on the last occasion, when he and James and John had the special privilege of being with the Lord, both he and they missed much. Jesus took them into Gethsemane with him; but Peter, who had vowed more than all the others, like them fell asleep; and the Master bore his sorrow alone.

PETER DISCERNS THAT JESUS IS CHRIST

[5]It was Peter who first perceived that Jesus was the Christ, the Son of the living God; and of this Jesus said: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16: 17) This incident shows that Peter was of ready mind, and was one of the quickest of the disciples. But Peter's readiness of perception and impulsiveness sometimes led him into mistakes. He would manage the Master's affairs for him, as, when asked whether his Master paid tribute, he answered for Jesus without waiting to enquire Jesus' wish. Jesus gently rebuked him for that, and sent him out to catch a fish in order that he might have money to pay the tax for them both. And when on a much more serious occasion, Jesus having told his disciples that he must be killed and be raised on the third day, Peter urged him not to allow it. It was then that the Lord severely rebuked him, called him Satan, said that he was an offence (a hindrance) to him, and that Peter spoke this out of human wisdom and not of God. (Matthew 16: 23) Peter in his impulsiveness and in his uneducated love wanted to have his Master saved from death, and unwittingly was serving Satan's purpose. Satan had tried directly to get Jesus to leave the narrow way; now he was tempting Jesus to the same end through a beloved apostle.

[6]It may be properly accepted that Jesus used Peter himself as he had used Peter's boat; for much of what is recorded of Jesus' sayings arise through Peter's acts or questions. It was Peter who was ready to step out of the boat onto the water to go to Jesus, and who would say: "Declare unto us the parable"; who said: "Thou art the Christ"; who rebuked the Lord; who said: "Let us make three tabernacles"; who asked what they, the disciples, were to get because, unlike the rich young man, they *had* left all to follow him; who asked about the cursed fig-tree, and sought explanation about the end of the age. (Matthew 14: 28; 15: 15; 16: 16, 22; 17: 4, 26; 19: 27) It was through Peter that the parable of the penny was spoken, and the course of the disciples respecting the forgiveness of sins was shown.—Matthew 19: 27; 20: 1-16.

[7]A consideration of these passages and of the teaching of our Lord which rose out of them reveals that Jesus used Peter and his personality very considerably, all of which proves that Peter was a learner, a good disciple, one whom a teacher would be pleased to have near to him. Our Lord's teaching may be said to have arisen out of circumstances and out of the questions which Peter's words and actions aroused rather than out of a set plan to state truth.

[8]Peter's great mistake, the denial of his Master, arose out of this same rather over-ready disposition. He had not gotten the balance which only spirit-begettal could give, and his readiness to give expression to the feelings of the moment was too much for him in the hour of temptation. He sinned grievously; but it was the bursting of a highly strung, impulsive nature, entirely without malice, and was at the opposite pole of sin to that of the disciple who traitorously sold his Master. The Lord in his own way and time took Peter back to himself.—John 21: 15-18.

[9]After Jesus' resurrection Peter took a leading place amongst the waiting disciples; and on the day of Pentecost, filled with the holy spirit, he declared the truth respecting the Lord, and thus opened the kingdom of heaven to his people. He took the lead in the wonderful miracle of the

healing of the man crippled from birth, through which miracle we get the first declaration of the times of restitution which are to bring to men all those blessings foretold by the prophets of God.—Acts 3:19-21.

10Peter's natural boldness, now used of the holy spirit, made him a fine leader for the brethren; he was a tower of strength to them, and was exactly suited to the needs of the church, which did not then require doctrine, but a leader and a spokesman, one who would tell the rulers of the people that God must be obeyed rather than men, and in so doing show that the rulers did not represent God. (Acts 5:27) Such boldness and the courage of faith are always pleasing to the Lord.

11Peter was used of the Lord to open the kingdom to the gentiles. He was sent to Cæsarea to Cornelius, and his testimony is that the holy spirit fell on that little company "as on us at the beginning."—Acts 11:15.

12The vision on the roof of Simon the tanner's house at Joppa, when the Lord showed Peter that the gentiles were not common nor unclean, was symbolic as to place as well as in meaning. Peter would look over the great western sea, and his thoughts either then or later would tell him of the great western world out of whose peoples God would gather his church.—Acts 15:15.

PETER NOT THE FIRST POPE

13After the conference in Jerusalem Peter is not in such prominence in the church as before that event. Paul now occupies the attention of the writer of the Acts of the Apostles, and comes into the place for which he had been called; he is the Apostle of the Gentiles, the uncircumcision, while to Peter was given "the apostleship of the circumcision." (Galatians 2:7,8) It seems evident that Peter traveled considerably, but there are no certain Scriptural grounds for thinking that he traveled to Corinth and Rome, as some think, and as Papacy holds.

14There seems no good reason for thinking that the Babylon from whence the first epistle was sent was other than the city on the Euphrates. (1 Peter 5:13) Peter's two epistles are general, and are written to the Christians dispersed throughout the world. They are examples of modesty. He knew that the Lord had not raised him up to be the teacher of the church, but he had a practical knowledge of the grace of God and his purpose in the church, and he would exhort the brethren. He writes to "stir up your pure minds by way of remembrance" rather than as an instructor. (2 Peter 3:1) He made no attempt to become a leader of thought nor to shine, but rather to be a true shepherd of the sheep and to feed the lambs of his Master's flock, even as the Lord had bidden him when he restored him to his place.—John 21:15-18.

15Both epistles are full of loving exhortation such as a pastor would have for his flock. He has learned much and would pass on his experience. Once he thought that Jesus had fulfilled all the sufferings of the Anointed (Acts 3:18); now he knows that the disciples share with their Master and fill up that which is lacking of the sufferings of Christ. —1 Peter 2:20; 4:13.

16Peter was a great Bible student. It was he who, summarizing the messages of Israel's prophets, gave the church the one clear definite word about the times of restitution (Acts 3:19-21); and it is Peter who shows so clearly that as the heavens and earth were made and have been preserved by the Word of God, they are now by the same Word to be replaced by the new heavens and earth.—2 Pet. 3:5, 13.

17Peter was a very loving man, and evidently very lovable. But he had no smooth words for those who had known the way of life and had turned from it, nor had he any charity towards those who lead God's sheep astray.—2 Pet. 2:21, 22.

SACRIFICE LIFE AND CRUCIFY FLESH

18Peter entered deeply into his Master's teaching. Two things he emphasizes in his first epistle; (1) already noted, that the disciple enters with his Master into the sufferings of the Christ, and (2) that the disciple must crucify the lusts of the flesh. Here are the two phases of dying which the Christian must experience: He dies sacrificially, placing his justified humanity into the high priest's hands, and his life is consumed in sacrifice (Romans 12:1; 1 Peter 2:5); and he crucifies the flesh, the old man, with the lusts thereof. (1 Peter 4:1,2; Romans 6:8; Galatians 5:24) Henceforth the disciple lives a new creature in Christ Jesus, no longer under Satan's control nor dominion.

19The authenticity of Peter's second epistle has been disputed. It is the kind of writing which would be disputed by a false and hypocritical church. Mere professors of religion, whether in the days of Jesus of Nazareth or in these days, or indeed at any time, do not wish to hear of the disruption of the order of things by which they live, nor to hear of the forcible establishment of a rule of righteousness. Peter's words (2 Peter 3:3,4) are very appropriate to these days, when the Lord's second presence is announced. The scoffers know they should expect his return; for there can be no question that Jesus, whom they profess to serve and represent, said that he would return. But they deny an actual return or an assumption of power by him. And they are willingly ignorant (2 Peter 3:5) of the message given out by the Lord's faithful servants, and of the even ominous signs which tell of the Presence. They are evolutionists, and do not expect a kingdom to come by a cataclysm. If they are reminded that God did once destroy a world-order by a flood, they will deny the fact; or, if they admit the fact, they will deny that the flood was intended for any such purpose as the Scriptures say.

20The Word of God was spoken directly when the heavens and earth were formed. In later days the Word came by the holy spirit through holy men of old, and then by the apostles. (2 Peter 1:1-3) The present order of things is being broken up by the Word of God. (Revelation 19) But the Word operates among men by the Lord's army on earth, the faithful body members. These carry the word of truth in their hearts and in their hands, and great is the need for boldness and courage in the fight. It is not given to every one to have the qualities of Peter, but all can have his earnestness for the Master's cause, and only such as thus share may expect to share in blessings to come.

QUESTIONS FOR BEREAN STUDY

Who was the foremost of the original twelve apostles? ¶ 1.
Prior to this, what was Peter doing, and who were his companions? What was the circumstance of Peter's meeting Jesus? Why was his name changed? In what way did Jesus remunerate Peter for the loan of his boat? ¶ 2.
Why was Peter always named first? What were some of his characteristics? ¶ 3.
What were some of the notable occasions on which Peter was with Jesus? ¶ 4.
Who first recognized Jesus as Christ? Is "impulsiveness" always right? What is meant when Jesus referred to Peter as Satan? ¶ 5.
How did Jesus make use of Peter as he did of his boat? ¶ 6.
Did Jesus use the circumstances surrounding Peter to teach the truth, or did he have a set plan of procedure? ¶ 7.
What extenuating circumstances are there for Peter's denial of the Master? What good thing did the Lord do for Peter in the overruling of the mistake? What trait of character is made to shine out? ¶ 8.
What leading role did Peter have after the resurrection of Jesus? ¶ 9.
How did God use the boldness of Peter after Pentecost? ¶ 10.
How was the message brought to the Gentiles? How was Peter prepared for it? ¶ 11, 12.
Was Peter the apostle to the circumcision or uncircumcision? Was Peter the first pope? ¶ 13.
Is it likely that Peter went to Babylon rather than Rome? ¶ 14.
To whom were Peter's epistles addressed? And what was the object? ¶ 14, 15.

Who is the author of Acts 3:19-23, and does it show studiousness on the part of the author? ¶16.
Show two sides of Peter's character. Are these consistent? ¶17.
What two things did Peter show to be the teachings of Christianity? ¶18.
Why is Peter's second epistle scoffed at? Can evolutionists believe that a better social order may come through world disaster? ¶19.
What are the agencies used of God in announcing a new heaven and a new earth? ¶20.

JOHN THE APOSTLE

——JULY 22——THE NEW TESTAMENT——

JOHN SELECTED BECAUSE OF HIS ZEAL—JOHN TEACHES THAT JESUS IS GOD'S SON—JOHN BANISHED TO PATMOS—CHRIST'S REVELATION GIVEN TO JOHN.

"God is love; and he that abideth in love abideth in God, and God in him."—1 John 4:16.

THOUGH the apostle John does not shine the brightest amongst the company of the apostles, yet it is probably true that when the Lord's people speak of the apostles his name is the one most frequent on the lips. Of many of the disciples we know very little; of those of whom we know more it is not because much is said of them, but because in their association with their Master, and in their service for him after his resurrection, light is reflected upon them. Their delight was to speak and write of him, not of themselves. Of that wonderful company of men, our Lord and his apostles, who traveled about Palestine, next to the loving union between Jesus and John, John and Peter are seen to be the closest in fellowship. It is not specially related that Peter loved John as it is of Jesus; but it is evident that John was truly loved by the warm-hearted, impulsive Peter, and that a close bond united them.

[2]In natural characteristics Peter and John were almost opposites. Peter impetuous, impulsive, but always desirous of learning, would be drawn to John by the younger man's gentleness and better education. Their association began on the sea of Galilee. John and James, the two sons of Zebedee, were fishermen; and Peter and Andrew were partners with them. (Luke 5:7) Apparently John had a home in Jerusalem; perhaps he found it necessary to go there frequently because much of the fish they caught was sold there. He tells us that he was known to the high priest. (John 18:15) Beyond the fact that he and his brother James were as ready as Peter and Andrew to learn what God had to say through John the Baptist, and as ready to listen to Jesus, and that later John was as ready to leave the fishing business and his father's home as the others were, we know little of his life and training.

[3]John is usually considered as being of a very mild and gentle disposition, and probably when matured he was that; but he had another side of character not generally discerned. It was John and James who wanted Jesus to call fire down from heaven to consume the Samaritans who were unkindly disposed towards him. (Luke 9:54) Jesus himself called them Boanerges, or sons of thunder. Gentle John could roar on occasion. The incident just referred to, and the one related with it of John's stopping a man from casting out demons in the Lord's name (Luke 9:49) because he was not following in the company with them, show that John had a watchful and careful disposition, and a very definite attitude towards those who in any way seemed to go contrary to his dear Master's interests.

JOHN SELECTED BECAUSE OF HIS ZEAL

[4]Our Lord wanted men such as these. He wanted with him in his mission those who could face the facts of life in Israel, and who after he had gone would take up his work and be faithful to it. He was not seeking men of such mild disposition, and of such trend of thought, as would want to go away from their fellow men that they might develop a formal holiness. Satan has ever been alert to tempt the Lord's disciples to a simulated holiness to be gained by seclusion and the adoption of a formalism of deportment. Some who have been brought into touch with the holiest things of truth have been deluded by him into thinking that all Jesus wanted, or that he now wants, is that his disciples be clean in heart, spending their time meditating upon holy things and attuning themselves to the will of God. These do not cast out the demons of untruth, nor help to break down the kingdom of error. None of the Lord's spirit-begotten servants would desire to stop any work done in the Master's name; but now when the Lord is present leading and directing his people, he who is not with him is not a harvest gatherer but is a scatterer. (Luke 11:23) And true holiness, which is harmony with the will of God, can be developed only in doing God's work, under the direction of the King.

[5]Our Lord shows by his selection of these men that he wants the meditative mind which yet is active to see and do his will, and which will seize every opportunity of advancing the interests of the kingdom of heaven. In the company of the apostles, each differed from the other, and each had a special characteristic prominent. John was bold when occasion demanded, as all the Lord's people must be; yet boldness and courage were not notable features of his character. He was not like Peter, who by nature was of a bold disposition, nor like Paul, who had something of the courage and fortitude of a pioneer.

[6]Whatever disposition John had by nature, it is evident that while retaining decisiveness he developed a deep spirit of love, and an ever deepening devotion to his Master. Of the three specially chosen by Jesus to be with him—James and Peter and John—John was the nearest. At the last supper John sat next to Jesus, and leaned on his bosom. Taking advantage of this known intimacy Peter, ever curious and alert, beckoned to John that he should ask the Master who it was that should betray him; and Jesus indicated the betrayer by giving Judas the sop. It was to John that Jesus, when dying, committed his mother. Jesus wanted his mother cared for; and it was because of John's nature and his love that Jesus thus gave his beloved mother to the care of his loved disciple, in whom she would in some measure find a son who would take Jesus' place. John would delight in this service for his beloved leader. Henceforth Mary lived with John in Jerusalem (John 19:25-27), and John would help her "into the truth" about her dear son.

[7]Not a great deal is said in the Acts of the Apostles about John's labors. He was with Peter when the noted cripple was cured at the temple gate, and Peter and he were sent by the other apostles to Samaria to confirm some converts. (Acts 8:14) But we are certain that such a one as he could not be other than active in the service of his risen Lord;

and that he was constantly developing wisdom and grace, those qualities of heart and mind which were to be used so greatly in the service of the church.

[8]Besides the afore-mentioned references John is not again spoken of in the Acts of the Apostles, except incidentally when it is recorded that Herod killed James, his brother. (Acts 12:2) It seems certain that John stayed in Jerusalem all through the early days of the church, partly to look after the mother of Jesus, and to minister to the saints there.

JOHN TEACHES THAT JESUS IS GOD'S SON

[9]John's gospel was the last written, though it might have been expected that he would have given the church one of the earliest of the records of his Master's life and ministry. The Lord through the holy spirit moved John to write the necessary complement to the three gospels already written, in order that the church of God might have all the records necessary to its life and labors in carrying on the witness which Jesus left for his followers to give. (Acts 1:1-8) Each of the three gospels—Matthew, Mark, and Luke—gives a partially detailed record of Jesus' ministry. John's purpose was to give neither a detailed account nor a summary of Jesus' words and teaching, but to set in emphasis certain miracles, some of which are not mentioned by the other writers, and certain discourses not otherwise recorded.

[10]John's particular intention was to set forth his Master as the Son of God, the revelation of the Father, full of grace and truth (John 1:14), so that it could be said that he who sees the grace which is in Jesus sees the Father, the God of all grace who sent him. God had sent his Son to tell of himself and to manifest him among men. (John 14:9) The wise men of theology say that John wrote his gospel to prove that Jesus was God himself, even though John says he wrote it to tell that Jesus was the Son of God, and that in him was life. (John 20:31) John shows Jesus not so much as one who has the power of heaven to work miracles, or who is the one spoken of by the prophets and who, therefore, in his ministry fulfils the prophecies; but as the one who is the link between the life of God and men. He is the life, as well as the way to it; truth is in him, as well as that he is its declarer. (John 14:6) He who receives Jesus receives God, who sent him. The Jews believed that God was their God, and in a measure they were right; but they did not receive Jesus, and therefore were out of harmony with his Father, who had sent him.

[11]John in his gospel shows more clearly than any of the others why Jesus gathered a little company of apostles. These were not only ministers of truth; they and the church which they represented were to be the depository of truth, holding it for the Lord; and they also were to be joined with him in the ministry which the Father had given to him. It is therefore in John's gospel we find the most intimate account of what happened in the upper room on the night the Lord kept the last Passover with his disciples. Jesus' talks with them on his going away, of the coming of the holy spirit, of their entrance with him into the holy things of God, and of his return—this, the more meditative or inner aspect of our Lord's ministry, seems fittingly found in the record of John, who earliest entered into the inner life revealed in Jesus. John was used to complete the New Testament writings. Paul, the great teacher of the church, and the setter forth of the doctrines of Christ, was used most to the edification of the church. Peter and James deal with what may be called the practical side of the Christian life, while John deals particularly with the heart union with the Master and with the Father in heaven. Manifestly each of these phases is necessary to a full development of life and service.

JOHN BANISHED TO PATMOS

[12]It seems evident that John lived to a considerable age. Of the most noted apostles James was the first to go, murdered by Herod; then, considerably later, Paul followed; and Peter suffered unto death a few years after Paul. Probably both were slain by Nero. It is recorded that John removed from Jerusalem to Ephesus and lived there for a considerable time, serving those churches mentioned in the early chapters of Revelation, the seven churches in Asia. From there, and because of his fidelity to the truth and his Master, he was banished to the Isle of Patmos, where "by his servant John" Jesus gave the church the revelation which had been given to him by his Father.—Revelation 1:1.

[13]Of the disciples of Jesus none could appreciate the gentleness, and sweetness, and hallowed mellowness of the Lord's character so much as he. "We beheld him," he says of his Master, "full of grace and truth" (John 1:14), the life that had been with the Father so full of glory manifested in him. In his First Epistle, writing of the manifestation of Jesus, John almost seems as if he would tell that it had been a pleasure to him, not only to look upon, but to put his hands upon and caress his dear Master. (1 John 1:1) That John was gentle all his writings show. He writes very tenderly to the little children, and to the young men, and to the fathers' urging them to follow their Master. But he had no love to spare for those who were not wholly true to the Lord's message and work.

[14]It is John who tells us that Jesus' mission to men was because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) But in his First Epistle, in a passage the purport of which is often missed because John is long in introducing it, he bids all, the young men and the fathers, to "love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15) This injunction is as necessary for the church today as then.

[15]The follower of Christ is always tempted by Satan to wrong views concerning the world and sin. Because God has manifested his love for the world of men and his purposes of salvation through Christ, Satan tempts the Lord's people to love the present evil organization, and to hold no sentiments but those which are called love, but which so frequently are but mistaken, and often harmful, sympathy. John even bids the Lord's people give no hospitality to those who are not true to the things which have been revealed.

[16]It was evidently such a character as John's that could best be used by the Lord to convey the last message he had for the church. Peter was specially set apart to be the apostle for the circumcision; and Paul to go to the uncircumcision, preaching the gospel of our Lord and Savior Jesus Christ. To Paul to enable him to do his work were given a number of visions "more than to all the other apostles." (2 Corinthians 12:7) But John had the special privilege of seeing in symbol and in vision the things which were to happen from that day until the Lord's return.

CHRIST'S REVELATION GIVEN TO JOHN

[17]To John Jesus gave the Apocalypse. First he saw the Lord as a high priest ministering in his church. (Revelation 1:13) Then messages were given to him which, as we now know, concerned the church throughout the age, and which are on record chiefly to tell the church of this day of the things that have happened during the age—what messages of truth have gone forth. These were not given specially to be understood by the churches which passed through the various stages of experience but, while serving a purpose, were intended for us who are living at the end of the age, that we might the better understand what our

Lord has been doing since he was here upon earth, and that we might be the more positive about our own place.

18 Then John saw many visions of the glory of God, of the exaltation of the once slain Lamb, of the rise of a false church, of the conflict in heaven between evil and righteousness, of the marvelous events which should take place at the end of the age, of the downfall of evil, and the last great conflict on earth when the Word of God would come with the armies of heaven to fight with, slay, and render powerless, every opponent of righteousness. John saw also the glorious vision of the heavenly government and all the earth blessed by it.

19 Although the Apocalypse was not the last of John's writings, it is evident that the Lord intended it should close the sacred writings. It is beautifully fitting that the last chapters of the Bible should show so close a connection with its first chapters. Once again heaven and earth, and God, and his human family, are at one. The river of the water of life again flows; and the tree of life gives its fruit, with its leaves for the healing of the nations. Death has been rendered powerless, the curse is gone, and the bitterness of the past is wiped away.—Revelation 22:1-5.

20 John's gospel is in some measure paralleled by the light of today. The truth of the second advent is being seen in a clearer light than before (Revelation 18:1), and the Lord seems again to say to some who have heard the truth, but who feel the pinch of its call, Will ye also go away? John did not answer the Master's question as readily as Peter did; but he was as true as Peter was then, and more consistent. Well for all who can answer this second time of the Lord's presence: "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ."—1 John 5:20.

QUESTIONS FOR BEREAN STUDY

Why do we not know more about the apostles? Whom did Jesus love particularly, and why? ¶ 1.
Who was John's companion? Were John and he ready to leave the fishing business? ¶ 2.
Give some idea of the character of John. Was he always gentle? ¶ 3.
Why did Jesus select a man of John's type? How do Satan's arts beguile? How is true holiness developed? ¶ 4.
How did John's disposition differ from Peter's? From Paul's? ¶ 5.
Which of the apostles was the closest to Jesus in sympathetic heart quality? To whom did Jesus commit his mother, and why? ¶ 6.
Is a servant of the Lord always in prominent positions? Where did John probably stay? What did he do? ¶ 7, 8.
Was John's gospel the first or the last written? What important place does John's gospel fill? ¶ 9.
What specific truth does John's message convey, which is generally denied? John shows there is a link between God and man; what is it? ¶ 10.
Why did Jesus gather the company of apostles? What did Paul set forth as his contribution to the church? Peter and James? John? ¶ 11.
Whither did John remove from Jerusalem, and what did he then do? Why was he banished to Patmos, and what took place there? ¶ 12.
Who undoubtedly appreciated and entered into the tenderness of Jesus more than any other disciple, and why? ¶ 13.
What injunction of John's is as necessary today as when given? ¶ 14.
How does Satan try to induce Christians to love the world and its ways? ¶ 15.
Was John specially favored in getting a panoramic symbolic view of the church's history from his day to now? ¶ 16.
Is the Apocalypse for the church today? How does it help us to be more positive in our own place and service? ¶ 17, 18.
What beautiful and satisfactory lesson comes to us in the Book of Revelation? ¶ 19.
Do we confidently believe that Jesus has come the second time, and are we enthused over the understanding of his presence? ¶ 20.

MATTHEW THE PUBLICAN

——JULY 29——THE GOSPELS——

MATTHEW MAKES A FEAST—MATTHEW ENDEAVORS TO HELP THE JEWS—JESUS MAGNIFIES THE LAW—KINGDOM COMES IN EMBRYO—MATTHEW RECORDS A GREAT MESSAGE

I am not come to call the righteous but sinners."—Luke 5:32.

MATTHEW has a place of honor in the New Testament. The Gospel according to Matthew is its first book. The writers of the New Testament do not make a practice of relating personal matters concerning themselves or of others who were called to the service of Jesus; even as of Jesus himself only such personal things are related as are necessary to the holy spirit's purpose. Little is said about Matthew, but sufficient is revealed to give him a place amongst the great men of the New Testament. Matthew was a publican; that is, a tax-gatherer, one of those men who throughout the empire were hated or despised, but who were specially so in Palestine because the tax represented the hated Roman yoke. As only those who had courage or greed would take this detested office, it follows that any one who held it was a man of character. As the tax was enforced by the Roman power, there was nothing wrong in a Jew's earning his livelihood by collecting it. There were indeed many opportunities for extortion, but not every tax-gatherer was an extortioner; Matthew had no wrongs to put right when Jesus called him. The Pharisees derided and despised the publicans, but they themselves admitted their obligation to Cæsar.—Matthew 22:17-21.

2 Matthew, who is also called Levi (Mark 2:14), was stationed at Capernaum, where travelers from the north were taxed as they entered the dominion of the Herods, and where the citizens of the busy little cities of the Galilean lake district went to pay their taxes. His call seems sudden. Jesus saw him sitting at the receipt of the custom and said: "Follow me." Matthew's response seems as sudden: "He arose and followed him." (Matthew 9:9) Probably there is nothing really sudden in the realm of either nature or grace; always there are previous movements which lead up to the crisis. This must be supposed in this case. It is impossible to think that Jesus was suddenly struck with Matthew and decided to call him; or that Matthew, knowing nothing of Jesus, as suddenly determined to respond to the call. We must suppose that they had met previously; that our Lord knew something of Matthew, and knew him to be worthy of a place amongst the Twelve. Later events demonstrate that Matthew was a diligent student of the sacred writings; his mind was well charged with Scripture. It would not be proper to suppose that Matthew rose at once from his seat, leaving his money and records and responsibilities just as they were when Jesus spoke. Had he done so, it would have proved some unbalance of mind and an unfitness to be a companion and apostle of Jesus.

MATTHEW MAKES A FEAST

3 Before leaving, Matthew made a great feast, to which he invited his friends and acquaintances. He must have had a large house of his own; for Mark tells that the feast was in Matthew's own house. (Mark 2:15) This brief account

reveals much. It shows that Matthew had decision, thoughtfulness, courage, and energy, and tact also; for to give the witness through a feast would be the very best way of getting at the ones whom he wished to know why he took this unusual course. His devotion to God is apparent; he preferred to have the privilege of serving the God of Israel in the comparative hardship of a disciple's life rather than to accumulate wealth and to continue to live in comfort. He was a true son of Israel, even though a tax-gatherer.

4Matthew's conversion from Judaism, and Zaccheus' ready acceptance of Jesus when he understood, show why our Lord gave considerable attention to these men. Considered by the Pharisees and scribes as very low in the social and moral scale, they were better in heart than those superior persons; and, evidently, many had a good knowledge of their Scriptures. "Many of the publicans drew nigh to hear him," and they heard understandingly. (Luke 15:1) No doubt they were made all the readier to listen to the kindly truths of our Lord's evangel because of the derision and contempt of the Pharisees and the priests. By taking Matthew, a well-known publican, to be with him in his immediate company, Jesus would positively prejudice his case in the eyes of the leaders in Israel. They would despise him for it, as they despised the publicans. But Jesus was not out to please them. He would do that which he saw was right without regard to their judgment; and it is certain that by this action he helped many of Matthew's class to pay attention to his message. Besides, as our Lord foresaw, Matthew was just such a one as he desired upon whom to build his church.

5Matthew, the man of affairs, dropped into a quiet place of service in following Jesus; but that he was a ready learner we know from his gospel. In the enumeration of the apostles, he is always amongst the second four. The critics have decided that the gospel by Mark was the earliest written. Obsessed with the idea that a long record must follow and be an elaboration of a shorter one, they presume that Matthew took Mark's gospel and added to it. But there is no reason why the critics should be taken as guides; they have no exclusive information, and most of them are strangers to the spirit of the Word. Their conclusions are to be received with suspicion; for their ideas of truth are perverted, while their wisdom, being that of men, is out of harmony with God. To us it seems probable that Mark took Matthew's account rather than the contrary. Mark would act sensibly if he did so; for Matthew was constantly with the Lord as an apostle, and Mark was not.

MATTHEW ENDEAVORS TO HELP THE JEWS

6Matthew's account of the mission of Jesus was evidently written to show to his brethren of Israel that Jesus was the one whom they had long expected and hoped for. It is an appeal to those who looked for the salvation of Israel to consider the life and work of Jesus in the light of the prophecies. Hence Matthew quotes extensively from the Old Testament. There are over sixty quotations in his gospel, all with reference to Jesus as fulfilling prophecy. To the true son of Israel those facts would be weighty. But the holy spirit under whose guidance Matthew wrote had a greater purpose than Matthew understood. Matthew's gospel provided, and still provides, food and guidance for the church, the Israel of God. Indeed, largely by Matthew's gospel the feet members of the body of Christ, the last members on earth, are being guided into the counsels of God, and are being directed in their labors. "For all things are for your sakes," "upon whom the ends of the ages are come." (2 Corinthians 4:15; 1 Corinthians 10:11) It is he who tells that *at the end* "this gospel of the kingdom shall be preached in all the world for a witness to all nations."

7Matthew shows first that Jesus was of the royal line of David. True, the descent is reckoned as to his reputed father Joseph; but Jesus inherited whatever legal rights Joseph possessed. Matthew also shows that Jesus is therefore of the seed of Abraham according to the flesh. Jesus was the last member of David's royal line of whom we know: probably it ended in him. Then is shown that this messenger of God had a forerunner as promised (Matthew 3); one arranged by God, who spoke before the real messenger was known in order to show that there was nothing pre-arranged by man. Both announced the approach of the kingdom of heaven.

8After telling of the commencement of the evangel, the proclamation of the good news of the kingdom, Matthew records a discourse by Jesus which is known to all his followers and to others as The Sermon on the Mount.

JESUS MAGNIFIES THE LAW

9There are three outstanding features in Matthew's gospel: The Sermon on the Mount, in chapters 5 to 7; the parables of the kingdom collected and given in the 13th chapter; and the record of our Lord's great prophecy, given in the 24th and 25th chapters. As Matthew was writing for Jesus, he desired to show his people that Jesus, though establishing a new order, had not come to destroy the law, but to magnify it and make it honorable. (Matthew 5:17, 18; Isaiah 42:21) Whether or not the Lord spoke the whole of the matter recorded in chapters 5, 6, 7 on the one occasion, it is evident that the purport of these sayings and their records is to lift the minds of men beyond the traditions of the Jewish Rabbis to the writings of Moses, and even beyond Moses to the will of God as expressed in the original perfection of mankind in Eden.

10Moses, because of certain weaknesses in the flesh, had perforce to legislate on a lower scale than the requirements of God demanded. (Matthew 19:3-9) Now Jesus raises the Law to the standard of the will of God. (Matthew 5:20, 21, 27, 28, 43, 48) The Law has made no provision for forgiveness, but now it is shown that this gracious disposition forms a necessary part of a true character; for unless one forgives he cannot be forgiven by God. (Matthew 6:12-15) In times past God had promised Israel blessings of food and care as they kept his Law; now these are promised to those who seek the interests of the kingdom of God and its righteousness. (Matthew 6:33) The kingdom of heaven, which was now preached, could not be gained save by seeking the will of God. Natural birth, no matter how pure, would not give entrance; it would be gained only by the true-hearted who followed the teaching of Jesus. This was entering in at the strait gate; it meant consecration to God.

11The Sermon on the Mount may be taken as the law of the new creation. Christendom has taken it and has professed to set it as its standard. But while professing to be above the Jews Christendom has really been below the standard of Israel, the law of Sinai; and much less has it risen to the standard of the Sermon on the Mount. When Christendom's day of judgment came in 1914-1918, it miserably failed. It acknowledged that it could not love its enemies. In many cases there was an open confession that it could not live up to this law, and some clergy called for a recognized moratorium—for the duration of the war. The leaders of Christendom had not the courage to declare that the sermon was held in suspension while the fires of hatred could be heated; but in practice they suspended its operation. Even now the clergy have not the courage (nor the desire, we fear) to declare that it should be the rule or standard of Christian living, and to make it so in reality. None but those for whom it was intended, the truly consecrated, can take it as a standard, or desire to do so.

KINGDOM COMES IN EMBRYO

12 After giving some account of Jesus' ministry of healing and of his teaching in Galilee, in a long chapter Matthew brings together seven parables spoken by Jesus concerning the kingdom of heaven. Taught by his Master, he had learned that which had puzzled John the Baptist; namely, that a preliminary phase of the kingdom was to pass before it could be set up in regal power. This was a puzzle to Israel, who knew nothing of that phase; the kingdom in power and glory was all they knew of, but once seen there could be no further question about it. The kingdom began with Jesus, who proved that he lived in a realm of righteousness, and could resist Satan and all temptation. His resurrection with subsequent and consequent ministry in heaven for his followers was a demonstration that the kingdom of heaven was exerting itself in power; for his consecrated followers were transferred from the power of Satan to the kingdom of God's dear Son.—Matthew 12:28; Colossians 1:13.

13 The preliminary phase of the kingdom was to suffer at the hands of violent men, and only those who proved themselves worthy were ultimately to share its glory. And the kingdom itself was to suffer violence (Matthew 11:12); evil should apparently gain the mastery. This was shown in these seven parables: (1) The sower of truth, our Lord, would apparently lose much grain; (2) the field wherein truth was sown would be sown over by an enemy and the crop apparently damaged; (3) the small mustard seed of truth would be developed into an abnormal growth, into a tree whose branches would harbor the birds of the air, the agents of Satan, the prince of the power of the air (Ephesians 2:2); (4) the leaven of error would be inserted in the food of the church; (5) he who would gain the prize of the kingdom must seek it as Jesus did, by selling all he has; and (6) as a man seeks pearls; (7) that at last there would be a great gathering with the net of the kingdom, but many would be cast out to destruction.

14 The sons of Israel who saw these things entered into light even as we, the church of this day, who have been privileged to see the plan enter thereby into light—"the truth." They began to discern what kind of ministry must be used to gain the desired end—that it must be a quiet yet persistent insistence on the fact that God was now gathering a spiritual Israel; and that these were to be his Messiah when the time came for the establishment of the kingdom which should rule, not only in the hearts of his disciples in the realm of grace but, under the whole heaven. —Matthew 12:18-20; Daniel 7:27.

15 Matthew saw clearly that the church was the place wherein the rule of Christ would first be outwardly exercised; and in his gospel rather than in the others the order and discipline of the church is stated.—Matthew 18:15-19.

MATTHEW RECORDS A GREAT MESSAGE

16 A false church lent itself to Satan, who organized it, simulating the true church. This false church has claimed to rule over men, and has pretended to be the kingdom of heaven on earth. But the true church, able to exercise its authority only in the early days of purity and in these last days of the Lord's presence (because only then and now has it been a unity), seeks to live altogether under the control of its Head. It knows the day of its exaltation to power is after its change from mortality to immortality. —1 Corinthians 15:53.

17 The last outstanding feature of Matthew's gospel is the great prophecy given on the Mount of Olives, which is recorded in chapters 24 and 25, and which concerns the Lord's return. Here is set forth the days of tribulation which were to come upon all the earth. The truth of the gospel was to be preached among men; and a condition would arise in the nations comparable to that then existing in Israel—much profession of religion, and almost none in reality. The then threatening destruction of Jerusalem was a dreadful thing, but it was small in comparison with that which should come on all the earth, and which would be so terrible that unless these days of trouble were cut short no flesh could be saved. (Matthew 24:21, 22) But the King would intervene, and the kingdom would come with all its blessings.

18 Without doubt Matthew's gospel was greatly used of the Lord to help his people Israel into the truth about Jesus. It was a great privilege that Matthew enjoyed; but it should be realized that his ability to serve came through diligent study. He combined a careful reading of the Scriptures with carefulness in his business; for already when Jesus called him his mind was well filled with a knowledge of the Scriptures. God uses those who by diligent use of their privileges have prepared themselves for his service; and many like Matthew have done this without any thought of being of special service to others, but out of a pure desire to know and honor God, who has said: "Them that honor me I will honor."—1 Samuel 2:30.

QUESTIONS FOR BEREAN STUDY

Who wrote the first book of the New Testament? Is there any evidence that he was a man of character? Is it wrong to be a tax-gatherer? ¶ 1.

Were Matthew's call and response sudden? Did he leave his earthly business at once? Is it reasonable to think that Jesus and Matthew had previously met? ¶ 2.

What are some of Matthew's characteristics? What was the object in making a feast? While Matthew chose the harder part, did he choose the better part? ¶ 3.

Do derision and contempt spur the true at heart on to further zeal? Did Jesus help his cause in the eyes of the leaders by choosing a publican? ¶ 4.

Did Matthew gracefully drop into a quiet place? Was he evidently a great student? ¶ 5.

How many times does Matthew quote from the Old Testament? What was the purpose? Has Matthew's gospel been food for God's people throughout the age? ¶ 6.

Was Jesus of the royal line of David? How did God show that Jesus' coming was not pre-arranged by man? ¶ 7.

What are the three outstanding features of Matthew's gospel? ¶ 8, 9

How did Matthew show that Jesus magnified the Law? Was there any provision in the Law for forgiveness? What is meant by "entering in at the strait gate"? ¶ 10.

The Sermon on the Mount may be said to be what? How did the leaders of Christendom suspend its operation to themselves? ¶ 11.

In what way has the kingdom of heaven been in operation? Has the kingdom in regal power come yet? ¶ 12.

What is the sevenfold manner in which the embryotic kingdom suffers violence? ¶ 13.

Must a person have light to discern a spiritual Israel? Where is order and discipline of the church set forth by Jesus? ¶ 14, 15.

Has the false church simulated the true; and how? When is the regal power to be given to the true church? ¶ 16, 11.

What are some of the things set forth in the Lord's great prophecy of Matthew 24? And is there some comfort set forth therein? ¶ 17.

What is the secret of Matthew's being used to such a great extent? And was his service one of great honor?

THY WILL BE DONE

Thy will be done. Oh, what a state
Of meek submission this implies
That, disappointed, still can wait
In patience for the promised prize!

Thy will be done. Yes, God's own will,
Without a thought of ours that err,
That we, though often crossed, can still
Give up at once and not demur.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Bicknell, Ind.	July 2	Indianapolis, Ind.	July 9
Jasonville, Ind.	" 3	Logansport, Ind.	" 10
Linton, Ind.	" 4	South Bend, Ind.	" 11
Dugger, Ind.	" 5	Benton Harbor, Mich.	" 12
Sullivan, Ind.	" 6	South Haven, Mich.	" 13
Terre Haute, Ind.	" 8	Kalamazoo, Mich.	" 15

BROTHER W. H. PICKERING

Columbus, Neb.	July 2	Ravenna, Neb.	July 9
Norfolk, Neb.	" 3	Grand Island, Neb.	" 10
Winside, Neb.	" 4	Hastings, Neb.	" 11
Clearwater, Neb.	" 5	Bloomington, Neb.	" 12
Columbus, Neb.	" 6	Wilsonville, Neb.	" 13
Grand Island, Neb.	" 8	Kearney, Neb.	" 15

BROTHER J. A. BOHNET

Miles, Tex.	July 1	Waco, Tex.	July 9
Brownwood, Tex.	" 2, 4	Purmela, Tex.	" 10, 11
Brookesmith, Tex.	" 3	Gustine, Tex.	" 12, 13
Lampasas, Tex.	" 5	Dublin, Tex.	" 15
Kempner, Tex.	" 6	Desdemona, Tex.	" 16
Temple, Tex.	" 8	Ranger, Tex.	" 17

BROTHER G. R. POLLOCK

Aztec, N. M.	July 1, 2	Rolla, Kan.	July 12
Pueblo, Col.	" 5	Lewis, Kan.	" 15
Holly, Col.	" 6	St. Johns, Kan.	" 16
Syracuse, Kan.	" 8	Hutchinson, Kan.	" 17
Garden City, Kan.	" 9, 11	Arlington, Kan.	" 18
Friend, Kan.	" 10	Pratt, Kan.	" 19

BROTHER B. H. BOYD

Cedar Rapids, Ia.	July 1	Dubuque, Ia.	July 10
Shellsburg, Ia.	" 2	Clinton, Ia.	" 11
Vinton, Ia.	" 3, 4	Davenport, Ia.	" 12
Waterloo, Ia.	" 5	Rock Island, Ill.	" 13
Oelwein, Ia.	" 6, 9	Moline, Ill.	" 15
Elma, Ia.	" 8	East Moline, Ill.	" 16

BROTHER B. M. RICE

Wausau, Wis.	July 1	Manistique, Mich.	July 10, 11
Merrill, Wis.	" 2	Sault Ste. Marie, Mich.	" 12
Clintonville, Wis.	" 3, 4	Sault Ste. Marie, Ont.	" 13, 15
Green Bay, Wis.	" 5	Marquette, Mich.	" 16, 17
Marinette, Wis.	" 6, 8	Bruce's Crossing, Mich.	" 18
Vulcan, Mich.	" 9	Superior, Wis.	" 20, 22

BROTHER A. J. ESHLEMAN

Portland, Me.	June 29-July 1	Boston, Mass.	July 8
Newburyport, Mass.	" 2	Quincy, Mass.	" 9
Haverhill, Mass.	" 3	Carbondale, Mass.	" 10
Byfield, Mass.	" 4	Waltham, Mass.	" 11
Beverly, Mass.	" 5	Concord Jct., Mass.	" 12
Lynn, Mass.	" 6	Marlboro, Mass.	" 13

BROTHER V. C. RICE

Erie, Pa.	July 1	Olean, N. Y.	July 8
Westfield, N. Y.	" 2	Rochester, N. Y.	" 9
Jamestown, N. Y.	" 3	Syracuse, N. Y.	" 10
Shinglehouse, Pa.	" 4	Oneida, N. Y.	" 11
Bolivar, N. Y.	" 5	Rome, N. Y.	" 12
Allentown, N. Y.	" 6	Utica, N. Y.	" 13

BROTHER A. M. GRAHAM

Melville, Sask.	July 1, 2	Assiniboia, Sask.	July 13-15
Qu'Appelle, Sask.	" 4	Willows, Sask.	" 17
Regina, Sask.	" 6, 8	Joeville, Sask.	" 18, 19
Moose Jaw, Sask.	" 9, 10	Lucila, Sask.	" 20, 22
Mazenod, Sask.	" 11, 12	Viceroy, Sask.	" 23, 24

BROTHER C. ROBERTS

Marion, Ind.	July 1	Chicago, Ill.	July 8
Hartford City, Ind.	" 2	Hammond, Ind.	" 9
Fort Wayne, Ind.	" 3	Gary, Ind.	" 10
Warsaw, Ind.	" 4	Michigan City, Ind.	" 11
Plymouth, Ind.	" 5	La Porte, Ind.	" 12
Valparaiso, Ind.	" 6	South Bend, Ind.	" 13

BROTHER M. L. HERR

Chesaw, Wash.	July 2	Stanwood, Wash.	July 11
Wenatchee, Wash.	" 4, 5	Mt. Vernon, Wash.	" 12
Snohomish, Wash.	" 7	Burlington, Wash.	" 13, 15
Everett, Wash.	" 8	Anacortes, Wash.	" 16
Marysville, Wash.	" 10	Sedro Woolley, Wash.	" 17

BROTHER R. L. ROBIE

Enterprise, Miss.	July 1	West Point, Miss.	July 9
Wayneshoro, Miss.	" 2-4	Okolona, Miss.	" 10
West Point, Miss.	" 5	Iuka, Miss.	" 12
McCool, Miss.	" 6	Memphis, Tenn.	" 13, 15
Columbus, Miss.	" 8	Covington, Tenn.	" 14

BROTHER W. M. HERLEE

Humboldt, Sask.	July 1	Mazenod, Sask.	July 9
Saskatoon, Sask.	" 2, 3	Vantage, Sask.	" 11
Bladworth, Sask.	" 4	Assiniboia, Sask.	" 13, 15
Regina, Sask.	" 5	Marigold, Sask.	" 16
Moose Jaw, Sask.	" 6, 8	Harptree, Sask.	" 18

BROTHER W. J. THORN

Swift Current, Sask.	July 1	Cariss, Sask.	July 11
Vanguard, Sask.	" 2, 3	Assiniboia, Sask.	" 13, 15
Conflict, Sask.	" 4, 5	Luella, Sask.	" 17
Shaunavon, Sask.	" 6, 8	Vantage, Sask.	" 18, 19
East End, Sask.	" 9, 10	Mazenod, Sask.	" 20, 22

BROTHER H. HOWLETT

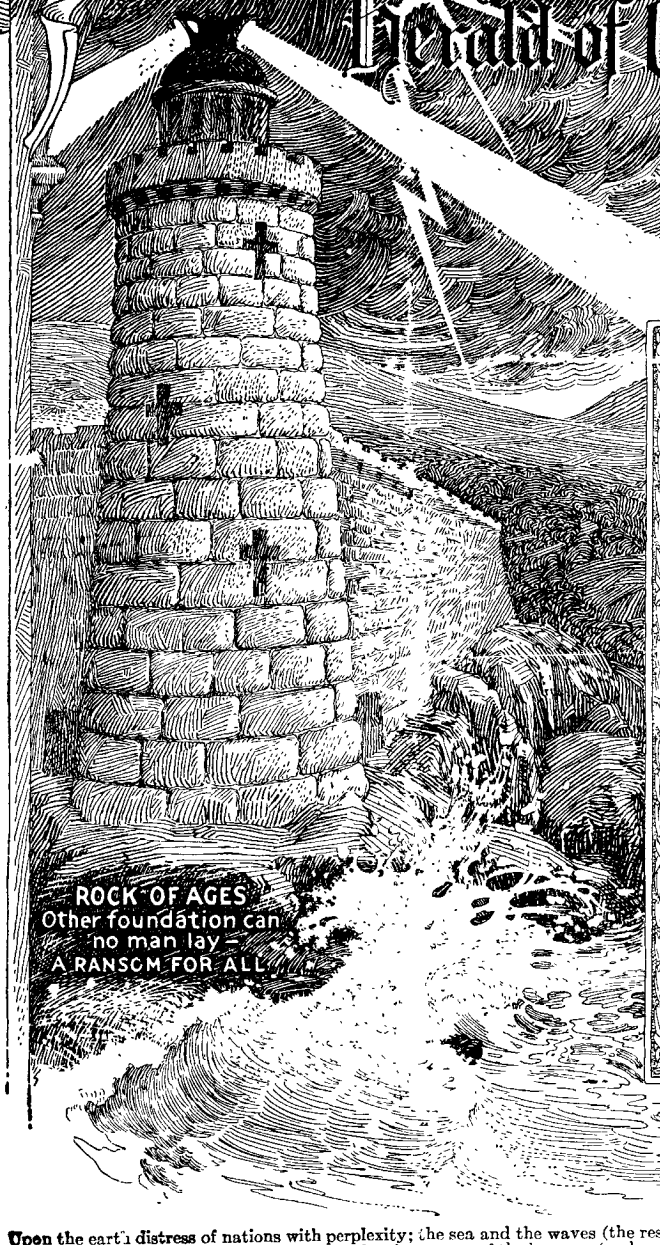
Niagara Falls, N. Y.	July 2	Rochester, N. Y.	July 8
Lockport, N. Y.	" 3	Newark, N. Y.	" 9
Tonawanda, N. Y.	" 4	Perry, N. Y.	" 10
Buffalo, N. Y.	" 5	Salamanca, N. Y.	" 11
Batavia, N. Y.	" 6	Jamestown, N. Y.	" 12
Syracuse, N. Y.	" 8	Westfield, N. Y.	" 13

BROTHER T. H. THORNTON

Stellarton, N. S.	July 2, 3	Montreal, Que.	July 15
Pictou, N. S.	" 4	Ottawa, Ont.	" 16
Truro, N. S.	" 6-8	Brockville, Ont.	" 17
Amherst, N. S.	" 9	Kingston, Ont.	" 18
St. John, N. B.	" 10	Belleville, Ont.	" 19
Woodstock, N. B.	" 12	Trenton, Ont.	" 20

The WATCH TOWER

And Herald of Christ's Presence



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

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Anno Mundi 6051 — July 1, 1923

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21.25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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CONVENTION

The colored friends of the International Bible Students Association will have their general convention in New York city August 31 to September 3, inclusive. At this meeting will be Brother Banks, the manager of the Colored Department, and other able brethren, besides Brother R. H. Barber, of the Editorial Committee of THE WATCH TOWER. For further information address communications to **Mr. A. Benta, 234 West 63rd St., New York, N. Y.**

YOUR VACATION

Many of the consecrated brethren in order to earn the necessities of this life are employed in offices, shops, etc., and a certain period is granted each year for vacation or holidays. The vacation season is near. These vacation periods are usually from two to three weeks. Some of the friends thus situated have signified their desire to spend their vacation period in the colporteur work and have asked if this can be arranged. It can be arranged, and we think it is a splendid idea. We believe many of the friends will wish to do likewise when they find there is a special inducement and opportunity. For this reason the SOCIETY is offering such opportunity and inducement and all who desire to spend their vacation in the colporteur work may arrange to do so. Territory suitable to your convenience may be assigned and the books will be sent to you at a special price, provided you signify that you are spending your vacation in this manner.

The fact is that a real vacation consists in a change of environment and of work. No one really wants to be idle, and this is particularly true of the consecrated. The colporteur work will furnish a real recreation from office work and at the same time will enable each to pay expenses. We believe that many of the friends are glad to avail themselves of this opportunity. If you are one, please write to the SOCIETY at 18 Concord Street, Brooklyn, stating that you wish to spend your vacation in the colporteur work and ask to be registered in the SOCIETY'S list of special colporteurs for that season. State the time of your vacation and what territory you would prefer. The SOCIETY will be glad to cooperate with you. Besides furnishing a really joyful recreation, it will be a splendid opportunity to advertise the King and the kingdom. We believe all such will be both physically and spiritually refreshed and will go back to their respective posts of duty better equipped to perform their secular labors.

If you contemplate taking advantage of this offer, write quickly, stating where you wish your books shipped, so that we can have them there ready for you when your vacation begins.

CONVENTIONS

A convention at Tacoma, Washington, for six days will begin August 14, ending August 19. A nine-day convention, beginning August 18 and ending August 26, will be held at Los Angeles. A special train will be run from Chicago. Round trip fare, $104.00. Add to this sleeper and all meals on train for the entire trip, $114.00 more. Full details will be published in the next issue of THE WATCH TOWER. Address all communications to **Frank T. Horth, 418 Second Avenue, Clinton, Iowa.**

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV JULY 1, 1923 No. 13

A CLEAR VISION OF CHRONOLOGY

IF FULL understanding of all the details of chronology had been necessary to victory in the race for the high calling, it would have been supplied all down through the Gospel age. After the apostles fell asleep chronology was little noticed until about "the time of the end." As the time drew near for the setting up of the kingdom, God began to arouse some of his servants to the time-features of his plan, that the church might not be in darkness, as stated by the Apostle.—1 Thessalonians 5: 1-8.

[2]We have often noticed travelers who paid little attention to their time-tables until nearing their destination; then they began to scan the schedules closely to see whether their trains were on time. Their knowledge, or lack of it, would not affect the arrival of the train, but would have considerable to do with their preparations. So with God's consecrated people as they near their destination.

[3]Aside from the Bible record the history of the human race in its infancy is very uncertain. Family history passed from father to son by word of mouth for centuries. The rising generations were more or less migratory; and, as families became more numerous and daily affairs were more pressing, it was easy to lose interest in the past and to throw about it the halo of tradition. Occasionally kings desired to have their exploits recorded that future generations might know of their greatness; thus records of the reigning families were kept, and stored in the palaces of the kings. Wars were frequent; and the victor usually cared little or nothing for the history of the vanquished, and if it were preserved, it might be altered that the importance of the victor should appear the greater. This continued more or less until about 600 to 800 years before Christ. Then secular history began to come more into vogue, but was not very popular or reliable.

[4]The record of the Jews is a notable exception. God provided them with a complete connected history from the creation of the first man to their exodus from Egypt. This, together with their own carefully kept records to protect the line of succession of their priesthood and kings, continues until their return from the Babylonian captivity, 3592 A. M. At that date secular history becomes reliable, and from then on Jewish history is disconnected. This of itself is remarkable.

[5]The problem of the historians has been to connect properly the historical events during and prior to the Babylonian captivity. The history of the Jews runs parallel with that of the Babylonians for nearly ninety years, and they touch at many points. The Bible records of this period make frequent mention of Babylonian kings, and incidentally throw considerable light upon that nation. It is for this reason that historians generally endeavor to carry the chronological line through the Babylonian and Jewish records. One date of connection is very generally agreed upon; but, not properly reading some of the Jewish prophecies and the records of their fulfilment, by endeavoring to connect up other dates chronologers differ considerably. They generally miss the correct dates by about eighteen or nineteen years.

[6]There need be no difficulty, however, if the Bible records are followed carefully. That all may easily see that we have been correct in the dates given in the SCRIPTURE STUDIES and THE WATCH TOWER, we herewith present an outline chart, showing the harmony of the references in the Scripture, and giving explanations of apparent difficulties. By it may be located the time when many of the prophetic visions were given, especially those in Jeremiah, Ezekiel, and Daniel.

[7]Those who have relied too much upon secular history have become confused, and begin to entertain doubts about the Bible record, which is the only "sure foundation" for God's people.

[8]Chronology itself is not a vital doctrine, necessary to salvation; but it is closely related to the doctrines, and gives great aid to a proper understanding of God's Word at this time. Let all who are interested give it a careful study.

[9]The points of difference by historians lie chiefly between the dates of 536 B. C. and 630 B. C. The connected Bible history ends with the return of the Jews under Zerubbabel at the close of the seventy years of "desolation of the land," usually termed the seventy years of captivity. This was 3592 years from the creation of Adam, and was "the first year of Cyrus king of Persia." This "first year of Cyrus" is very generally accepted as 536 B. C.

[10]All admit that if the last year of the seventy was 536 B. C. the first year must have been 606 B. C. With what event in Jewish history did the seventy years begin? It should be noted that the chronological line, as recorded in the Bible, is given by faithful, holy men, chosen by God as his special servants; and that therefore it is reliable; wicked, faithless men and heathen nations are referred to only incidentally, as they come in contact with God's people.

[11]That all may compare some of the "conclusions" of secular historians we quote from "McClintock & Strong's Cyclopedia": "Nebuchadnezzar pressed forward and had reached Egypt, when news of his father's death recalled him; and hastily returning to Babylon, he was fortunate enough to find himself, without any struggle, acknowledged king, B. C. 604." The list of Babylonian kings is given as follows:

Nabopolassar	625 to 604 B. C.	21 years
Nebuchadnezzar, his son	604 to 561 B. C.	43 years
Illoarudamus, his son (Evil-Merodach)	561 to 559 B. C.	2 years
Nerigassolassarus	559 to 555 B. C.	4 years
Nabonadius (jointly with his son Belshazzar)	555 to 538 B. C.	17 years

[12]This reaches down to 538 B. C., when Darius and Cyrus, at the head of the Medes and Persians, took Babylon; when

the second world empire arose. Two years later Cyrus became sole ruler, 536 B. C.

13The above list states that Nebuchadnezzar did not become king until 604 B. C. The united testimony of 2 Kings, 2 Chronicles, Ezra, Nehemiah, Ezekiel, and Daniel is that Nebuchadnezzar was king of Babylon when the seventy-year period of Jewish captivity began. This is acknowledged to be 606 B. C. To bridge this difficulty, it is "assumed" that he reigned jointly "with his father" for two years. From the statement in Jeremiah 25:1-3 that "the fourth year of Jehoiakim . . . was the first year of Nebuchadnezzar king of Babylon," it is further "assumed" that the fourth year of Jehoiakim must therefore be the first year of the captivity, and therefore 606 B. C. That being "settled," all other dates are made to harmonize therewith. They "conclude" that Nebuchadnezzar was considered as king, though reigning with his father from 606 to 604 B. C. This shows the method of arriving at the dates given in the margin of some of the Oxford Bibles, which follow the chronology of Bishop Usher. Note marginal references opposite Jeremiah 25:1 and 11. This throws the reckoning off at least eighteen years. See marginal reference opposite 2 Chronicles 36:19. There is no need of following this further.

14We now note the clearness of the Scriptural records. Jeremiah 25:1 reads: "The word that came to Jeremiah concerning all the people of Judah, in the *fourth* year of Jehoiakim the son of Josiah king of Judah, that was the *first* year of Nebuchadnezzar king of Babylon." Nothing in that verse intimates where Nebuchadnezzar was at the time Jeremiah had this word from the Lord. The Prophet simply gave the date when he received it, the twenty-third year of his prophecy (v. 3), by referring to two kings, one of Judah and one of Babylon. In verses 9 to 12 he prophesies that God WILL BRING Nebuchadnezzar against the *land*, and that the children of Israel WILL BE TAKEN to Babylon for a period of seventy years, during which time there would be a complete desolation of the land. This was fulfilled nineteen years later, commencing in 606 B. C. The captivity recorded in 2 Kings 24:8-16 took place when Jehoiachin had begun his reign (vs. 6, 8) in 617 B. C., at which time the land was *not* made desolate (v. 14). These two events should not be confused.

15God knew that his children today, at this testing time, when all manner of deceptions would abound to "deceive if possible the very elect," would need a "thus saith the Lord" as a sure foundation. He therefore overruled that his servants the prophets should include in their writings all the information necessary to form a complete connected line from Adam to the time when secular history became reliable.

16Those who follow the evidence herewith presented will see the accuracy and simplicity of the record. We give many citations, also quotations from corroborative records in harmony therewith. The latter are not necessary, for the Bible record is complete in itself; but these additional testimonies often include interesting details not found elsewhere.

17God told Daniel that he did not purpose that "the wicked" should understand. His information was only for the "wise," those willing to look to God. These wise ones are willing to begin at the beginning with confidence that God will supply his own with all that is needed; for the "fear of the Lord is the beginning of wisdom."

18God's servants of old wrote at different times and under greatly varying circumstances: therefore we should not expect to find all the data assembled in one place, but "here a little, there a little." Occasionally references were made to events with which many at the time of the writing were familiar, and details were not necessary. As time passed, the details would become obscured; and only the slight references found in the records remained. Again, if God had designed that the wicked should not understand, we can see another reason for scattering the links, to be readily found when really needed.

19No attempt is here made to enter into details of days or months of the beginning or ending of the reigns of the various kings. Jehoahaz and Jehoiachin each reigned three months, but in the Bible records these are absorbed in the reigns of predecessor or successor. This is proved by the overlapping periods mentioned in other Scripture references, as will appear later.

EXPLANATION OF THE CHART

20The spaces between the light vertical lines represent one year each. It begins with the thirteenth year of Josiah, 646 B. C., as that was the year in which Jeremiah began his work as a prophet; and Jeremiah figured prominently during much of the period under discussion. It closes with the third year of Cyrus, the date of Daniel's last recorded vision. Bible references to dates following that year are not directly connected with preceding events, hence cannot be used. The lower line of figures represent dates known as Before Christ, usually written with B. C. and read from right to left, because reading backward from the date of Christ's birth. The small letters above this line refer to notes which are given in this explanation. They are placed at the dates in which the events referred to in the references or quotations took place. Space is too limited to write them all down on the chart. By reference to the citations, notes and quotations it will be readily seen which dates synchronize and thus form a harmonious whole.

21There is but one event connected with and located in both Jewish and secular history that can be definitely dated in each. This is the "first year of Cyrus king of Persia." The Bible date is 3592 A. M., and the secular date is 536 B. C. This fact should not be overlooked, and was evidently arranged by Jehovah that the man of God might be fully convinced. More connections are not necessary.

22All dates prior to 536 B. C. should be built upon the Bible record. Secular history is no standard by which to correct supposed errors in the Bible. Starting, therefore, with "the first year of Cyrus" as 536 B. C., we see the seventy years of "desolation of the land" must have begun seventy years prior, or 606 B. C. With what event in Jewish history did the land become desolate? Leviticus 26:34, 35 reads: "Then shall the land enjoy her sabbaths, as *long as it lieth desolate*, AND *ye be in your enemies' land* [note that the two conditions must synchronize—the inhabitants would be captives and the land desolate]; even *then* shall the *land* rest, and enjoy her sabbaths. *As long as it lieth* DESOLATE it shall rest; BECAUSE *it did not rest in your sabbaths, when ye dwelt upon it.*" This was a prophecy. Jeremiah 25:11, 12 reads: "And *this whole land* shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished—." Here the length of time is given, as also in Jeremiah 29:10. 2 Chronicles 36:19-21 explains further. After describing the complete destruction of the temple, the city of Jerusalem and the captivity of all the people this record says: "To fulfil the word of the Lord by the mouth of Jeremiah, *until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.*" Surely this is simple enough. The land must be desolate for seventy years to keep her sabbaths; at the same time the people of Israel must be captives in an enemy's land.

23Jeremiah 52:12-15 states that these conditions commenced in the nineteenth year of Nebuchadnezzar, and not

in his first year. 2 Kings 25:2-8 definitely connects the nineteenth year of Nebuchadnezzar with the eleventh year of Zedekiah. The overthrow of Jerusalem in the eleventh year of Zedekiah, and the nineteenth year of Nebuchadnezzar, must be the event which marked the beginning of the seventy years' desolation, or 606 B. C. From this it is easy to figure the date of any of the kings. Zedekiah had reigned eleven years. His reign must have begun eleven years prior to 606 B. C., or 617 B. C. Jehoiakim reigned for eleven years; thus his reign began 628 B. C. Josiah reigned thirty-one years, beginning 659 B. C.; and so on as far back as one cares to go. Jehoiachin was dethroned, and many of the Jews were taken captive in 617; but as long as there were people in the land and the city of Jerusalem was inhabited and the sacrifices at the temple continued, the land could not be said to be "without an inhabitant," and keeping her sabbaths.

[24]There are some passages of Scripture which at casual reading seem to be out of exact harmony; but a little investigation clears the apparent discrepancy. Jeremiah 52:28, 29 mentions some events as taking place in the *seventh* and *eighteenth* years of Nebuchadnezzar; whereas 2 Kings 24:12 and Jeremiah 52:12 mention the *eighth* and *nineteenth* years as the dates for the same events. Any careful reader can easily see that the last seven verses of Jeremiah must have been added by some later writer. (Note Jeremiah's own statement in 32:1.) Ezra is usually credited with this addendum, as he is also credited with the compiling of the records of the Chronicles. Ezra was born and reared in Babylon, but did not return to Jerusalem until the seventh year of Artaxerxes, some sixty-nine years after 536 B. C. (Ezra 7:7, 8) Being an educated scribe, he might easily have adopted one of the Assyrian dates. Babylon belonged to Assyria at that time. The following quotation from "The Assyrian Canon," by George Smith, will be interesting here:

[25]"Among the Assyrians the regnal years of the kings were not reckoned from the day of accession, but from the Assyrian's New Year's day either before or after the day of accession. There does not appear to have been any fixed rule as to which New Year's day should be chosen; but from a number of known cases, it appears to have been the general practice to count the regnal years from the New Year's day next after the accession, and to call the period between the accession day and the first New Year's day, 'The beginning of the reign'; while the year from the New Year's day was called 'The first year'; and the following ones were numbered successively from it. Nevertheless, in the dates of several Assyrian and Babylonian sovereigns, there are cases of the year of accession being considered as the first year, thus giving *two* reckonings for the reigns of the following monarchs: Shalmanezer, Tiglath Pileser, Sargon, Sennacherib and *Nebuchadnezzar*."

CITATIONS AND QUOTATIONS

a B. C. 646 Thirteenth year of Josiah, and beginning of Jeremiah's work as a prophet.—Jer. 1:2; 25:3.

b B. C. 641 *a.* Eighteenth year of Josiah, and the year of the great passover of Josiah.—2 Kings 22:3; 2 Chronicles 34:8; 35:1-19.

b. Probable date of Ezekiel's birth.—Ezekiel 1:1, 2.

c B. C. 629 Estimated date of Daniel's birth. Jerome, one of the early church writers (340-430 A. D.), states that Daniel was probably about twelve years of age when taken to Babylon. It is evident from Daniel 1:3 that he was one of the nobility who were taken captive in 617 B. C., when Nebuchadnezzar carried many of the princes and chief men to Babylon.—Jeremiah 24:1; 27:20; 29:2; 2 Kings 24:14.

d B. C. 628 *a.* Death of King Josiah.—2 Kings 23:29, 30; 2 Chronicles 35:20-24.

b. Jehoahaz reigns three months.—2 Kings 23:31; 2 Chronicles 36:1-4.

c. Jehoiakim begins his eleven-year reign.—2 Kings 23:34-36; 2 Chronicles 36:5-8.

d. The date of the death of Josiah, which is the same as the first year of Jehoiakim, is an important date. It is also connected with Egyptian history, which in turn is connected with Babylonian history, which closely touches Jewish history; and incidentally it refers to a number of dates, and these latter definitely locate the beginning of the reign of Nebuchadnezzar. We therefore include a number of quotations with the Scripture references.

e. Pharaoh-Necho was king of Egypt, and also of Syria, a country lying to the northeast of Palestine. (This should not be confounded with Assyria, which lay further to the east along the Euphrates river, and of which Babylon was at that time the capital.) Pharaoh decided to enlarge his domain by overrunning parts of Assyria. He left Egypt with a large army, following the Mediterranean coast line past Palestine, en route to Carchemish, a city on the banks of the Euphrates about 600 miles from Egypt and 500 miles north from Babylon. On his way thither King Josiah attempted to hinder him at Megiddo and was killed. (2 Kings 23:29; 2 Chronicles 35:20-24) It appears that Pharaoh proceeded to Carchemish, stationed a strong garrison there, and returned to Egypt, without attempting to invade Assyria at that time. On his way back, about three months later (2 Kings 23:29-34; 2 Chronicles 36:1-3) he deposed Jehoahaz, whom the Jews had chosen as king in place of Josiah, and placed Jehoiakim on the throne at Jerusalem, taking Jehoahaz as prisoner to Egypt.

f. The following quotation is from "Smith's Bible Dictionary," under the heading of Carchemish:

g. "Carchemish is not, as has generally been supposed, the classical Circesium. It lay much higher up the Euphrates. . . . It seems to have commanded the ordinary passage of the Euphrates, . . . and thus in the contentions between Egypt and Assyria its possession was of primary consequence. Carchemish appears to have been taken by Pharaoh-Necho shortly after the battle of Megiddo, and retaken by Nebuchadnezzar after a battle three years later."

h. As Josiah was slain in 628 B. C., three years later would be 625 B. C.

i. Note also the following from "Smith's Bible Dictionary," under the heading of Pharaoh-Necho:

j. "At the commencement of his reign he made war against the king of Assyria, and, being encountered on the way by Josiah, defeated and slew the king of Judah at Megiddo. . . . Necho seems to have soon returned to Egypt; perhaps he was on his way thither when he deposed Jehoahaz. The army was probably posted at Carchemish, and was there defeated by Nebuchadnezzar in the fourth year of Necho [this is evidently intended for the fourth year of Jehoiakim], that king [Necho] not being, as it seems, then at its head. This battle led to the loss of all Asiatic dominions of Egypt." This was in 625 B. C., or the beginning of 624.

k. Jeremiah 46:2 reads: "Against Egypt, against the army of Pharaoh-Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the *fourth* year of Jehoiakim, the son of Josiah king of Judah."

a. Fourth year of Jehoiakim.—Jeremiah 25:1; B. C. 624 36:1; 45:1; 46:2.

b. First year of Nebuchadnezzar.—Jeremiah 25:1.

c. Jeremiah writes his prophecy of 36:1-8.

d. Notice that Jeremiah 25:1-3 connects the *first* year of Nebuchadnezzar with the *fourth* year of Jehoiakim, and

also covers the entire period from the *thirteenth* year of Josiah to this *twenty-third* year of Jeremiah's office as prophet. This bridges over the three months' reign of Jehoahaz and shows that it was not counted in the reckonings of years.

e. It was during this year, seven years before any captives had been taken to Babylon, that Jeremiah first states the length of time as seventy years that would come as a punishment for their evil ways. Jeremiah 25:11 reads:

f. "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."

g. This was also the date of the battle of Carchemish. Josephus makes the following statement, in "Antiquities," Book 10, Chapter 6:

h. "In the fourth year of Jehoiakim, one whose name was Nebuchadnezzar took the government over the Babylonians; who at the same time went up with a great army to the city of Carchemish which was at the Euphrates; upon a resolution that he had taken to fight with Necho king of Egypt, under whom all Syria then was. [We recall that Necho had left a large garrison there three years previously. No doubt this was a constant irritation to Babylon.] When Necho understood the intention of the king of Babylon, that this expedition was made against him, he did not despise the attempt; but made haste with a great band of men to the Euphrates, to defend himself from Nebuchadnezzar. And when they had joined battle he was beaten, and lost many thousands of his soldiers. So the king of Babylon passed over the Euphrates, and took all Syria as far as Pelusium, *excepting Judea.*"

i. Pelusium is at the northeast corner of Egypt, and southwest of Judea. Josephus says that Nebuchadnezzar did not touch Jerusalem at this time, but passed it by. Nebuchadnezzar was not yet really "king of Babylon," but was acting as general of his father's army. It was at Pelusium that he heard of his father's death. The following from "McClintock & Strong's Cyclopedia" is to the point:

j. "A few years later, he was placed at the head of a Babylonian army, and sent by his father, who was now old and infirm, to chastise the insolence of Pharaoh-Necho, king of Egypt. This prince had recently invaded Syria, defeated Josiah, king of Judah, at Megiddo, and reduced the whole tract from Egypt to Carchemish on the upper Euphrates, which in the partition of the Assyrian territories on the destruction of Nineveh had been assigned to Babylon. Necho had held possession of these countries for about three years, when Nebuchadnezzar led an army against him, defeated him at Carchemish in a great battle, recovered Cœle-Syria, Phœnicia, and Palestine, took Jerusalem [Josephus says he PASSED BY JUDEA on this trip, and to that the Scriptures agree], pressed forward to Egypt, and was engaged in that country or upon its borders when intelligence arrived which recalled him hastily to Babylon. Nabopolassar, after reigning twenty-one years, had died, and the throne was vacant; or, as there is some reason to think, Nebuchadnezzar, since he appeared to be the 'king of Babylon' to the Jews, had really been associated with his father. In some alarm, however, about the succession, he hurried back to the capital, accompanied only by his light troops; and crossing the desert, probably by way of Tadmor, or Palmyra, reached Babylon before any disturbance had arisen and entered peaceably on his kingdom."

k. The above authority dates this as 604 B. C., but it is easily proved that the correct date must have been 624 B. C.

l. In the Scripture there is no mention of Nebuchadnezzar's taking Jerusalem prior to 617 B. C., when Jehoiakim surrendered the city and was himself slain and thrown over the walls. Josephus says a threat of Nebuchadnezzar so frightened Jehoiakim (in 620 B. C.) that he consented to pay tribute, and continued to do so for three years.

m. Note an interesting sidelight here. The Rechabites had been living in tents to the north of Judea. When Nebuchadnezzar followed Necho, taking over Syria and northern Palestine, the Rechabites would be in the line of march of the two armies. They became fearful and hurried to Jerusalem for safety. "But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go up to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem." (Jeremiah 35:11) Jerusalem had not then been taken by Nebuchadnezzar, as is easily seen by verse 17, which tells of a punishment yet to come.

f B. C. 623 Date of Jeremiah's prophecy of 36:1-8, which Baruch read in the temple, and later before King Jehoiakim, who burned it.—Jeremiah 36:9-32.

g B. C. 620 to 618 *a.* Jehoiakim begins to pay tribute to Nebuchadnezzar, and continues it for three years (until 617 B. C.)—2 Kings 24:1; Daniel 1:1.

b. It is evident that Jehoiakim could not have become tributary to Nebuchadnezzar in the first year of Jehoiakim. Pharaoh-Necho still controlled Jerusalem to some extent, for he had set Jehoiakim upon his throne; and it was not until three years later that he was defeated by Nebuchadnezzar at Carchemish, in the fourth year of Jehoiakim. We quote again from Josephus, "Antiquities," Book 10, Chapter 6:

c. "But when Nebuchadnezzar had already reigned four years [therefore in his fifth year], which was the eighth year of Jehoiakim's government over the Hebrews [Note how this harmonizes with Jeremiah 25:1; if Jehoiakim's fourth year were Nebuchadnezzar's first year, Jehoiakim's eighth year would be Nebuchadnezzar's fifth year. See chart], the king of Babylon made an expedition with mighty forces against the Jews, and required tribute of Jehoiakim; threatening upon his refusal to make war against him. He was affrighted at this threatening, and bought his peace with money; and brought the tribute he was ordered *three years.* But on the third year [actually the eleventh year of Jehoiakim's reign], upon hearing that the king of Babylon made an expedition against the Egyptians, he did not bring his tribute; yet he was disappointed in his hope; for the Egyptians durst not fight at that time."

h B. C. 617 *a.* Eleventh year of Jehoiakim. Jehoiakim refuses to continue to pay tribute to Nebuchadnezzar.—2 Kings 24:1.

b. Nebuchadnezzar besieged Jerusalem and took it in the eighth year of his (Nebuchadnezzar's) reign. (2 Kings 24:11, 12) Carried many captives to Babylon, including all the princes.—Verse 14.

c. Death of Jehoiakim.—2 Chronicles 36:6; Jeremiah 22:18, 19; 36:30.

d. Jehoiachin (also called Jeconiah) appointed king by Nebuchadnezzar, three months later deposed by Nebuchadnezzar, and together with his mother, wives, and princes of the land, and much treasure and many vessels of the temple, taken to Babylon.—2 Kings 24:10-16.

e. Nebuchadnezzar appoints the uncle of Jehoiachin, Mattaniah (later known as Zedekiah), as king over Jerusalem.—2 Kings 24:17, 20.

f. The captives taken to Babylon at this time included all the princes and nobles of the land, among whom were Ezekiel and probably Daniel and his three companions.—Ezekiel 1:2; Daniel 1:1-3.

g. This must have been considered an important date, as all of Ezekiel's dates are based upon it.—Ezekiel 1:2; 40:1, etc.

h. Josephus in the same chapter before quoted says:

i. "A little time afterward, the king of Babylon made an expedition against Jehoiakim; who received him into the city, and this out of fear of the foregoing predictions of Jeremiah, as supposing he should suffer nothing that was terrible; because he neither shut the gates, nor fought against him. Yet when he was come into the city, he did not observe the covenants he had made; but he slew such as were in the flower of their age, and such as were of the greatest dignity; together with their king, Jehoiakim, whom he commanded to be thrown before the walls, without any burial [Compare Jeremiah 22:18,19], and made his son Jehoiachin king of the country, and of the city; he also took the principal persons in dignity for captives, three thousand in number, and led them away to Babylon, among whom was the prophet Ezekiel, who was then but young [though in his twenty-fifth year, Ezekiel 1:1,2]. And this was the end of King Jehoiakim, when he had lived thirty-six years and reigned eleven. But he was succeeded in the kingdom by Jehoiachin. . . . He reigned three months and ten days."

j. There is no Scriptural record of any prisoners or temple vessels being taken to Babylon prior to this date, 617 B. C. Daniel 1:1 (which refers to "the third year of Jehoiakim") could not refer to the third year after Jehoiakim began to reign, but rather to the third year of his vassalage, for it was then he refused to pay tribute; for Nebuchadnezzar was not king of Babylon at that time, as already shown. (See B. C. 624 *l*; 606 *c, d, e*; 605 *j.*)

k. Josephus adds another interesting item, "Antiquities," Book 10, Chapter 7:

l. "After the king of Babylon had given the kingdom to Jehoiachin, he repented of what he had done; fearing lest he might excite a revolt, to revenge the death of his father. [A footnote adds that Nebuchadnezzar heard that Jehoiachin had already entered into a confederacy with the king of Egypt, as his successor (Zedekiah) did, and therefore sent an army against him, in the very beginning of his reign.] He therefore sent an army, and besieged Jehoiachin in Jerusalem. Because he was of a gentle and just disposition, he did not desire to see the city endangered on his account; but took his mother, and kindred, and delivered them to the commanders sent by the king of Babylon, and accepted of their oaths, that neither should they nor the city suffer any harm. This agreement, however, was not observed for a single year; for the king of Babylon gave orders to his generals to take all that were in the city captives; both the youth and the handycraft men, and bring them bound to him; their number was 10,832; as also Jehoiachin, and his mother and friends. And when these were brought to him, he kept them in custody, and appointed Jehoiachin's uncle, Zedekiah, to be king; and made him take an oath that he would certainly keep the kingdom for him, and make no innovation, nor have any league of friendship with the Egyptians [which oath Zedekiah broke and which the Prophet declared was the direct cause why God sent Nebuchadnezzar later to overthrow him.—Ezekiel 17:11-21]."

i B. C. 613 *a.* Date of the false prophecy of Hananiah and of Jeremiah's reply, as recorded in Jeremiah 28:1-17.

b. Also the year that Jeremiah wrote a letter to those captives already in Babylon who had been disturbed by Hananiah's false prophecy, that they should not expect to return for fully seventy years.—Jeremiah 29:1-32.

c. Jeremiah sent this letter by Seraiah, who doubtless accompanied Elasah and Gemariah, special messengers of King Zedekiah to Nebuchadnezzar, king of Babylon, in the fourth year of the reign of Zedekiah. Compare Jeremiah 29:1-3 with 51:59-63.

d. In this letter is the second prophecy of the seventy years, and this was seven years before the final overthrow of Jerusalem at the beginning of the seventy years of desolation in 606 B. C. Compare Jeremiah 29:10 with 51:59.

j B. C. 612 *a.* The fifth year of the captivity of Ezekiel and Jehoiachin.—Ezekiel 1:2.

b. The thirtieth year mentioned in Verse 1 doubtless refers to Ezekiel's age. This would make him twenty-five at the time of his captivity, and thirty at the time he saw the vision, the age at which a priest might enter upon the priestly work. In Verse 3 he claims to be a priest, and he could not enter the priesthood under thirty.

k B. C. 611 Sixth year of his captivity, date of vision recorded in Ezekiel 8.

l B. C. 610 Seventh year of his captivity. Ezekiel received the instructions recorded in chapter 20.

m B. C. 608 *a.* Zedekiah rebelled against Babylon.—2 Chronicles 36:13.

b. Nebuchadnezzar begins the siege of Jerusalem, about November or December.—2 Kings 25:1; Jeremiah 39:1; 52:4; Ezekiel 24:1,2.

n B. C. 607 *a. Tenth* year of Zedekiah, *eighteenth* year of Nebuchadnezzar.—Jeremiah 32:1,2.

b. Tenth year of the captivity of Ezekiel, and date of the message from the Lord as recorded in Ezekiel 29.

o B. C. 606 *a. Eleventh* year of Zedekiah, *nineteenth* year of Nebuchadnezzar.—2 Kings 25:2,8; Jer. 52:5,12.

b. Jerusalem taken, and destroyed: the walls broken down; all the palaces destroyed: the temple burned —about July, after eighteen months' siege (See 608*b*).—2 Kings 25:4,9,10; 2 Chronicles 36:18,19; Psalms 74:6-8; 79:1-7; Jeremiah 52:13.

c. Beginning of the seventy years of "desolation" of the land; for the inhabitants were all removed, with the exception of a few who fled to Egypt some months later. There was nothing left in the land or the cities, "to fulfil the word of the Lord . . . until the land had enjoyed her sabbaths, . . . to fulfil threescore and ten [seventy] years." —2 Chronicles 36:21; Leviticus 26:33-35.

d. The remainder of the gold and silver vessels of the temple, and the brass pillars of the court were also taken to Babylon. Judea became a desert, without an inhabitant.—2 Chronicles 36:18; 2 Kings 25:13-17.

e. Zedekiah's sons were slain before his eyes; and then his own eyes were put out and he was carried to Babylon, where he died, but never saw it. Thus a double prophecy was fulfilled. See Jeremiah 32:4,5; 34:3; Ezekiel 12:13.

f. Gedaliah appointed by Nebuchadnezzar as governor over the few hundreds left in the land. He was soon murdered; and the rest fled to Egypt, taking Jeremiah and Baruch with them.—Jeremiah 39:7 to 43:13.

g. The whole land of Palestine was not desolated, but that part usually known as Judea, comprising approximately that portion originally given to Judah and Benjamin. The Samaritans continued to live in their land during the entire seventy years. See later note.

h. Eleventh year of the captivity; date of Ezekiel's prophecy of chapter 31.

p B. C. 605 *a.* Date of Ezekiel's prophecy as recorded in chapters 32 and 33. See 33:1; 33:21.

b. Let us here consider a few scriptures which apparently contradict each other. 2 Kings 24:8 gives the age of Jehoiachin as eighteen years, and 2 Chronicles 36:9 gives it as eight. One is evidently an error by some copyist. (See note on page 53 of Volume II, SCRIPTURE STUDIES.) This is not very important and does not affect chronology

in the least. There are a few others which have bothered historians, though they do not affect the chronological chain either; for the entire period is otherwise covered. But they are interesting; and as some have been inclined to stumble over them we will notice them briefly.

c. Daniel 1:1 reads: "In the *third* year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it." In the margin of many of the Oxford Bibles the date of this is given as 607 B. C., and the seventy years captivity is supposed to have begun the next year, 606 B. C. (See reference opposite Verse 2) 2 Kings 24:1 is often quoted to support this calculation.

d. A careful reading of 2 Kings 24:1-4 will show that it does not state that Nebuchadnezzar "came up" *to Jerusalem.* The Hebrew word here rendered "came up" is rendered seventy-eight different ways in the King James version. It is the word *alah.* The Lord used bands of the Chaldees, and of the Syrians, of the Moabites, and of the children of Ammon to harass Jehoiakim, no doubt at the command of Nebuchadnezzar; for Jehoiakim paid tribute *to Nebuchadnezzar* for relief.

e. Jeremiah 25:1 informs us that the *fourth* year of Jehoiakim was the *first* year of Nebuchadnezzar. Jeremiah 46:2 corroborates that statement. All the connecting dates between Nebuchadnezzar and Jehoiakim and Zedekiah fall into line, as already shown. These all show that Nebuchadnezzar could not have taken Jerusalem in the third year of Jehoiakim; for he did not defeat Pharaoh-Necho until the fourth year of Jehoiakim. Therefore some other explanation of the statement of Daniel 1:1 must be found. Possibly some copyist has made a mistake; and as it was not a connecting link in the chronological chain, God did not see fit to have it corrected, but left us sufficient evidence to cover the entire period without this. However, Daniel was writing from Babylon, and being high in official position, possibly even copying from the Babylonian records as to dates, might have referred to this as the third year of Jehoiakim as being under King Nebuchadnezzar, which we have found to be the case. This third year of vassalage was the eleventh year of his reign, and was the date that Daniel 1:2 was fulfilled.

f. Another text is Daniel 2:1, which reads: "And in the *second* year of the reign of Nebuchadnezzar," etc., he had his wonderful dream together with some exciting experiences for the wise men of his realm, as related in the second chapter. Verse 1, if given its usual interpretation that this was actually the second year that Nebuchadnezzar had been king, will not harmonize with Daniel 1:5, 18. Notice the inconsistency.

g. Suppose the first year of Nebuchadnezzar to be the year that Daniel and his companions reached Babylon, and that Nebuchadnezzar immediately gave the instructions as recorded in Daniel 1:5. If the king had his dream in his *second* year, it must have occurred while Daniel and his companions were still at school. The latter part of the chapter says that Nebuchadnezzar was so impressed with the interpretation of the dream, and the evident favor of God with Daniel, that he "fell upon his face and worshiped Daniel. . . . Then the king made Daniel a great man, and gave him many gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king."

h. If all this occurred in the second year of Nebuchadnezzar, then Daniel and his companions must still have had a year to attend school before they had their examination as told in Daniel 1:18. Does this look reasonable? Again, if Daniel were but twelve years of age when he went to Babylon, he would be but fourteen at this time. Would a king of Nebuchadnezzar's ability place a boy of fourteen over the affairs of the province of Babylon, and make him chief of all his wise men? Would the king fall down and worship a boy of fourteen? Even if Daniel were twenty years old when he went to Babylon, as some suppose, he would be but twenty-two, altogether too young for such a position.

i. We suggest the two following solutions, either of which would not be unreasonable, and would not be out of harmony with other scriptures:

j. A critical reading of Daniel 1:1-3 does not demand the conclusion that what follows must have followed immediately. It is simply a prelude or introduction. Then follows an account of what occurred some time after they reached Babylon: Nebuchadnezzar instructed Ashpenaz to select some of the well-born children, preferably from among the king's seed and princes, that they might be sent to school for three years. At the end of that time they were examined by the king himself, and found to be far above the average. No mention is made of any honor being bestowed upon them at that time. They drop out of sight for a while. In the meantime Nebuchadnezzar had taken and destroyed Jerusalem (606 B. C.) and brought many more captives to Babylon, and the remainder of the temple vessels. The treatment of these Hebrew captives by the heathen king of Babylon has been a subject of comment. They had many liberties, dwelt in communities by themselves, and were permitted to have laws of their own; their religious services were not interfered with particularly; and the men were often exempt from military service. Apparently there must have been some influence at court exerted on their behalf.

k. God could as easily arrange for that as he did for the children of Israel through Joseph over 1700 years before. Again he used a king by giving him a dream. The wise men of the kingdom were called upon to tell the dream and the interpretation. Because they could not, orders went forth that all the wise men should be slain. This must have caused great consternation and wide publicity; just the end desired by Jehovah. Daniel and his companions, recognized as wise men, were to be slain also (Daniel 1:20; 2:13) Because Daniel was used of God to reveal and interpret the dream, he was immediately honored by the king with high official position and would be able to exert a great influence for good on behalf of his brethren, the Hebrew captives, as would also Daniel's three companions, who held high positions in the kingdom. Any suggestion from Daniel would therefore be given careful consideration by the king. Thus did God honor his loyal servants, and protect his covenant people; and also manifest his supervision over the affairs of the world, and cause even the heathen kings to bow to him.

l. In what year did all this take place? This date is not necessary to establish chronological connection, for that is fully covered elsewhere; but it is interesting, and should be found in harmony with other scriptures. If 606 B. C. were the nineteenth year of Nebuchadnezzar, as we have already found, 605 B. C. would be his twentieth year. The book of Daniel is written partly in Hebrew, partly in Aramaic. The Aramaic in many respects closely resembles the Arabic. In the Arabic the cypher is but a dot, like our period. Thus ten would be written with the figure for one followed by a dot, twenty by two and the dot; as for example, 1. for 10 and 2. for 20. It would be very easy for a copyist to overlook the dot, especially if his original were somewhat worn. Not noticing the dot he would write it as for two instead of twenty.

m. However, the following appeals to us as the more reasonable: We note by the chart that the twentieth year of Nebuchadnezzar synchronizes with his second year as world monarch. As long as Jehovah had a representative on a throne, in the typical kings of Israel (1 Chronicles 29:23), Nebuchadnezzar could not technically be said to be absolute monarch, as stated in Daniel 2:37, 38. With the fall of Zedekiah, the last typical king, Nebuchadnezzar's rule would become absolute. The book of Daniel was doubtless written long after the occurrence of the events; and his mind would naturally associate the rule of Nebuchadnezzar with the time he became the world monarch, and the typical kingdom of God was no more. In this sense the expression, "the second year of the reign [*malekuth*, dominion, empire] of Nebuchadnezzar," would be altogether proper, and in no way contradict the record of Kings, Chronicles, and Jeremiah. Daniel would be at least twenty-four years of age, even if taken captive at the age of twelve. This would be young enough for one to occupy so high a position of honor and trust, especially if appointed by Jehovah, although through the king. Joseph was thirty years old, and so was David, when exalted. We would not be surprised to learn later that Daniel was also thirty years of age when exalted. It would seem more in harmony with God's general method.

n. Instances in modern history are in line:

o. William I of Germany became king of Prussia, the largest state of the German empire, in January, 1861. He became the emperor of Germany in January, 1871. Thus his *first year as emperor* would be his *eleventh year as king.* The expression, "The second year of the dominion of William I," would be correct, though it would be actually his twelfth year as king. The word used by Daniel, *malekuth*, has more the meaning of empire or dominion, and is rendered "reign" 21 times, and "kingdom" 49 times; whereas the word more generally translated "reign" is *malak*, meaning "to be a king," and is used 284 times. Daniel 2:1 would be more properly rendered: "In the second year of the empire of Nebuchadnezzar," etc.

p. A similar case is that of Victoria, queen of England. She became queen in 1837, but did not become empress until the year 1877. Her first year as empress would be her forty-first as queen.

q. Already acknowledged as a wise man before Nebuchadnezzar's second campaign against Jerusalem in 606 B. C., Daniel no doubt knew not only the king, but many prominent men of the kingdom and generals of the army. He must have known of the letter Jeremiah had written in 613 B. C. to those captives who had been taken to Babylon in 617 B. C. When Nebuchadnezzar started for Jerusalem what would be more reasonable than for Daniel to tell him of Jeremiah's prophecy that he would take the city? It requires no stretch of imagination to read between the lines how, therefore, Nebuchadnezzar would be much interested in a prophet who had foretold his victory, and who was also a friend of Daniel. What more reasonable than that he should give special orders that Jeremiah be found and well treated? Zedekiah had left Jeremiah in the court of the prison, and it was there that Nebuchadnezzar's generals found him. What more reasonable ground as a basis for the solicitude of the victorious king for a poor captive, as recorded in Jeremiah 39:11-14, and the explanation of the captain in 40:2-4?

q B. C. 592 *a.* Date of Ezekiel's vision of the Temple, as recorded in chapters 40 to 48.

b. Ezekiel connects the *twenty-fifth* year of his captivity with the *fourteenth year* of the city's destruction, thus showing the synchronization of the two dates, which is in full harmony with all previous dates mentioned. This will be easily noticed by reference to the chart.—Ezek. 40:1.

r B. C. 590 The latest date mentioned by Ezekiel. He foretells that Babylon shall have Egypt for wages for taking Tyre.—Ezekiel 29:17 to 30:26.

s B. C. 580 *a.* The thirty-seventh year of the captivity of Jehoiachin.—Jeremiah 52:31; 2 Kings 25:27-30.

b. From the above texts it is easily inferred that this was the first year of Evil-Merodach, son of Nebuchadnezzar, hence that Nebuchadnezzar had died that year or the year before. This would make the reign of Nebuchadnezzar about forty-four or forty-five years—625 to 580 or 581 B. C. (instead of from 606 B. C. to 563 B. C., as given by most historians).

t B. C. 555 If Belshazzar reigned for seventeen years before the fall of Babylon in 538, this would be the first year of Belshazzar, and also the date of Daniel's vision as recorded in Daniel 7. However, this date is not material to the chronological line.

u B. C. 553 On the above basis this would be the third year of Belshazzar, and the date of Daniel's vision as recorded in chapter 8.

v B. C. 538 *a.* The last year of Belshazzar; the great feast, the handwriting on the wall, and Daniel's interpretation.—Daniel 5.

b. The fall of Babylon to the Medes and Persians, under Darius the Mede and Cyrus the Persian, and the beginning of the second universal empire.

c. It was some time during the "first year of Darius," probably 537 B. C., that Daniel had the visit of the angel, as recorded in chapter 9.

w B. C. 536 *a.* First year of Cyrus, king of Persia. Apparently Darius had died, and Cyrus became sole monarch of the dual empire.

b. Close of the seventy years "desolation of the land."

c. Return of nearly 50,000 of the more zealous of the Jews to Jerusalem, with permission from Cyrus to rebuild the temple. (This should not be confounded with the permission given to Nehemiah to rebuild the walls of the city. That was given in 454 B. C., eighty-two years later.—Daniel 9:25.) The returning Jews found their land vacant, their houses unoccupied, and their cities still without inhabitant. They could move in immediately. The last of the Jews had left Judea about our July or August, 606 B. C. The returning Jews reached Judea about the fourth month, our July or August, 536 B. C. Thus the land had been desolate the full seventy years. By the seventh month they had been able to get their houses cleaned and sufficiently settled that they could assemble at the ruins of Jerusalem to hold the Day of Atonement sacrifices. Thus by October they "gathered themselves together as one man to Jerusalem [from the various cities where they had resettled]—to offer burnt offerings thereon, as it is written in the law of Moses." See Leviticus 16:29 and Ezra 3:1-7. Jerusalem would be a heap of ruins, but it was sacred to every Jewish heart.

d. Another text has been somewhat of a puzzle to some. Jeremiah 52:30 mentions Nebuchadnezzar as taking some more Jews to Babylon in his twenty-third year. Where did he find any more Jews, if the land had been denuded in his nineteenth year? Note the following from Josephus, "Antiquities," Book 10, Chapter 9:

e. "Accordingly both the people, and Johanan, disobeyed

the counsel of God, which he gave by the prophet, and removed into Egypt, and carried Jeremiah and Baruch along with them. While they were there, God signified to the prophet that the king of Babylon was about making an expedition against the Egyptians; and commanded him to foretell to the people that Egypt should be taken, and that the king of Babylon should slay some of them and take others captive, and bring them to Babylon: which things came to pass accordingly. For on the fifth year after the destruction of Jerusalem, which was the twenty-third year of Nebuchadnezzar, he made an expedition against Cœle-Syria; and when he had possessed himself of it, he made war against the Ammonites and the Moabites; and when he had brought all these nations under his subjection, he fell upon Egypt, in order to overthrow it. And he slew the king that then reigned, and set up another; and took those Jews that were captives, and led them away to Babylon. And such was the end of the nation of the Hebrews, it having gone twice beyond Euphrates. For the people of the ten tribes were carried out of Samaria by the Assyrians, in the days of King Hoshea. After which the people of the two tribes, that remained after Jerusalem was taken, were carried away by Nebuchadnezzar, king of Babylon and Chaldea. Now as to Shalmaneser, he removed the Israelites out of their country, and placed therein the nation of the Cuthians; who had formerly belonged to the interior of Persia and Media; but were then called Samaritans, by taking the name of the country to which they were removed. But the king of Babylon, who brought out the two tribes, *placed no other nation in their country.* By which means all *Judea*, and *Jerusalem*, and *the Temple*, *continued to be a desert for 70 years.*"

x B. C. 535 Rebuilding of the temple begun, though it was not completed for nearly fifteen years.—Ezra 3: 8; 6:15.

y B. C. 534 *a.* Third year of Cyrus.
b. Date of Daniel's last recorded vision (Daniel 10:1) He was doubtless at least ninety-five years of age at this time. How much longer he lived we have no present means of knowing. Cyrus reigned for several years after, and we may feel certain that he would see that Daniel was well cared for.

CONCLUDING THOUGHTS

[26]A little study of the chart, together with the Scripture citations and the quotations, will show how simple the whole matter is, when properly located. The date of references given in Jeremiah and Ezekiel may be quickly ascertained by looking at the chart, under the names of the various persons mentioned. Thus the eighth year of Nebuchadnezzar is seen to be 617 B. C.; the fifth year of Jehoiachin's captivity is 612 B. C. Just find the person named, the year of his reign, prophecy or captivity; and follow the vertical line down to the lower line of dates. It would also be interesting to use a Bible atlas in connection with the study, and thus locate the various places mentioned.

[27]We are not called upon to harmonize these with the tangled records of secular history. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3:16, 17.

QUESTIONS FOR BEREAN STUDY

Has a knowledge of chronology always been necessary to salvation? Why is it now being made plain? ¶ 1, 2, 8
How were historical events usually recorded, up to about the year 600 B. C.? ¶ 3.
What exception is there, and where is that record found? ¶ 4.
What has been the problem of historians? What do they try to do now? Are they altogether reliable? ¶ 5
How may all difficulty be avoided? ¶ 6, 7.
Between what dates do historians have the greatest difficulty? Why? ¶ 9, 10.
Who were the Babylonian kings from 625 to 538 B. C. according to "McClintock & Strong's Cyclopedia"? ¶ 11, 12.
Does the Bible agree with this in respect to Nebuchadnezzar's reign? ¶ 13.
When did Jeremiah utter his first prophecy of the seventy years' desolation of the land? When did it become effective? What other captivity is recorded? ¶ 14.
Did God evidently have the church in mind when these things were recorded? ¶ 15-19.
What period of time does the accompanying chart cover? ¶ 20.
What event is definitely located in both Jewish and secular history? ¶ 21.
Should secular history be resorted to for correcting supposed Bible errors? With what event in Jewish history did the land become desolate? ¶ 22.
What event took place in Nebuchadnezzar's nineteenth year, and in Zedekiah's eleventh year? ¶ 23.
How are Jeremiah 52:28, 29 and 32:1 harmonized with Jeremiah 52:12 and 2 Kings 24:12? ¶ 24, 25.

CITATIONS AND QUOTATIONS

How is the year 646 B. C. marked? 641 B. C.? 629 B. C.?
What events took place in 628 B. C.? ¶ 628*a, b, c*
When did Josiah die? Who succeeded him? ¶ 628*d*.
Who was Pharaoh-Necho? Are Syria and Assyria the same? ¶ 628*e*.
Carchemish was captured by whom? Three years later it was taken by whom? ¶ 628*f, g, h*.
What other proof have we that this was in 625 B. C.? ¶ 628*i, j, k*.
Name three items of interest for 624 B. C. ¶ 624*a, b, c*.
What took place in the twenty-third year of Jeremiah's office? ¶ 624*d, e, f*.
What does Josephus say about Carchemish? ¶ 624*g, h*.
In what two important statements is "McClintock & Strong's Cyclopedia" in error? ¶ 624*i* to *m*.
When did Jeremiah write his prophecy of chapter 36:1-8? ¶ 623.
When did Jehoiakim begin to pay tribute to Nebuchadnezzar? In what year of Nebuchadnezzar's reign was it? ¶ 620*a, b, c*.
When did Jehoiakim refuse to pay tribute to Nebuchadnezzar? ¶ 617*a, b*.
Who succeeded Jehoiakim? Whom did Nebuchadnezzar appoint king of Judah? ¶ 617*d, e*.
Who were taken captive to Babylon at this time? ¶ 617*f*.
Is this an important date from Ezekiel's standpoint? ¶ 617*g*.
What does Josephus say about the expedition against Jehoiakim? 617*h, i*.
Are there any scriptures showing that prisoners or temple vessels were taken to Babylon prior to 617 B. C.? What is the evident meaning of Daniel 1:1? ¶ 617*j*.
What does Josephus record relative to this time? ¶ 617*k, l*.
What are the items of interest taking place in 613 B. C.? ¶ 613*a, b, c*.
When did Jeremiah give his second prophecy of the seventy years' desolation? ¶ 613*d*.
The "thirtieth year" of Ezekiel 1:1 refers to what? ¶ 612*b*.
What are the notable events of 611, 610, 608 and 607 B. C.?
When was Jerusalem destroyed? When did the seventy years of desolation commence? ¶ 606*a* to *g*.
Does the eleventh year of the captivity synchronize with the first year of the desolation? ¶ 606*h*.
When did Ezekiel write chapters 32 and 33 of his prophecy? ¶ 605*a*.
How may we harmonize some apparently contradictory statements of Scripture? ¶ 605*b* to *q*.
What year did Ezekiel write his vision of the Temple? ¶ 592*a*.
Is it important to see that the twenty-fifth year of Ezekiel's captivity (when he was fifty years of age) is the fourteenth year of the desolation of the land of Judea? ¶ 592*b*.
What are some of the transpiring events of 590, 580, 555, 553, and 538 B. C.?
What is the date of the first year of Cyrus? The "desolation of the land" ended in what year? ¶ 536*a, b*.
What did Cyrus now do? About what time in the year did the Jews reach Jerusalem? ¶ 536*c*.
What light does Josephus throw on Jeremiah 52:30? ¶ 536*d, e*.
In what year did the Jews begin rebuilding the temple? ¶ 535.
In what year did Daniel write his last recorded vision? ¶ 534*a, b*.
A little study of the chart will reveal what fact? ¶ 26.
Are we called upon to harmonize the tangled records of secular history? ¶ 27.

How beautiful the feet
Upon the mountains bringing
Good news—glad tidings sweet;
That publish wide salvation
To every tongue and nation!

How beautiful the feet
Upon the mountains springing,
In joy our King to greet;
O Zion! Thy God reigneth,
And Satan's kingdom waneth.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 1

"The fruit of the spirit is . . . peace."—Galatians 5:22.

ONE of the titles given our Lord is the Prince of Peace. The body members must be transformed into his likeness. These must come to the point of possessing the peace of the Master. When Jesus was speaking to his disciples shortly before his departure he said: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) Thus he defines the peace that the Christian must possess.

One has "peace with God" when his complete consecration to the Lord has been accepted and Jehovah has justified him freely. Then there is reconciliation between God and the one thus consecrating, which reconciliation is based upon the merit of Christ Jesus' blood. Begotten now as a new creature in Christ, he begins to develop the "peace of God, which passeth all understanding." (Philippians 4:7) This peace is one of the fruits of the spirit. None can possess it save those who are begotten of the holy spirit. The peace of God means a calm, restful condition of mind and heart resulting from full confidence in the Lord and his promises. A Christian necessarily must come in contact with the world and with imperfect brethren. He must of necessity be surrounded by trials and tribulations, strife and turmoil. But he who really loves God and confidently abides in the love of the Lord will not be disturbed by these outward trials. Nothing can shake his faith in the Lord, nothing can disturb his peace of mind and heart; for he is trusting in the Lord.

In proportion as one grows in the likeness of the Lord, in that same proportion will he possess the peace of God and increase in that peace to the point of absolute rest in him. Such peace of God results from the holy spirit operating upon the mind; but in order for the spirit thus to operate upon the mind the mind must be kept upon things pertaining to the Lord and his arrangement. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isaiah 26:3) It is vitally essential, therefore, to the Christian that he keep in mind the exceeding great and precious promises given to him by the heavenly Father; and relying upon these, he develops a trust and confidence and rest in the Lord which bring to him great peace. With confidence he can know that, notwithstanding he is surrounded upon every side by enemies, he shall not be overwhelmed. "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."—Isaiah 50:7.

This fruit or grace of the spirit is the result of growing in the likeness of the Lord, putting on love. Hence the Apostle admonishes: "Above all . . . things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Colossians 3:14, 15) Brethren should see to it not only that they have the peace with God, but that they dwell together in peace and enjoy the peace of God, without which none shall see his face.—Hebrews 12:14.

TEXT FOR AUGUST 8

"The fruit of the spirit is . . . longsuffering and gentleness."—Galatians 5:22.

FRUITS of the spirit are not developed suddenly. They are not of a mushroom growth, but of a gradual development. Among the precious fruits of the spirit the Apostle names long-suffering and gentleness. Both of these are really the outgrowth of love, the fruit of the spirit. In analyzing love St. Paul says that it is long-suffering and kind. To be long-suffering means to be slow to anger, cheerfully enduring a wrong or injustice without complaining against it. Many Christians are misunderstood. In fact, being misunderstood is a part of the Christian's suffering. Being misunderstood often results in injustice being heaped upon one. Since the Lord has promised that all things shall work together for good to those who are called according to his purpose and who love him, it seems quite reasonable that many of these trials which bring suffering upon the brethren are for the very purpose of permitting such a one to develop the fruit of the spirit; namely, long-suffering, resulting in fortitude. Only love can prompt one to be long-suffering; hence only the spirit of the Lord can develop this trait of character.

Gentleness means a quiet and refined manner, the very opposite of harshness, a tenderness toward others, a peaceful attitude toward those with whom we come in contact. One in the world may have an outward manifestation of gentleness; but when the crucial test comes, the gentleness will disappear. True gentleness like unto Christ can be possessed and manifested only by those who have his spirit and who are permitting that spirit of love to dwell in them richly. This comes by filling the mind with the precious promises of the Lord and by striving to copy the character likeness of the Lord as manifested in his Word. It is love that prompts one to suffer an injustice and yet be kind to the wrong-doer. It requires suffering under such conditions to enable one to grow gentle. It would be absolutely impossible for one to develop and manifest the fruit of gentleness without some adversity; hence when adversity comes one should rejoice, because it leads to the development of this attribute of character.

The perfect quality of gentleness is manifested by Jehovah and his beloved Son Christ Jesus. After King David had been delivered out of the hand of his enemies, he extolled and magnified the Lord Jehovah and recounted the many goodnesses that God had bestowed upon him, and then added: "Thou hast also given me the shield of thy salvation; and thy gentleness hath multiplied me [made me great]." (2 Samuel 22:36) He who would be like the Lord must permit long-suffering to develop in him that kind and gentle disposition like unto his Head.

"The rich glow spreads. Great Fashioner divine,
Who sparest not, in thy far-seeing plan,
The blows that shape the character of man,
Or fire that makes him yield to touch of thine.
Strike on, then, if thou wilt! For thou alone
Canst rightly test the temper of our will,
Or tell how these base metals may fulfil
Thy purpose—making all our life thine own.

"Only we do beseech thee, let the pain
Of fiery ordeals through which we go
Shed all around us such a warmth and glow,
Such cheerful showers of sparks in golden rain,
That hard hearts may be melted, cold hearts fired,
And callous hearts be taught to feel and see
That discipline is more to be desired
Than all the ease that keeps us back from thee."

MARY MAGDALENE

——AUGUST 5——THE GOSPELS——

GRATITUDE FOR DEMON DELIVERANCE—ULTIMATE RELEASE FOR ALL FROM DEMONS—MARY'S WARM DEVOTION HONORED.

"Our soul hath waited for Jehovah: he is our help and our shield."—Psalm 33:20.

OUR study today is of Mary Magdalene, the most prominent of the band of women associated with our Lord's life and ministry. Evidently the name Mary was very common in the Israel of our Lord's day; there are at least five mentioned in the New Testament. There is some uncertainty as to the origin of the name Magdalene by which this notable woman, so faithful to the Lord, was distinguished from her sisters in service. Perhaps she was from Magdala of Galilee. With the exception of Judas who came from Judea, all the apostles and all the women who were associated with the Lord's ministry were from Galilee. Mary Magdalene is earliest introduced into the Gospels by Luke, when he relates his account of Jesus' ministry in Galilee. (Luke 8:2) When he mentions her name, he at once tells that Jesus had cast seven demons out of her—a significance in number which probably indicates a very bad case of demoniacal possession.

[2]Mary Magdalene's name has been much misused. Tradition has fixed her as the woman of the city, of Luke 7:37; and homes for penitent fallen women have long been and still are styled "Magdalene homes," and the women themselves are designated by Mary's name. There is no foundation for the assumption, however; and, if it really mattered, it would be true to say that Mary's name has in this respect been much hurt by the slander. We must not think of Mary as a sinful woman before the Lord delivered her, but as of a highly-strung temperament, one whose senses were much keener than ordinary. Lacking restraint she had fallen into a state of mental unbalance, and had been seized by some of the many demons who in our Lord's day roamed about seeking places wherein they might dwell.

[3]Those who have this temperament, which is found more frequently among women than men, are much more subject to attack by demons and more liable to be brought under their influence than are those of a duller mind. When spirit obsession is rife, as was the case at our Lord's first advent, and is now at the time of the second advent, all persons of highly-strung temperament are made the objective of demons, and are ofttimes their sport. Those of the Lord's people who are of such temperament should pay especial heed that they be not caught in this trap of the devil. A naturally sharp mind receives certain suggestions; and if there is lack of balance, that is, if there is not sufficient meditation as to their relative values, a measure of conceit is apt to obtain a foothold; and this, in turn, makes more room for the evil spirit to entrench itself in the mind. When once a person has allowed his mind to be held at the disposal of thoughts which may be suggested, it is very difficult to close it to demoniacal influence.

[4]Mary, quick-witted, sharp, and evidently with a good deal of natural energy, had given place to an evil spirit; and at last her mind had become the possession of at least seven of them. The unfortunate woman would be distracted by warring thoughts; for the demons would certainly not agree except in the fact of retaining possession of her mind. How Mary came in contact with Jesus we are not told. Perhaps it was a piteous appeal made to the Lord which brought her deliverance, or it may have been his pitying observation of her need. However it happened, after her deliverance she was ever his loving devoted follower, faithful to him in her life, and to him in his death.

GRATITUDE FOR DEMON DELIVERANCE

[5]The ministry of Jesus in Galilee is usually conceived as pictorial representation depicts it: Jesus, the Teacher, leading a company of twelve men about the cities and villages. But that is true only in part, as this record shows. When Luke first mentions Mary Magdalene it is to tell of her and some other women as accompanying Jesus and the apostles when he began his second tour in Galilee. Each of those women had been blessed of the Lord by being delivered from demoniacal influences, though all had not been so much under that dread power as Mary. They went with him out of gratitude for what he had done for them. Evidently some of them had a measure of wealth; for "they ministered to him of their substance." One was the wife of Herod's steward. They were ready to share the difficulties of such unusual service as well as its joys.

[6]This notable service is mentioned directly only by Luke, though Matthew and Mark refer to it. (Luke 8:2,3; Matthew 27:55,56; Mark 15:40,41) By this means were met many of the needs of Jesus and the disciples during that important and strenuous time. When Jesus sent out the apostles, and afterwards the seventy, two by two, they were told to make no provision for food; for, he said, "the laborer is worthy of his hire." But it was a very different matter for thirteen men to appear in a village than for two to do so. Two men might easily be hospitably entertained, but our Lord's company not so easily; and from all we know of him we would judge that he would be much more likely to provide for his own than expect the villagers to provide for him.

[7]We know that the company had a treasurer, Judas, who carried the bag, and who sometimes stole what was in it. (John 12:6) It was, then, of God's providence that these devout women thus ministered to Jesus and to the disciples that as far as possible their temporal needs could be met, and that the work of the Lord might go on without hindrance. God always did, and always will, provide for his ministry. Jesus never sought his sustenance from those to whom he ministered. He never took up a collection, either during the course of his ministry in a city or village, or when his mission was over. To whatever place he went he went to give.

[8]If the question be asked: Why did Jesus permit women who had been subject to demoniacal obsession to travel about with him, we answer that he accepted the service for its value: these women could and would give the best and quickest service for the needs of the apostles whom he took with him. It is the nervous temperament which does the most work in the world. That temperament acts quickest and most frequently, and is the most serviceable in the interests of the kingdom of heaven. God's true servants are never phlegmatic nor lethargic. Also, the Lord permitted the service for love's sake. He knew that those who sacrifice of their substance or time or ability are those who make most progress in the will of God. Happy are those who can combine these sacrifices. Also, our Lord accepted the service of these noble and self-sacrificing women, formerly troubled by evil spirits, for the same reason that he took Matthew the publican into the company of the apostles: He wanted to show his compassion and love for these who, like the publicans, had been under the power of sin, but

had been more directly under the control of Satan than they. He came to save his people from their sins, and to deliver them from the bondage of the devil.—Luke 13:16.

9Demoniacal power, particularly in evidence at the first advent, is without doubt one of the great factors in the present evil condition of humanity. There are those who deny that spirit obsession is a cause of lunacy; but there is abundant evidence to show that vast numbers of those who are unable to control themselves and are unfitted for freedom in human society are the subjects of demoniacal possession. But besides those who are subjects of demon power, there are many who appear to be partially so. Satan's purpose is to fight to retain possession of the mastery over human affairs, and part of his policy is to get full control of the human family. In this he is directly aided by those of the fallen angels who, though not absolutely under his control, ever seek to serve evil, and who with Satan are mutually pleased with evil to humanity and with all opposition to God. These do all they can to gain or to pervert the minds of men in order that the truths of God may find no lodgment there.

10The close association with Jesus which these women enjoyed in the fellowship which their service afforded proves that their deliverance from demoniacal bondage was complete. Many who have been in that bondage are tempted to believe that they cannot get real freedom. Their former evil controllers seek to return; and Satan uses these attempts to make believe the deliverance is not absolute, even as he tempts the Lord's people to believe that because they are *tempted* to old sins they have neither full justification nor full deliverance from the dominion of Satan. The power of the Lord is supreme over all that of the enemy, and he whom Christ makes free is free indeed.—John 8:36.

11The Vow should be taken and kept; but probably direct service, where it can be undertaken, is one of the best means of keeping the mastery over the power of evil whether of Satan or of the demons. In the company of Jesus there is always safety.

12In permitting these women to give their loving service Jesus was not training women to be missionaries. They were with him to serve in the material things; but, without doubt, they helped his mission. It was not customary for women and men to go about together. Indeed, it is on record that the disciples were surprised when they saw Jesus conversing at the well with the woman of Samaria. (John 4:27) There was no familiarity. The women were modest, the men were earnest, and all were very busy in their Master's service. These were brave women, both enduring a measure of hardship, and certainly sharing in the contempt poured upon Jesus and the apostles by the leaders of Israel. It is almost certain that their good was evilly spoken of. Such ministry for the Lord could obtain only under the special circumstances. But there has been and is now amongst women devoted to the Lord much of similar service. To enable their husbands to give time and care to the Lord's work many noble women make great sacrifices of what might be properly considered their rights and claims upon their husbands for time and attention. The Lord is not unmindful of such service of love, and will surely reward it.

13Mary Magdalene and Jesus' mother and a few other faithful women were on Calvary when Jesus was crucified. For a time they stood afar off; then they came near till, at the end, they were close to the cross and could hear Jesus speak. (Matthew 27:55,56; John 19:25-27) When the body was buried, they watched where it was placed (Mark 15:47); and when the great stone was rolled into its place and Joseph had gone away, Mary Magdalene and "the other Mary" stayed on, sitting over against the sepulchre. (Matthew 27:61) They were loath to leave even the body of their beloved Master.

14To Mary was given the great favor to be the first to see Jesus after his resurrection, the first to hear him speak or to speak to him, and the first to be charged with a message from him. On the morning after the sabbath she and the other women went very early to the tomb, before daylight had broken. They found the tomb empty, and Mary immediately ran to tell Peter and John. Later when the two apostles had gone away, the angels spoke to the women and bade them carry a message to the disciples. The other women went away, puzzled by what they saw and heard; but Mary lingered on. Perhaps she was not so ready to believe this strange message as she might have been, but her words and actions reveal a wonderful depth of love and devotion. She believed that her beloved Master was dead; yet the tomb was empty. Of that fact she had satisfied herself; for she had gone beyond the others and had peered into it. When the gardener, as she supposed, questioned her why she was weeping, she said: "They have taken away my Lord, and I know not where they have laid him." (John 20:13) She did not understand that it was her Lord to whom she spoke.

15Though we are not told why our Lord first manifested himself to Mary, we may very readily and properly say that her favor came as a reward for her devotion. And her love for Jesus must have arisen out of love for God; for that is the source of all true love. We have already noted that the women who ministered to Jesus were privileged to that service not because they were called to it, but because their loving devotion caused them to offer it. Those have most of the joy of the Lord who are most ready and willing to serve, and whose heart's devotion is in their service. It is by readiness of heart that one most quickly perceives the privilege of service. There may be service for the Lord which has considerable amount of joy in the actual serving; but where this is done by a very willing mind and out of a loving heart, the joy is greatest, and the firstfruits of God's blessings are received.

16Jesus' first act of ministry after his resurrection was that of healing the broken heart of a devoted follower and wiping her tears of sorrow away, a beautiful symbol of the ministry of healing of him who is now exalted to be a Prince and a Savior.

QUESTIONS FOR BEREAN STUDY

Who was Mary Magdalene? For what was Galilee noted? ¶ 1.
How has her name been much misused? Was she evidently a good woman? ¶ 2.
What is the susceptibility of high-strung people? What should be their special lines of precaution? ¶ 3.
How did Mary demonstrate her gratitude for Jesus' kindness to her? ¶ 4.
Were there other women obsessed? How are they brought to our attention? ¶ 5.
How were the needs of Jesus and his disciples evidently cared for? ¶ 6.
In God's providence how did he provide? Was Jesus a Giver or a Receiver? ¶ 7.
What are the advantages of a nervous temperament? Are those who are prompted by love for service the ones who make the best progress? ¶ 8.
Are there evidences of demoniacal possession now, as at the first advent? ¶ 9.
Is it possible to have complete freedom from demon possession now? How are the people of God discouraged by Satan and the demons? ¶ 10.
What are three means which we have of safety from demon possession? ¶ 11.
Did these women give evidence of having noble, self-sacrificing characters? Are there women devoted to the Lord in a similar way today? ¶ 12.
Where was Mary Magdalene when Jesus was crucified? When he died? When buried? ¶ 13.
Who was the first to see Jesus after his resurrection? What was the special favor bestowed upon Mary? ¶ 14.
What is the probable reason that Jesus first manifested himself to Mary? Why did the women serve? What class have most of the joy of the Lord? ¶ 15.
What was Jesus' first act of ministry after his resurrection? ¶ 16.

MARY AND MARTHA

——AUGUST 12——THE GOSPELS——

BOTH TRULY DEVOTED, BUT DIFFERENTLY MANIFESTED IT—LAZARUS RAISED FROM THE DEAD—LOVE AND AVARICE IN CONTRAST.

"Mary hath chosen that good part, which shall not be taken from her."—Luke 10: 42.

THE position of Martha and Mary of Bethany among the great men and women of the New Testament is assured to them because they have so prominent a place in the picture of our Lord's life. Each of fine character, they were made great by God's great favor. Wherever the story of our Lord's life is known, the home in Bethany is always remembered in tender association with him. How the sisters and their brother Lazarus came into Jesus' life we may not know. It may have been that Lazarus had heard Jesus teaching in Jerusalem; or perhaps the sisters themselves had heard the Lord, and Martha had invited him to her house, which was about two miles out of Jerusalem. It is almost certain that Martha's hospitality was the immediate link. Both sisters were of those who waited for the hope of Israel, or Jesus could not have become their familiar friend.

[2]Jerusalem had no home for Jesus: for Nicodemus and Joseph of Arimathea were not bold enough to take him as their friend; nor is there any record of that city's ever providing rest or refreshment for the Son of God. Jesus on his visits to Jerusalem would sleep at night on the Mount of Olives (Luke 22: 39), or perhaps sometimes at Bethany. We know of only three occasions when Jesus was in the home in Bethany. The first and perhaps best known is recorded by Luke (Ch. 10: 38-42), when Martha invited Jesus, but through over-anxiety to serve spoke rebukingly to him. The other two occasions are recorded by John. (Chapters 11 to 12: 8) But the first suggests an intimacy already existing; evidently Jesus was "at home" with the sisters and was not merely a guest.

[3]These glimpses into our Lord's life are very pleasing; for we know that there could be but few occasions when he could rest and feel at home as in the bosom of a loved family. And it would be a great pleasure to him to have the quiet fellowship which now and again the home in Bethany afforded. Though it was Martha's hospitality which gave Jesus this advantage, without doubt both Mary and Lazarus were as desirous of having him as she was. Each would have done what Martha did, because they all loved him. The family had its reward; for the story of Martha and Mary of Bethany, and of Lazarus their brother, is a part of human history, and has entered into the divine plan.

TRUE DEVOTION DIFFERENTLY MANIFESTED

[4]Without doubt the Lord used his friends for his ministry, as well as that he used them in it. Martha and Mary, so different in characteristics and temperament, are not brought into Luke's Gospel narrative to give interest, but for the instruction of the Lord's people, to show how to discriminate in the use of the ordinary things of life. Both women loved the Lord, but Martha with all her desire to serve did not so truly apprehend our Lord's desire as did Mary. The event proved that Mary, more meditative, served him more acceptably; for in a truer perception of the privilege of having the Lord she used the occasion so as to enable him to teach her and to impart something of his spirit. It was such Jesus sought. The service which Martha gave the Lord was more like that of the women who went with Jesus and the apostles to minister to them, while Mary's was more like that of the apostles—learning of him in order to carry on his work. Both phases of service are necessary. Jesus, always ready to serve what he had to dispense, and Mary more ready to feed her mind than her body, needed someone to look after their material interests. Neither teacher nor disciple could continue unless each had food for the body.

[5]Martha's initial mistake was in making too much of the occasion to serve, and in encumbering herself with much preparation. It was through this that she forgot herself; she rebuked the Lord, and also told him what he should do about Mary. Thus she intruded upon his ministry; for they themselves received him as a messenger of Jehovah. She was concerned with her hospitality more than with trying to discover what the Lord would really wish to have. Hostesses are often tempted to act as Martha did. Happy are they who in their hospitality to the saints can combine in true proportion both giving and receiving. If it be suggested that Mary might have been more thoughtful for Martha, the reply must be that Jesus gave no indication that Mary had lacked; and he told Martha that Mary should not be deprived of her portion of the feast which he, their guest, was providing. It was more important that an earnest disciple should be instructed than that Martha's elaborate meal should be prepared and eaten.

[6]The second mention of the sisters is when they were in great distress because their brother, Lazarus, was unexpectedly stricken with sickness and death. (John 11: 1-44) Immediately the seriousness of the sickness was discovered, the sisters sent a messenger to Jesus, then in Perea. It was an affectionate appeal which they sent: "Lord, . . . he whom thou lovest is sick." (John 11: 3) Jesus did not at once respond. As if in explanation he said to his disciples: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." (John 11: 4) After two days he said to the disciples: "Let us go into Judea again." They were doubtful about his going; for recently the people had attempted to stone him. But it was necessary that he should go. He said therefore: "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world" (John 11: 9), as if he would tell them: "I must work while the daylight remains"; and, well knowing that no evil could befall him until his hour had come, he led his disciples to Bethany.

[7]Lazarus died four days before Jesus' arrival. The family was well known, and many of the Jews from Jerusalem were there to comfort the two sisters. Martha heard that Jesus was coming and went out to meet him. (John 11: 30) Mary, apparently unaware of the Lord's approach, stayed in the house. On meeting Jesus Martha said: "Lord, if thou hadst been here, my brother had not died" (John 11: 21), and added: "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (V. 22) Jesus said: "Thy brother shall rise again." Martha said that she knew he would rise in the resurrection at the last day. Jesus replied that the power of resurrection was in him; and though he did not plainly say so, he intimated that he could even then restore the corrupting body and give back her brother. Martha declared her faith that he was the Christ, the Son of God, but left him to tell Mary that the Master had come and was calling for her.

[8]Jesus was still where Martha had met him. Mary hurried to him, and falling at his feet, said as Martha had done: "Lord, if thou hadst been here, my brother had not died." (V. 32) It was not reproach that they expressed,

but a realization of how different things would have been had he been present. Mary was weeping, and those who followed her were weeping; and Jesus groaned in spirit, and was troubled. Upon his enquiring where Lazarus was laid, they led him to the tomb. Jesus wept. Again groaning within himself he approached the grave. He commanded that the stone which covered it be taken away. Martha, now the hesitant, said: "Lord, by this time he stinketh: for he hath been dead four days." (V. 39) Jesus lifted up his eyes to heaven and said: "Father, I thank thee that thou hast heard me." (V. 41) He spoke aloud to his Father, and thanked him for hearing him. Then, in that confidence he cried with a loud voice: "Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin." Jesus said: "Loose him, and let him go."—Verses 43, 44.

9This was the greatest miracle of Jesus' life. It was wrought as with the special coöperation of his Father; and clearly it was arranged, even as Jesus intimated when he said: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." (V. 4) On two previous occasions Jesus had resuscitated the dead. He had raised the young daughter of Jairus, and the young man of Nain. But a greater miracle was necessary. God foresaw that Satan would corrupt the truths of the gospel. He knew that a false church would proclaim that the resurrection of Jesus was the reunion of "soul" and body, for a short time separated. Hence this miracle, which as a revivification of a body, is greater than that of the supposed revivification of the body of Jesus. If resurrection is only reunion of the body and the soul, then in no way had Jesus the preëminence, nor was he the first to be raised from the dead. (Acts 26:23) The record of this miracle ought to have prevented acceptance of the creedal teaching concerning Jesus' resurrection. The Scriptures never declare a resurrection of the body, either of Jesus or of any other.

10This miracle therefore was for God's purposes, for his glory, and for the manifestation of the power of his Son, as well as for the guidance of the church. Upon whomsoever the choice would fall to be the subject of this greatest of all miracles in the ministry of Jesus, he and his family would of necessity be brought into much prominence. No outsider could be honored. The favor fell upon the one family that gave Jesus a home, and Martha and Mary and Lazarus were thus favored to suffer for the glory of God.

11There are many instructive features in this wonderful story. It tells in symbol of the glorious deliverance from death of those who are therein bound, and who after the stone of the present kingdom of Satan's dominion is rolled away will, at the word of command, come forth to their loved ones, to be loosed into the glorious liberty of the children of God. (Romans 8:21) But one lesson stands out prominently—that not all suffering which comes upon the friends of Jesus is intended as chastisement, nor of necessity as trial out of which lessons are to be gained. Some sufferings are indeed for our perfecting; but some are for the benefit of others, and some are specially for God's purposes. God has the right to use his own for his glory; and this he does. Satan often brings the Lord's people into sharp temptation; for either in or after a sharp experience there is a sense of not having learned any special lesson by it. Let the Lord's people remember that this Bethany experience was not specially for lessons for Lazarus or for his sisters. It was for the glory of God. The chief lesson is that of trust in God. "Faith can firmly trust him, come what may."

12The third incident related of the home in Bethany is when Jesus arrived there on his last visit to Jerusalem. He had come up with the throng that was making its way to the Passover feast; and he stayed in Bethany, and almost certainly at the Bethany home. Martha made a supper and also served. Lazarus sat at the table with Jesus. While supper was on, the account reads, "then took Mary a pound of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." (John 12:3) This was an act of loving devotion, ever to be on record wherever the gospel of the kingdom is preached.

13Mary's alabaster box of ointment serves as a text for many a sermon on using present opportunities of service rather than waiting till a loved one has gone: for a flower to cheer in life is better than one on a grave as a token of fond remembrance. But here Mary's loving action cannot be set in contrast with Martha's service, as is frequently done; for Martha was pouring out her ointment in loving service attending to the needs of their guest. We must look elsewhere for the lesson. Jesus said: "She hath done this for my burial." He knew that a few days hence he would be killed, and would thus complete his work and his course. He graciously accepted Mary's offering as for his body in death—and thus gave her a part in the last possible service for him.

14May we not think that Mary already perceived that Jesus was approaching a crisis in his life? Perhaps her meditative mind discerned something of sadness in his manner. It is certain that Jesus had been showing a measure of aloofness; for on the road to Bethany he had walked apart from the disciples. (Luke 19:28) Mary desired to show her love her admiration, her sense of high appreciation; and so she took her precious little alabaster box and poured its fragrant ointment on him. Some of the disciples, probably led by Judas (for John specially mentions him), said that the action was wasteful and that the ointment could have been sold and the money given to the poor. Evidently some of them spoke to Mary of this, as if to say that her action was an intrusion as well as wasteful. But the Lord rebuked them. He said: "Let her alone: against the day of my burying hath she kept this."—John 12:7.

QUESTIONS FOR BEREAN STUDY

Why are Martha and Mary among the great women of the Bible? What is the probable way they with their brother became acquainted with our Lord? ¶ 1.

What may be said to the shame of Jerusalem? Was Jesus always welcomed at Bethany? ¶ 2, 3.

Why are Martha and Mary brought into Luke's Gospel? What is the outshining characteristic of Mary's life? ¶ 4.

What was Martha's mistake? Are similar mistakes made today? Was Mary unmindful of Martha? What is the happy medium whereby both mind and body may be served? ¶ 5.

What was the occasion of the second mention of the Bethany family? Why were the disciples concerned about Jesus' returning? What did Jesus mean by saying, "Are there not twelve hours in a day?" ¶ 6.

What was the conversation between Jesus and Martha on his return? What is its meaning? ¶ 7.

Were the words of the sisters reproof to Jesus for not coming sooner? How was Jesus' sympathy shown? What was then done to the surprise of the mourning sisters and friends? ¶ 8.

What is the full import of this great miracle? Was the raising of Lazarus a resurrection or a resuscitation? Is a resurrection merely the reunion of "soul" and body? What should the record of this miracle have done, concerning the creeds? ¶ 9.

In what way was this miracle for the glory of God? Why was Lazarus the beneficiary? ¶ 10.

What does this narrative tell in a symbolical way? What is the outstanding lesson? ¶ 11.

What is the third mention of the Bethany family? What did Mary do? ¶ 12.

What lesson does Mary's alabaster box of ointment teach? Should the services of Mary and Martha be contrasted, as is usually done? ¶ 13.

Should we think that the fragrance of Mary's heart was greater and more precious than the ointment? What is the probable significance of: "Against the day of my burying hath she kept this"? ¶ 14, 13.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Otsego, Mich.	July	16	Battle Creek, Mich.	July	24
Marcellus, Mich.	"	17	Charlotte, Mich.	"	25
Niles, Mich.	"	18, 19	Lansing, Mich.	"	26
Three Rivers, Mich.	"	20	Sunfield, Mich.	"	27
Jackson, Mich.	"	22	Woodlawn, Mich.	"	28
Albion, Mich.	"	23	Grand Rapids, Mich.	"	29

BROTHER J. A. BOHNET

Dublin, Tex.	July	15	Cleburne, Tex.	July	23
Desdemona, Tex.	"	16	Egan, Tex.	"	24
Ranger, Tex.	"	17	Corsicana, Tex.	"	25
Eastland, Tex.	"	18	Teague, Tex.	"	26
Weatherford, Tex.	"	19, 20	Normangee, Tex.	"	27, 29
Fort Worth, Tex.	"	22	Waller, Tex.	"	31

BROTHER A. J. ESHLEMAN

Woonsocket, R. I.	July	18	North Duxbury, Mass.	July	25
Pawtucket, R. I.	"	19	Plymouth, Mass.	"	26
Attleboro, Mass.	"	20	Cotuit, Mass.	"	27
Taunton, Mass.	"	21	New Bedford, Mass.	"	29
Brockton, Mass.	"	22	Fall River, Mass.	"	30
Plympton, Mass.	"	24	Newport, R. I.	"	31

BROTHER A. M. GRAHAM

Assiniboia, Sask.	July	13-15	Harptree, Sask.	July	25, 26
Willows, Sask.	"	17	Khedive, Sask.	"	27, 29
Joeville, Sask.	"	18, 19	Souris, Man.	"	31
Luella, Sask.	"	20, 22	Brandon, Man.	Aug.	1
Viceroy, Sask.	"	23, 24	Winnipeg, Man.	"	3-5

BROTHER M. L. HERR

Burlington, Wash.	July	13-15	Blair, Wash.	July	23
Anacortes, Wash.	"	17	Vancouver, B. C.	"	24
Sedro Woolley, Wash.	"	17	Victoria, B. C.	"	26, 27
Bellingham, Wash.	"	18, 22	Seattle, Wash.	"	29
Everson, Wash.	"	19	Aldergood Manor, Wash.	"	30
Lynden, Wash.	"	20	Port Townsend, Wash.	"	31

BROTHER W. M. HERSEE

Marigold, Sask.	July	16	Treherne, Man.	July	26, 27
Harptree, Sask.	"	17	Winnipeg, Man.	"	29
Khedive, Sask.	"	20	Ashern, Man.	"	30, 31
Brandon, Man.	"	22, 23	Camper, Man.	Aug.	1
Souris, Man.	"	24, 25	Winnipeg, Man.	"	3-5

BROTHER H. HOWLETT

Jamestown, N. Y.	July	12	Olean, N. Y.	July	18
Westfield, N. Y.	"	13	Franklinville, N. Y.	"	19
Clymer, N. Y.	"	14	Shinglehouse, Pa.	"	20, 22
Warren, Pa.	"	15	Bolivar, N. Y.	"	23
Onoville, N. Y.	"	17	Allentown, N. Y.	"	24

BROTHER W. H. PICKERING

Kearney, Neb.	July	15	Cheyenne, Wyo.	July	24
Brady, Neb.	"	16	Laramie, Wyo.	"	25
North Platte, Neb.	"	17	Blackfoot, Ida.	"	27
Sidney, Neb.	"	18	Pocatella, Ida.	"	29
Alliance, Neb.	"	19	Twin Falls, Ida.	"	30
Casper, Wyo.	"	22	Buhl, Ida.	"	31

BROTHER G. R. POLLOCK

St Johns, Kan.	July	16	Hardtner, Kan.	July	23
Hutchinson, Kan.	"	17	Alva, Okla.	"	24
Arlington, Kan.	"	18	Woodward, Okla.	"	25, 26
Pratt, Kan.	"	19	Shattuck, Okla.	"	27, 29
Cheney, Kan.	"	20	Roswell, N. M.	"	30
Wichita, Kan.	"	22	Barstow, Tex.	Aug.	1, 2

BROTHER B. M. RICE

Marquette, Mich.	July	16, 17	Kimberley, Minn.	July	26
Bruce's Crossing, Mich.	"	18	Aitkin, Minn.	"	27
Superior, Wis.	"	20, 22	Federal Dam, Minn.	"	29
Duluth, Minn.	"	22, 24	Boy River, Minn.	"	30
Two Harbors, Minn.	"	23	Barnum, Minn.	July	31, Aug. 1
Proctor, Minn.	"	25	Onamia, Minn.	"	2

BROTHER V. C. RICE

Watervliet, N. Y.	July	18	Greenwich, N. Y.	July	25
Troy, N. Y.	"	19	Fort Edward, N. Y.	"	26
Mechanicsville, N. Y.	"	20	Glens Falls, N. Y.	"	27
Pownal, Vt.	"	22	Ticonderoga, N. Y.	"	29
Rutland, Vt.	"	23	Burlington, Vt.	"	30
Granville, N. Y.	"	24	Morrisville, Vt.	"	31

BROTHER C. ROBERTS

Auburn, Ind.	July	18	Erie, Pa.	July	25
Garrett, Ind.	"	19	Westfield, N. Y.	"	26
Tiffin, O.	"	20	Jamestown, N. Y.	"	27
Mansfield, O.	"	22	Buffalo, N. Y.	"	29
Sharon, Pa.	"	23	Tonawanda, N. Y.	"	30
Farrell, Pa.	"	24	Niagara Falls, N. Y.	"	31

BROTHER O. L. SULLIVAN

Power Point, O.	July	17	Fairmont, W. Va.	July	24
Steubenville, O.	"	18	Clarksburg, W. Va.	"	25
Chester, W. Va.	"	19	Wallace, W. Va.	"	26
Bellaire, O.	"	20	Mobley, W. Va.	"	27
Wheeling, W. Va.	"	22	New Martinsville, W. Va.	"	29
Burton, W. Va.	"	23	Clarington, O.	"	30

BROTHER W. J. THORN

Luella, Sask.	July	17	Chaplin, Sask.	July	26, 27
Vantage, Sask.	"	18, 19	Moose Jaw, Sask.	"	29
Mazenod, Sask.	"	20-22	Regina, Sask.	"	30, 31
Hodgeville, Sask.	"	23	Melville, Sask.	Aug.	1
Herbert, Sask.	"	24, 25	Yorkton, Sask.	"	3, 5

BROTHER T. H. THORNTON

Trenton, Ont.	July	20	Toronto, Ont.	July	27-29
Toronto, Ont.	"	22	Bearnsville, Ont.	"	30
Oshawa, Ont.	"	23	St. Catherines, Ont.	"	31
Port Perry, Ont.	"	24	Niagara Falls, Ont.	Aug.	1, 2
Stouffville, Ont.	"	25	Hamilton, Ont.	"	3, 5

PRAYER-MEETING TEXTS FOR AUGUST

AUGUST 1: "The fruit of the spirit is . . . peace"—Galatians 5:22.

AUGUST 8: "The fruit of the spirit is . . . long-suffering and gentleness."—Galatians 5:22.

AUGUST 15: "The fruit of the spirit is . . . goodness and faith."—Galatians 5:22.

AUGUST 22: "The fruit of the spirit is . . . meekness and temperance."—Galatians 5:22.

AUGUST 29: "Be renewed in the spirit of your mind."—Eph. 4:23.

HYMNS FOR AUGUST

Sunday			**5**	235	**12**	290	**19**	253	**26**	60
Monday			**6**	57	**13**	216	**20**	55	**27**	38
Tuesday			**7**	327	**14**	81	**21**	32	**28**	280
Wednesday	**1**	305	**8**	189	**15**	201	**22**	332	**29**	254
Thursday	**2**	11	**9**	137	**16**	236	**23**	113	**30**	72
Friday	**3**	230	**10**	202	**17**	267	**24**	329	**31**	151
Saturday	**4**	88	**11**	266	**18**	297	**25**	25		

CONVENTIONS

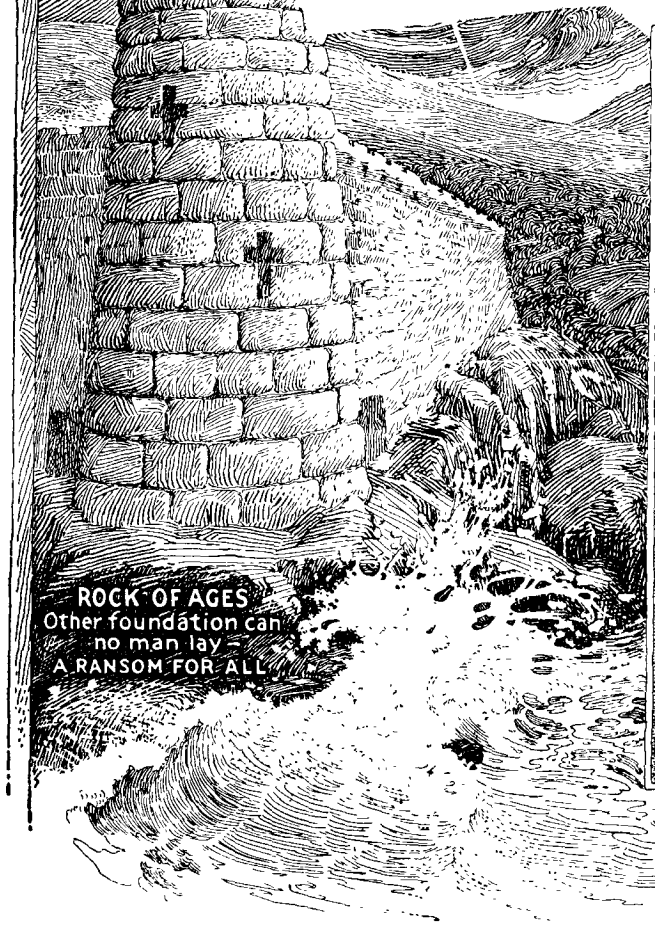
Preparations are being made on a large scale for a six-day convention at Tacoma, Washington, beginning August 14, and ending the evening of August 19 with a well-advertised public meeting in the Stadium. Immediately preceding this convention will be a series of conventions in Canada, beginning with Toronto, July 27-29; Winnipeg, August 3-5; Saskatoon, August 8-10; and Edmonton, August 10-12.

An eight-day convention will be held at Los Angeles, California, August 19 to 26, inclusive. Space will not permit us in this issue to give a detailed announcement, but in the next issue of THE WATCH TOWER we hope to give further details concerning these conventions.

It is contemplated that a special train will be run from Chicago, taking in practically all of these conventions and other local conventions on the way. We make the announcement now, that friends so desiring may arrange their vacations so as to avail themselves of these conventions.

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLIV SEMI-MONTHLY No. 14

Anno Mundi 6051 — July 15, 1923

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

WATCH TOWER BIBLE & TRACT SOCIETY

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, C. H. FISHER, R. H. BARBER.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Plan of the Ages"**

CHAPTER XV: *The Day of Jehovah*

Week of August 5.....Q. 30-34 Week of August 19.....Q. 40-44
Week of August 12.....Q. 35-39 Week of August 26.....Q. 45-49

Question books on "The Divine Plan", 15c postpaid

SPECIAL COLPORTEURS

As the Christian's appreciation increases toward the King and his kingdom, there is a greater desire to have part in giving the witness. It is our desire to coöperate with every one who wishes to have a part in the work in this behalf, well knowing that nothing is so good for one's spiritual health as to be busy in the Lord's service.

To encourage those who wish to spend their vacation in canvassing for the books, we have arranged to give them special terms and territory wherever suitable for their convenience. All contemplating engaging in this special colporteur work during the period of vacation please register with the Colporteur Department as soon as possible, requesting your territory, in order that we may get books to you in ample time. Be sure to make it plain in your letter that you wish to enter the special colporteur work during your vacation, advising us that you are employed the rest of the time at some secular work. This will insure you the special rate.

We wish for each and every one of you the happiest vacation period that you have spent, and we feel sure that this will be the result in your effort to advertise the King and his kingdom.

CONVENTION

The colored friends of the International Bible Students Association will have their general convention in New York city August 31 to September 3, inclusive. At this meeting will be Brother Banks, the manager of the Colored Department, and other able brethren, besides Brother R. H. Barber, of the Editorial Committee of THE WATCH TOWER. For further information address communications to Mr. A. Benta, 234 West 63rd St., New York, N. Y.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV JULY 15, 1923 NO. 14

VIEWS FROM THE WATCH TOWER

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke 18: 8.

THE evidence is overwhelming proving the second presence of our Lord. He has been present since 1874, conducting his harvest work. From time to time since then, students of the Scriptures have observed the fulfilment of his words above quoted. From time to time THE WATCH TOWER deems it proper to call attention to some of these fulfilments of prophecy, showing how the clergy and the principal men in the church nominal have departed from the faith once delivered to the saints.

When the League of Nations compact was formulated in 1919, the Federal Council of Churches of Christ in America called upon the people of the earth to support it and hailed it as the savior of mankind, employing the statement: "It is the political expression of God's kingdom on earth." The American people repudiated the League of Nations at the polls; but the professional politicians, big business and big preachers are still trying to inveigle the people of this land into the League. A press despatch from Washington under date of May 31, 1923, says:

"A call to 125,000 congregations in America to rally to the support of President Harding's proposal that the United States enter the Permanent Court of International Justice was issued here today by the Federal Council of the Churches of Christ in America. With the Federal Council are affiliated thirty communions with an adult membership of more than 20,000,000 persons."

This Council wholly ignores the Scriptures and the Lord's kingdom as remedies for the ills of mankind. Another evidence of the rapid disintegration of Satan's empire!

FUNDAMENTALISTS AND INFIDELS

There are yet a few men of the various nominal church organizations who believe the Bible. These are now seeing, all too late, that the wave of higher criticism and of evolution which has been sweeping over the church for a generation has brought rampant infidelity, modernism, into full control of church affairs. The Baptists have just been having evidence of this in their convention at Atlantic City.

President W. H. P. Faunce, of Brown University, Providence, R. I., one of the institutions where modern infidels are educated for the pulpit, was on the program to speak to the 3,200 delegates. Dr. John Roach Straton, of New York, arose and protested against his appearance on the ground that he was substantially an infidel. But the protest was without avail. The majority of the convention was overwhelmingly in favor of the modern infidel.

The Fundamentalists hold to four principles as essential; the virgin birth of Christ, the inspiration of the Scriptures, Christ's vicarious atonement for sin, and his promise of a second advent. The Modernists (infidels) deny these propositions. The Fundamentalists had intended asking the convention to make some statement of its standing upon these four points, but gave it up when they saw that they were hopelessly outnumbered. The question that arises is, Why do Christian men continue to meet with an infidel organization, and to give it their support? Why not obey the Lord and come out?—Revelation 18: 4.

PRESBYTERIANS IN TROUBLE, TOO

The same issue which has ruined the Baptist denomination is destroying Presbyterianism also. In 1910 the Presbyterians at their annual assembly agreed that the literal inspiration of the Scriptures, the virgin birth, the vicarious sacrifice, the resurrection of Jesus, and the performance of miracles are essential doctrines of the Presbyterian church.

Now it happens that the Reverend Dr. Harry Emerson Fosdick, who is a Baptist and a professor in the infidel Union Theological Seminary of New York, is also a special preacher in the First Presbyterian church of New York. A year ago he delivered a sermon in New York in which he expressed his unbelief in the virgin birth of the Savior, the inspiration of the Scriptures, the atonement, and the second coming of Christ. New York was satisfied; but Philadelphia Presbyterians objected and took the case to the Presbyterian Assembly, which met at Indianapolis, May 17.

At the Assembly William Jennings Bryan, through the power which he has of swaying audiences, succeeded by a vote of 439 to 359 in the attempt to have Dr. Fosdick reproved; but his own attempt to have the

Assembly agree that no part of the educational fund should to be paid to any school that teaches or permits to be taught as a proved fact either Darwinism, or any other evolutionary hypothesis that links man in blood relationship with any other form of life, went down into defeat. It is apparent that the general sympathy of this Assembly was with the infidel view, and only the oratory of a layman prevented a scene like that at Atlantic City. Even as it was, sixty-six of the leaders at Indianapolis filed a protest against the Assembly's action in condemning the doctrines of Dr. Fosdick. It is claimed in the newspapers that at Indianapolis there were two evolutionists to every believer in the Scriptural origin of man. At the conclusion of the session Will H. Hays, president of the Motion Picture Producers and Distributors of America, made an eloquent plea that the preachers should have more money, claiming that they were paid about the same as garbage collectors. Our own opinion is that as a choice between garbage collectors and exponents of Evolution versus the Bible, the garbage collectors are many times more beneficial to mankind. One is collecting garbage, and the other distributing it.

The South wakes more slowly than the West. In some sections it is still at the hell-fire stage, not having learned as yet that it is in the effort to escape this very dilemma that the denial of the Bible has come about. Thus on May 19, at Montreat, N. C., the Reverend R. C. Reed, of the Columbia, S. C., Presbyterian Theological Seminary, delivered a red-hot sermon on the text, "I am tormented in this flame." (Luke 16:24) If the Reverend Reed will send to us, we will supply him with a clear and convincing explanation of this parable, in which he will see that his torment is unnecessary. It is the Jew that has been tormented.

EPISCOPALIANS AND THE FEDERAL COUNCIL

The Protestant Episcopal church has been in session at Garden City, and has before it the proposition whether, at the World Conference on church union, to be held in Washington in 1925, the primary question should be whether the church should have a creed at all; and, secondly, whether the Nicene Creed should be the expression of its faith. Very evidently the drift of most clergymen is toward having no creed at all; for the good and sufficient reason that most of them now know and are constantly admitting in their discourses that they have no faith at all, and are not Christians at all.

At the Garden City conference it was agreed that during the next twelve months the clergy will press forward a series of regional conferences whereby the American public shall become more favorable to church unity; and the Federal Council of Churches of Christ in America is to be approached with a view to coöperation in the program.

The Federal Council adds a touch of the ridiculous to the church situation when it boasts, as it has recently done, that America is getting more religious because the last year has witnessed an increase of 1,220,428 members over the previous year. If the ministers that serve these church members are infidels, what are the church members themselves? And does it surely mean that the United States is becoming more religious because it has more people who pretend to believe what they do not at all believe? The Federal Council claims a Roman Catholic baptized profession of 18,104,804; a Protestant membership of 27,454,080, of which about eighty percent are affiliated with the Council; and then it makes the whole country over into a community of saints by saying that in the supreme hours of life or death the facts will show that there are in the United States:

Protestants	78,113,481
Roman Catholics	18,104,804
Jews	1,600,000
Mormons	604,082
Greek Catholics	456,054

SUNDAY SCHOOLS COLLAPSING

Charles A. Selden, in the *Ladies Home Journal* for May, calls attention to the fact that millions who are enrolled in the Sunday schools are learning practically nothing; that the Sunday school "is a failure as a feeder of the church, primarily because it is even more of a failure as a school"; that it "has kept America in a state of ignorance so far as religion is concerned, and has reduced its religious education to a condition far worse than that of the public secular schools." He calls attention to "the persisting absurdity of the uniform lessons, not only giving no religious education worthy of the name, but responsible for the indifference to religion and the church itself with which millions of young people quit the Sunday school"; and that "as soon as they possibly can do it after eleven years of age, three out of every four leave the Sunday school and the church for the rest of their days." As far as the finished product is concerned we get "the result that for fifty years American church members have grown up in complete ignorance of by far the larger part of the Bible, and of many of its best parts." When it comes to the teachers, "our teachers are lazy and careless. Four-fifths of them are young women of no training for the work of teaching."

The Omaha Episcopalians have also condemned the Sunday school, declaring that it has outlived its usefulness, and urging that a plan be adopted by which the pupils in the public schools, with the written consent of the parents, be dismissed on designated days of the week, for an hour a day, and "under proper guidance" be taken to the church school of their parents' choice, where they will be indoctrinated. Why take the school children apart to drill infidelity into them in another building?

IN RE CONVENTIONS

ONE of the precious things to the Christian is the joy of fellowship with others of like precious faith. The meeting together, the exchange of thoughts upon the Word of God, the singing of songs to his praise, the uniting of their petitions to the throne of heavenly grace, and the hearing some among them discourse on features of the divine plan, is really meat and drink for the new creature in Christ Jesus. The natural man requires food to sustain his physical body. Even so food for the new creature in Christ Jesus is equally necessary. The transformation of the new creature results from the building up of the mind; and spiritual food provided by the Lord is necessary for this sustenance and renewing of the mind.

To enable one another thus to develop and to encourage each other to renewed energy and zeal, and to increase their joy in the Lord, conventions are held from time to time. As we come nearer to the end of the journey of the church these assemblies seem to be more necessary. St. Paul foresaw that such would be the case, and he urged upon the brethren the necessity of assembling themselves together. (Hebrews 10:25) It is not convenient, or in fact reasonably possible, to have a convention every year like unto that of Cedar Point in 1922; but to make up for this smaller conventions are held in different parts of the country, and these have always resulted in great blessing to the brethren who attend for the purpose of receiving a blessing and being a blessing to others.

At St. Paul, Minnesota, a convention of the Bible Students was held May 4-6. The convention was addressed by Brother Boyd, Brother Stewart, and others. On Sunday morning Brother Rutherford was present and addressed the convention. About five hundred friends attended, and all gave testimony to the great strength and blessing derived from the fellowship in the brief period of time they attended the convention. It has always been difficult to get a large public attendance at St. Paul. The city is strongly Catholic, and has not heretofore been much inclined to attend our meetings provided for the public. On this occasion, however, the attendance was unusual. The brethren had taken a large auditorium with a seating capacity of 4,000; and several minutes before the time for the lecture to begin the house was packed out, and the ushers estimated that between 2,000 and 3,000 people were turned away. More than 800 volumes of books were sold at this meeting. Brother Boyd addressed another public meeting in the same auditorium at night with a splendid attendance. The attention was unusually good. All the brethren went away much encouraged in their efforts to advertise the King and the kingdom.

A convention was held at Chicago May 11-13. This convention was addressed by Brothers Rice, Pollock, Horth, Nash, and other brothers of ability. Brother Rutherford served the convention Saturday evening. About 900 friends attended. On Sunday morning Brother Rutherford conducted a question meeting, following which there was a consecration of children. A great many children were on this occasion publicly presented by their parents to the Lord. It was an impressive and interesting service. At this service the speaker said in part:

There is nothing dearer on earth than a child. The Lord showed his great love for children, and it is reasonable that his followers would be likewise much interested in the little ones. A person who does not love a child seems to be quite out of the usual. There is something lacking in that person somewhere, particularly if he claims to be a Christian. If we love children generally, with stronger reasoning should we love the children of the consecrated. The apostle Paul speaks of their special relationship to the Lord because of the consecration of their parents. We should take a special interest in such children.

The King is now present, and his kingdom is beginning. Many of the children now living will never die. What a wonderful prospect before them! And about this they should be informed. If properly instructed and started on the right course they may readily pass over the highway of holiness. The responsibility of properly teaching children cannot be overstated. The privilege of starting a child aright is a blessed one. "Train up a child in the way he should go; and . . . he will not depart from it." (Proverbs 22:6) There never was such an important time to train children in the right way as now.

Some of the brethren from time to time have criticized their brethren for bringing children into the world, and from these words of criticism some have been much discouraged. We believe that this is not the proper course. While the chief purpose of each consecrated one is to glorify the Lord and to make his own calling and election sure, yet the bearing of children by the consecrated is not an improper thing. The apostle Paul commends the bearing of children by the consecrated. (1 Timothy 5:14) It should not be the chief purpose of the begotten ones to rear large families; but if, in pursuing the natural course of the marital relationship, children are brought into the world, the parents should not be discouraged, but rather should rejoice. It means now the starting of a new life which may never go out. This is really a privilege, carrying with it of course a responsibility. If the child is properly trained from the beginning, it may early be of much use under the supervision of the princes of the earth in aiding others to be brought to a knowledge of the truth. Parents of the world look forward to giving their children a reasonable competence, a good education, and therefore a fair start in the world. Parents who are Christians should now look forward to giving their children a good education

concerning the divine plan and therefore an advantageous start in the new order of things, that they may be useful and that their course in life may be a glory to the King of kings and Lord of lords. Let not the parents of children at this time be discouraged, but rather feel keenly their privilege and responsibility concerning the children and start them on the right course.

At once there is impressed upon the mind of a parent the responsibility of making provision for his children. When the Apostle states that the one who provides not for his own is worse than an unbeliever his statement is not limited to material provision, but also includes provision for the education and spiritual welfare of the child. One of the most important parts of this education is a knowledge of the divine plan.

The new creature in Christ is a child of God. All that he possesses belongs to the Lord by reason of his covenant. The child is a part of the parent. It therefore becomes the duty as well as the privilege of the parent to devote the child to the Lord. Of course this does not mean that the child can be taken into the church. It merely means that the parent in effect says to the Lord: You have given me this child. I now present it to you and ask that you grant unto it blessings according to your perfect wisdom, and to grant unto me wisdom and grace to properly train it insofar as I can, that it may be a glory to your name. The parent then feels a keener responsibility to see that the child is properly trained and, particularly, properly taught concerning God's great plan of salvation.

It is gratifying to see that the consecrated are giving more attention to their children in training them at home and providing for them class studies whereby they may understand the Bible. A great contrast between these and the children of the nominal church is noted. Some of the states have recently provided questionnaires for the school children, requiring them to give answers to Bible questions. This examination has disclosed the great ignorance of the children generally concerning the Bible and, in marked contrast, the clear understanding that many of the children of the consecrated have concerning God's plan. This of itself is a witness to the truth and has induced parents who are not consecrated to inquire of brethren in the truth concerning the knowledge of their children on Bible matters; and thus some have been led to investigate the divine plan.

The parents should feel the responsibility now of training their children and teaching them concerning the kingdom. The young mind is open to learning these important things, and they will stay with it forever. Children should be taught that they were born imperfect because of sin; that God provided redemption through Christ Jesus; that Jesus long ago died to provide the ransom or redemptive price; that he rose from the dead; that his resurrection is a guarantee that all the dead in their graves shall come forth and have a trial for life; that for many centuries past God has been selecting his church; that this work is almost complete; that the Lord Jesus promised to return for his church, the members of his body; that he has returned; that he is now present and is setting up his kingdom; that soon the faithful men of old, from Abel to John the Baptist, will be resurrected and will be rulers in the earth; that it will be the privilege of the children to heed the teachings of these holy men, and without doubt they will have many positions for the children to occupy in the way of helping others on the highway of holiness, as well as passing themselves thereupon; and that these children will have a special advantage if they have been taught concerning God's arrangement before the time of restoration really begins.

Those expecting to be of the church class do not expect to be long with their children in the flesh. Happy, then, is the thought that they can start the child aright here. The most reasonable thing, then, is to consecrate the child to the Lord.

The SOCIETY expects in a short time to have some lessons prepared for the children in simple language, particularly for those who are too young to study the HARP or Volume I of STUDIES IN THE SCRIPTURES. The intention is to have this small book of simple lessons furnished in connection with some hymns particularly adapted for the children, the purpose being to enable the parents at home, as well as the juvenile classes, to make progress in an understanding of the divine plan. Let us give more attention, then, to training the children; and doubtless through them other children will be brought to a knowledge of the truth and through them their parents, and the good work of advertising the King and the kingdom will progress.

For the public meeting at Chicago the brethren had taken the Auditorium, which is the largest in Chicago. The Chicago Class is to be commended for its zeal and love in the advertising for this public meeting, and the Lord greatly blessed their efforts. In addition to the newspaper advertisement, many house-to-house calls were made and cards presented to the people, besides advertising with a "preferred seat" ticket. The Lord greatly rewarded their faithful efforts. For some minutes before the beginning of the meeting, the Auditorium, with an approximate capacity of 4,500, including the stage, was packed out, with many hundreds in the street vainly striving to gain admittance. Two overflow meetings were provided. It was estimated that fully 6,500 people came to hear the lecture as a result of the advertising. Upwards of 2,000 volumes of books were sold to them. This public meeting was a great success in the proclamation of the message. The audience was unusually attentive.

The convention concluded Sunday night with an address by Brother Horth; and from the lips of all the friends were heard expressions of thanksgiving to the Lord for his manifold blessings bestowed upon them during this gathering. Quite a number of visiting

brethren were present, and they together with the Chicago Class went to their homes happy, rejoicing in the manifestation of God's favor toward them. We are glad to note that the class in Chicago is in splendid spiritual condition, well organized for the Lord's work, and going forth with a renewed determination to advertise the King and his kingdom and to glorify his name.

OTHER CONVENTIONS

During the summer months other conventions will be held. There will be a convention at Toronto, Ontario, July 27-29; one at Winnipeg, Manitoba, August 3-5; at Saskatoon, Saskatchewan, August 8-10; and at Edmonton, Alberta, August 10-12. These conventions will be attended by a number of the Pilgrim brethren; and it is anticipated that each will be a time of great refreshing amongst the Lord's children. Special service days will be arranged for some of these conventions, to be announced later, on which days the brethren will spend at least a part of the day canvassing for the books.

AT TACOMA

Unusual efforts are being put forth for a convention at Tacoma, Washington. This will be a six-day convention, beginning on August 14, and concluding Sunday night, August 19, with a great public meeting in the Stadium. This will be *the* convention of the Northwest; and the classes in that section of the country are uniting in a special effort to advertise particularly the Stadium meeting. It is expected that the Tacoma Convention will be served by the following speakers: Brothers Pickering, Herr, Van Amburgh, Wise, Salter, Graham, Horth, Rutherford, and others. One day will be given over to field service. It is expected that all the classes in the Northwest will cooperate in this convention and we anticipate a time of great refreshment and blessing.

LOS ANGELES

Arrangements are now practically completed for a nine-day convention of the International Bible Students at Los Angeles, California. The convention will begin August 18 and conclude August 26 with a public meeting in California's new Stadium. This meeting will be widely advertised throughout all Southern California, and the intention is to give a large witness to the truth. All other sessions of the convention will be held in the Trinity Auditorium. It is expected that all the ecclesias of California will unite in making this convention the best that has ever been held in that part of the country. The speakers at this convention will include Brothers Van Amburgh, Salter, Wise, Howlett, Pollock, Horth, Sexton, Rutherford, and others.

There will be one day devoted to service, in which all of the visiting brethren will be invited to participate, in the same way that the service day was conducted at Cedar Point last year.

Friends desiring accommodations at these conventions or other information relating thereto should address the local committee. All communications relating to the Tacoma Convention should be addressed to C. F. W. Lundberg, P. O. Box 1212, Tacoma, Washington; and for the Los Angeles Convention, E. D. Sexton, 200 Trinity Auditorium, Los Angeles, California.

RAILROAD FARES

The railroads have granted a fare for the Tacoma Convention for all points in Montana and west thereof on the certificate plan. Railroad ticket agents will furnish the passengers with a one-way ticket to Tacoma, giving them a regular form of receipt which will show the form and number of the ticket issued and the price of same. These receipts are presented to the validating agent at Tacoma. The return tickets are issued at one-half of the regular fare. The railroads have waived the minimum attendance requirement.

For all points east of Montana the rate will be approximately one and one-tenth fare for the summer tourist ticket, and will be cheaper than the convention rate. These tickets are good until October 31. Inquire of your local ticket agent for further information.

SPECIAL TRAIN

Learning of these conventions as above announced, a number of friends have inquired concerning a special train from the East. The SOCIETY will not undertake to operate a special train itself, but it will be pleased to cooperate with any friends who arrange for such a special train. Brother Frank T. Horth is arranging with the railways to operate a special train from Chicago. Brother Horth's letter, which we insert below, is self-explanatory.

DEAR BROTHER RUTHERFORD:

Feeling that the friends might desire to visit the six-day convention at Tacoma, Wash., August 14-19, and the Los Angeles, Calif., convention, August 18-26, especially if a special train was arranged for, I took it upon myself to look into the matter and find:

1. That the railroads have made a greatly reduced rate—about one and one-tenth fare for the round trip—from all points North, East, and South.

2. By chartering standard Pullman sleepers, which could be used as sleeping quarters during the entire journey of twenty-nine days without being overcrowded, and standard Pullman dining car service for the *traveling time only*, a charge of $114.00 would be necessary. The railroad ticket would be an additional charge. Meals would not be served while in Tacoma or Los Angeles, but would be at all other stopovers.

To determine the Lord's will in the matter will require three things:

(*a*) That you publish this notice in the WATCH TOWER; (*b*) that at least 125 friends (the minimum full-fares allowed by the railroads for a special train) notify me before July 25 of their intention of going; and (*c*) send me $114.00 to cover cost of sleeping and dining car service, before August 1.

The train would leave Chicago August 10, C., B. & Q. R. R., at 3 p. m., and arrive in Tacoma on the morning of

August 14, stops being made for meetings at Fargo, N. Dak., and Spokane, Wash. Leaving Tacoma about 10:30 p. m. August 19, after the public meeting, a stopover of twelve hours will be made in Oakland, Calif., leaving there about 10:30 p. m., and arriving in Los Angeles the morning of August 22. Leaving Los Angeles August 31, a day will be allowed in Salt Lake City, through the Royal Gorge by daylight, and two days at the convention at Pueblo. A brief stop of a few hours will be made in Denver, and arriving in Chicago September 7.

I hope the point is clear that the $114.00 does not pay the railroad fare. Each one should purchase railroad ticket for the entire round trip from his home passenger agent. No doubt extra cars would be added at Tacoma and Oakland for Los Angeles. Friends of the Northwest would be picked up on the way to Tacoma.

Your co-laborer in the service, FRANK T. HORTH.

Since receiving the above letter Brother Horth writes as follows:

DEAR BROTHER RUTHERFORD:

The cost of the Chicago-Tacoma-Los Angeles convention tour with route schedule is as follows:

RAILROAD TICKET

Purchase a round-trip summer rate railroad ticket from your home starting point. The cost you can ascertain from your station agent. This can be over any railroad to Chicago.

IMPORTANT.—Your ticket from Chicago must read:
Chicago, Burlington & Quincy R. R. to St. Paul.
Northern Pacific R. R. to Tacoma.
Northern Pacific R. R. to Portland, Ore.
Southern Pacific R. R. to Los Angeles.
Union Pacific R. R. to Salt Lake City.
Denver & Rio Grande R. R. to Denver.
Chicago, Burlington & Quincy R. R. to Chicago.

STANDARD SLEEPING-CAR BERTH AND PULLMAN DINING-CAR MEALS

For each full railroad ticket one berth will be assigned. The berth can be used for the entire journey.

First-class meals to be served while en route only. Berth and meals, $114.00.

Additional charge for drawing-room or compartments.

While at conventions no meals will be served in the dining-car.

For example, if one should start the journey from Chicago the cost would be:

Railroad ticket	$104.00
Berth entire journey, meals en route	114.00
Total	$218.00

For reasons over which we have no control railroad passes cannot be honored on the special train. There will be no half fare and babes in arms cannot be taken. No provision can be made for one to work their passage either for all or part of the tour.

In order that definite arrangements may be perfected for Pullman sleepers and dining cars we would like to know as soon as possible the number to provide for. The friends should let me know as soon as possible if they are going and send me not later than August 1 the $114.00 to cover the cost of the berth and meals, stating age, sex, and nationality of each one in the party.

Do not send money for your railroad ticket. This can be secured at the home station the day before the journey starts.

The railroad schedule follows:

Leaving Chicago August 10, at 3 p. m., the train goes to St. Paul via the C., B. & Q. R. R., arriving at 3 a. m., and leaving immediately over the Northern Pacific R. R. for Fargo, N. Dak., arriving there at 10 a. m. August 11; leave Fargo 10:30 p. m. August 11 via Northern Pacific, arrive Spokane, Wash., August 13, 10 a. m.; leave Spokane August 13, 10:30 p. m., via Northern Pacific, arrive Tacoma August 14, noon; leave Tacoma August 19, 10:30 p. m., via Northern Pacific to Portland and from Portland via Southern Pacific to Oakland, arrive 9 a. m. August 21; leave Oakland August 21, 10:30 p. m., via Southern Pacific to Los Angeles, arriving August 22; leave Los Angeles August 31, 10:30 p. m., via Union Pacific to Salt Lake City, arriving 10 a. m. September 2; leave Salt Lake City September 2, 4 p. m., via Denver & Rio Grande R. R., arrive Pueblo September 3; leave Pueblo September 4 via Denver & Rio Grande, arrive Denver 7 a. m. September 5; leave Denver September 5, 10:30 p. m., via C., B. & Q., arrive Chicago September 7, 7 a. m.

As this tour is for the purpose of advertising the King and the kingdom it would be fine if every class had a representative on the train. The representative chosen would lose the time and the class would pay the expenses. It would give each one an opportunity of having a share in furthering this movement for the interests of the King. Just a suggestion, however.

Your brother in the one hope, FRANK T. HORTH,
418 Second Ave., Clinton Iowa.

The above communications are self-explanatory and any one contemplating going should let Brother Horth know at once. Address all communications direct to Brother Horth that in any way pertain to the special train.

WORLD WITNESS

Sunday, August 26, the date of the Los Angeles public discourse in the Stadium, is the day fixed for the next world-wide witness. Where it is not convenient for all the classes to have many meetings we suggest that they concentrate their force on one meeting, and then devote the rest of their energy to the canvassing for the books. Friends from all over the world write that it is a great stimulus to know that all the brethren are engaged on the same day in proclaiming the same message, their prayers and hands united together in the great cause of the King and his kingdom.

"With lowly hearts we come to thee, our God,
Through Christ our Lord, who shed for us his blood,
Earth's sorrows now should bring thy saved ones near,
Nearer to thee in conscious filial fear.

"With lowly hearts we come before thy throne,
Acknowledge thee, and all thy goodness own,
We would look up, in these our pilgrim days,
And sing to thee our songs of heartfelt praise.

"With lowly hearts we seek thy constant aid,
That we may rest in thee, nor be dismayed:
'Mid all the sin, and carele sness of thee,
May those redeemed by blood more godly be.

"With lowly hearts and minds on things above,
We would adore and praise thee for thy love,
Walk as our Lord while pilgrims on this earth,
And seek by grace to show our heavenly birth."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 15

"The fruit of the spirit is . . . goodness and faith." —*Galatians 5: 22.*

THE creature transformed by the holy spirit grows up into Christ Jesus. The outward growth of character is symbolized by ripe, perfect, luscious fruit. The Apostle says: "The fruit of the spirit is love." While stating this in the singular, he then adds other elements which go to make up the character likeness of our Lord, and which are a part of the outgrowth of one who is growing in the likeness of the Lord. Among the other elements mentioned is goodness, which is defined as virtue, or beneficence; as the possession of moral excellence, kindness, benevolence, and mercy. Another has defined it as *"love in action."*

When one reaches the mark of perfect love he sees to it that his actions are in harmony with love. He is merciful unto his persecutors, kind to the unthankful and to those who misunderstand, and benevolent toward all, having a sincere desire to promote the welfare and happiness of all of the human race who desire righteousness. He specially desires to do good unto those of like precious faith. Thus in the likeness of the Lord, he is developing the quality of goodness.

Another element that forms a part of character is faith. Here the word as used means constancy in profession, or fidelity. It has been described by another as *"love upon the battlefield."* The true followers of Christ Jesus are now upon the battlefield and are engaged in the final conflict against the forces of evil before their change takes place. He, therefore, who is being transformed by the holy spirit is constant, loyal, and faithful to his brethren. He appreciates the fact that the enemy is striving to destroy his brother as well as himself; and with that fidelity peculiar to the Lord he looks out for the welfare of his brother as a new creature in Christ. He counts it a joyful privilege to show his fidelity to his brethren in the conflict and thus prove his loyalty and faithfulness to the Lord, the Head of the new creation. This leads him to a fuller appreciation of the necessity of thinking and working together with others of like precious faith, dwelling in peace and unity, looking for that blessed day when the transformation will be complete and each member of the body will enjoy the unspeakable blessings of being forever with the Lord.

TEXT FOR AUGUST 22

"The fruit of the spirit is . . . meekness, temperance."—Galatians 5: 22, 23.

WITHIN the meaning of the Scriptures meekness is that condition of mind which causes one to think of himself soberly, as he ought to think, and not be exalted in his own mind. Jesus said: "I am meek and lowly in heart." (Matthew 11: 29) To the new creature St. Paul says: "I say, . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Romans 12: 3.

To be exalted in one's own mind is the fruit of the evil spirit. Lucifer being thus exalted became Satan, the devil. One of his strong weapons against the new creature is to induce in the mind of that one self-exaltation. He who is transformed into the likeness of his Master Christ Jesus fully realizes that all he is, has, or hopes to be is a gracious gift from the Lord. He rejoices to be submissive to the will of God. Whatsoever the Lord has provided for him, therewith he is content. Therefore meekness may be properly defined as *"love in resignation."* The new creature is led to this condition of mind by his love for the Lord and by developing the likeness of the Lord Jesus.

Temperance means self-control or moderation. The spirit of the Lord operating upon the mind of the new creature, and the new creature coöperating therewith, develops in him the disposition of self-control. He learns to be moderate in all things. His trust is in the Lord and hence he is not taken off his feet by the happening of unusual events. When persecuted, he remembers that the Lord has permitted it for some good purpose. Hence he refuses to yield to excessive sorrow or grief. If exalted, he remembers that all true promotion comes from the Lord; hence he calmly and serenely rests in the Lord's love and is not swerved from a right course by the flattery of men. He appreciates that whatsoever he receives of good is from the Lord, and shows this appreciation by inward joy and thankfulness of heart and fidelity in action, and not by hilarious outward demonstration.

The ripe, complete fruit of the spirit is love, made up of the elements of joy, peace, long-suffering, goodness, faith, meekness and temperance. These combined and ripened into perfect love constitute the fruits of the spirit. Love is the perfect expression of the Lord's likeness. Therefore love is the greatest of all things.

TEXT FOR AUGUST 29

"Be renewed in the spirit of your mind."—Ephesians 4: 23.

THE proper tendency of the spirit or disposition of the mind of the new creature is toward Christ Jesus, that the creature may be made into his likeness. To be renewed in the spirit or disposition of the mind means to be renovated, reformed and upbuilded. There is but one way for thus renewing the mind, and that is by feeding the mind upon the things which the Lord has provided. It means to think on those things which pertain to the Lord and his gracious provision for mankind. This means that such

a one must study the Word of God and the helps divinely provided. Thinking and meditating upon the things pertaining to the Lord's kingdom will lead one to put forth his hands to do whatsoever he finds to do to further the interests of that kingdom.

The Christian developing character must reach the point of fortitude. We have come to that time when we must no longer be tossed about by every wind of doctrine that may be advanced, but stand firm in the Lord and in the things that he has taught us. Having once been brought to a knowledge of the truth, we should appreciate God's provision for us. To become indifferent to this provision and to push it aside would mean the spirit of disloyalty to the truth which the Lord has provided for the mind to feed upon. It is impossible for such a one continuing in this course to remain in the truth, but he will be quickly taken into darkness. God graciously draws men to Christ Jesus, and hence to the truth; but by indifference, lack of appreciation, or disloyalty the creature draws himself away from the truth and from the Lord. There is but one safe course for the Christian; and that is, to constantly feed his mind upon the precious things which the Lord has provided at his table, and to keep his hands busy in things pertaining to the King's business and to do that with haste. Proper thinking, which renovates or renews the spirit of the mind, will lead to proper action, in harmony with the Lord's will.

MEMORIAL REPORT

IN CONFORMITY with our custom, we publish herewith a list of the classes who have reported as celebrating on March 30, 1923, the Memorial of our Lord's death. At the time of going to press the reports show upward of 42,000 partaking of the Memorial on that date. Many classes from different parts have not yet reported. We publish the names of the ecclesias reporting twenty and upwards, as follows:

London, England 1,029
New York, N. Y. 906
Los Angeles, Calif. 850
Chicago, Ill. (Polish) 675
Helsingfors, Finland 580
Chicago, Ill. 571
Boston, Mass. 514
Glasgow, Scotland 501
Pittsburgh, Pa. 450
Toronto, Ont. 422
Cleveland, Ohio 419
Detroit, Mich. 408
Hamburg, Germany 395
Vancouver, B. C. 384
Detroit, Mich. (Polish) 344
St. Louis, Mo. 340
Liverpool, England 333
Winnipeg, Man. 327
Philadelphia, Pa. 304
Warsaw, Poland 285
Columbus, Ohio 267
Manchester, England 265
Copenhagen, Denmark 257
Birmingham, England 256
Baltimore, Md. 251
Seattle, Wash. 236
San Francisco, Calif. 226
New York, N. Y. (Colored) 221
Oakland, Calif. 218
Cleveland, Ohio (Polish) 212
Cincinnati, Ohio 208
San Antonio, Texas 203
Minneapolis, Minn. 196
Portland, Ore. 195
Dayton, Ohio 193
Aninoasa, Roumania 190
Washington, D. C. 191
Indianapolis, Ind. 186
Denver, Colo. 183
Vulcan, Roumania 183
Buffalo, N. Y. 173
Roseland, Ill. 162
Georgetown, Demerara, B. G. 158
Manor Park, England 158
Milwaukee, Wis. (Polish) 150
Philadelphia, Pa. (Polish) 150
Edinburgh, Scotland 148
San Diego, Calif. 147
Tacoma, Wash. 147
Sheffield, England 144
Kansas City, Mo. 141
Buffalo, N. Y. (Italian) 140
Spokane, Wash. 138
Stockholm, Sweden 137
Allentown, Pa. 133
Milwaukee, Wis. 133
Toledo, Ohio 128
Kingston, Jamaica, B. W. I. 125
Bristol, England 124
Leeds, England 120
Leicester, England 119
Chicago, Ill. (Lithuanian) 116
Gothenburg, Sweden 116
Wilkes-Barre, Pa. (Polish) 114
Victoria, B. C. 107
Hull, England 107
Reading, Pa. 107
Iapa, Roumania 105
Pori, Finland 106
Louisville, Ky. 103
Everett, Wash. 102
Erie, Pa. 100
Grand Rapids, Mich. 100
Saskatoon, Sask. 100
Richmond, Va. 95
Edmonton, Alta. 94
Jacksonville, Fla. 94
Lancaster, Pa. 94
Lincoln, England 94
Worcester, England 94
Kristiania, Norway 91
Belfast, Ireland 90
Rochester, N. Y. (Italian) 90
St. Paul, Minn. 89
Springfield, Mass. 89
Binghamton, N. Y. 87
Bridgetown, Barbados, B.W.I. 87
Cluj, Roumania 87
Detroit, Mich. (Hungarian) 85
Newcastle, England 85
Winnipeg, Man. (Ukrainian) 84
Orebro, Sweden 83
Rodna Veche, Roumania 83
Targu Mures, Roumania 83
Wichita, Kansas 83
Pasadena, Calif. 82
Portsmouth, England 81
La Salle, Ill. (Polish) 80
Panama, Canal Zone 80
Paterson, N. J. 79
Coventry, England 77
Johannesburg, So. Africa 77
Port of Spain, Trinidad, B. W. I. 76
Dallas, Texas 75
London, Ont. 75
East Kirkby, England 73
Minneapolis, Minn. (Polish) 70
Krakow, Poland 69
Montreal, Quebec 69
San Jose, Calif. 69
Turku, Finland 69
Youngstown, Ohio 69
Hartford, Conn. 68
Nottingham, England 67
Santa Ana, Calif. 66
Birmingham, Ala. 64
Gloucester, England 64
Chicago, Ill. (Ukrainian) 63
Fresno, Calif. 63
Gary, Ind. (Polish) 63
Tunapuna, Trinidad, B. W. I. 63
New Brighton, Pa. 62
York, Pa. 62
Wallasey, England 61
Baia Mare, Roumania 60
Birkenhead, England 60
Oklahoma City, Okla. 60
Toledo, Ohio (Polish) 60
Topeka, Kans. 60
Detroit, Mich. (Colored) 59
Malmo, Sweden 59
South Bend, Ind. 59
Watertown, N. Y. 59
Atlanta, Ga. 58
Auckland, New Zealand 58
Lynn, Mass. 58
Buffalo, N. Y. (Polish) 57
East St. Louis, Ill. 57
Grimsby, England 57
Norfolk, Va. 57
Clydach, Wales 56
Dubuque, Iowa 56
Fairport Harbor, Ohio (Hungarian) 56
Flint, Mich. 56
Fort Worth, Texas 56
Gillingham, England 56
Rochester, N. Y. 56
Altrincham, England 55
Terre Haute, Ind. 55
Tulsa, Okla. 55
Wilmington, Del. 55
Long Beach, Calif. 54
Petersburg, Va. 54
Skien-Porsgrund, Norway 54
Syracuse, N. Y. 54
Wolverhampton, England 54
Cardiff, Wales 53
Rockford, Ill. 53
Schenectady, N. Y. 53
Tampa, Fla. 53
Croyden, England 52
Lupeni, Roumania 52
Norrkoping, Sweden 52
Scranton, Pa. 52
Surrey, England 52
East Liverpool, Ohio 51
Barnoldswick, England 50
Hanley, England 50
Manasturul ung, Roumania 50
Newark, N. J. 50
St. Petersburg, Fla. 50
Southend-on-Sea, England 50
Nuneaton, England 49
Oxford, England 49
Washington, D. C. (Colored) 49
Elizabeth, N. J. 48
Passaic, N. J. 48
Stockton, Calif. 48
W. Brownsville, Pa. 48
Wheeling, W. Va. 48
Duquesne, Pa. 47
Jackson, Mich. 47
Mattoon, Ill. 47
Miami, Fla. 47
Springfield, Mo. 47
Brebi, Roumania 46
Bromerton, Wash. 46
Capetown, So. Africa 46
Des Moines, Iowa 46
Dundee, Scotland 46
Calgary, Alta. 45
Jimbor, Roumania 45
Utica, N. Y. 45
Kalamazoo, Mich. 44
Newburgh, N. Y. 44
Warren, Ohio 44
Champaign-Urbana, Ill. 43
Easton, Pa. 43
Fall River, Mass. 43
Manchester, N. H. (Greek) 43
Old Hill, England 43
Bay City, Mich. 42
Chicago, Ill. (Greek) 42
Cleveland, Ohio (Colored) 42
Clinton, Iowa 42
Lima, Ohio 42
Ocna de Sus, Roumania 42
Pawtucket, R. I. 42
Portsmouth, Ohio 42
Altoona, Pa. 41
Bellingham, Wash. 41
Bramley, England 41
Riverside, Calif. 41
Ucuara, Roumania 41
Votinel, Roumania 41
Vad, Roumania 41
Akron, Ohio (Polish) 40
Barrow-in-Furness, England 40
Brazil, Ind. 40
Durban, So. Africa 40
Petrosem, Roumania 40
Pittsburgh, Pa. (Greek) 40
Aalborg, Denmark 39
Aarhus, Denmark 39
Bistrita, Roumania 39
Duluth, Minn. 39
Fort Wayne, Ind. 39
Hammond, Ind. (Polish) 39
Sovarad, Roumania 39
Auburn, Ind. 38
Aurora, Ill., No. 2 38
Bergen, Norway 38
Burlington, Wash. 38
Cleveland, Ohio (Hungarian) 38
Cromwell, Conn. 38
Massilon, Ohio 38
Nashville, Tenn. 38
Sharon, Pa. 38
Tiffin, Ohio 38
Bayonne, N. J. 37
Bloomfield, N. J. 37
Crooksville, Ohio 37
Hammond, Ind. 37
Marion, Ohio 37
Sacramento, Calif. 37
Sault Ste. Marie, Ont. 37
Tunbridge Wells, England 37
Alliance, Ohio 36
Brandon, Man. 36
Brighton, England 36
El Paso, Texas 36
Eskilstuna-Bjorsund, Sweden 36
Fratautul Vechi, Bucovina 36
Mobile, Ala. 36
Saginaw, Mich. 36
Boise, Idaho 35
Cehul Silvaniei, Roumania 35

(Continued on Page 223)

STEPHEN THE MARTYR

——AUGUST 19——ACTS 6:1-7:60——

STEPHEN DECLARES THE TRUTH IN THE SYNAGOGUE—REHEARSAL ANGERS LEADERS—PERSECUTION SCATTERS BELIEVERS AFTER STEPHEN'S MARTYRDOM.

"Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?"—Romans 8:35.

STEPHEN has the honor of being the first Christian martyr, the first to follow his Master unto death. Like his Master he was slain as a blasphemer of God. Excepting the apostles, Stephen was the most prominent man in those earliest days of the church. All the references to him show that he was a Hellenist, a Jew of the dispersion. We do not know how long he had resided in Jerusalem when he saw the truth concerning Jesus and accepted it. Probably he had gone up at a feast time and had heard the apostles, and had become convinced of the truths they taught. He was a man of ability, of much force of character, a good man seeking the honor of the God of Israel. It was his filial fear of God which enabled him to receive the truth. Indeed, when the Word of God was heard, any honest man in Israel must have been convinced; only prejudice could prevent the truth from entering the heart. If the heart be honest a message from God will enter as readily as light or air will enter a room even if there be only a crevice.

[2]Stephen was first brought into prominence in the church when its arrangements for the distribution of alms were proving unsatisfactory. The early church had its ideals. The brethren, forced into union by untoward circumstances, as well as drawn together by love, desired to help each other in every possible way. They realized their separation from all others; they were a people apart. They did not know how long a time would elapse before the Lord would return and bring affairs in Israel (and all the earth) under his control; but they thought the time of waiting would be short, and that very probably they would do well if while waiting they lived together as much as possible. How the movement started we do not know; but it came about that those who had lands and property sold out, and placed the money to a common fund which was used for the support of the poorer members of the church. Murmurings and disputings arose, as they always have done when materials things are in question. Those who were Grecians complained that in the daily ministration their widows were neglected in favor of the Hebrews or Jerusalem Jews. The apostles, realizing that their special work was increasing, saw that if they were to give personal attention to this matter, their time would be taken up in "serving tables"; and that they would be hindered in the proclamation of the gospel.

STEPHEN DECLARES TRUTH IN SYNAGOGUE

[3]The church was assembled and told that they should look out seven men of good report, full of the holy spirit and wisdom, and that the apostles would appoint them over this business. Seven men were chosen by the church; and Stephen, "a man full of faith and of the holy spirit," was the first mentioned. The apostles then laid hands on the seven. From this time the word of God increased, the number of disciples in Jerusalem multiplied greatly, and a great company of the priests became obedient to the faith. (Acts 6:7) Stephen at once came into prominence, not because he was a great ministrator, but because he was "full of faith and power, and did great wonders and miracles among the people."—Acts 6:8.

[4]At that time there was in Jerusalem a synagogue specially used by the Jews of the dispersion, the place where Stephen had been accustomed to worship. His notable service for his Master, and his declaration that Jesus of Nazareth was the Messiah, brought him into conflict with the leaders of the synagogue. Probably Saul of Tarsus was amongst those who worshiped there. These disputed with Stephen, but "were not able to resist the wisdom and the spirit by which he spake." (Acts 6:10) Being unable to refute his arguments, they showed their wickedness of heart, and that they were exactly of the same spirit as those who a little while before had brought false witnesses against Jesus. They suborned men to state untruths, to bear false witness against Stephen. His words were perverted, were made to convey statements apart from their meaning. It seems as if the leaders of ecclesiasticism when assailed with truth very easily lend themselves to Satan. Hypocrisy in professed servants of God gives Satan a master-key to every chamber of the heart. Such become his ready dupes and agents; and such have ever been numbered amongst the world's evil men.

[5]The Sanhedrin was moved to take action against Stephen, and apparently was very ready to do so; for the sect of Jesus of Nazareth was increasing, and the rulers' position was threatened. The council was set, and Stephen was brought before it. The witnesses came and laid charge. They said: "This man ceaseth not to speak blasphemous words against this holy place, and the law." (Acts 6:13) The eyes of all in the council were drawn to Stephen and held; for they saw his face as if it had been the face of an angel (v. 15)—a wondrous contrast from theirs. His was radiant with the love of God, the privilege of serving his Master; theirs were malignant with venom because their hearts were evil.

[6]The charges made against Stephen were: (1) "This Jesus of Nazareth shall destroy this place, and (2) shall change the customs [or rites] which Moses delivered us." (Acts 6:14) The indictment presumes that the temple worship was a permanent part of the plan of God for Israel, and also that the laws and ceremonies of Moses were established forever. The high priest asked Stephen: "Are these things so?" The question could not be answered by either Yes or No; for the indictment was based upon truth perverted. Stephen entered into an explanation not intended strictly as a defense; but, while defending himself, he set forth the purpose of God, whom they professed to serve. He gave a review of God's purposes as revealed in the history of Israel. This was wise; for only in this way can one get lifted to the place of understanding, even as no one gets present truth save by a knowledge of the divine plan. He desired to show these men that God was consistently working out a plan of which both the Mosaic law and the temple service were merely features which, when they had fulfilled their purpose, must be put away even as a garment that has served its purpose. He reminded them of their father Abraham's call out of Mesopotamia, and that he was brought "into this land wherein ye now dwell"; but was given no inheritance in it, not so much as to set his foot on. The covenant God made with Abraham was one of promise to be entered into fully on a future date. God had said that Abraham's seed should dwell in a strange land and be evilly treated four hundred years; and that he would deliver them and bring into judgment the nation which held them in bondage; that his seed should then serve God in the land of promise.

[7]Reviewing these facts, Stephen told of the bondage in Egypt and of the hard affliction which there came upon Israel under the cruel Pharaoh. Then in a swift review he told of the birth of Moses and of his up-bringing in special circumstances under the providence of God, and showed that Moses, learned in all the wisdom of the Egyptians and mighty in word and deed, when he was forty years old understood that God had raised him up to deliver his people But Israel was dull in understanding, and did not accept the deliverance which Moses believed he could have brought them (Acts 7:25) The promised deliverer was rejected; instead of being ready they said: "Who made thee a ruler and a judge over us?" Thus Moses the deliverer went away, and was forty years a stranger in the land of Midian. During that time the affliction of Israel by Pharaoh so increased in severity that at last the people cried out by reason of the hardships they were forced to bear. Their cry reached heaven; and the time of their deliverance being fully come, God appeared to Moses in the burning bush in Horeb. Moses was now sent to his people, he whom previously they had rejected. (V. 35) He brought them out of Egypt, and by him God delivered his people from their hard bondage.

REHEARSAL OF GOD'S PROVIDENCES ANGERS LEADERS

[8]The point Stephen was driving home was that the deliverer, whom every Israelite honored as the maker of their nation, was first of all refused by them. Now he goes on to declare how this same Moses said that he in reality was only a type of One greater who should bring real deliverance, and who should enter the children of Abraham fully into the covenant of promise. Then he told how Moses received the law covenant at Sinai, and how there Israel rejecting him turned back in their hearts to Egypt from whence they had been delivered. (V. 39) They fell away from the worship of Jehovah to worship the hosts of heaven and graven images. Then he reminded them that though Solomon built a temple for God he himself had said that he dwelt not in such temples made with hands: "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hands made all these things?" (Acts 7:49, 50) The temple, with all the system of worship it represented, must pass away. As the points of the argument were perceived, the faces of the Sanhedrin set hard. They saw that even by their own scriptures this follower of Jesus of Nazareth was destroying every argument they had; and they did not want to know God's will nor the truth.

[9]Stephen apparently saw a change coming over the faces of the leaders; and without further continuing his argument, and feeling the impossibility of changing their minds, or of helping them into the way of truth, he broke out upon them. (Vs. 51-53) He was calm, and with the peace of God in his heart; they, elderly men as they were, gnashed upon him with their teeth. He, full of the holy spirit, turned his face lit with the glory of the Lord, to heaven. He declared that he saw the glory of God, and Jesus standing on his right hand. They stopped their ears and, running upon him, hurried him out of the city. They led him out towards where Gethsemane lay in the valley, but just outside the city walls they stoned him. Calling to his Lord, he said: "Lord Jesus, receive my spirit!" and kneeling as in an attitude of worship, he cried in a loud voice: "Lord, lay not this sin to their charge, and . . . . fell asleep." (Acts 7:60) What a contrast is revealed! His persecutors and murderers were a yelling, screaming mob; but he falling asleep with the light of glory and peace on his face. Thus died the first martyr.

PERSECUTION SCATTERS BELIEVERS

[10]Stephen's death brought a climax. The leaders of Israel, their passions aroused, began a great persecution; and the church in Jerusalem, with the exception of the apostles, was scattered throughout the regions of Judea and Samaria.

[11]This wicked act and its immediate consequences served neither their purpose nor that of Satan its instigator; for the word of the Lord increased, and the seed of the gospel truth was spread far and wide. (Acts 8:1) Saul of Tarsus was amongst those who were at the stoning, and assisted by minding the clothes of the false witnesses, who, as the law demanded, cast the first stones at the one they accused. Saul, inflamed with passion, made himself a leader amongst the persecutors; and being exceedingly mad against the followers of Jesus, he got permission to go even as far as Damascus in the endeavor to eradicate this heresy. Then the Lord took a hand in the work and, as he often does, turned the works of Satan into his own service

[12]Only to read of Stephen's fidelity is sufficient to inflame the heart of every loyal servant of God, while a more careful study strengthens the roots of faith, and the purposes of the consecrated heart to use every opportunity of service while the privilege remains. Stephen's short but brilliant life in the church reveals the fact that fidelity to God does not always mean long-continued service. The Master knows how to use his instruments. It seems a safe thing to say that Stephen's service for the church, wrought in fulness of faith and spirit, and in so short a time, has done more for the church of God as a whole than any long-continued service could have done for the church of his day. The light of his life of faith and love in the fulness of the holy spirit shines brightly even to our day. He served all instead of a few. Thus Stephen was in his manner of service and death more like his Master than any of the other saints of the New Testament. He died for the faith, and his death brought many into the truth. He gave all his heart to God, withholding nothing, and God honored him, even as he says: "Them that honor me I will honor." (1 Samuel 2:30) Stephen was the first of the early church to die faithful unto death to receive the Crown of Life. It is surely significant that Stephen's name means "a crown."

QUESTIONS FOR BEREAN STUDY

Who was the first martyr? Why was he killed? What enabled this first martyr to accept the truth? What are the advantages of an honest heart? ¶ 1.

How was Stephen brought into prominence? Do true Christians soon realize their separateness from the world? What did the early church do in regard to the welfare of the brethren? Was it satisfactory in every way? ¶ 2.

For what purpose did the church appoint a committee of seven? Who was first chosen? What brought Stephen immediately into prominence? ¶ 3.

What declaration did Stephen make which was opposed in the synagogue? To what did the argument lead? Why is hypocrisy so reprehensible? ¶ 4.

What did the Sanhedrin do? What spirit actuated them in their false charges? ¶ 5.

What were the charges? Was the high priest's question honestly put? In making his defense, whom did Stephen try to vindicate? ¶ 6.

What are some of the points of history related by Stephen? ¶ 7.

What were Stephen's real points that stirred the hatred of the leaders? Why were they specially angered? ¶ 8.

What did Stephen do when he saw the leaders' hearts were set against the truth? How did the Sanhedrin treat Stephen? What was the contrast between the messenger of Light and those of Darkness? ¶ 9.

Stephen's death brought what? Did the persecution then cease? ¶ 10.

God overruled this wicked act how? Who was amongst the stoners, and what did this young man then do? ¶ 11.

Does fidelity to God always mean long service? How has the entire church been blessed by Stephen's experience? What honor has Stephen? ¶ 12.

BARNABAS THE GREAT-HEARTED

——AUGUST 26——THE BOOK OF ACTS——

BARNABAS LABORS TO GOD'S GLORY—BARNABAS A COMPANION TO PAUL—GENEROUS AND LOVING DISPOSITION OF BARNABAS.

"He was a good man, and full of the holy spirit and of faith."—Acts 11:24.

BARNABAS, who was a Levite of the island of Cyprus, was one of the best known men of the early church. Our lesson names him the Great-hearted, and correctly so; for his record is that of a large-hearted, generous man. His real name was Joseph; Barnabas, or son of consolation, was the name given to him by the apostles because he was a comforter and exhorter of the brethren. He was one of the first of those who, having lands or houses, sold them in order that the poorer members of the newly-formed community might be helped. He was the brother of Mary the mother of Mark, and it is possible that he made her house in Jerusalem his home. Of large build of body and of a generous heart, he was a man who would attract attention, and would be one to whom the brethren could go for guidance, and from whom they could expect help.

[2]It is easy to see that such a man as Barnabas must have been of considerable force in the church. Naturally he would be one of those who would attend to any business matters which might arise, and would be on familiar terms with the apostles. Probably he associated with them in fellowship as on equal terms, except that he would always acknowledge their position in the church.

[3]When Paul escaped from Damascus and returned to Jerusalem, it was rather as a fugitive than otherwise. When there and endeavoring to obtain fellowship with the brethren, both they and the apostles were afraid of him. They could not think that this man, who had been so mad against them, was now in heart one with them in the faith of Jesus. Barnabas had the faculty of discerning truth and character. He saw that Paul was genuine and needed help, and it was his generous heart and hand which gave Paul welcome. Barnabas was just the one to take Paul in hand. He became his advocate, and took him in to the apostles, and as his spokesman told them of Paul's experiences, thus showing them that *he* accepted all Paul's statements. Barnabas would have no fear of Paul; and being somewhat of a masterful disposition he would be exactly the one to take that awkward and difficult situation in hand. Paul would ever be grateful for that timely and welcome service.

[4]After the persecution which arose out of the death of Stephen the church in Antioch grew quickly. A great number believed and turned to the Lord; for, though a very wicked city, Antioch had in it a great many people whose hearts were disposed towards the truth. Owing partly to its geographical situation, and because it was a city of commerce, the Jews who resided there had a better opportunity of seeing more of the Gentile world than was possible to the Jews of Jerusalem. They would see the things to admire as well as to shun. Because they were less trammeled by the traditions of the priestly class, they exercised more liberty of thought, and were more ready to listen to the things preached by the disciples than were the Judeans. The apostles heard of the good work which was going on in Antioch, and they sent Barnabas from Jerusalem to exhort the brethren and lead them on. They were surely guided by the spirit of God; for had they sent a brother with a less generous heart, or with a narrow outlook, the church in Antioch could not have been so well served. Barnabas was exactly suitable both by reason of birth and education; also, because he was a good man with a gift of exhortation and, like Stephen, was full of the holy spirit and faith. (Acts 11:24) Not so brilliant as Stephen, he was one of those men who are always useful in the church of God.

BARNABAS LABORS TO GOD'S GLORY

[5]As a result of Barnabas' labors many people were added to the church. But Barnabas realized that a greater and deeper work than he was capable of doing was necessary for the development of the church. He perceived that a teacher was necessary if the Lord's cause was to be served to its best interests; and he thought of Paul who he knew was capable of teaching, a service greater and more lasting than exhortation. All this time Paul was in Cilicia in Asia Minor. Barnabas went there seeking him and, finding him, persuaded him to return to Antioch. There they labored together; and God blessed their labors.

[6]In the church in Antioch there was a fine company of earnest men whom the Lord had richly blessed. During the time they labored there Paul, remembering his Master's words and the commission he had received, would be wondering about his life's work (Acts 9:15; 22:15; 1 Corinthians 9:17); and as he was a man of prayer he would wait on the Lord, seeking guidance. And, naturally enough, Barnabas would think of Cyprus, and Lucius of Cyrene would think of his home. The holy spirit moved these men, and they all prayed together about the work of the Lord. In some way, not noted in the Scriptures, the holy spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2) Without delay, and sent as by the church, they left Antioch for Cyprus, Barnabas' home. They took with them John Mark to minister to them; that is, to arrange for lodgings and the various things necessary to the service. Barnabas would be very much pleased to have his nephew go with them, and surely the young man would consider the service an honor.

[7]After they had labored for a time in Cyprus, they had an encounter with a spirit medium who withstood them. Paul, filled with the holy spirit, sentenced him to blindness for a season. From that time Paul took the lead in the work; and the incident revealed that it was he rather than Barnabas who had the responsibility of proclaiming the gospel. (Acts 13:8-11) Hitherto the order had been Barnabas and Saul; henceforth it was Paul and Barnabas.

[8]When they arrived on the mainland and were about to leave for the inland cities, Mark declined to go with them, and returned home. We do not know what caused him to return to Jerusalem. Perhaps he had an objection to the apostle Paul's taking the lead instead of his uncle Barnabas; or perhaps it was that in part, and in part fear of the difficulties of the journey. The two men went forward, and their record of labor is good to read. In the various places they met with much persecution, but in each place visited they left a little company rejoicing in the Lord. At Lystra, the inhabitants at first thought that the gods had come down to them because of a notable miracle which Paul wrought. Paul, the smaller of the two, they named Mercury because he was the chief messenger; Barnabas, the larger, they named Jupiter. But learning of their mission through the opposition of certain Jews, the people turned bitterly against them; and Paul was stoned, dragged out of the city, and left for dead. He was raised up as by a miracle. Barnabas escaped this trouble; no reason why is stated. After a time they retraced their steps, going over the same ground confirming the churches; and on their return to Antioch they were able to give a good account to the brethren who had sent them out as apostles.—Acts 14:21-28.

[9]Barnabas is next heard of when with Paul he withstood those who had come down from Jerusalem to Antioch to try to reëstablish circumcision as a necessary adjunct to faith. These were the Judaizers who, professing to be members of the church of Christ, were the agents of the devil, seeking to bring in false doctrines. On account of these things, and because these men were active everywhere, the church held a council in Jerusalem. Barnabas and Paul were delegates to the conference, and they told of what God had done through them on their missionary journey. Barnabas spoke first. Evidently the apostles were still somewhat reticent towards Paul, though after the conference ended both men are spoken of in very loving words. "It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ."—Acts 15:25, 26.

[10]After some days Paul suggested that they should again go over the ground of their first journey to visit the churches. Barnabas was ready, but desired that his nephew Mark should go with them. Paul would not agree to this. He had a strong opinion about Mark's deflection; and so sharp grew the contention between them that these two notable and great men severed their special bond of fellowship. Paul would not trust Mark; for Mark had proved something like a broken reed. (Isaiah 36:6) Barnabas, with perhaps a clearer perception and a better understanding of his nephew, wanted to help him to make good. To Paul the work was too urgent to try experiments, and he took Silas with him. Barnabas took Mark, and they went to Cyprus; but that is the last we hear of their work or of Barnabas. Perhaps it is safe to conclude from the silence of Scripture that Barnabas made a mistake in taking his way. With his perception of character and good judgment, he ought to have perceived that even if in his opinion his judgment were as good as Paul's, yet Paul had a greater office in the sight of the Lord. Barnabas should have accepted Paul's decision.

GENEROUS AND LOVING DISPOSITION OF BARNABAS

[11]The early church owes much to the large-hearted, generous disposition of Barnabas. His heartiness and his warmth must have helped and cheered very many in those hard days. As for Paul, we know he would have developed into the great Apostle in any case; for God had called him to a work. But God uses human means; and, speaking from this point of view, it was Barnabas who helped Paul into his ministry. A self-sacrificing man, he was, like Paul, willing to work at a trade in order to support himself, although he might have lived at comparative ease. He sold his lands for the benefit of others.

[12]Mark also had much to thank his uncle for. The discernment of good in Mark, and the possibilities of his making good after his deflection seemed clear to Barnabas; and God blessed his efforts to help his nephew.

[13]The ability of Barnabas to serve lay chiefly in those qualities which made him so well-beloved. His charitable disposition, whether in respect of his money or his service or his heart, and his ready speech made him specially serviceable to the Lord. His defects naturally arose out of his qualities. His leaning towards Mark caused him to miss the great service to Paul and, with him, to the churches. The saints, while saying, "When I am weak I am strong," need always to consider the reverse—and very many of their mistakes arise from a neglect to consider it. They may say: 'In whatever things I am strong, there I am liable to weakness.' Barnabas evidently over-balanced himself in leaning to Mark.

[14]The point calls for emphasis. To Barnabas the restoration of Mark seemed a necessity, whereas to Paul the work of the Lord was the foremost consideration. The question was, Is the restoration of a person as important as the Lord's work? Barnabas seems to have thought it was, or that the work could be done while carrying the responsibility of helping Mark. Paul thought otherwise. In the experiences of the classes there come times when a consideration of faulty brethren, however dear, must take second place to the needs of the Lord's work. It seems proper to consider that the Lord has in this case provided the necessary example for the church's instruction. Barnabas needed not to fall into a misjudgment. He knew that Paul was specially called of the Lord (Acts 9:15); so that if his opinion did not coincide with Paul's, he ought to have submitted to Paul. He ought not to have considered his judgment as being so good in the Lord's sight as Paul's. Standing for what one conceives to be right is not always the better course. Indeed, it has led many a brilliant servant into wrong ways; and many a useful brother has lost his course through an assertion of his right to judge as against what ought to be God's plain providences or arrangements.

[15]Probably many of the Lord's people have been led astray, at least for a time, by holding out some sympathy towards misguided or mistaken brethren. Perhaps sympathy is one of the most difficult of the things of life to use rightly. On that occasion Paul was like a rock; and by the grace of the Lord his action saved the church. Barnabas overcame the default, but he had known so much that Paul seems to express surprise at his failure to perceive the truth on that matter. (Galatians 2:13) The safety of the Lord's people lies in their constant watchfulness in prayer, in full submission to the will of God as expressed in his providences, and in earnest service seeking the interests of the kingdom of heaven. Barnabas, the son of consolation, left for the church a sweet fragrance of loving service, and an example of watchfulness over the needs of others, which all the Lord's people may copy to their advantage.

QUESTIONS FOR BEREAN STUDY

Who was Barnabas, and what were his characteristics? ¶ 1.
Is it likely that he had considerable influence in the church, and that he was companionable to the apostles? ¶ 2.
To whom did Barnabas give needed assistance? Why and how could he do this? ¶ 3.
What church grew quickly? What advantages had Antioch? Why was Barnabas the right brother to send there? ¶ 4.
What special discernment had Barnabas, lacked by many? For whom did he seek, and why? ¶ 5.
What was the result of prayers being made for the Lord's guidance? ¶ 6.
What was encountered at Cyprus? What did Paul do? What did this incident reveal? ¶ 7.
What did the people of Lystra think about Paul and Barnabas? Why were they called Mercury and Jupiter? Did persecution follow them and were they a blessing to the places visited? ¶ 8.
After returning to Antioch where were they next heard from? What were the circumstances surrounding the conference at Jerusalem? What was the evident reason why Barnabas preceded Paul in speaking? ¶ 9.
What was the disagreement between Paul and Barnabas? The silence of the Scriptures regarding Barnabas after he chose to take Mark and go to Cyprus seems to indicate what? If Barnabas had been right regarding his opinion of Mark, why should he have accepted the judgment of Paul in this instance? ¶ 10.
From the human viewpoint, to whom does the early church owe much for its blessing? Who helped to bring Paul into the ministry? In what respect was Barnabas like Paul? ¶ 11.
God blessed Barnabas in assisting what other individual? ¶ 12.
Barnabas' ability to serve lay chiefly in what? Did his defects arise out of these noble qualities? May the saying, "When I am weak I am strong," be reversed? ¶ 13.
What is the philosophy of the circumstances out of which Barnabas and Paul became separated? Is the question involved sometimes one which we must face? Should we not always regard what we consider to be the Lord's arrangement as of paramount importance? ¶ 14.
Should our love for any of the brethren overbalance our duty toward the Lord? Should our sympathies always be the directing force? How should the Lord's people safeguard themselves? To what extent may we follow Barnabas' example with profit? ¶ 15.

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A NEW OFFICE OPENED

Some months ago we learned that on the west coast of Africa, in the British possession known as Sierra Leone, there are many interested people who have never heard the kingdom message. Brother W. R. Brown, of Jamaica, was willing to go. He has opened a new office of the SOCIETY at Free Town, Sierra Leone. Our readers will be pleased to know that the message of the kingdom is being given to the people in West Africa:

MY DEAR BROTHER RUTHERFORD:

We arrived in Sierra Leone on the fourteenth of April, ten days' sail from Liverpool. We found Brother Joseph the next day. Free Town is quite a large town. The natives here are intelligent and wide awake to conditions, especially religious. Lots of churches here. The majority of ministers are black men. Many schools are here, high schools among them. Besides, many of the boys here had their schooling in England. The field is a good one.

I started canvassing on the eighteenth of April. Today, the second of May, I have one set left. I had to cable to the London office for fifty sets more. The booklets are going rapidly. We are driving the HARPS now until shipment of books arrives.

I delivered four lectures in April. The hall was packed each night. The hall has a seating capacity of 500, the largest in the town. I will be delivering two lectures every week in that hall. Caretaker's fee and lights cost nine shillings a night. The people are calling me to other parts of the colony to give lectures. The last lecture we gave on "Millions Now Living Will Never Die" we sold in the hall eighty booklets. The "Talking with the Dead" booklets are going rapidly; also "Hell." Many call in to see us daily and to get the books. How thankful we are for the privilege!

We learn from the people here that the people in Liberia and Nigeria would buy the books. Colporteurs would do well down there. The British government is building a harbor in Nigeria and quite a lot of workmen are employed.

At the lectures here sometimes eight ministers attend. Some wish me well and inform me I have a large field before me.

We had to remain in a hotel for six days before we could get a house. Rent for houses is very dear here in Free Town. We have an upper apartment, three rooms, a hall and a dining room, for £4:10:0 a month.

The import duty here is twenty-five percent, so foodstuffs and other things are pretty high, especially in the city.

We are still inquiring for a cheaper house and a place where we can exhibit the books. The heat is great here. We cannot rush it as we would like during the days. We found three other interested friends. One is a teacher at the model school. I am sending financial report by next mail.

Could you send me fifty copies of THE GOLDEN AGE? We believe we will get a good many subscribers. Also five copies of THE WATCH TOWER every two weeks. We are getting a good many WATCH TOWER subscribers, too. The proclamation tracts are going out. They are opening the eyes of many. We are keeping well and busy. Sister Brown joins me in sending much love.

Yours in the Redeemer,

W. R. BROWN.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Sparta, Mich.	July 31	Empire, Mich.	Aug. 7, 8
Muskegon, Mich.	Aug. 1	Traverse City, Mich.	" 9
Hart, Mich.	" 2	Kewadin, Mich.	" 10
Walhalla, Mich.	" 3	Bellair, Mich.	" 12
Manistee, Mich.	" 5	Midland, Mich.	" 13, 14
Lake Ann, Mich.	" 6	Bay City, Mich.	" 15, 17

BROTHER J. A. BOHNET

Houston, Tex.	Aug. 2	Runge, Tex.	Aug. 9, 10
Galveston, Tex.	" 3	Corpus Christi, Tex.	" 12
Alvin, Tex.	" 4	Premont, Tex.	" 13
Houston, Tex.	" 5	Alice, Tex.	" 14
Victoria, Tex.	" 7	Driscoll, Tex.	" 15
Hallettsville, Tex	" 8	Brownsville, Tex.	" 16

BROTHER B. H. BOYD

Kewanee, Ill.	Aug. 1	Rochelle, Ill.	Aug. 9
Princeton, Ill.	" 2	Ashton, Ill.	" 10
Peru, Ill.	" 3	Rockford, Ill.	" 12
Streator, Ill.	" 5	Freeport, Ill.	" 13
Joliet, Ill.	" 6	Belvidere, Ill.	" 14
Aurora, Ill.	" 7, 8	Marengo, Ill.	" 15

BROTHER J. W. COPE

Avondale, Mont.	July 29	Miles City, Mont.	Aug. 12
Outlook, Mont.	" 29, 31	Melstone, Mont.	" 13
Froid, Mont.	Aug. 1-3	Miles City, Mont.	" 14
Bonetrail, N. D.	" 5, 6	Belfield, N. D.	" 15
Minot, N. D.	" 7, 8	Jamestown, N. D.	" 17
Dore, N. D.	" 9	Fargo, N. D.	" 19

BROTHER A. J. ESHLEMAN

Providence, R. I.	Aug. 1	Easthampton, Mass.	Aug. 8
New London, Conn.	" 2	Greenfield, Mass.	" 9, 12
So. Coventry, Conn.	" 3	Orange, Mass.	" 10
Hartford, Conn.	" 5	Hanover, N. H.	" 13
Springfield, Mass.	" 6	Newport, Vt.	" 14
Holyoke, Mass.	" 7	St. Johnsbury, Vt.	" 15

BROTHER A. M. GRAHAM

Khedive, Sask.	July 27, 29	Saskatoon, Sask.	Aug. 8-9
Souris, Man.	" 31	Edmonton, Alta.	" 10
Brandon, Man.	Aug. 1	Calgary, Alta.	" 11, 12
Winnipeg, Man.	" 3-5	Vancover, B. C.	" 14
Portage La Prairie, Man.	" 6	Tacoma, Wash.	" 16-19

BROTHER M. L. HERR

Oak Harbor, Wash.	Aug. 3	Chehalis, Wash.	Aug. 13
Seattle, Wash.	" 5	Aberdeen, Wash.	" 14
Bremerton, Wash	" 6, 7	Tacoma, Wash.	" 16-19
Tacoma, Wash.	" 8	Enumclaw, Wash.	" 20
Lake Bay, Wash.	" 9, 10	Ellensburg, Wash.	" 21
Puyallup, Wash.	" 12	Yakima, Wash.	" 22

BROTHER W. M. HERSEE

Camper, Man.	Aug. 1	Macleod, Alta.	Aug. 13
Winnipeg, Man.	" 3-5	Bellevue, Alta.	" 14
Portage La Prairie, Man.	" 6	Fernie, B. C.	" 16
Saskatoon, Sask.	" 8	Elko, B. C.	" 17
Edmonton, Alta.	" 10	Cranbrook, B. C.	" 19
Calgary, Alta.	" 12	Balfour, B. C.	" 21

BROTHER J. H. HOEVELER

Saginaw, Mich.	Aug. 1	Fenton, Mich.	Aug. 8
Wheeler, Mich.	" 2	Durand, Mich.	" 9
Alma, Mich.	" 3	Port Huron, Mich	" 10
Flint, Mich.	" 5	Mt. Clemons, Mich	" 11
Birch Run, Mich.	" 6	Detroit, Mich.	" 12
Burt, Mich.	" 7	Plymouth, Mich.	" 14

BROTHER H. HOWLETT

Reading, Pa.	Aug. 5	Berryville, Va.	Aug. 12
Harrisburg, Pa.	" 6	Waynesboro, Va.	" 13
Hagerstown, Md.	" 7	Clifton Forge, Va.	" 14
Berryville, Va.	" 8	Davide, W. Va.	" 15, 16
Rock Enon Springs, Va.	" 9	Mt. Lookout, W. Va.	" 17, 19
Winchester, Va.	" 10	Springdale, W. Va.	" 20, 21

BROTHER W. H. PICKERING

Nampa, Ida.	Aug. 1, 2	La Grande, Ore.	Aug. 10
Melba, Ida.	" 3	Pendleton, Ore.	" 12
Boise, Ida.	" 5	Yakima, Wash.	" 13
Emmett, Ida.	" 6	Ellensburg, Wash.	" 14
Ontario, Ore.	" 7, 8	Tacoma, Wash.	" 16-19
Weiser, Ida.	" 9	Victoria, B. C.	" 21

BROTHER G. R. POLLOCK

Roswell, N. Mex.	July 30	Phoenix, Ariz.	Aug. 12
Barstow, Tex.	Aug. 1, 2	Yuma, Ariz.	" 13
El Paso, Tex.	" 3, 5	San Bernardino, Calif.	" 14
Safford, Ariz.	" 6, 7	Redlands, Calif.	" 15
Phoenix, Ariz	" 9	Riverside, Calif.	" 16
Chandler, Ariz.	" 10	Ontario, Calif.	" 17

BROTHER B. M. RICE

Boy River, Minn.	July 30	Montevideo, Minn.	Aug. 8, 9
Barnum, Minn.	July 31, Aug. 1	Minneapolis, Minn.	" 10, 12
Onamia, Minn.	" 2	Pease, Minn.	" 13, 14
Brooten, Minn.	" 3	Princeton, Minn.	" 15
Fergus Falls, Minn	" 5	Cambridge, Minn.	" 16
Fargo, S. Dak.	" 6, 7	St. Paul, Minn.	" 17, 19

BROTHER V. C. RICE

St. Johnsbury, Vt.	Aug. 1	Milford, N. H.	Aug. 8
Newport, Vt.	" 2	Lowell, Mass.	" 9
Hanover, N. H.	" 3	West Chelmsford, Mass.	" 10
Manchester, N. H.	" 5	Leominster, Mass.	" 12
Pittsfield, N. H.	" 6	Concord Jct., Mass.	" 13
Nashua, N. H.	" 7	Lawrence, Mass.	" 14

BROTHER C. ROBERTS

Stockport, O.	Aug. 1	Newcomerstown, O.	Aug. 8
Marietta, O.	July 31, " 2	Port Washington, O.	" 9
Cambridge, O.	" 3	Uhrichsville, O.	" 10
Zanesville, O.	" 5	New Philadelphia, O.	" 12
Dresden, O.	" 6	Dover, O.	"
Coshocton, O.	" 7	Sherrodsville, O.	" 14

BROTHER W. J. THORN

Melville, Sask.	Aug. 1	Red Deer, Alta.	Aug. 13
Yorkton, Sask.	" 3, 5	Lacombe, Alta.	" 14
Tuffnell, Sask.	" 6	Coronation, Alta.	" 15
Saskatoon, Sask.	" 8	Altario, Alta.	" 16
Edmonton, Alta.	" 9	Provost, Alta.	" 19
Calgary, Alta.	" 10-12	Hardisty, Alta.	" 20

BROTHER T. H. THORNTON

Niagara Falls, Ont.	Aug. 1, 2	Owen Sound, Ont.	Aug. 10-12
Hamilton, Ont.	" 3, 5	Wiarton, Ont.	" 13
Milton, West, Ont.	" 6	Mar, Ont.	" 14
Barrie, Ont.	" 7	Hepworth, Ont.	" 15
Collingwood, Ont.	" 8	Allenford, Ont.	" 16
Meaford, Ont.	" 9	Palmerston, Ont.	" 17, 19

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Toronto, Ont., July 27-29	W. G. Brown, 1489 Danforth Ave.
Winnipeg, Man., Aug. 3-5	L. W. Burgess 539 Newman St.
Saskatoon, Sask., Aug. 8-10	Geo. P. Naish, 611 Avenue J., South
Edmonton, Alta., Aug. 10-12	Geo. A. Ware, 12321 Stony Plain Road
Tacoma, Wash., Aug. 14-19	F. L. Cushing, 3922 No. 31st St.
Los Angeles, Calif., Aug. 18-26	Edward G. Lamel, 1494 W. 48th St.



The WATCH TOWER

and Herald of Christ's Presence

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

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Anno Mundi 6051 — August 1, 1923

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:[illegible], 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 [illegible]progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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HYMNS FOR SEPTEMBER

Sunday	**2** 223	**9** 94	**16** 204	**23** 266	**30** 26
Monday	**3** 46	**10** 277	**17** 123	**24** 300	
Tuesday	**4** 194	**11** 134	**18** 216	**25** 144	
Wednesday	**5** 47	**12** 176	**19** 85	**26** 81	
Thursday	**6** 199	**13** 330	**20** 292	**27** 83	
Friday	**7** 319	**14** 19	**21** 284	**28** 200	
Saturday **1** 10	**8** 48	**15** 92	**22** 286	**29** 69	

CONVENTION IN NEW YORK

The International Bible Students will hold a five-day convention in New York City October 18 to 22, inclusive.

For Sunday, October 21, Madison Square Garden, America's greatest assembly hall, has been taken. In the afternoon the public will be addressed there by Brother Rutherford.

Monday, October 22, will be a service day. All who attend the convention will be given an opportunity to participate in actual canvassing for the books. All who intend to engage in this service should file their names with the Service Director on or before October 19, and have their territory assigned. Address E. J. Lueck, 2416 Seymour Avenue, Bronx, New York.

Friends in the vicinity of New York are earnestly requested to actively participate in this convention and make it a great witness for the King and his kingdom.

For information concerning hotel and rooming accommodations please address T. M. Bedwin, 8118 95th Avenue, Woodhaven, L. I., New York.

IN RE LOCAL CONVENTIONS

A number of the classes arrange for a local convention, and then request the office to send Pilgrims. While we are anxious to coöperate and send the speakers, this is not always possible: for it is necessary for the office to make the appointments several weeks in advance; and this being done it is often true that we are unable to furnish the Pilgrims when desired for local conventions. The better plan would be for any class anticipating a local convention to write first to the office to see whether it will be convenient to send speakers for the time desired; and if not, then another date can be fixed. In this way we shall be able to coöperate in a better manner.

(Conventions continued on page 239)

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV AUGUST 1, 1923 No. 15

THE CALLED OF GOD

"Judas, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ."—Jude 1, R. V.

THE revised rendering of this passage is a little better than the King James version; for it shows more accurately to whom the epistle is addressed. It is addressed to the New Creation.

[2]Before we came into the light of the truth now shining for the people of God, there were probably some of us who had the thought that everybody is called by the gospel. We had a way of arguing to ourselves that not only were all people living in so-called Christian lands called to be followers of Christ, but that even those who had never heard of Christ were responsible because they had the light of conscience and that thus, in a way, they were called to do the best they could, and perhaps if they did this they might be saved. All this is very unscriptural, hence untrue; but it helped us to bear the thought that most of the heathen must suffer eternally because of the failure of ourselves and others to take to them the message of salvation.

[3]As the eyes of our understanding opened wider we came to appreciate the full significance of the statements of the Scriptures that "all have sinned and come short of the glory of God," and that the only effect of the law of conscience written in the heart of the heathen is to make them feel their undone condition, their alienation from God. Travelers in heathen lands confirm this. The heathen instinctively know that they are cut off from God; and hence, as the Apostle declares in the first chapter of his epistle to the Romans, they are given over to idolatry and every form of defilement of mind and body. They cannot in any sense of the word be considered as called. None are called until they have heard; and the heathen have never heard. "Whosoever shall call upon the name of the Lord shall be saved. [And he will not be saved otherwise.] How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" —Romans 10:13, 14.

[4]The apostle Paul was a real Bible student; and in his epistle to the Romans he was writing to Bible students who, like himself, were familiar with the Word of God. After making the statement just quoted from the tenth chapter of Romans he corroborates it by two quotations from the prophecy of Isaiah, to the effect that the gospel will some day be preached to all men; and then he clinches his argument and shows the uncalled condition of the heathen by concluding that "faith cometh by hearing, and hearing by the word of God."—Romans 10:17.

[5]There is not the slightest intimation in the Scriptures that there is salvation to any without faith in the promises of God's Word. It is as true of the heathen as it was of the Jews on the day of Pentecost that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), but the name of Jesus only.

[6]Not only have the heathen not been called during the Gospel age, but the gospel call was turned away from them, deliberately and intentionally. St. Paul and Silas "were forbidden of the holy spirit to preach the word in Asia"; and it was when they had thought to go into Bithynia they were also forbidden. (Acts 16:6, 7) This must seem strange to those who feel that the most important obligation laid by the Lord upon his people is to proclaim the gospel among the heathen.

NOMINAL CHRISTIANS NOT CALLED

[7]It is easier to prove that the heathen are not called than it is to prove that nominal Christians are not called, but that seems to be the purport of the Scriptures. The Greek words *kletos* and *klesis,* translated called and calling, seem to have the thought of invitation; and it is quite plain that hosts of nominal Christians have never heard the call to the high calling, for they do not even know what it is.

[8]The Lord is authority for the statement that "many are called" (Matthew 22:14), many are invited; but this is far from saying that all are invited, even all in Christian lands. The Apostle narrows, or seems to narrow, the call to a certain class when he says: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are

called; but God hath chosen [to invite] the foolish things of the world, to confound the wise; and God hath chosen [to invite] the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen [to invite], yea, and things which are not [of consequence] to bring to nought things that are: that no flesh should glory in his presence."—1 Corinthians 1:26-29.

[9]It is obvious, then, that if God has chosen to limit largely his invitation to certain classes his ultimate choice will be found in those same classes. Many of the class named have been called with the heavenly calling; many have understood; many have accepted; and a few of them—144,000 in all—will be chosen to the high position to which all were called in the one hope of their calling, the high calling.—Ephesians 4:4.

[10]The apostle Peter also circumscribes the calling of God when he says: "The promise [of the holy spirit] is unto you [Jews who are already in covenant relationship with God] and to your children [who have the next best opportunity of being invited], and [after that] to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

[11]The narrowing-down process is continued by the apostle Paul in Romans 8:30, where he shows that none are really called with the heavenly calling except those who are justified; and as WATCH TOWER readers are aware we hold, Scripturally we think, that consecration precedes justification. "Moreover, whom [as a class] he did predestinate, them he also called: and whom he called, them he also [previously] justified."—Romans 8:30.

ONLY THE SAINTS ARE CALLED

[12]By a gradual process we have now arrived at the base of the matter; namely, that the only ones to whom the heavenly Father graciously extends an invitation to be of the bride of Christ are his saints, those who are wholly devoted to the doing of his will. And this is as we should expect. It will appeal to all as eminently fitting that an invitation to the highest place in the universe should be reserved for those alone whose gratitude to the Father for all his blessings so wells up within their hearts that they can do no less than give to him their all. And now let us note some Scriptures that show that God's calling is to his saints, and to them only:

[13]"Paul, a servant of Christ Jesus, a *called* [invited] Apostle, separated unto God's joyful-message . . . . among whom are *ye* also, called ones of Jesus Christ: To *all* those who are in Rome, beloved of God, *called* [invited] saints—favor to you, and peace, from God our Father, and the Lord Jesus Christ." (Romans 1:1, 6, 7, Rotherham's Translation) In this translation the words in italics are set off in the Greek as requiring special emphasis. It is apparent that great emphasis is laid by the Apostle upon the fact that he was invited to his high station as an apostle, and that he was limiting his epistle to a class similarly invited, a class whom he designates as saints. In the same translation the same thought is conveyed in the translation of the familiar passage, Romans 8:28: "But we do know that *to those who love God, all things* are working together for good—to those who, according to purpose, are *called-ones* [invited ones]."

[14]Looking forward to the work of the Millennium, and the part that will then be played by Zion, the heavenly phase of the kingdom, and Jerusalem, the city of the great King, from which latter the law of the Lord is to issue at the hands of the ancient worthies, the Prophet says: "In mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2:32) Thus we have additional evidence of what we know to be a fact, namely, that it was only the saintly among the fleshly Israelites that were really called to be of the bride of Christ. The rest claimed to be the covenant people of God, but they were really not such. Only the saints, the truly consecrated, were actually in covenant relationship. And, as we have seen, the same principle applies in the case of nominal spiritual Israel. The Apostle reminds us that some of the called were Jews and some Gentiles when he says: "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of his mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only but also of the Gentiles?"—Romans 9:22-24.

CALLING OF CHRIST PREFIGURED

[15]The calling of our Lord Jesus was a little different from the calling of any that will go to make up the members of his mystical body. The heavenly Father knew when Jesus divested himself of the glory which he had had with him before the foundation of the earth was laid, that Jesus would be the Christ. He knew that Jesus would be faithful; and so, in Jesus' case, he was called, in some sense of the word, from the moment of his birth. This was illustrated in the tabernacle arrangements.

[16]When the time came for the building of the tabernacle in the wilderness God called by name, and particularly and specially designated and invited, one individual to have charge of the work of preparing the tabernacle furnishings. This one represented Christ; and the spirit or power which came upon him, illuminating and fecundating his mind mechanically, without affecting him in any moral sense, illustrated the holy spirit which came upon Christ at the time of his anointing. The account reads:

[17]"And the Lord spake unto Moses, saying, See, I

have called by name Bezaleel [Shadow of the Almighty: what a beautiful title for the Almighty to give to his first and best loved son!] the son of Uri [Light—the light of the world], the son of Hur [Grave—in which the Son of man lay for three days asleep in death], of the tribe of Judah [Praised—in his pre-human existence]: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold [symbol of divine nature], and in silver [symbol of truth and of spirit nature], and in brass [copper—perfect humanity], and in cutting of stones [jewels—the Lord's jewels] to set them, and in carving of timber [pillars in the Holy], to work in all manner of workmanship." (Exodus 31:1-5) What a calling; what an invitation!

[18]And the call of the church is not less noble, not less thrilling. It is made softly. It is a call to the heart, not merely to the ears. It may not be in the palace, or the softly carpeted church with its stained glass windows and entrancing music. It may be in the loneliness of a life which has little of real companionship in the world except that to be found in fellowship with the Lord. It may be in some little hall the furnishings of which are few and simple; it may be when some child has gone wrong, and the broken heart has turned at last to the fountain of life and peace. The call is so sweet, so tenderly phrased, that none that have heard it can ever forget its effect upon their hearts:

[19]"Hearken, O daughter, and consider, and incline thine ear [to the call]; forget also thine own people [earthly ties], and thy father's house [the earthly hopes of Adam's children]; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him." (Psalm 45:10, 11) All that Christ was called to, the bride is called to; all that he is to have, the bride is to have; in all that he is to do, the bride is to have a share. But he will always be the Head of the body; and she will always wish to have it so, that in all things he might have the preëminence, whose it justly is.

NONE MAY COME UNLESS CALLED

[20]Our Lord Jesus did not invite himself to be man's redeemer and restorer. The invitation to this exalted office came from God, not from man. Even in the Aaronic priesthood the Lord reserved to himself the right to designate who should serve him in holy things. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee."—Hebrews 5:4, 5.

[21]We can see an illustration of this principle in the attempt of the once wise and great King Uzziah. "His name spread far abroad; for he was marvelously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore of the priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar."—2 Chronicles 26:15-19.

[22]What we see illustrated in the case of King Uzziah is also an underlying principle of the book of Esther. Much of the interest in this book centers in the fact that none could enter the presence of the king without being called, without being invited. The opening chapter is the account of the beautiful Vashti, who spurned the king's invitation to come before him, and whose failure to do so led to her degradation and expulsion from the royal palace. The picture of fleshly Israel's failure to listen to the heavenly message seems here in evidence. Then comes the beautiful story of the lowly Esther's selection and exaltation, representing apparently the true church, gathered out from both Jews and Gentiles.

[23]A wicked conspiracy had been made against the Jews, to put them all to death. Esther, a beautiful young Jewess, had been urged to go before the king and plead for her people. She finally did so, and with success, but pleaded with her Jewish brethren meanwhile to fast in her behalf, reminding them that "all the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live."—Esther 4:11.

ONCE CALLED NOT ALWAYS CALLED

[24]None need get the thought that because they have once been called with the one hope of our calling they are always called. There is a limit to God's favors. He is not calling into the bride class any who have once known him and then have measurably forgotten him. The Scriptures define these as wicked. The wicked are not the godless who have never heard; they are designated as those who have heard and have turned back, turned away from the truth, turned again to the doing of their own wills. These the Psalmist addresses:

[25]"What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief [a self-seeker,

looking out for his own fame and pelf instead of the feeding of the Lord's flock] thou consentedst with him, and hast been partaker [engaged in similar work] with adulterers [Babylon and her sectarian daughters, organizing additional sects]. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."—Psalm 50: 16-22.

VICTORY FOR THE FAITHFUL

[26]Those who have been invited to Jehovah's great feast of love, and who remain in the heart relationship with him in which they were at the time when they heard and responded to his gracious call, will be the ones upon whom the laurels of victory will ultimately rest. Just at this time these called ones have a mighty message to deliver, a mighty work to perform. It is their privilege, it is their duty, to proclaim that gentile times have ended, that the time of God's anger is here, and that earth's new King, her rightful ruler, is even at the door, nay is even now setting up his kingdom. Hear the Prophet:

[27]"I have commanded my sanctified [consecrated—R. V.] ones, I have also called my mighty ones [mighty in the Scriptures, mighty toward God] for mine anger [to declare that the day of wrath is here], even them that rejoice in my highness." (Isaiah 13: 3) It is to this class of called ones that rejoice in God's highness at the same time that they are profoundly impressed with their own and other men's littleness that God will give the great victory. And so we read that in the Lamb's hour of victory over the beast and his image all those who share the victory with him "are called [remain called, continue to appreciate their invitation] and chosen [become God's final choice for the greatest of all high honors], and faithful [rejoicing in God's highness and in their own littleness even to the end]." —Revelation 17: 14.

[28]While the bride will be with her Lord in the hour of victory, and while she will participate in the victory, yet the real victor in the conflict is Jehovah himself, the one who called his people to himself. See how this is expressed by the Prophet:

[29]"Fear not: for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior. . . . Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory; I have formed him; yea, I have made him." (Isaiah 43: 1-7) This prophecy applies to both the houses of Israel, fleshly and spiritual.

CALLED TO FELLOWSHIP WITH GOD

[30]Though the passage be a familiar one to the readers of THE WATCH TOWER, we cannot forbear to quote again a passage from the pen of Pastor Russell which has led many to a deeper walk with God because it has helped them to better understand the heart of the Infinite One, whose life is love:

[31]"Our recovery cost the sacrifice of the dearest treasure of his heart, and the subjection of this Beloved One to the most abject humiliation, ignominy, suffering and death. Ah, did the Father let him go on that errand of mercy without the slightest sensation of sorrowful emotion? Had he no appreciation of the pangs of a father's love when the arrows of death pierced the heart of his beloved Son? When our dear Lord said: 'My soul is exceeding sorrowful, even unto death,' and again: 'Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt,' did it touch no sympathetic chord in the heart of the Eternal? Yea, verily."—Z'95-154.

[32]It is to fellowship with this infinite heart of Love that the saints are called, fellowship with the One who for thousands of years has been reproached by evil angels and evil men, who have not understood or who have sought to thwart his benevolent designs and thus have caused him sorrow. These sorrows, these reproaches, came upon Jesus and have come upon us.

[33]That one of the conditions of our call is that we must suffer here, is the testimony of many passages in the Word. And we are even to suffer for doing that which is right. "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called."—1 Peter 2: 20, 21.

[34]In this call to suffer we are called unto fellowship with both our Lord Jesus Christ and our heavenly Father; for so the Scriptures declare: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." And in the Sinaitic text of 2 Peter 1: 3 we are told that God "hath called us to his own glory and virtue," by his very willingness to share present reproaches with us that he may the more abundantly bless us hereafter. If we evade the suffering and the reproaches here, we shall also escape the chief blessing and glory hereafter.

[35]Notice how in the Diaglott rendering of Romans 8: 17 the thought is borne out that the suffering and the future inheritance are shared jointly by the Father

and the Son and the church: "The spirit itself testifies together with our spirit, that we are children of God. And if children, also heirs, indeed, of God, and joint-heirs with Christ; if indeed, we suffer together, so that we may be also glorified together."

EARTHLY CONDITIONS DO NOT DEBAR

[36]The Lord has called, invited, his people from every condition of earthly environment. The Apostle has discussed this whole subject plainly in 1 Corinthians 7:17-24 and his language is so clear that we reproduce it: "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling [occupation—if it is honorable] wherein he was called [in which he was at the time he was called with the heavenly calling]. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye [at heart] the servants of men. Brethren, let every man, wherein [in whatever estate or occupation] he is called [with the heavenly calling], therein abide with God."

[37]The Lord's saints are called unto liberty, although they are to use that liberty not for an occasion to the flesh, but to serve one another. (Galatians 5:13) They are called to peace in their homes if that is obtainable (1 Corinthians 7:15); but if it is not, they are called to peace in their hearts anyway. (Colossians 3:15) They are called to holiness, as opposed to uncleanness (1 Thessalonians 4:7); they are called to holiness because they are called to be God's children, members of his family (1 Peter 1:14-17); they are called to be saints. (1 Corinthians 1:2) There is an implication in this verse that this particular epistle was addressed to some who were not called, some who were not saints, but who had faith in the Lord and were associated with the Lord's people and were blessed thereby. Or it may be that the reference is to all other called ones, all other saints, elsewhere than at Corinth.

[38]The Lord has called his people to such good things. In the first place all who have been called throughout the Gospel age have been called in one hope of their calling. (Ephesians 4:4) They have been called to eternal life. (1 Timothy 6:12) They have been called to obtain the glory of the Lord Jesus Christ. (2 Thessalonians 2:14) They have been called to obtain the glory of the God of all grace. (1 Peter 5:10) They have been called to a place in God's kingdom. (1 Thessalonians 2:12) They have been called to receive an eternal inheritance. (Hebrews 9:15) They have been called to inherit the greatest of blessings, the privilege of blessing all the families of the earth. (1 Peter 3:9) Hence the Lord's saints have been called according to a purpose (2 Timothy 1:9); they have been called to be earth's future kings and priests (1 Peter 2:9, *Diaglott*); and it is this blessing of the world that is the hope of their calling.—Ephesians 1:18.

[39]What wonder, then, that the apostle Paul besought the Ephesian church to walk worthy of the vocation wherewith they were called (Ephesians 4:1); and that he prayed for the Thessalonian brethren that they too might be worthy of that same calling!—2 Thess. 1:11.

[40]What wonder that St. Peter urged the brethren to give diligence that through their good works they should make their calling and election sure (2 Peter 1:10, Sinaitic text); and what wonder that, as our opening text (Jude 1) declares, such a class of called ones are beloved in the Father (in his heart) and that he is keeping them, keeping this jewel class for Jesus Christ, to be his eternal companion, the joy and satisfaction of his heart!

QUESTIONS FOR BEREAN STUDY

Is the "light of conscience" a guide to salvation? ¶ 1, 2.
What should the conscience do for the heathen, and what is a prerequisite to salvation? ¶ 3.
How does the Apostle conclude that the heathen are not called? ¶ 4.
Through what name only must all be saved? ¶ 5.
What is the significance of the gospel message traveling west from Palestine? ¶ 6.
Do the masses of so-called Christians know of the "high calling?" ¶ 7.
Is there a great response to God's invitation to salvation? ¶ 8.
Does God make choice from amongst the called ones, thus further restricting the salvation of the Gospel age? ¶ 9.
How is the narrowing down process further shown? ¶ 10, 11.
What class, then, does the heavenly Father delight to honor? ¶ 12, 13
What is meant by the "deliverance" being made "in the remnant"? ¶ 14.
Is there any difference between the calling of Jesus and of his body? ¶ 15.
Show how God prefigured the coming of Christ. ¶ 16, 17
In what thrilling phrase does God call the church? ¶ 18, 19.
Did Jesus call himself and aspire to be God's High Priest? ¶ 20.
How did God show disfavor toward one who aspired to function in a place where he was not called? ¶ 21.
How is this principle set forth in the Book of Esther? ¶ 22, 23.
When once in grace, what are the conditions of remaining in grace? ¶ 24, 25.
To whom will the laurels of victory finally go? ¶ 26, 27.
To whom does the glory go, and who is the real victor? ¶ 28, 29.
What gracious words have been uttered showing the tenderness of God? ¶ 30, 31.
Whose sorrows and reproaches do the saints share, and is this a privilege? ¶ 32, 33.
Where and how is this specially shown? ¶ 34, 35.
Are earthly conditions and environments barriers to God's call? ¶ 36
What kind of "liberty" do God's saints exercise themselves in, and how? ¶ 37.
To what are they called, and how honorable is this? ¶ 38.
How are the saints admonished by Paul and Peter? ¶ 39, 40.

"To do thy will is more than praise,
As words are less than deeds;
And simple trust can find thy ways
We miss with chart of creeds.

"Apart from thee all gain is loss,
All labor vainly done;
The solemn shadow of thy cross
Is better than the sun."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR SEPTEMBER 5

"Be filled with the spirit."—Ephesians 5:18.

EVERY new creature in Christ must have some measure of the holy spirit. "If any man have not the spirit of Christ, he is none of his." (Romans 8:9) Being filled with the spirit is the result of the divine power and holy influence working in the creature. It creates in such the holy influence and disposition. In order for one to grow up into Christ Jesus the process of filling with the holy spirit must continue until transformation into the likeness of the Lord is complete. One's ability in the sight of the Lord is determined by the degree of the holy spirit possessed by him. If the creature is uncertain as to whether or not he has the truth, he cannot develop in the spirit or disposition of the Master. Having once settled it in his mind that he is a child of God, then it behooves him to go on zealously to the completion of his course.

The words of the text, "Be filled with the spirit," suggest progression from the beginning of the Christian's career until the full consummation of his hope. The process of filling with the holy spirit may be briefly summed up thus: Knowing the will of God and continuously doing his will with a joyful heart. The will of God is made known to us by the study of his Word and the watching of his providences. "Sanctify them through thy truth: thy word is truth." (John 17:17) How true this statement: "It is in vain that we seek to be filled with the holy spirit if we do not give attention to the divine arrangement provided for this very purpose"! (E-245) The Lord has revealed to his people his provision for their being filled with his holy spirit; namely, by the study of his Word and of the Bible helps provided by him; by prayer and fellowship with the Lord through the spirit; by assembling together with others of like precious faith, and together feeding at his table and building one another up; and by keeping the mind and the hands engaged in things pertaining to the Lord's kingdom.

We must realize that our participation in the work of looking after the interests of the Lord's kingdom is a real thing; and we should be particularly enthused with the things pertaining to the King's business. By these means we are gradually filled with the spirit of the Lord; and persisting in this course, the ultimate result will be a complete change into his likeness.

TEXT FOR SEPTEMBER 12

"Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father."—Galatians 4:6.

FATHER means life-giver. The realization that one has life brings joy of heart with gratitude and thankfulness to the Giver. The ideal relationship between the father, the life-giver, and the son is a sweet and blessed one. There is a perfect confidence on both sides. There is true fellowship between them. Each one delights in the other. We have become sons of God because Jehovah has freely justified us upon the basis of the precious blood of Christ Jesus, has accepted us as a part of his sacrifice, and begotten us to the same nature of our Lord, thereby adopting us into the body of Christ, making us members of the house of sons, if so be that we continue to fulfil our covenant, rejoicing in the hope even to the end.

Now we can truly and joyfully say: 'Jehovah, thou art my Father, and thy will I delight to do.' This is the spirit or disposition of his beloved Son; and this spirit he hath sent forth into our hearts. One possessing that spirit or disposition loves the Lord. He who loves the Father joyfully keeps his commandments (1 John 5:3), and he has the assurance of the love of the Father and of Christ Jesus. (John 14:21, 23) It was the spirit and disposition of Jesus when on earth to give all credit and honor to the Father, taking none to himself. "I can of mine own self do nothing." (John 5:30) "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) It was not his spirit or disposition to seek his own glory, but the glory of his Father. (John 7:18) Because he delighted in the Father's will the Father loved him. (John 10:17) The perfect, ideal relationship existed, and always will exist, between the Father and the Son.

The degree of our enjoyment of this sweet fellowship with our Father in heaven depends upon our being filled with the holy spirit. The Christian who increases in the spirit of the Lord enjoys that calm, trustful and abiding confidence in the Lord that brings complete rest and peace, and with joy he cries out: "My Father, my Father!" This spirit or disposition impels him to look about earnestly to see what he can do to glorify the Father's name.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need for arsenals or forts.
The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would forever wear the curse of Cain!

"Down the dim future, through long generations,
The echoing sounds grow fainter and then cease.
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'
Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But, beautiful as songs of the immortals,
The holy melodies of love arise."

PAUL THE APOSTLE

——SEPTEMBER 2——ACTS 22:3, 6-10; PHIL. 3:7-14——

PAUL BECOMES HUMBLE FOLLOWER OF JESUS—GOD BESTOWS GREAT HONOR UPON PAUL—PAUL SWEETENS HIS MESSAGES.

"I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Philippians 3:14.

NEXT to his Master the apostle Paul is the greatest figure of the New Testament. His place there corresponds to that occupied in the Old Testament by Moses. As Moses was the chiefest exponent of the will of God for Israel, so Paul was the chiefest exponent of the doctrine of Jesus, the Head of the church. But these two men, who in the providence of God have most influenced the world, were very different in character and in bodily presence, even as their work differed. Moses was called to lead Israel like a shepherd, whereas Paul was sent abroad to find the sheep of his Master's flock. In Moses Israel had a fine personal presence suited to the office; but for the saints who followed the way of truth there was neither such need nor any preparation. The truth which came by Jesus was to be received in spirit: that which made spiritual Israel one flock did not call for such leadership as was necessary in fleshly Israel. It is not without meaning that Paul had not much bodily presence. He was probably small in stature, and not specially good-looking; his enemies spoke of him as being weak in bodily presence. (2 Corinthians 10:10) Nor was he robust; indeed, he was often ailing and needing care. Yet few men have endured more than he: only an indomitable spirit, and an ardent love for God and the Lord could have enabled him to bear the hardships of his ministry. Very fittingly he had the power of attracting men to himself, and of drawing their love to him. Indeed, he was loved beyond ordinary, both because he himself was a lover and because he was so devoted.

[2]When Paul was called (Galatians 1:15) the church in Jerusalem was provided with leaders and teachers, Peter being the foremost apostle and the church's leader.

PAUL BECOMES HUMBLE FOLLOWER OF JESUS

[3]The apostles were grand men; but as a company they were not naturally fitted for the great work which was to be done amongst the Gentiles, nor for the special work of instructing the church of God. As God uses natural means for his purposes whenever possible, he raised up a man better fitted to be the teacher of the whole church than any of the already chosen apostles, and one who should in a special sense be the planter of churches in the regions beyond Palestine.

[4]To the apostles the Lord's choice must have seemed a strange one; probably all were in some measure tested by it. No one could have thought that Paul, the hard Pharisee, the persecutor of the church, would be chosen to be the greatest apostle of the Lamb. But "God moves in a mysterious way his wonders to perform." Most things, even in the realm of grace, seem to go in natural order; but God knows how to touch the unexpected and the unlikely at the right moment and to produce his desired results. The Lord spoke to Paul not a moment too soon nor too late, and it came about in the providence of God that Paul the blasphemer and opponent of Jesus of Nazareth became, the chiefest exponent of the gospel of Jesus Christ.

[5]Though Paul's conversion was sudden, there was some preparation for it. Paul had not been so certain of his course as he professed to be; he had found it "hard to kick against the goads." Paul could not forget the sweetness of Stephen's face before his accusers, nor his prayer, nor the superhuman features of that event; and every follower of Jesus whom he haled to prison was a witness to him that he was wrong and they right. And Paul being a student and well versed in Scripture, Stephen's arguments must have had weight with him. He came near to sinning against light, and therefore near to destruction. His statement about himself is not mere hyperbole. (1 Timothy 1:13, 15) Thus when the vision came outside Damascus it was timely; he was ready and yielded himself. He was not merely a changed man ready to cease persecuting the saints; he gave himself as an instrument for the Master's use. His consecration was absolute. Though he had seemed so hard, the love which in later days so wonderfully held his colaborers must have been in him even then. If the well did not overflow, its waters were sure. Very soon a commission was given to him. He was told he was a chosen vessel to the Lord, and that a great work in life awaited him. He immediately began to preach in Damascus that Jesus of Nazareth was the Messiah; for the truth had broken upon his mind and was in his heart.

[6]No man could be prepared for such service as awaited Paul without severe testings; but he could hardly have expected the schooling he was to get. He escaped from the Jews of Damascus by being lowered down the wall in a basket; and his entrance into Jerusalem was chilling, for the church was suspicious of him. The great Apostle to the Gentiles got no special introduction to the church of God. —Acts 9:26, 27.

[7]Paul's decision of character, and his earnest desire to help those with whom he had associated, sent him to the synagogue where he had worshiped, and to those leaders who were the accusers of Stephen. To them he spoke boldly in the name of the Lord Jesus. (Acts 9:29) They laid plans to kill him; but the brethren, hearing of this, took him down to Cæsarea and sent him to Tarsus in Cilicia, his home. For some years Paul labored in Cilicia; but the Scriptures give no account of those labors, nor make more than indirect reference to his work. (Acts 15:41; Galatians 1:21) But it seems certain that some of the many hardships he enumerates must have been experienced during that period of lonely service. It was while there he was sought out by Barnabas, and returned with him to Antioch. There he and Barnabas were set apart by the holy spirit for missionary work. But Paul was named second to Barnabas: the record is, "The holy spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2) It is hardly possible that Satan would allow this to pass without making it a means of temptation to Paul. But Paul was lowly in mind, and was ready to serve in whatever order his Lord should desire, and to use such opportunities as his circumstances and the providences of God provided. His lowliness of mind was not merely subservience to circumstances—a condition which is often accepted as humility. When they were out on the work in Cyprus, the spirit of God moved him to his place; and henceforth, with his name changed from Saul to Paul, he was the most prominent of the Lord's servants.

GOD BESTOWS GREAT HONOR UPON PAUL

[8]It would not be extravagant to say that no servant of Jesus ever got more service out of a consecrated body than did the apostle Paul. His partial account of his sufferings causes surprise that he could bear so much and yet keep up with his labors. (2 Corinthians 11:23-28) He counted it a great privilege to spend and be spent for the Master he loved, and for the brethren so dear to him. (2 Corinth-

lans 12:15; Philippians 3:8) It pleased the Lord to let this honored servant be much misunderstood. Called to serve in the highest place next to his Master, like his Master Paul received no special introduction to his work. He had to prove himself by his ministry; but his works witnessed to his apostleship, as Jesus' works were his witness.—1 Corinthians 9:1, 2; John 10:38.

9 Jesus taught no doctrines. The truths which were "in him" were to be declared by his apostles, and it pleased the Lord to have the doctrines set in order and expounded by Paul. To this end Paul was made the recipient of many visions and special revelations. The other apostles of necessity learned of Paul, and some of the things he taught they found hard to understand. (2 Peter 3:16) It was from Paul that the apostles and the church learned of the true meaning of the breaking of the bread and the sharing of the cup; that not only was the Lord broken for the church, but that the church was a sharer with him as one loaf, while the sharing of the cup was as it were his life and theirs poured out. (1 Corinthians 10:16) It was from Paul that the church learned of the mystic body of Christ; that the Christ was not only Jesus their blessed Master, but was composed of all those who were quickened by the holy spirit, at last found faithful. (1 Corinthians 12:12) It was from him that they learned of the mystery hidden from the ages, of the church composed of Gentiles as well as Jews (Colossians 1:27); that the church were the firstborn who were specially saved, as were the firstborn in the houses of Israel on the night when the destroying angel went forth. (Hebrews 12:23) That there was a second Adam being formed of the Lord and the church (1 Corinthians 15:45), and that the reign of sin and death was to be swallowed up by the power of the grace of God in Christ Jesus. (Romans 5:21) Also it was he who taught the church about baptism into Christ, and of the life in Christ. (Romans 6:4) Indeed, he was the Lord's channel of truth to the church.—Rom. 2:16.

10 Paul's tenderness and lovableness and humility are always manifest. Like his Master he was a gracious servant of God, and he could properly say: "Become imitators of me, even as I also am of Christ." (1 Corinthians 11:1, *Diaglott*) These graces were never more clearly demonstrated than in the relationship between himself and Onesimus. Between these two, the foremost Apostle of Jesus and a runaway slave, there was a bond of tender love; for Paul spoke of him as "my son Onesimus, whom I have begotten in my bonds." (Philemon 10) This is the outstanding example of the oneness of spirit which is possible to those in Christ, a oneness not affected by age, ability, or station in life.

PAUL SWEETENS HIS MESSAGES

11 Paul is also an example to the church in his constant prayers for those who were steadfast in the faith as well as for all the churches. (Philippians 1:3-5; *et al.*) A true caretaker and shepherd, he sought by prayer the interests of all the flock. His personal remembrances are in every epistle, and he loved to dwell upon personal matters so as to sweeten his messages of love. (See Romans 16) But Paul's strict care for the church is as his love; it was definite. He would have no compromise nor looseness in regard to the truth—"let him be cut off" is his word concerning any who would introduce false doctrines. (Galatians 1:9) And he earnestly besought the faithful brethren to avoid those who brought dissension into the church. (Romans 16:17) He would bear the weak and feeble in faith as tenderly as a mother bears her child (2 Corinthians 11:2); but he had no sympathy to waste on those who were not true at heart.

12 The church of God now upon earth cannot fail to see that there is in this day a wonderful, almost strange repetition of Paul's ministry, whether of instruction, or doctrine, or service. Our beloved Brother Russell was God's gift to us, as Paul was to the early church. He was used to give again to the Lord's people those truths which Paul gave, but which had been buried deep under creedal rubbish heaps. The doctrines previously mentioned were again made plain, and now set in clearer light. Paul was not allowed to tell of the things he saw (2 Corinthians 12:4); but now in every meeting of the brethren the church speaks openly of them. And it was given to Pastor Russell more than to any other man to serve in exact measure the prescription of the ministry of Christ given by Paul when describing his own ministry.—2 Corinthians 7.

13 God could hardly have spoken more plainly to those who professed to follow Christ than he has done by Pastor Russell's teaching, and as well in the manner of his service as in its effect, both in the believer and in the community of saints. There can be no question that these two servants of Jesus Christ are the nearest correspondency in matter, manner, devotion, and in result of service which the history of the church affords.

14 Excepting his Master, Paul's was perhaps the most triumphant spirit of all time. But he too had his fears. He tells the Corinthians that he served amongst them with much fear and trembling. (1 Corinthians 2:3) If he boasted, he was like the Psalmist, he boasted in the Lord. (2 Corinthians 12:10, 11) But he was a man of like passions with those to whom he ministered the things of God, and his strength was gained only as he realized his weakness and his dependence on his Master. His was a life of happy, even joyous service wrought often under most painful circumstances to body and mind. Ever keeping before him the purpose expressed in the Golden Text, he ended his course triumphant in faith. (2 Timothy 4:8) His earthly end was lonely; so far as we may know he was beheaded by Nero. He is now amongst the glorious company who are with the Lord, triumphs of his grace.

QUESTIONS FOR BEREAN STUDY

Who is the greatest figure in the New Testament, next to our Lord? His corresponds to whose place in the Old Testament? What was Paul's probable physical appearance? What makes him lovable to Christians? ¶ 1.

Who was foremost among the apostles before Paul was called? ¶ 2.

Was Paul evidently better qualified for the work among the Gentiles and establishing churches beyond Palestine than the other apostles? ¶ 3.

Did Paul's call seem strange? Was it a probable test to the others? Why should this be? ¶ 4.

Was there a preparation for Paul's sudden conversion? What is meant in Paul's statement that he was chief of sinners (1 Timothy 1:15)? Was his conversion timely? What did he immediately proceed to do? ¶ 5.

Did the Apostle receive some severe testings? ¶ 6.

Was Paul a brave brother? Where did he labor for some time? What induced him to go to Antioch? Who was named first by the holy spirit? Why would this be a test of Paul's humility? When was Paul advanced by the spirit to his true position? ¶ 7.

Did Paul get much service out of his consecrated body? What was it that proved his apostleship? ¶ 8.

What is the contrast in the type of ministry of Jesus and Paul? From whom did the apostles and the early church learn about doctrines? ¶ 9.

What characteristics enter into the nobility of Paul? In what incident is the oneness of the body of Christ beautifully exemplified? How may we follow Paul? ¶ 10.

In what other ways is Brother Paul our example? Was he a strict caretaker of the churches and of the brethren? For whom did he not care to waste his valuable time? ¶ 11.

As the Gospel age has special light at both ends, who served as a great illuminator at the beginning? Who serves at its close? Is the Bible becoming an open Book? ¶ 12.

What noble thing can be testified of these loving, humble servants of the Lord? ¶ 13.

Who, perhaps, had the most triumphant spirit of all time, next to Jesus? How did Paul's earthly career end? Where is he now? ¶ 14.

JOHN MARK

——SEPTEMBER 9——ACTS 12:12, 25-13:13; 15:36-40; 2 TIMOTHY 4:11——

ST. PETER'S ENDEARING NAME FOR MARK—MARK TELLS OF JESUS' MINISTRY—SPECIAL CHARACTERISTICS OF MARK'S GOSPEL.

"Whatsoever thy hand findeth to do, do it with thy might."—Ecclesiastes 9:10.

AS THE writer of the second gospel, Mark has an honored place in the New Testament; for his name is thus forever associated with that of Jesus our Lord. God made Mark great by using him for the edification of the church, and by thus using him as a part of his arrangements for the establishment of the church. He was not an apostle, but he shares with Matthew and John, who were apostles. Mark is an honorable example of one who, failing in his work, afterwards uses the favors of God to his reëstablishment in the Lord's favor and service; or, to use the expressive term of our own day, Mark was one who made good. He is first introduced in the New Testament in Luke's account of Peter's release from prison. When Peter was freed and the angel had left him, he was as one dazed; for the act of freedom and his deliverance was as a vision to him. When he came to himself in the city, he went to the home of Mary, who is distinguished from the other Marys by being styled the mother of Mark. (Acts 12:12) It is evident therefore that Mark lived in Jerusalem, and it is very probable that he was one of the earliest of those who in Jerusalem believed on the Lord. As Mark's mother was sister to Barnabas (Colossians 4:10) Mark was nephew to that good man, a connection which meant much to Mark; for it meant that all his home influences were good. As no mention is made of his father, we must presume that he was dead.

[2]It is thought that Mark's mother's house was the one where Jesus kept the Passover, and that Mark was the man with the pitcher whom the two disciples followed. (Mark 14:13) Further it is suggested, and we think with a good measure of probability, that Mark was the young man who was seized by the rabble which took Jesus from Gethsemane, but who escaped naked, leaving his solitary linen garment behind him. (Mark 14:51, 52) It may very easily have been the case that Judas took at least some of the leaders of the Pharisees to the house where he had left his Master with the other disciples and, finding Jesus gone, led them to Jesus' wonted place; and that the young man Mark, who we may suppose would be about twenty years of age at the time of our Lord's crucifixion, followed the rabble and thus got into the garden amongst the disciples. We may think of him as of a sensitive, quick nature, timid, yet venturesome; a man who would hardly make a leader or a pioneer, but one who would serve best under direction, and perhaps in sheltered conditions.

[3]In a previous lesson we suggested that Barnabas may have made his home at his sister's house. Whether that were the case or not it is certain that he would frequently be with the one who was sister both in the flesh and in the Lord, and Mark therefore would enjoy many advantages, both of learning and of training in character. We may properly think of him as having a good ordinary education.

ST. PETER'S ENDEARING NAME FOR MARK

[4]Mark is next mentioned when his uncle Barnabas and Paul were returning to Antioch from Jerusalem after they had carried the alms which had been subscribed in Antioch for the poor in Jerusalem. They took Mark with them. (Acts 12:25) It would be a great pleasure to Barnabas of the generous heart to take his nephew for the experience which he would get, and to help to develop him. As it was just about that time James had been killed by Herod, and Peter seized and was held ready to be killed, it is not outside probability that both Barnabas and Paul were in the home of Mark's mother, sharing with the company gathered there in the prayers which were being offered for Peter's release. In later days there was a very close connection between Mark and Peter; for Peter speaks of him as "my son Mark" (1 Peter 5:13), and probably in the early days Peter was the means of bringing the young man Mark into the truth.

[5]When, later, Barnabas and Paul were separated for the work of the Lord and were to leave on a missionary tour, they took Mark with them to minister to them. (Acts 13:5) It would be his business to look after the necessities of the journey; probably he would arrange for lodgings and food supplies. Whether or not Mark was disappointed with the experiences he met with in Cyprus, or felt the work too heavy for him, or was timid and feared the dangers or hardships they would meet in the mountainous countries, we do not know. It seems not unreasonable to suggest that he did not like the change which had brought Paul into prominence and made him the leader of the party; for now the order was Paul and Barnabas, not Barnabas and Saul. Whatever the reason, when the party got to the mainland Mark declined to go forward, and returned to Jerusalem. Here was Mark's failure. He came to one of those times in life which try a man out. Mark failed, but not utterly, or we should not have had the "Gospel according to Mark." There is no record of anything said by Paul and Barnabas about Mark's failure to go forward, but it is evident that it must have been a disappointment to them; for even if they were able to look after their own needs there must have been a measure of disappointment in the loss and his defection, as well as in having their arrangements broken. Nothing is recorded of anything said, but on Paul's part thoughts were deep.

[6]When next Mark is mentioned it is when in Acts 15:36 we are told that Paul suggested to Barnabas that they should take another journey and visit the churches which they had established. Barnabas agreed, but would take Mark with them. Paul refused to accept Mark; for he felt that the young man was not to be depended upon. The contention was sharp. Paul would not give way, and neither would Barnabas. The dispute ended by Barnabas' taking Mark with him; and, perhaps rather self-willed, he took the journey Paul would have made, just as if he claimed the work was under his direction. They "sailed unto Cyprus" (Acts 15:39); and that is the last we hear of that missionary enterprise.

[7]Paul chose Silas for his companion; and, with necessarily changed plans, they went forth with the blessing of the church at Antioch. "And Paul chose Silas and departed, being recommended by the brethren unto the grace of God." (Acts 15:40) It is evident that the church agreed with Paul's decision in that unfortunate dispute. Whatever had been Mark's reason for turning back instead of going on to the work, he could have had no thought at the time that his action would later on result in so great a difference and a separation between his uncle and Paul. No man lives to himself; his life affects someone else. Nor can a man make a mistake to himself; his mistake affects others, in some cases very decidedly. We must presume that Mark thought he had good reasons for leaving the work, but it is evident from Paul's decisive attitude concerning him that the Apostle did not think Mark was justified. Mark (and Barnabas also) should have bowed to the superior judgment of one who they knew was the chosen of God.

[8]Mark in later years was in Rome in closest association

with Paul, and the great Apostle speaks very kindly of him. (Colossians 4:10; Philemon 24) Later still, he asks Timothy to bring Mark to him, saying that Mark was useful to him (2 Timothy 4:11) From Peter's first Epistle it appears that Mark also traveled with him (1 Peter 5:13); and if we take it that Peter wrote his first Epistle from Babylon (not another name for Rome, as some think), then we know that Mark traveled far with Peter. Peter's word "Marcus my son" denotes a close personal attachment; and, as previously suggested, that he was Mark's spiritual father. These references disclose much activity on Mark's part, and that he must have been a considerable traveler. If once he had fears they had vanished; whatever lack in earnestness had been was overcome; and whatever difference existed between Paul and him had been settled Mark had surely humbled himself, and sought to retrace his steps. He found his acceptance by his acknowledgment of God's arrangements.

MARK TELLS OF JESUS' MINISTRY

[9]But it is the Gospel which bears Mark's name which more than these references proves his recovery. This it does not only by the fact that he was privileged to write it, but also by its burden or purport. To Mark Jesus was the faithful servant of Jehovah; and more than the Gospels written by Matthew, or Luke, or John, Mark's conveys the thought of Jesus engaged in urgent service. So anxious does he appear to be to tell of this that he does not stop to concern himself with any statement of the genealogy of Jesus as Matthew and Luke do; but, after the briefest introduction telling of the work of John the Baptist, he enters upon the story of Jesus' ministry, and the most notable feature in the telling is the urgency of the ministry.

[10]Unlike Matthew and John, Mark had not been a companion of Jesus, and therefore he had not first-hand information. But, as we have seen, he was a companion of those who had known the Lord; and the thought which has always obtained in the church that Mark expresses Peter's mind is probably true. His Gospel indicates a close and perhaps personal acquaintance with Jesus, so intimate are its touches in the account of Jesus' actions. There are things in each Gospel which are distinctive, and are to be specially noted. The writers were under the guidance of the holy spirit; but, as it pleased the Lord to give the church the four accounts, it is clear that each writer was used to write those things which were specially on his mind.

[11]There are several things emphasized in Mark's Gospel and some related only by him which must be considered as part of the Lord's message by the gospel. But there is one thing particularly prominent: Plainly it was Mark's purpose to set forth Jesus as the servant of Jehovah, and in quick and urgent service. The Greek word *uthcos* which is translated forthwith, immediately, straightway, anon, as soon as, occurs no less than forty-two times in Mark's Gospel, eleven of these being in the first chapter. Jesus had a service to perform, a work to do, for his Father; and he slacked not even a moment in his purpose to be faithful to his trust. Often tired, he was ever ready. Mark uses a peculiar expression about Jesus after a hard day's service. Telling of Jesus' desire to go across Galilee to find rest on the other side, he says: "They took him even as he was." (Mark 4:36) This may mean that he did not get out of the boat from which he had earlier in the day addressed the crowds, but more probably it means that he was tired almost to exhaustion. Jesus fell asleep; and despite the raging storm which arose, he continued to sleep. The Servant was tired. But he was not permitted to rest—even Satan was allowed to disturb him by the fierce storm which arose.

SPECIAL CHARACTERISTICS OF MARK'S GOSPEL

[12]In Mark's Gospel Jesus is never addressed by the disciples as Lord (the insertion in ch. 9:24 is an error; see *Diaglott*); for he is the servant who emptied himself of the glory he had with the Father before the world was (Philippians 2:7, 8); and servants do not usually carry titles. Nor in this Gospel is Jesus emphasized as a teacher; not many parables or discourses are recorded, as in the other Gospels. And it is Mark who tells that Jesus in the wilderness was with the wild beasts. (Mark 1:13) In view of the main fact in Mark's life it is reasonable to suppose that he was ready to emphasize, and was used by the holy spirit to emphasize, the difference between Mark's own attitude at the time of service and his Master's. Probably it was partly fear which caused Mark to fail at Perga; but whether this were so or not, it is certainly true that when he was recovered by the Lord he was the one to emphasize the unremitting, ever willing service of the Master, who never shrank from either hardship or danger.

[13]Mark had wanted to be the director of his own method of service; but Jesus had accepted the leadings of God's providences and the promptings of his spirit, and not as of compulsion, but as of direction, leading him into God's service. Mark also had the thought of restoration in mind; for it is he more than any of the others who tells of Jesus' loving touch; of the hand put forth to raise the sick (Mark 1:31), to lead the blind (Mark 8:23), and raise the dead (Mark 5:41); and it is Mark who tells how Jesus took the child whom he used as an illustration (Mark 9:36), and the children whom he blessed, (Mark 10:16) into his arms. Jesus to him was specially the friend of little children. It is to the loss of the children of our day that they are not told the sweet story of old, the story of the love of Jesus for the children and what he said about them. They miss the happiness and even the comfort which children feel in having him as their friend. There seems to be a special bond between him and them.

[14]The lessons gained by Mark in his own life helped him much when he was used of the Lord to write and set his Master's service in a clear light. The idea of restoration to favor and to service must have been ever present with him. He is the only one who tells that Peter was specially mentioned in the message to the disciples on the morning of the resurrection (Mark 16:7), a word which must have been specially comforting to Peter, who had slipped so badly.

[15]Mark has given us a stirring and energizing picture of Jesus, of one who was great in his service, always busy, always serving in love, and in everything seeking to do his Father's will.

QUESTIONS FOR BEREAN STUDY

Who is the author of the second Gospel? In what way was he used? Was Mark an apostle? When do we first hear of him? Who was his mother? ¶1.

Name some incidents in the life of Mark. What kind of person was he? ¶2.

What advantages had Mark over other young men of that time? ¶3.

With whom did Mark travel for a time? What had Herod done? What is meant by "my son Mark"? ¶4, 5

In what way did Mark minister to Paul and Barnabas? What was Mark's failure? ¶5.

Did Mark's defection cause a separation between Paul and Barnabas? How did the contention end? ¶6.

What did Paul then do? Why should Mark and Barnabas have bowed to Paul's decision? ¶7.

What did Paul and Peter in later years have to say about Mark? ¶8.

What is the burden of Mark's Gospel? ¶9.

From whom did Mark get most of his information? ¶10

What are the things Mark mentions not mentioned in the other Gospels? What does Mark specially emphasize? What is the significance of so much use of the word *uthcos*? ¶11

Why does not Mark use the word "Lord" in his Gospel? Had Mark's experiences anything to do with this particular characteristic of the Gospel? ¶12.

What other thought had Mark in mind, and how was it manifested? How do children suffer loss in our day? ¶13

How did Mark's own recovery affect his after life? In what is its deep impression shown? ¶14, 15.

LUKE, THE BELOVED PHYSICIAN

——SEPTEMBER 16——LUKE 1:1-4; ACTS 1:1; 16:9-15; COL. 4:14; 2 TIM. 4:11——

LUKE A GIFT OF GOD TO PAUL—LUKE SETS FORTH JESUS' GREAT COMPASSION—LUKE'S GOSPEL EMPHASIZES GENTILE ACCEPTANCE.

"A friend loveth at all times; and a brother is born for adversity."—Proverbs 17:17.

THOUGH Luke's name is one of the best known of the great men of the New Testament, there is little said of him personally. The Gospel which is known by his name has no subscription to tell who wrote it; nor is its writer's name mentioned or implied. In this it shares with the Gospels of Matthew and Mark. John's Gospel is the only one which indicates its writer (John 21:24) and, with the natural perversity of the higher critics, is the one whose authenticity is most disputed. Luke's Gospel is addressed to Theophilus, and purports to give a careful account of certain events in the life of Jesus and in others related to it. The same writer, following on his former treatise, also gives an account of some of the Acts of the Apostles. But again the writer's name is not mentioned. These two books form a large and very important part of the New Testament. The church has always held that they were written by Luke; and internal evidence leaves no doubt that he, the beloved physician and companion of Paul, was the writer. He is very unobtrusive, and gives no account of himself; and consequently there has been much speculation arising out of the few items of personal knowledge which here and there are found in the Acts of the Apostles and in the apostle Paul's writings.

[2]As Luke was a physician, and as in his day the practice of medicine was chiefly confined to slaves or to freedmen, it is therefore not unreasonable to suppose that Luke may have been a slave. If that were so it follows that he had been very diligent; for his writings show a large measure of general excellence and ability. Whether or not this was the case, Luke had a very sympathetic disposition towards those who might be said to be of the lower strata of human life; his Gospel tells more of our Lord's kindnesses towards the publicans and sinners than the others do. He was a Gentile by birth, as is shown by the passage when he is named by Paul among those who were not of the circumcision.—Colossians 4:12-14.

LUKE A GIFT OF GOD TO PAUL

[3]Luke's first introduction in the New Testament is when Paul on his second missionary journey had arrived at Troas. Paul visited the Galatian churches and had thought to go into Bithynia, but had been prevented by illness. He had also thought to go into Asia, probably to Ephesus; but 'the spirit suffered him not.' (Acts 16:7) Pushing on to Troas, he had a vision of a man from Macedonia beseeching him to go there. At this point in the narrative the first personal pronoun is used, indicating that the writer there joined the party. He says: "After he [Paul] had seen the vision immediately *we* endeavored to go into Macedonia, assuredly gathering that the Lord had called *us* to preach the gospel unto them." (Acts 16:10) The familiarity which the writer manifests indicates a previous acquaintance with Paul, and the confidence of one associated with him in his ministry. It is probable that Luke had labored with Paul in Antioch, doing the work of an evangelist. One writer says: "In one of the earliest manuscripts there are two passages which imply the presence of Luke in Antioch. In Acts 11:20 it is said that the scattered Christians came to Antioch preaching *our* Lord Jesus unto the Greeks; and in verse 28, the story says: 'And when *we* were gathered together, Agabus stood up foretelling a famine.'"

[4]Luke's ability to serve in the gospel was augmented by his being a physician. Paul was still weak when he arrived in Troas and, humanly speaking, was hardly fit for the European work which lay before him. Luke may be said to be God's gift to Paul; for he would see to Paul's bodily needs, as well as to help in the proclamation of the gospel. When Paul left Philippi for Thessalonica and Athens, Luke stayed on in Philippi, and apparently continued to minister there, helping the little company of believers. That church ever remained warm in its affection to Paul; indeed, he speaks of the Philippians as his joy and crown. They were very mindful of his temporal needs (Philippians 4:1, 16), though it is almost certain that Luke would be the original mover in their thought for Paul.

[5]Paul must have felt the loss of Barnabas very keenly; but there was more than compensation in the gain he found in Luke with his practical skill, even as the loss of the ministry of Mark was more than made up for in Timothy. In later days Paul, when writing from Philippi to the Corinthians, and when sending Titus to them, both to help and to put some matters right, as also to take from the Corinthians their subscription to his fund for the poor in Jerusalem, says that he sends with Titus a brother, whom he does not name but, whom he mentions as "the brother whose praise is in all the churches." (2 Corinthians 8:18; 12:18) It seems certain that this unnamed brother was the well-known and beloved Luke, whose presence with Titus would be an assurance to the Corinthians of the care which Paul had in the matter of the money. Luke's personality is prominent in the New Testament, and yet he is so little seen it almost appears as if there is purpose in the non-mention of his name. He himself never mentions it, and Paul seems to go out of the way in order to refrain from doing so. There is not mere unobtrusiveness, but as if the Lord would say that some of the service of his faithful ones shall be felt rather than seen. And further, it is very probable that the unnamed brother whom Paul addresses at Philippi as his "true yokefellow" and who was thought could, more than anyone else, help the sisters who were not of one mind, was none other than Luke, once again serving the church in Philippi.—Philippians 4:3.

[6]When traveling with Paul Luke had many opportunities of gathering knowledge of the early work of the apostles. In the many places visited he would meet with those who were in Jerusalem on the day of Pentecost, and who had believed on that wonderful day. And also some of those who were dispersed in the persecution which arose after the death of Stephen. But probably it was while Luke was companion to Paul when for two years he was in prison in Cæsarea (Acts 23:23; 24:27), that the material was gathered for his Gospel. Luke was not a prisoner; and a man of his character would certainly visit Jerusalem and other places in order to get first-hand information of those things which he sets forth so carefully. He reveals himself both as a very good and very able man. He tells that though many had taken upon themselves to write of the things which were common knowledge in the church, he had felt that there still was a need for a careful and exact account (Luke 1:1-4), and his purpose was to set them forth in order.

LUKE SETS FORTH JESUS' GREAT COMPASSION

[7]Luke's standpoint is that of a Gentile, and his desire is to show the relation of Jesus to the human race. Mark had shown Jesus as the Servant of Jehovah; Matthew, his relation to the hope of Israel. But there was a need to show him as the Savior of men, of the whole human

family; to have an account of his life which would show the Gentiles that they too had a portion in Jesus and in the love of God. With such a desire in the mind of so good and kindly a man, and with the gracious Jesus the friend of sinners as his subject, it is not surprising that under the guidance of the holy spirit Luke has given an account of the life and service of Jesus in what someone has called the sweetest book in the world. There is no other writing which sets forth the loveliness and the graciousness, the kindliness and compassion of Jesus, and therefore of his Father, as Luke's Gospel. Luke had the heart of a physician, for those also who were sin-sick and bruised; he would heal the woes of the human family. He could not do that, but he could tell of one who was sent of God for that purpose. The apostle Paul would wish to have such a setting of our Lord's ministry in order to help his own ministry amongst the Gentiles; and very probably he encouraged and helped Luke in his desire and labor.

[8]Luke begins his record by telling in detail of the birth of John the Baptist, and of the wonderful things which are associated with the earliest hours of Jesus' life. It is evident he intended to set forth the Master as one who belonged to the human family rather than to the elect; and therefore while showing that Jesus is of the seed of David according to the flesh, and the inheritor of the promises of Israel, he carries his genealogy back through the elect to Adam, the son of God. (Luke 3:38) It is the Gentiles' outlook; for the babe of Bethlehem was to bring blessing to all people. To Luke also, and in a wider sense than when the word was used by John, Jesus had come "to his own." Born in a stable, cradled in a manger, he came as a lowly member of the human family. Luke never forgets this; and he, more than any other, shows the sympathy there was between Jesus and the despised in Israel, the publicans and sinners and the outcasts.

[9]Under divine guidance it is to Luke's care that we have the record of the prophetic sayings and songs of those worthy men and women who were specially associated with the birth of our Lord. He alone records the prophecy of Zacharias with its wide outlook of the plan of God (Luke 1:67-80); the triumphant prophetic song of Mary (Luke 1:46-55); and the prophecy of Simeon, who said that the child Jesus was to be "a light to lighten the Gentiles," as well as the glory of God's Israel. (Luke 2:32) Though Luke says that he intended to set forth things in order, it must not be understood that the incidents he records are placed in chronological sequence; for it is evident that this was not the case. The order is rather that of similarities of thought or incident. Luke brings together things which according to his purpose are related one to another; and he gives accounts of our Lord's observations and general remarks rather than reports his discourses.

LUKE'S GOSPEL EMPHASIZES GENTILE ACCEPTANCE

[10]It is to Luke that we are indebted for the parables of the Good Samaritan, the Lost Sheep, and the Prodigal Son, three parables which perhaps more than any others have helped the church of God to see that it was of the kindliness of God that Jesus our Savior appeared. And it is Luke who relates the parable of the Rich Man and Lazarus, which, rightly interpreted, shows the favor then coming upon the Gentiles; how those who were as dogs to the Jews were to get the favor of resting in Abraham's bosom, of enjoying the Abrahamic hope with all its comforts and blessings; the parable which shows that God had mercy for the Gentile outcasts, and that he intended to bring them into favor as he had had favor upon his chosen people Israel. It is Luke who speaks of the times of the Gentiles, the 2,520 years (now ended), during which the Gentiles ruled; and who says that when the fig tree (Israel according to the flesh) shall put forth its leaves all the trees will shoot forth (Luke 21:29, 30); an indication that when the house of Israel again begins its youth the other peoples of the earth will at the same time also spring forth to abiding life. It would be a joy to Luke when writing his second treatise (Acts) to tell of the dispersion of the truth from Jerusalem to Samaria, and to Antioch; and to relate the work of the holy spirit in the great cities of the earth. The heart of such a man as he must have been continually happy as he thought of so many getting that which would comfort their hearts and heal their sorrows.

[11]Besides the service which Luke rendered to the Lord for the church by his writings, the only direct mention of him is in connection with Paul. His fidelity to his beloved leader and patient was great. During his last imprisonment Paul had sent his fellow laborers to serve the churches' needs, and only Demas and Luke were left. Demas forsook him, having loved the world better; and Paul writes almost pathetically: "Only Luke is with me." He could not spare Luke, and Luke was not the kind to leave a service for his Master. (2 Timothy 4:10, 11) The silence of Scripture in direct reference to Luke is surely intentional. In the providence of God he has had a large place in the life of the church, but no other so prominent a servant has so little direct mention. He may be said to be an illustration of the church of God as a whole. The lowly disciples of Jesus seek to follow in his steps going about doing good, healing those oppressed by the devil's kingdom by telling them the truth of the kingdom of Jesus. In due time comes the reward of that lowly, unobtrusive, but very definite service done for God. "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matthew 13:43.

[12]As Mark is God's example of one who made a full recovery after having lost out on his privileges of service, so Luke is God's example of the servant who in lowliness of mind finds his service in helping others to serve. Luke was a true and faithful helper to Paul, who without doubt was thus enabled to do more than would otherwise have been possible. He was also a true helper in the churches. His almost hidden service was like oil to machinery; it helped others to serve. He kept himself, and was kept by the Lord, out of sight. He had the spirit of a true servant of the Lord, and he needed none of the light of publicity to stimulate it.

QUESTIONS FOR BEREAN STUDY

Name one of the best-known men of the New Testament, who was very unobtrusive, who has very little said of him personally, and who wrote a large portion of the sacred book without mentioning his name as the author. ¶ 1.

Who was the "beloved physician"? For what is the Gospel of Luke particularly noted? ¶ 2.

Where is Luke first introduced to us? How is he identified as being acquainted with the apostle Paul? ¶ 3.

How was Luke's ability to serve augmented? How did he still minister to Paul though separated from him? ¶ 4.

What were two marked instances of God's overruling providence with respect to Paul? Who is likely the unnamed brother? What odd thing may be said of Luke, and what lesson does it seem to teach? ¶ 5.

Where did Luke get his flood of information? Why was he so methodical in chronicling it? ¶ 6.

Why does Luke's Gospel abound with sympathies and compassion for the world at large, taking in a larger view? ¶ 7.

What object had Luke in starting his Gospel with John the Baptist? What particular feature does he mention, omitted by others, and why? ¶ 8.

In what other things does the book of Luke excel? What was Luke's method of recording events? ¶ 9.

What else does Luke's account contain? In what direction do these lead our minds? The fact that Luke was the only Gentile writer of the New Testament would lead him to joy in what events? ¶ 10.

In what way did Luke prove his true worth to Paul? In what respect is Luke an illustration of the church as a whole? ¶ 11.

How are Luke and Mark contrasted? How was Luke like oil to machinery? ¶ 12.

INTERESTING LETTERS

HAS JOY IN CONTINUED SERVICE

MY DEAR BROTHER RUTHERFORD:

Your good letter of March 28th reached me here, having been forwarded after a delay of more than a week. It was a source of great joy and comfort to me. Need I tell you this? The man who does not love his work, who finds no pleasure in it, who cannot toil at it until he drops, is a slave. But to go on with our work, we all need loving encouragement, recognition. It's a great thing. Encouragement we all need; for we still have human frames. We pet the child, but must not forget it when it is old; for it still needs encouragement to overcome life's storms, hardships and terrible disappointments. Love is the only thing that matters, the one thing that counts. It is the only thing that tells in the long run. Nothing else endures to the end. Of course it is God's design to have every servant have an experience of loneliness of spirit, that he may learn to depend upon his God. Even loved ones may be dull to such a situation however good their hearts may be. The most faithful of God's servants may not at all times expect to receive the Father's smile; for the faith of his servants must be tested. We remember how God kept Jesus waiting when his soul was sorrowful unto death.

Let me say for your encouragement how great the pleasure and profit the April 1st and 15th Towers have given me. My soul warmed and praised the Lord. How true it is that there is a tendency to *slacken our hand* at this tremendous moment. Every passage referring particularly to this period points out the same dangerous inclination. Wipe out the line between "workers" and "non-workers"? Certainly! Why not? To be a worker does not mean to do impossible things. God is the Judge. "Entering into the joy of the Lord" opens up a wonderful thought that we are no longer apprentices but partners in the Lord's business.

There is one other thing that must be mentioned; it is the able manner in which the Sunday School Lessons are being handled in the WATCH TOWER at present. Those articles on "Gethsemane" and "The Crucifixion" should be studied by every class on earth; and not those alone, but all of them. It is my thought that not half enough attention is being paid to them.

May the blessing of the dear Lord richly attend you in all your labors of love, and your soul be filled with that peace and joy known alone to the faithful in Christ Jesus.

In lots of love and good wishes, I am

Your brother and fellow servant, O. L. SULLIVAN.

NEW-FOUND TREASURE IS GLORIOUS

DEAR BRETHREN:

I have just finished reading THE WATCH TOWER. The lovable letters just melt my heart; and to show my appreciation I cannot keep from writing to let these dear people know that their letters are read. I join with them in asking God's guiding hand over you; and may God's richest blessing be yours, as you have a great responsibility. I have now been in this present truth four months. I have many times thought of writing, but I know that your time is precious and did not want to burden you. But my heart is overflowing in thankfulness to our merciful God, Jehovah, who has sent us this blessing through his faithful servant. It surely is meat. It satisfies my hungry soul. Brother McClure and I are now in the work, the Lord Jesus having opened the way. We shall gladly go out and hand this blessing to others.

I have sought much for the truth. I went from one church to another, thinking that I would find what I was looking for in one of them; but I found nothing that satisfied me. But, thank God, I have found it now! Surely this is peace and joy to the weary wanderer. I have nothing to complain about; all things to be thankful for. This present truth is so well prepared for us. Nothing left out; all we have to do is to take and eat.

"The Finished Mystery" was the first book I got and read. Oh, what a blessing! We love so much to go to meetings. We find true fellowship which we were not able to find before. There we can talk about God and his wondrous work, as Brother McClure says to give way to these pent-up feelings, to glorify God and praise his lovingkindness. Yes, it seems like something unnatural to be recognized, to be treated so kindly. It is a new world, the old is passed away; all the members showing the greatest zeal for the Lord's work.

Your brother and sister by his grace,

HILDA MCCLURE, *Calif.*

RECOGNIZES THE TRUE LIGHT

GENTLEMEN:

Allow me to thank you for THE HARP OF GOD, THE WATCH TOWER and THE GOLDEN AGE, which reached me safely.

Your books and papers are a revelation; and it may interest you to know that for years I have not been at all satisfied with the teaching I received in the church. For a long time that teaching seemed to me to be unreasonable. Many times I have asked ministers to explain passages to me; and the more they tried to do so, the more at sea they seemed to get. Therefore, as I felt that God had some plan, I began to look elsewhere for an explanation of his Word which would look at least reasonable; and I am happy to say that by hearing one of your speakers I began to think: "Here's something a real man can live up to."

I should be interested to get any new books or papers you may from time to time publish, as I feel I cannot get too much light on this great subject. I recently purchased a set of Pastor Russell's works; and as I am slowly reading them, and at the same time studying them, I feel that at last I am on the right path.

I shall be glad at any time to assist the local members of your association in any way I can; for I feel indebted to them for pointing the way to one who was very uncertain as to the future.

Yours most sincerely, JOHN WAITE, *Sask.*

LOS ANGELES CONVENTION

The Bible Students' convention of eight days at Los Angeles will begin Saturday, August 18, to be concluded with the public meeting in the Coliseum Sunday afternoon, the 26th. The special train from Chicago is attracting many of the friends, and many others on different routes are expected at Los Angeles. The excursion rate from Chicago and other points direct to Los Angeles is cheaper than the certificate plan of tickets. We advise all who are traveling a long distance to buy the excursion rate tickets. Inquire first of the railroad agent as to the prices. Where you find the rate cheaper by certificate plan because of short distance, travel this way.

Address all communications relative to the convention to E. D. Sexton, 200 Trinity Auditorium, Los Angeles, Calif.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Winnipeg, Man., Aug. 3-5. ... L. W. Burgess, 539 Newman St.
Saskatoon, Sask., Aug. 8-10.....Geo. P. Naish, 611 Avenue J., South
Edmonton, Alta., Aug. 10-12....Geo. A. Ware, 12321 Stony Plain Road
Tacoma, Wash., Aug. 14-19.....F. L. Cushing, 3922 No. 31st St.
Los Angeles, Calif., Aug. 18-26.....E. D. Sexton, 200 Trinity Bldg.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Saginaw, Mich.	Aug. 19	Flint, Mich.	Aug. 26
Burt, Mich.	" 20	Fenton, Mich.	" 27
Birch Run, Mich.	" 21	Durand, Mich.	" 28
Saginaw, Mich.	" 22	Port Huron, Mich.	" 29
Wheeler, Mich.	" 23	Mt. Clemons, Mich.	" 30
Alma, Mich.	" 24	Detroit, Mich	Aug. 31, Sept. 2

BROTHER J. A. BOHNET

Brownsville, Tex.	Aug 16	Simmons, Tex.	Aug. 23, 24
Sam Fordyce, Tex.	" 17	San Antonio, Tex.	" 26
McAllen, Tex.	" 19	Kerrville, Tex.	" 27
Harlingen, Tex.	" 20	Comfort, Tex.	" 28
Kingsville, Tex.	" 21	Pipe Creek, Tex.	" 30
Corpus Christi, Tex.	" 22	Bandera, Tex.	Aug. 31, Sept. 2

BROTHER B. H. BOYD

Elgin, Ill.	Aug. 16	Hegewisch, Ill.	Aug. 24
Geneva, Ill.	" 17	Hammond, Ind.	" 26
Chicago, Ill.	" 19	Chicago, Heights, Ill.	" 27
Des Plaines, Ill.	" 20	Blue Island, Ill.	" 28
Park Ridge, Ill.	" 21	Kankakee, Ill.	" 29
Roseland, Ill.	" 22	Bloomington, Ill.	" 30

BROTHER J. W. COPE

Melstone, Mont.	Aug. 13	Fergus Falls, Minn.	Aug. 20, 21
Miles City, Mont.	" 14	Northcote, Minn.	" 22, 23
Belfield, N. D.	" 15	Erskine, Minn.	" 24, 26
Jamestown, N. D.	" 17	Haug, Minn.	" 28, 29
Fargo, N. D.	" 19	Zippel, Minn.	Aug. 31, Sept. 2

BROTHER A. J. ESHLEMAN

Burlington, Vt.	" 17	Albany, N. Y.	" 26
Rutland, Vt.	" 19	Brainard Sta., N. Y.	" 27
Granville, N. Y.	" 20	Troy, N. Y.	" 28
Greenwich, N. Y.	" 21	Watervliet, N. Y.	" 29
Pownal, Vt.	" 22, 23	Mechanicsville, N. Y.	" 30
Pittsfield, Mass.	Aug. 24	Ft. Edward, N. Y.	" 31

BROTHER A. M. GRAHAM

Tacoma, Wash.	Aug. 16-19	Everett, Wash.	Aug. 26
Seattle, Wash.	" 20	Snohomish, Wash.	" 27
Blaine, Wash.	" 21	Wenatchee, Wash.	" 28, 29
Bellingham, Wash.	" 22	Spokane, Wash.	" 30
Burlington, Wash.	" 23	Cœur d'Alene, Ida.	" 31
Mt. Vernon, Wash.	" 24	Spokane, Wash.	Sept. 2

BROTHER M. L. HERR

Enumclaw, Wash.	Aug. 20	Athol, Ida.	Aug. 27
Ellensburg, Wash.	" 21	Missoula, Mont.	" 28, 30
Yakima, Wash.	" 22	Pablo, Mont.	" 29
Spokane, Wash.	" 23, 26	Deer Lodge, Mont.	" 31
Cœur d'Alene, Ida.	" 24	Butte, Mont.	Sept. 2

BROTHER W. M. HERSEE

Fernie, B. C.	Aug. 16	Nelson, B. C.	Aug. 24, 26
Elko, B. C.	" 17	Trail, B. C.	" 27
Cranbrook, B. C.	" 19	Vernon, B. C.	" 29
Balfour, B. C.	" 21	Armstrong, B. C.	" 30
Lardo, B. C.	" 23	Penticton, B. C.	Aug. 31, Sept. 2

BROTHER J. H. HOEVELER

Ypsilanti, Mich.	Aug 15	Dayton, O.	Aug. 22
Ann Arbor, Mich.	" 16	Hamilton, O.	" 23
Dundee, Mich.	" 17	Cincinnati, O.	" 24
Toledo, O.	" 19	Jeffersonville, Ind.	" 26
Lima, O.	" 20	Frankfort, Ky.	" 27
Wapakoneta, O.	" 21	Lexington, Ky.	" 28

BROTHER H. HOWLETT

Clifton Forge, Va.	Aug 14	Charleston, W. Va	Aug. 24, 26
Divide, W. Va.	" 15, 16	Coco, W. Va.	" 27
Mt. Lookout, W. Va.	" 17, 19	Nitro, W. Va.	" 28
Shawver, W. Va.	" 20, 21	Gallipolis, O.	" 29
Wickham, W. Va.	" 22-25	Huntington, W. Va.	" 30, 31

BROTHER W. H. PICKERING

Tacoma, Wash.	Aug 16-19	Vancouver, B. C.	Aug. 26
Victoria, B. C.	" 21	New Westminster, B. C.	" 27
Malahat, B. C.	" 22	Chilliwack, B. C.	" 29
Ladysmith, B. C.	" 23	Penticton, B. C.	" 31
Nanaimo, B. C.	" 24	Vernon, B. C.	Sept. 2

BROTHER B. M. RICE

Cambridge, Minn.	Aug. 16	Mankato, Minn.	Aug. 24
St. Paul, Minn.	" 17-19	Rochester, Minn.	" 26
Ellsworth, Wisc.	" 21	Winona, Minn.	" 27
Centuria, Wisc.	" 22	Whalen, Minn.	" 28
Eureka Centre, Minn	" 23	Estherville, Ia.	" 30, 31

BROTHER V. C. RICE

Byfield, Mass.	Aug. 16	Portland, Me.	Aug. 23, 26
Newburyport, Mass.	" 17	South Windham, Me.	" 24
Kittery, Me.	" 19	Dry Mills, Me.	" 27
Moultonville, N. H.	" 20	Lewistown, Me.	" 28
East Wolfboro, N. H.	" 21	Norway, Me.	" 29
Sanford, Me.	" 22	Auburn, Me.	" 30

BROTHER O. L. SULLIVAN

Massillon, O.	Aug. 16	Mansfield, O.	Aug. 23
Dalton, O.	" 17	Newark, O.	" 24
Wooster, O.	" 19	Columbus, O.	" 26
Galion, O.	" 20	Hebron, O.	" 27
Crestline, O.	" 21	White Cottage, O.	" 28
Shelby, O.	" 22	Crooksville, O.	" 29

BROTHER W. J. THORN

Coronation, Alta.	Aug. 15	Galahad, Alta.	Aug. 22
Altario, Alta.	" 16	Alliance, Alta.	" 24
Provost, Alta.	" 19	Viking, Alta.	" 27, 28
Hardisty, Alta.	" 20	Camrose, Alta.	" 30
Sedgewick, Alta.	" 21, 26	Rosedale, Alta.	Aug. 31, Sept. 2

BROTHER T. H. THORNTON

Allenford, Ont.	Aug. 16	Seaforth, Ont.	Aug. 24
Palmerston, Ont.	" 17, 19	Stratford, Ont.	" 26, 27
Mount Forest, Ont.	" 20	Milverton, Ont.	" 28
Harriston, Ont.	" 21	Linwood, Ont.	" 29
Fordwich, Ont.	" 22	Elmira, Ont.	" 30
Goderich, Ont.	" 23	Guelph, Ont.	Aug. 31, Sept. 2

BROTHER L. F. ZINK

Canaan, N. B.	Aug. 8	Hampstead, N. B.	Aug. 17
Burnt Church, N. B.	" 10	St. John, N. B.	" 19
Sunny Corner, N. B.	" 12	Rollingdam, N. B.	" 20
Nashwaak Bridge, N. B.	" 13, 14	Moore's Mills, N. B.	" 21
Fredericton, N. B.	" 15	Piercemont, N. B.	" 23
Evandale, N. B.	" 16	Woodstock, N. B.	" 24, 26

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Plan of the Ages"**

CHAPTER XV *The Day of Jehovah*

CHAPTER XVI: *Concluding Thoughts*

Week of Sept. 2 ..... Q. 50-53 Week of Sept 16 ..... Q. 1-4

Week of Sept. 9 ..... Q. 54-57 Week of Sept 23 ..... Q. 5-8

Week of Sept. 30 ..... Q. 9-12

Question books on "The Divine Plan" 15c postpaid

VACATION

This is to advise our readers and friends that from August 18 to September 1 is the vacation period, during which the office and factory at Brooklyn will be closed. Colporteurs and others who desire supplies before September 1 should order immediately, so that these orders may be filled before August 18.

PRAYER-MEETING TEXTS FOR SEPTEMBER

September 5: "Be filled with the spirit."—Ephesians 5:18.

September 12: "God hath sent forth the spirit of his Son into your hearts."—Galatians 4:6.

September 19: "We . . . have access by one spirit unto the Father."—Ephesians 2:18.

September 26: "Builded together for an habitation of God through the spirit."—Ephesians 2:22.

The WATCH TOWER and Herald of Christ's Presence



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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only.* Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Orders only. *(Foreign translations of this journal appear in several languages.)*

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER, R. H. BARBER.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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LOS ANGELES CONVENTION

Great zeal and enthusiasm are being manifested by the friends on the Pacific coast in preparation for the Los Angeles Convention. This promises to be the largest convention ever held in California. Many are signifying their intention of going. The greatly reduced railroad rates will make it possible for many more to attend. For instance, the round-trip excursion rate from Ogden, Utah, to Los Angeles is 44 cents less than the regular one-way ticket. Similar rates are in effect from all other points. The friends should make inquiry about this because this rate will be better than the certificate plan.

The convention will be for nine days; and Friday, August 24, will be service day, on which all the visiting friends, as well as the workers of the Los Angeles Class, will go into the field to canvass. This will also furnish an opportunity to advertise the great public meeting expected to be held at the Coliseum on Sunday, the 26th. It is understood that the newspapers within a radius of several hundred miles of Los Angeles will carry notices of this public meeting, and a great multitude is expected to attend. The friends have expressed the desire to make this the most effective witness yet given on the Pacific coast for the King and his kingdom. Let us all daily present the matter to the throne of heavenly grace, that the Lord will be pleased to bless the convention to his glory.

CONVENTION IN NEW YORK

The International Bible Students will hold a six-day convention in New York City October 19 to 24 inclusive.

For Sunday, October 21, Madison Square Garden, America's greatest assembly hall, has been taken. In the afternoon the public will be addressed there by Brother Rutherford.

Monday, October 22, will be a service day. All who attend the convention will be given an opportunity to participate in actual canvassing for the books. All who intend to engage in this service should file their names with the Service Director on or before October 19, and have their territory assigned. Address E. J. Lueck, 2416 Seymour Avenue, Bronx, New York.

For information concerning hotel and rooming accommodations please address T. M. Bedwin, 8118 95th Avenue, Woodhaven, L. I., New York.

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LOYALTY

"Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2: 10.

LOYALTY in a soldier is tested under adversity. It is not while he is at ease and faring well in camp that devotion to his commander is crucially tried. The test is on when the bugle sounds and he goes forth to battle. To think of yielding to the enemy would only lessen his zeal and his strength for the warfare and, if seriously entertained, would prove dangerous. Therefore he permits no seductive influence to draw him away from the objective. He fights on to victory. St. Paul used the life and experiences of a soldier to illustrate the course of a Christian.—2 Timothy 2: 3, 4; 1 Corinthians 16: 13.

LOYALTY DEFINED

[2]Loyalty may be defined as constant fidelity to a superior and to his cause. The word itself sprang into existence in the days of the feudal system. A vassal swore allegiance to his lord, and bound himself to serve and fight in the battles of his chieftain against surrounding enemies or other feudal lords. If in the performance of his duty the vassal proved himself faithful to his oath, he was said to be a loyal vassal. Thus worldly men by deeds of valor proved faithful devotion to a selfish cause. Honest men love loyalty above every other quality.

[3]The thought of loyalty abounds in the Scriptures. No disloyal creature was ever approved by the Lord. Our Lord Jesus Christ, in describing the battle of the saints against Satan, the common enemy, says: "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Revelation 2: 10) Again the Master, referring to the warfare of the Christian, says: "He that shall endure unto the end, the same shall be saved." (Matthew 24: 13) Only those who endure unto the end will be saved.

[4]Members of the new creation are designated as "ministers of Christ and stewards of the mysteries of God." We have the privilege of serving the Most High, to proclaim his message now due, and to show forth his praises in this time of darkness. The Apostle adds: "It is required in stewards, that a man be found faithful." (1 Corinthians 4: 1, 2) An approved steward is not one who is faithful for a season and then becomes weary in well doing and lags back. He is one who possesses the kind of faith that endures to the end. St. Paul, himself a faithful and loyal soldier of the cross to the end, gave testimony of his loyalty when he said: "I have fought the good fight, I have finished my course, I have kept the faith."—2 Timothy 4: 7.

[5]At the outset we must make a clear distinction between loyalty and the term faith, which is a part of loyalty. Loyalty is a kind of faith, but it is not that kind once found in an individual who later gives up the fight. It is that faith which declares: "Though he slay me, yet will I trust him."

[6]The proof is overwhelming that we are now at the end of all things pertaining to the end of the old order; and yet there are many who are losing faith, even in the strong evidences of this time, as St. Paul said that they would. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Timothy 4: 1) Can we doubt that faith may at times wane and even die, when again he speaks of some in his day "having condemnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. . . . For some are already turned aside after Satan." (1 Timothy 5: 12-15) Although some had faith at one time, yet by losing that faith they prove themselves disloyal to the Lord. A loyal spirit manifests a continued and unabated zeal for the Lord and his work until the very last.

[7]Loyalty is dependent upon faith, and is the result of the persistent application of God's expressed will concerning us. Faith is an intellectual appreciation and a practical application to oneself of God's expressed will and purposes. We see, then, that in order to have faith in an individual or confidence in his purposes it is necessary that we know something about his character and what he has already done. Says the Apostle:

"Faith [concerning God's plans and purposes] cometh by hearing, and hearing by the word of God." While the acquisition of knowledge is the initial step, yet unless that knowledge is applied according to the divine rule and has an effect upon our daily conduct it fails to bring forth the fruits of faith. One manifests his appreciation of the Lord at the outset of his Christian career by making a full and unreserved consecration to do the will of Jehovah. The merit of Christ Jesus having been applied to him, and he having been justified and begotten by the spirit of the Lord, he has a standing before the Father and is able to comprehend the Word of truth as never before. If he continues properly to apply this knowledge, which is the result of diligent study of the Word, he grows in strength of character; and unswerving loyalty is the result.

EXAMPLES OF LOYAL SONS

[8]Our Lord Jesus demonstrated a noble spirit of loyalty. After the Master had fasted for forty days and forty nights, Satan determined to draw him aside by appealing to the desire of the flesh for food; but Jesus met this suggestion by pointing to the Father as the provider of his food. When the adversary suggested that he jump from the pinnacle of the temple, the Lord met these words by saying, "Thou shalt not tempt the Lord thy God." (Matthew 4:7) Then the strongest temptation was given to Jesus. Satan offered him the dominion of the world if he would fall down and worship the enemy. Jesus knew that this was not the way of the Father; and there was not the slightest hesitancy in expressing his allegiance. Jesus said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew 4:10.

[9]After these temptations the Lord persists in his loyalty to the Father. He goes to Nazareth and propounds a portion of Isaiah 61. Although his life is threatened on this occasion, yet there is not the slightest indication of discouragement. Undaunted in spirit, he presses on into Galilee, which has been in darkness; and he lets his light shine. Even after hearing of the imprisonment of John the Baptist it is written concerning him: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matthew 4:17) For three years the burden of his conversations and discourses is the message of the kingdom. Then as the night is closing down upon his ministry, an emissary of Satan would swerve him from his onward march; he is advised not to go up to Jerusalem. But heedless to all others except the Father's voice he goes up to that city to give the final witness. On reaching Jerusalem he celebrates the Passover with his disciples in commemoration of the deliverance of the Israelites from Egypt, and then institutes a new thing which pictures his own death and the participation of his faithful followers therein. He is then suddenly betrayed, and brought before Caiaphas amid the hissing jeers of the enraged populace. He is mocked, and his life is demanded. But, oh, what a witness! A chance is given him before Pilate of recanting his kingship, but this he ignores. He is the true witness. The final sentence is pronounced, and he is crucified. Through all he is faithful; faithful unto death, loyal to the core.

[10]Christ Jesus our Lord has had a company of loyal followers throughout the Gospel age. Even a greater number have taken upon themselves the name of the Master and have been faithless in their witness to the truth and have disregarded Jehovah's arrangements. It is the example of the loyal that aids us. Is not the heart of the true Christian quickened as he reads of the faithfulness of Stephen, who with radiant countenance counted it all joy to lay down his life as a pledge of loyalty? He gave a faithful and true witness by his death, as well as by his devoted life.—Acts 7:51-60.

[11]The apostle Paul is stoned, then whipped, and later shipwrecked; but through all circumstances he is faithful to the cause of his Captain. He also fought valiantly in the Lord's army until he was assured of victory.—Acts 14:19; 16:19-24; 27:39-44; 2 Timothy 4:7.

[12]Our dear Brother Russell through storm and vicissitude loyally represented the Master, leaving the example of a victorious Christian. Those who now are endeavoring to conform their efforts to the Lord's arrangements and who are bearing witness to the presence of the King of glory, if persistent, are assured of victory. It is the test of faith under adversity that determines the depth of loyalty to the Lord.

PURPOSE IN THE TEST OF LOYALTY

[13]The heavenly Father had a definite purpose in permitting his dear Son to demonstrate his loyalty under much opposition while here upon earth. The suffering was not required in order to pay the ransom price: for Jesus supplied the means at Jordan, and had he died immediately after his consecration the substitute for Adam's penalty would have been provided. Jehovah did not say that death and suffering constituted the penalty for Adam's disobedience, but death only.

[14]But Jehovah had designed an exalted position for his Son in which he might be favored to serve him in a particular manner in the future, in even a greater capacity and state than he had theretofore. In order to qualify for this office his obedience must be unquestioned; he must demonstrate his loyalty even under adversity; and also that other beings operating under the Lord Jesus Christ in the future might have confidence in their Captain, who was counted worthy by the Father. Concerning Jesus it is written that he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him,

and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:7-11.

15 The heavenly Father has also been testing the heart loyalty of the followers of the Lord Jesus in order that they, if faithful unto death, might share his Son's glory and be joint-heirs with him in this office. "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Romans 8:16, 17) This privilege of becoming joint-heirs of Christ Jesus was first granted to the Jews; and after they had spurned the offer, except for a few, the opportunity was granted to the Gentiles on an equal footing with the Jews. (Romans 1:16; Acts 15:14-17) Happy and blessed are they who now seize every opportunity to show their loyalty to the Father.

16 If we have a clear conception of the purpose of our present testing, it will act as a great stimulus to our faith. The present privileges of service are the means whereby Jehovah tries our obedience to him while in the school of practice. The real work of the saints lies in the future, beyond the vail; and we shall have a part in that great work only as we shall have stood the tests here below. If we look about us and consider the difficulties of the present circumstances, then discouragement, of course, results. If we contemplate the blessings of present service, we are encouraged. If we consider all things here below as a means of gaining Christ and serving the Lord in completeness, we have a sure anchor beyond the vail. (Hebrews 6:18-20) The joy of serving the Father in glory was the stimulus to the faith of Christ our Captain; and this hope carried him on to victory.—Hebrews 12:2.

17 With this thought in mind, the capacity or station in which we now serve the Lord is not of primary importance. But are we serving faithfully in what has been assigned for us to do? Are we willingly and joyfully doing that work? If we answer yes, then we are learning the great lesson of submission, of working in accordance with the Father's arrangements. This lesson of willing submission must be learned by all who will have a part in the service of the future. We are being prepared for future work. Our willingness to obey orders is being tested in the present. We are not to complain because somebody else is doing what we would like to do. In all probability the circumstances may have arisen to test our willingness to yield to the Lord at the expense of personal preference. Happy are they who delight in the Lord's arrangements; for when faithful here below, they will serve him in glory.

18 In developing a class of loyal sons the Father shows wisdom in using them now as examples for each other. The unswerving loyalty of the Lord Jesus has been a stimulus to the faith of each member of the house of sons. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him." (Hebrews 3:1, 2) We are to weigh carefully in mind the manner in which our Lord and Captain, who had a better appreciation of the Father than we have, endured all things that he might prove loyal. And the Father has made "Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Hebrews 3:6) It is only as we shall have proved faithful that we shall share in the fulfilled hope in the Lord. And the Apostle warns us that unless we look ever unto the Lord Jesus for encouragement and strength of faith we shall faint in the battle. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Hebrews 12:3.

19 The loyal spirit of continued fidelity in the Lord's service on the part of an individual in an ecclesia is a spur to every other one who is led by the spirit of the Lord. The dear saints are influenced by the power of suggestion from their brethren to a remarkable degree. The Lord knew that the operation of his spirit would have such an effect, and he has indicated that they should meet often, relate their experiences, and give praises to him who has led them. Note the words of the Apostle on this point: "Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:23-25.

20 We cannot doubt the fact that the continued obedience on the part of the Lord's dear ones has a pleasing effect upon the angels and a good effect upon some men of the world to a limited degree at present. "We are made a spectacle unto the world, and to angels, and to men." (1 Corinthians 4:9) The word translated *spectacle* literally means theater; so that the saints are an open show observed by men and angels. The angels, noting the progress of the saints under trial now, must be encouraged to a greater devotion to the heavenly Father. The faithful angels rejoice in the progress of the saint who serves while beset with much difficulty. Loyalty of the saints now will be an encouragement to men of the world in the future. The world notes but cannot now understand the zeal of the Lord's people. When the spirit of the Lord is poured out upon all flesh the people will comprehend the loyalty of the saints. Will it be said of you in that day that you fought faithfully to the end in the army of the Lord? The people will then know. (Psalm 87:5, 6) The loyal devotion

on the part of the saints will then be recalled, and will be a tremendous influence to bring the world into obedience to the new King.

OUR PURPOSE TO GLORIFY THE LORD

[21]One of the chief purposes in the development of loyalty in the saints of the Gospel age is that they may be an everlasting glory to the Lord. Other individuals can appreciate the Lord as he manifests his character in his works. Thus an artist or sculptor gains world-wide recognition not by thinking, although that is necessary as the initial step, but by expression in his works; and the estimate on the part of others having the mind of appreciation is usually in proportion to the accomplishment.

[22]The Psalmist, in calling forth praises to the Lord, says: "The heavens declare the glory of God: and the firmament showeth his handiwork." (Psalm 19:1) "All thy works shall praise thee, O Lord; and thy saints shall bless thee." (Psalm 145:10) All beings and things in the universe will ultimately be a glory and praise to Jehovah. But the Christ is the masterpiece of all creation, and joyful is the lot of the saints to bring praises to the Lord forever.

[23]Those who do most for our lasting benefit are most worthy of our affection and devotion. The Lord has demonstrated time and again that he loves us. When we were yet in sin he provided the ransom in his dear Son. Of course Jehovah could have sent some other being to earth, but he wished to demonstrate that love of his by giving in sacrifice the treasure of his heart. He has taken us into his confidence by revealing to us his plans and purposes—a favor entirely unmerited on our part and granted only to a few; and he has also called us his sons—sons of the great Jehovah. What a favor! What should we do to prove to the dear Lord, then, that we appreciate his loving kindness? It is not by meditation alone and inactivity that we can make an acceptable offer to him. We must render unto him our reasonable service. (Romans 12:1) Let us demonstrate that we have faith in him and that we love him in the same manner in which he loved us. Let us serve him with a loyal spirit to the extent of our capacity.

HOW TO DEVELOP LOYALTY

[24]Unswerving continuance in the service of the Lord is the keynote in the development of loyalty. Service and loyalty are inseparable. Joyfully serving the interests of his kingdom results in loyalty. Willing service, faithfully performed by the Lord's grace, in whatsoever place assigned, will prepare one to stand firm in the hour of trial. The little opportunities as well as the more favorable develop consistency and constancy in obedience, steadfastness in purpose, and stability of character. A person with uncertain or careless disposition will have great difficulty in standing, and must of necessity require an abundant measure of grace. Overcome carelessness by faithfully safeguarding the Lord's kingdom interests.

[25]Jehovah could speak with assurance concerning the loyalty of his dear Son even before the Logos came to earth. Before coming here the Logos was undoubtedly the most active of all creatures in the Father's service. The consistency of his service was never questioned over millenniums of time. The successful test as to loyalty was the only logical thing that might have been expected. The Lord at no time yielded to the adversary. He was persistent to the very end in declaring the truth, in being spent in loving service for others, and in praising the Father who led him.

[26]The Lord has overruled the circumstances for us that we also might demonstrate our loyalty. Many avenues of service are provided in proclaiming the message of the kingdom and of the presence of the King. By engaging in this witness the brethren must encounter obstacles and trials; but rejoice if you do, for these crucial testings when successfully met result in the transformation into the likeness of our Lord from one degree of character development to another. It will require strong characters to stand the final tests.

REWARDS OF LOYALTY

[27]The saints this side the vail are now having their opportunities increased in proclaiming the message of the presence of the King and his kingdom, and this is a test of loyalty. This is a special privilege; for by honoring earth's rightful King we bring praise and credit to the Lord God, who arranged and approved this plan. Those who honor the Son, those who are zealously and continuously proclaiming the kingdom message, are honoring the Father. (Matthew 10:32, 33; 1 John 4:15, 16) Happy are they now who amidst trials and difficulties can speak the Lord's praises.

[28]A joyful lot is theirs who now have the Lord's approval. We therefore should not seek our personal gratification, neither the smile of men nor that of angels, but the Lord's pleasure and approval. If the Lord indicates that we should proclaim a certain message and we joyfully do so, great blessings will undoubtedly follow. If one fails or refuses to seize the opportunities to honor the King, and grows slothful, the service will be granted to another more zealous. We should, therefore, never grow weary in well doing, but be on the alert and active, that we might ever be found in the sunlight of God's favor. May the burden of our song ever be,

> "With ready hands and loyal heart
> I find my Lord's approval."

[29]Those who are diligent in serving the Lord here will have the great privilege of continuing the work in glory. To each of this class the Lord says: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many

things: enter thou into the joy of thy Lord." (Matthew 25:21) Again he says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:21) To them is granted the kingly privilege of reigning with Christ Jesus to bless mankind. They are to scatter the clouds of confusion that have blinded the minds of men and made them dupes of the wicked one. They will help the poor to come and joyfully worship at the feet of Jesus. They will be privileged to aid in the destruction of the house of Satan; and under the leadership of the great King they will say to the prisoners: "Go forth; and to them that are in darkness, Show yourselves." (Isaiah 49:9) They will be privileged to open the blind eyes and to bring out the prisoners from the prison house and to enlighten them.—Isaiah 42:7.

30 What a happy lot is now that of the saints to serve the Lord and show forth his praises! What a far more exceeding and eternal weight of glory will be theirs as coworkers with Christ in restoring man to the image of God! How transcendently more wonderful will be the glory and blessings enjoyed by them when in all the endless ages God, in his kindness, shall show forth unto them his exceeding grace through Christ! The price of all these boundless blessings and glory is loyalty to the core.

QUESTIONS FOR BEREAN STUDY

How is loyalty tested? What would lessen the zeal of a soldier? ¶ 1.
How is loyalty defined? How is loyalty esteemed by honest men? ¶ 2.
Why does loyalty abound in the Scriptures? What does Jesus say about endurance? ¶ 3.
Who are stewards, and what is required of them? What is necessary to endurance? ¶ 4.
How are faith and loyalty related? What is the difference between them? ¶ 5.
What does the spirit teach concerning the latter times? Where are we now? ¶ 6.
What is manifested by unalloyed faith, and should it be conserved? What is meant by applying knowledge according to the divine rule? What is the fruit of faith? ¶ 7.
Who is our example of loyalty, and how shown? ¶ 8, 9.
Were there opportunities for Jesus to swerve from loyalty? Did he waver for a moment? ¶ 9.
How have the loyal sons of God been helpful to us? ¶ 10-12.
Was suffering a part of the ransom-price? What is the penalty for sin? ¶ 13.
Why did the Father permit his beloved Son to suffer? Did Jesus' suffering benefit him personally? ¶ 14.
Is the heart-loyalty of Jesus' followers tested and are sufferings permitted with an object in view? If so, what is it? ¶ 15.
What will stimulate our faith? What will weaken it? By what means may we have a sure anchor beyond the vail? ¶ 16
What is necessary to learn the great lesson of submission to the Father's arrangement? Do we think the Father has anything to do with our present circumstances? ¶ 17.
Why should we weigh carefully the experiences of Jesus? What is Paul's admonition to us? ¶ 18.
How may our brethren be influenced to greater zeal in the Lord's service? ¶ 19.
Is our continued obedience under difficulties a blessing to angels? How? Why? When will the world come to know this fact? ¶ 20.
The crystallizing of the Christian's character through suffering is for what purpose? ¶ 21, 22.
How did God specially demonstrate his love for us? What unmerited favor has he shown us? Why and how should we respond? ¶ 23.
What two things are inseparable? What kind of service results in loyalty? Who requires more abundant grace, and should this be striven against? ¶ 24.
Was the loyalty of Jesus to be expected? Why? How did he prove it? ¶ 25.
Is it a special favor that God demonstrates our loyalty? How does he do it? ¶ 26.
How may we honor the Son and the Father? Is it a pleasure to announce the presence of earth's new King? Why is this proclamation a test of loyalty? ¶ 27.
Whose approval should we seek? This is done sometimes at the cost of what? ¶ 28.
Those who diligently and delightedly serve the Lord while tabernacling in the flesh will have what privileges in the future? ¶ 29.
Is it a happy lot now to serve the Lord? Will the future be glorious? Why? What is the price the Lord has placed on these boundless blessings? ¶ 30.

DOES THE NEW CREATURE DIE?

QUESTION: After one has been a faithful Christian for some time he dies. Is it proper to say that the new creature dies?

Answer: Yes. The person or creature whom you knew, with whom you walked and talked, and whom you understood to be a faithful Christian, was known as Brother John. Was he a new creature? The apostle Paul answers: "If any man be in Christ, he is a new creature." (2 Corinthians 5:17) "Now are we the sons of God." (1 John 3:2) The Psalmist seemed to refer to the new creation when he wrote: "I have said, Ye are gods [mighty ones]; and all of you are the children of the Most High. But ye shall die like men, and fall like one of the princes." (Psalm 82:6, 7) By this we understand that every new creature in Christ dies; and if he falls in death like Prince Lucifer, because of wilful sin, there is no resurrection for him. If he falls in death like Prince Jesus, being faithful unto death, then a resurrection for him is certain.

3 If we say that the new creature does not die, we get ourselves into the trap set by the devil long ago, when he induced many to believe that there is no death. A creature is either dead or alive. If alive, he must be conscious. A creature is a conscious, sentient, moving, breathing being. If these qualities are absent entirely, then he cannot be said to be alive. "The living know that they shall die; but the dead know not anything." —Ecclesiastes 9:5.

4 When John the Christian walked about in the earth his organism was of flesh and blood; and in this organism operated his will, mind, and heart. "Flesh and blood cannot inherit the kingdom of God." This same question seemed to be troubling the early church. St. Paul addressed an epistle to the Corinthians, in which he makes it plain that the new creature must die. He says: "That which thou sowest is not quickened [made alive], except it die." The Apostle then proceeds to show that the resurrection is the hope of the saints; and in order to make his proof strong upon this point, he first establishes beyond question that Jesus died and arose from the dead. Jesus was a new creature when he died. That he was dead there can be no doubt; for he himself said: "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Revelation 1:

18) St. Paul then says: "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

5A creature that is not dead could not be resurrected. If the creature is resurrected, then it follows conclusively that the new creature must die. From the time of Pentecost until the beginning of the resurrection of the saints (which we understand began in 1878), many of the saints ceased to be on earth. Where were they? The Scriptures plainly answer that they were dead; they knew not anything, were unconscious, out of existence as completely as was Jesus during the three days that he was in the tomb, and waiting for the resurrection.

6It is true that the Apostle speaks of death as sleep; but it is death, nevertheless. The word *sleep* gives the thought that they will be awakened out of death; that is to say, be resurrected. Resurrection means a restanding to life; and if already alive somewhere, resurrection would be an impossibility. In his argument in proof of the resurrection of the dead saints the Apostle says: "It [meaning the creature, the being] is sown in corruption; it [the creature, the soul, the being] is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body [that is to say, it goes into death thus]; it [the creature the being] is raised a spiritual body." Then says St. Paul: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Then, in order to show a distinction in the length in time of suspended animation or death between those who died before the coming of the Lord and those who die after the resurrection begins, he says: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Definitely he states that those who have gone before are dead; and the only difference between them and the saints who die now is, that the resurrection change of those dying at the present time is instantaneous. This is due only to the fact, however, that the Lord is present, taking unto himself the members of his body; and there would be no reason why any should sleep in death after the Lord is present. This does not change the matter, however; for the Christian John, who this day lives and tomorrow is not here, had to die in order to be clothed upon with a glorious body, even though that change was instantaneous.

7The Apostle speaks of those who were once new creatures, but who have repudiated the Lord, and who have sinned wilfully after they received a knowledge of the truth, saying that for these "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Hebrews 10:26, 27) St. Peter speaks of these as though they were brute beasts, made to be taken and destroyed. (2 Peter 2:12) St. John says: "There is a sin unto death" (1 John 5:16); and by this we understand that there is no resurrection for such. These are they that fall like Prince Lucifer; that is to say, because of wilful and deliberate sin; and for such there awaits only eternal destruction without resurrection.

8The apostle Paul then makes it clear that he expected to die, but his great hope was to participate in the resurrection of Christ. He says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; . . . that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Philippians 3:8-11) Surely no one can raise the question successfully that St. Paul was not a new creature; and it being admitted that he was a new creature, that his great hope was in the resurrection, and that he must be made conformable to the death of Christ in order to be partaker of the resurrection, it follows that the new creature dies. If his death is conformable to the death of Christ, then he shall be like Christ Jesus in the resurrection. Thus he falls like Prince Jesus; and when he (Christ Jesus) shall appear, then those who participate with him in his resurrection shall be like him; for "we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

QUESTIONS FOR BEREAN STUDY

Is it proper to say that the new creature dies? ¶ 1, 2.
Is it consistent to say that the new creature does not die? ¶ 3.
Give two strong proof texts which show that the new creature does die. ¶ 4.
Do Christians have a resurrection hope? To experience a resurrection one must first do what? ¶ 5.
What does "sleep" sometimes signify? Is the death of the saints real? ¶ 6.
Who are they who fall like Prince Lucifer? ¶ 7.
Did St. Paul as a new creature expect to die? Did Paul fall like Prince Jesus? ¶ 8.

Thy will be done. And only this,
Whatever else is left undone;
And let obedience and bliss
Through all our lives and natures run.

Thy will be done. And can we say
This sweet acknowledgment of trust
In that sincere and humble way
Which every true believer must?

PRAYER-MEETING TEXT COMMENTS

TEXT FOR SEPTEMBER 19

"For through him we have access by one spirit unto the Father."—Ephesians 2:18.

IT HAS pleased Jehovah to employ many centuries and much work in the preparation of his house of sons, of which Jesus is the Head. This new creation is likened by the Prophet and the Apostle unto a beautiful building, Christ Jesus being the chief cornerstone, and all the members of the house being built upon the foundation of Christ Jesus, fitted, polished and transformed into his likeness. Each member of the building must be fitly framed together, all made into conformity to the Lord and grow up into a holy temple.

Before one can begin to be shaped and prepared for this glorious temple of God he must have access to the Father; and there is but one means of access, and that is by one spirit through Christ Jesus. After one has been justified, anointed, and begotten of his holy spirit, then the work of preparation begins. This work must be from that time forward continuous, unabating; and unless it is a continuous, progressive movement the creature will suffer a retrograde movement. The importance, therefore, of being occupied with things pertaining to the Lord's kingdom cannot be overstated. Since the mind is the chief place of transformation, the mind must be employed, and therefore the hands, in things pertaining to the Lord's kingdom, insofar as it lies within our power. In fact, everything should be done as unto the Lord.

There is nothing which can give a person so much satisfaction and joy of heart as co-laboring with our Lord in building ourselves into his glorious likeness.

The more fully we can appreciate that the Lord's kingdom is here, that this kingdom will relieve mankind from suffering and establish the world that it cannot be moved, and that we have partnership with the Lord in this glorious work, the more will our hearts be moved to joy and action, looking forward to this blessed result to the human race. This is the spirit of the Master, and it must be the spirit of each one who is to be made into his likeness.

TEXT FOR SEPTEMBER 26

"In whom ye also are builded together for an habitation of God through the spirit."—Ephesians 2:22.

THE temple of God is aptly and beautifully pictured by the Great Pyramid, the capstone or chief stone representing our Lord. Until the builders of the Pyramid recognized that stone as a pattern for the entire structure, necessarily it would be rejected by them. Even so every one who has attempted to come into harmony with God and who has not understood his way through Christ has rejected Christ Jesus, not realizing that there is no other way whereby men can be saved. St. Peter, speaking of the temple of God, says that Christ Jesus is the chief cornerstone and that all others are likewise living stones, "built up a spiritual house, a holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ."

When the Great Pyramid was completed, it was a beautiful building and the joy of all Egypt. Even so, when this glorious temple of Jehovah is completed it will be the joy of the whole earth. (Psalm 48:2) It will constitute a habitation of God through his spirit; that is to say, his spirit there operating through the agency of the Christ will minister blessings to all the families of the earth. "For the Lord hath chosen Zion; he hath desired it for his habitation." (Psalm 132:13) "His dwelling place is in Zion." (Psalm 76:2) Through Zion God will plant the heavens and lay the foundations of the earth, establishing mankind in peace and happiness. (Isaiah 51:16) It will be out from this temple that the waters of life will flow, bringing vitality, refreshment, healing and restoration of life to the human race. It will be from the Father and by his Christ, and will result in everlasting blessings to man.

This glorious temple of the Lord will be complete when the last member is fitted and polished and put into position. We are now nearing the time of completeness; hence it behooves the prospective living stones therein to avail themselves of every opportunity and means the Lord has provided for this transformation into the glorious likeness of the Head, and to be made a part of this holy temple of the Lord.

THE INCOMING KINGDOM

"O Golden Age, whose light is of the dawn,
And not of sunset, forward, not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute.
But add thereto whatever bard has sung
Or seer has told of when in heaven-sent dream
He saw the Happy Isles of prophecy.
Let Justice hold the scale, and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance.

"Let the poor prisoner, cramped and starved so long,
At nature's table feast his ear and eye
With joy and wonder. Let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad or in coarse frock of toil;
And lending life to the dead form of faith,
Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God. . . .
And man more precious than the gold of Ophir."

TIMOTHY, A GOOD MINISTER OF CHRIST JESUS

——SEPTEMBER 23——ACTS 16:1-3; PHILIPPIANS 2:19-22; 2 TIMOTHY 1:1-6; 3:14, 15——

TIMOTHY JOINS PAUL IN THE MINISTRY—TIMOTHY ENTERS RESPONSIBLE SERVICE—FAITHFUL SON TO THE END; DIES A MARTYR.

"Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity."
—1 Timothy 4:12, R. V.

TIMOTHY has a well-merited place among the great men of the New Testament, though perhaps he lacked in the qualities which make a man great in the eyes of his fellow men. He had a fine spirit; and in the kingdom of grace miracles are wrought. Out of the little a man has God makes great things. It was, of course, his association with Paul which God used to make Timothy great. History has no record of anything more beautiful than Paul's love and care and desire for Timothy and his advancement, both personally and in the life of the church. Paul's heart yearned over him as the heart of a father over a beloved child. Writing to him (2 Timothy 1:2) Paul says: "To Timothy, my dearly beloved son," and, "Unto Timothy, my own son in the faith."—1 Timothy 1:2.

[2]Paul first saw Timothy when he and Barnabas were at Lystra in Galatia. Very probably it was to the home of Timothy's mother that Paul was taken when he was injured by the mob and left for dead. (Acts 14:19) In that case the youth would help to nurse Paul, and have the double privilege of waiting on him and enjoying his company. Already well versed in the Scriptures (for both his mother and grandmother had been diligent in training him —2 Timothy 1:5; 3:15), he would be drawn to the wonderful man who could tell him their meaning, and who was so full of grace, and so free from ill-feeling towards those who had injured him. And Paul would find a delight in explaining the truth about Jesus the Messiah. As Timothy was not circumcised it is clear that his father was not a Jew; and as no mention is made of him, it is probable that he died when Timothy was young. Evidently well disposed, and while making no objection to the training of Timothy in the Jewish Scriptures, he had objected to circumcision. The Apostle and the youth would see each other again a few months later, when Paul and Barnabas were making their return journey to Antioch. After that time, about five years elapsed before they again met.

TIMOTHY JOINS PAUL IN THE MINISTRY

[3]Barnabas and Mark had gone to Cyprus; and Paul and Silas had crossed the Cilician mountains and again arrived at Lystra and Timothy's home. By that time Timothy had arrived at early manhood. Paul needed some one with him to render such service as Mark might have given. There were the parchments to attend to, and help was necessary in his letter writing, as well as in other things; for Paul's sight was poor. And beyond these things, he felt the desire for one who could be as a son to him, and the need of one whom he could train to his mind, and to whom later might be delegated some of the care of the churches. Paul wanted a son to be with him and to carry on his work. The proposal to join Paul was made and agreed to.

[4]But Timothy was not circumcised; and as Paul's first ministry in all the places he visited was to the Jews, he decided that Timothy should be circumcised; and this was done. It has been said that Paul was inconsistent in this. There was no inconsistency. Paul was never opposed to circumcision in itself. He fought those who claimed that it was a necessity to acceptance with God, and who thereby placed it on an equality with faith, and thus denied that the death of Christ was the only means of salvation. This Paul would not allow for a moment. In the case of Timothy Paul saw that, if he were to take him as he was, at every meeting of Jews they would refuse to allow Timothy to address them or to fellowship with them; and he himself would be under the necessity of spending a great portion of his time in arguing the matter of circumcision. It was therefore to avoid prejudice and waste of time, and because there was no truth at stake that he caused Timothy to be circumcised. Some have said that Paul put aside his principles and took policy instead. He did not; he was consistent with the highest principle, that of doing good to all by the best means, and of gaining his end without fighting unnecessary battles. Probably Timothy was about twenty-one to twenty-three years of age when he joined Paul.

[5]Leaving Lystra they went forward towards Troas and then, guided by Paul's vision, on to Philippi, in Macedonia. There they had the pleasurable experience of finding a company ready for the truth, and Paul and Silas had the bitter experience of being beaten and cast into prison. Leaving Luke behind in Philippi, they went on to Thessalonica. There very soon the Jews made an uproar; and as danger threatened Paul and Silas, the brethren sent them by night into Berea. From Berea Paul went on to Athens, while Silas and Timothy stayed behind and helped the Bereans in their studies. Paul soon sent for the two brethren to come to Athens; but being disappointed in Athens, he went on to Corinth. There he felt his loneliness, and his inability to make an impression upon the Europeans pressed upon his spirit. He was encouraged by the arrival of Silas and Timothy from Berea; and the Lord also gave him encouragement by a vision. (Acts 18:9-11) Paul stayed there a year and six months.

TIMOTHY ENTERS RESPONSIBLE SERVICE

[6]Timothy was early put into responsibility. When Paul had been in Corinth for a time, he was distressed by news from Thessalonica. Trouble had arisen in the church through false teachers. Paul sent young Timothy to help them. This was Timothy's first separate work, though he already had some experience gained in the churches in Lystra and Iconium; for when Paul took him from home he was already well reported of by the brethren there. (Acts 16:2) Evidently Timothy helped the brethren in Thessalonica and was successful in his mission; for he brought news to Paul in Corinth which cheered him much. (1 Thessalonians 3:2, 6) He continued to labor with Paul in Corinth (2 Corinthians 1:19); and then for a time there is no record of him. This does not mean that he dropped out of the work; for Paul would see that Timothy was in service; and Timothy was so ardent a disciple, so wholly given to the Lord, that as a man with the love of God and the brethren in his heart, he could not remain idle.

[7]Later Timothy labored with Paul in Ephesus, but was sent to Macedonia, and to go on to Corinth, a little time before Alexander the coppersmith stirred the populace in Ephesus, and the riot occurred which is recorded in Acts 19. In commending Timothy to the Corinthians, Paul said that the young man would put them in remembrance of his own ways in Christ. (1 Corinthians 4:17) This is a great commendation from the Apostle; it reveals much of Timothy's earnest study, and his desire to fall into Paul's ways. He would copy Paul not only because Paul's ways commended themselves to him, but because he wanted to adjust

himself to Paul's mind so that Paul might find in him such satisfaction as he sought. And Paul's heart was made glad.

[8]Assuredly it was a delight to Paul to be able to commence so many of his letters to the churches with "Paul and Timothy." (2 Corinthians 1:1) These are things specially to be noted in Paul's references to Timothy. He says of him: "I have no man likeminded, who will naturally care for your state; for all seek their own." (Philippians 2:20) This cannot be taken as a general condemnation of all the other faithful helpers who were associated with Paul; but it tells its own truth; for Paul had none with him who looked at the Lord's work just as Timothy did. He continues: "Ye know the proof of him, that, as the son with the father, he hath served with me in the gospel." (Philippians 2:22) Again Paul says of him: "He worketh the work of the Lord, as I also do." (1 Corinthians 16:10) Evidently Timothy well deserved the affectionate word of Paul—"Timothy, mine own son in the gospel."

[9]But Timothy was timid, not fearful of trials and difficulties, as perhaps Mark had been, but of persons, and also as to his capabilities. This is not surprising; for his youth had been spent in the highlands of Galatia, and he had not been thrown into the company which city life afforded. He was readily abashed, and he felt his youthfulness. Paul tells the Corinthians to see that Timothy has no cause for fear when coming amongst them, and that they are not to despise him. (1 Corinthians 16:11) Paul himself could stand up to the greatest, whether in Antioch, or Ephesus, or Corinth, or Athens. (2 Corinthians 10:13, 14) But Timothy had neither the education to enable him thus to emulate his leader, nor that forward disposition of the pioneer which Paul had in so large a measure.

[10]Little is said in the Scripture of the work which Timothy did, but his place is a large one. Because in his Epistles to Timothy Paul gives much counsel to him, it has been suggested that Paul was somewhat disappointed in him. They suppose that Paul wrote to correct mistakes or a lack which Timothy manifested. We suggest that these words of counsel are to be looked at from an altogether different point of view, and that Paul was not disappointed in Timothy. When Paul took Timothy to be with him he knew that he was not choosing a robust young man, nor one who was of a pushing, determinate character. Paul knew temperament well enough to know that while he was taking Timothy to minister to him he himself would need to have care over Timothy. We suggest that Paul chose Timothy for the gentle spirit he already manifested, and because he saw in Timothy the disposition of a caretaker. The exhortations in the two Epistles to Timothy are consistent with this. Paul took the occasion to give instruction to him, and through him to the many, and especially the young men who would read his words and be guided by them. Timothy provided Paul with an outlet for his heart. Also he had much to say to the church, and for its guidance in general affairs; and to guide the servants of the church at all times, as well as to guide a young man in his way, he gave this specific counsel to Timothy.

FAITHFUL SON TO END; DIES MARTYR

[11]These things could not well be given in the epistles to the churches; for those were primarily intended to set forth doctrines either directly, as in Romans, or by correction, as in the Corinthian epistles, or of experience, as in the captivity epistles—Ephesians, Philippians, and Colossians. Using a familiar illustration, we might say that the Epistles to Timothy and the one to Titus are to the general church what the sixth volume of the SCRIPTURE STUDIES is to the church of this day. Here is a fatherly care, advice which will guide the church in the many things which affect its life. Here is instruction for the young man to guide his way through life, that he may help himself to the things of God and at the same time that he may know how to conduct himself in the church of God. His exhortations to Timothy to be brave may have been prompted by a measure of timidity on Timothy's part; for as we have suggested, being lowly in mind he would be apt to be overborne by loud-spoken and pushful brethren. It does not follow that Timothy was specially lacking any more than the five injunctions given to Joshua to be strong and of a good courage are intimations that he was too timid for his task. The words in both cases were given to strengthen the servant of God.

[12]Paul enjoined Timothy to stir up the gift that was in him (2 Timothy 1:6) and to give himself to reading, to diligence, gravity, and sobriety of demeanor. These things are those which really help in the Christian life. So many seem to want to use the spare moments not specially set apart for meetings and work as occasions for mirth and even frivolity. This course, however innocent the mirth may seem, does not tend to help the servant of the Lord to make increase; it does not pay. Timothy was somewhat inclined to asceticism; and Paul told him not to confine himself to water to drink, but to take a little wine for his stomach's sake and for his often infirmities.—1 Tim 5:23.

[13]Timothy was perhaps rather hardly placed in being made Paul's special messenger and the repository of his thoughts. Probably this relationship had something to do with the lack of warmth which he sometimes felt in the churches. All the churches could sing the praises of Luke or Barnabas; but Timothy represented authority, and the Lord's people seem to have as much difficulty in this matter as any others, and perhaps even more than some. The flow of love is often unthinkingly restrained.

[14]There is no direct record of Timothy's success in service, but he is mentioned in sixteen places in the New Testament. Six of these tell of the oneness between Paul and himself; in four he is spoken of as Paul's son and heir, and in six he is associated with Paul in the epistles. Of the service Timothy rendered to Paul, that was not the least which he gave when he placed himself under Paul's care; for he gave that whole-hearted servant of God the opportunity to love and care for a true son in the faith. Timothy stayed with Paul in Rome in times of danger, and is said at last to have suffered martyrdom for his faith.

QUESTIONS FOR BEREAN STUDY

What brought Timothy to prominence in the Scriptures? How does Paul address him? ¶ 1.
When did Paul first meet Timothy? What were the probable circumstances of the acquaintanceship? How and by whom was Timothy trained? ¶ 2.
After five years, what proposal did Paul make to Timothy? How could Timothy be a "son" to Paul? ¶ 3.
Why was Timothy not circumcised? Why was it done later? Was Paul inconsistent in this? What was gained by having Timothy circumcised? ¶ 4.
Tell more of the travels of Paul, Timothy, Luke, and Silas. ¶ 5.
Was Timothy a promising young man? Where was Timothy sent? ¶ 6.
What is revealed in the loving words of 1 Corinthians 4:17? ¶ 7.
What other good things were said of Timothy? What do these imply? ¶ 8.
What are some of the finer insights into the life of Timothy as compared with Paul? ¶ 9.
Was Paul disappointed in Timothy? What is the meaning of the words of counsel which Paul wrote to him? Was Paul's relation to him somewhat akin to that of a father? How was Timothy an outlet to Paul's heart? ¶ 10.
How do Paul's letters to Timothy and Titus differ from his other writings? What twofold purpose did they serve? ¶ 11.
Is Paul's admonition to Timothy to give himself to reading, to diligence, gravity, and sobriety, profitable to us, also? ¶ 12.
Did Timothy have a hard position to fill? Why did he sometimes feel the coldness in the congregations? ¶ 13.
How many times is Timothy referred to in Scripture? Where and how did he spend his last days? ¶ 14.

GREAT MEN AND WOMEN OF THE NEW TESTAMENT

——SEPTEMBER 30——QUARTERLY REVIEW——

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1.

DURING the past three months we have kept company with the most noted men and women of the New Testament, and have entered into their labors. The record is a treasure from which we are expected to draw for our refreshment for heart and mind, and get lessons in true service; for all these noble men and women served in lowliness of mind, and their spirit is contagious, and energizes to more earnest service for our Lord and theirs.

[2]JOHN THE BAPTIST was a man fitted to face a storm. Although limited in general knowledge, he was well educated in the requirements of the Law. Blessed by God through his father Zacharias, and knowing that he was set apart for God, his knowledge of the truth made him more than a match for the proud and haughty Pharisees and Sadducees who questioned or opposed his ministry. God's servants are not sent out with a meager preparation. His truth is their buckler and shield (Psalm 91:4) and his Word their well-spring. (John 4:14; Psalm 45:1, *margin*) His servants are at any time more than conquerors against all opposing persons or circumstances. Opposed by any foe, they are always in the superior position. Character set for God is that which makes a man great. In John the Baptist locusts and wild honey and the wilderness experience, with the truth of God and a desire to serve him, produced a greater man than any to be found in the schools of Jerusalem. The record of John is that none born of woman was greater than he. (Matthew 11:11) His greatness is shown in his earnestness in the work given to him, in his ability to wait till God sent him, in the boldness of faith which enabled him to proclaim a present Lord, and in his lowliness of mind in keeping his place as the friend of the bridegroom. (John 3:29, 30) He was the last of the noble band of men who are to be princes in the earthly phase of the kingdom of heaven. (Psalm 45:16) John was not permitted to get beyond the threshold of the temple of grace, and the least in the kingdom of heaven is greater than he; for according to the purpose of God John was of the house of servants, while the footstep followers of Jesus are privileged to be of the sons of the family.—Hebrews 2:10.

[3]After John, came the study of that noble woman so honored among women by being privileged to be the mother of the child Jesus. God always has those who will serve him, and the sweet maiden of Nazareth was ready for the call. Her purity and true womanly development fitted her for the responsibility of having the care of the young child, and of the youthhood of the only begotten of the Father. (John 1:14) But Mary did not perceive the true place of her son until after he had gone from her: a reminder to us that one may live very near to the glory of God and miss its refulgence and warmth. The incidents at Cana and Capernaum reveal that Mary made a mistake common to parents—that of wanting to direct and order the life of their children, even in adult years. (John 2:4; Mark 3:31) Jesus had to restrain his mother on both occasions. Parents are tempted to claim too much time and attention from their grown sons and daughters, who are sometimes sorely tried to know how far their responsibility should limit their service for the Lord. Proper obligations, actual need, may be considered a first charge; but the Lord's service must always have first consideration.

[4]PETER came early into Jesus' life, even as soon as he began his ministry. Full of human nature, and not at all the type of man who might be thought of as a leader of the elect of God, Peter developed into one of the noble men of the household of faith. His development was according to his earnestness and love; he was a great lover and devoted follower of Jesus. He is an example of how the Lord uses not only the ability of his servants, but also their personality and circumstances. Our study showed us that very many of those sayings of Jesus intended as instruction to the church arose out of Peter's blunders or indiscretions or out of his curiosity or out of his questioning mind. Peter was a man of character, bold and venturesome, and when "converted" was well fitted to be the leader of the little band of the apostles and therefore of the early church. His fear on the night of the betrayal was a bad break which served to emphasize the general boldness of his character. A man's weak place may be looked for where his strength seems to be.

[5]Like Peter, the beloved disciple JOHN had been stirred by John the Baptist. It was not in Jerusalem or in Judea that John found the waiting hearts; it was in unexpected Galilee. (Isaiah 9:1, 2) John was of Galilee, earning his living on the lake along with Peter and others. Less boisterous than Peter, less quick also, John whose heart was more receptive was just the one who could be used to express Jesus' deeper teachings. He gives more detail of the inner life of Jesus, the life which is in the Word, and which is the light of men, than do any of the other writers. He shows that the Word of God is life. (John 6:63; 1:4) Peter was often as a mountain stream in spate; John was as a waterbrook, never dry, a sweetly flowing stream of life. There is no record of his work during the time of the Acts; but his epistles, his Gospel, and the Apocalypse tell of his maturity and of his fidelity unto the end. Without doubt John's steadiness and his deep understanding of the things of God greatly helped and enriched the early church. He was always confident.—1 John 1:1-4.

[6]MATTHEW the publican was also one who waited for the hope of Israel. An earnest Jew he had courage enough to earn his living as one of the much despised publicans. No doubt this characteristic enabled him to leave his work so quickly when called by Jesus, and also to become openly associated with the despised Nazarene. It was not a mere impulse nor boldness which moved Matthew; he had the courage of conviction. In writing his account of our Lord's life he had before him the desire to set the words and work of Jesus in relation to the hope of Israel, and to show that Jesus of Nazareth fulfilled the prophecies which had gone forth relative to the Messiah. It is in Matthew's Gospel that we find the parables of the kingdom most clearly recorded and fully set forth, both those which have to do with the embryo phase (Matthew 13) and those concerning its setting up in power.—Matthew 24, 25.

[7]With the study of MARY MAGDALENE, came a phase in the service of Jesus not always noticed. It is not given us to know just how much this noble, self-sacrificing woman helped the work of the Lord, but that she was of service is plain. Mary Magdalene is a notable example of an able woman rescued from the power of demons, thereafter devoting her life to the service of her deliverer. She and some other women of note served Jesus of their substance during his work in Galilee (Luke 8:3) and, faithful to the end, were near him at Calvary. (John 19:25) Besides John, we know of no apostle being there. It is not God's will that women be appointed to office in his church (1 Timothy 2:12), but it has pleased him to have some rise to heights of character and service which have been examples

to all. The service of sisters if not so noticeable is none the less necessary. And now in these last days there is work for faithful women as for men; and great is the company of women who are telling from door to door the good news of the kingdom. Beside the reward which follows all righteousness, Mary got the special one of having the Lord's first word after his resurrection. None sought to live nearer her Lord than did she; and her reward was according to the measure of her love and service.

[8]Probably it was through the hospitable disposition of the sisters MARTHA and MARY that the Lord first went to Bethany. Where hospitality is given for the purpose of display the spirit of the world enters and harm is done, but where it is given for the refreshment of the saints the rich blessing of the Lord is there. The Lord loves a cheerful giver. (2 Corinthians 9:7) At Bethany the Lord took occasion to tell how these things should be regulated. First things should be first, and spiritual portions are better than many courses and much display. (Luke 10:42) The death of Lazarus and the suffering of the sisters remind us that consecration includes life itself as well as its powers and abilities.

[9]To STEPHEN was given the honor of being the first martyr. A man of character and ability he was, after the apostles, the first man of note in the church. On accepting the truth he gave himself wholly to the Lord, and the Lord blessed him with a full measure of the holy spirit and of faith. It might have been considered that Stephen, who was a Hellenist and who therefore belonged to the outer world, would be used of God for the furtherance of the truth in the distant lands; but the Lord had the apostle Paul in view, and his own appointed place and work for Stephen. Apparently to help to crystallize the faith of the church and to publish the truth abroad in the world, there was a need for one to witness to the risen Christ and to suffer for that witness. Stephen was privileged to this service for his Master. His death wrought more than his life would have done; for it is a light that has illumined the whole church. The lesson for God's people is to remember that they are his, body and soul; and that their service is dependent upon his plan. If God chose to bring forward a great instrument and use it but once, he must be trusted to know why he does so; and if we are sometimes used specially and not again, that is the Master's business, not ours.

[10]The study of BARNABAS of the generous heart is a delight. The Acts of the Apostles was, amongst other reasons, written to show how the truth went abroad from Jerusalem; and therefore it does not tell us more than is necessary of the work there. We know that great numbers believed and joined the church. But the church in Jerusalem was much helped by the Jews from other countries. Barnabas was one of the earliest to sell his property and give the money to the Lord's cause. He was the first to take Paul in hand, an act which shows that he had perception and was a man of kindly disposition. Also it was he who sought out Paul when he was laboring alone in Cilicia, and brought him from there to serve the church in Antioch. Under the hand of the Lord it was Barnabas who started Paul on his work. Barnabas made a mistake in holding on to his nephew Mark instead of accepting Paul's judgment; for the Lord had indicated that when with Paul he should serve under Paul's leadership; and in this instance Barnabas really declined to do so. (Acts 15:38, 39) Here is a lesson of importance for the Lord's people at all times; but it is particularly applicable now, when there are so many temptations to the Lord's people to take their own way instead of accepting the guidance which God so clearly gives.

[11]Next to his Master, PAUL is the outstanding figure of the New Testament. Designed by God to be the Apostle to the Gentiles (Galatians 1:15, 16; Ephesians 3:8), with his early training in the Scriptures, and a heart capable of expansion, he needed but to know the truth concerning Jesus to enter into the fulness of the life of Jesus and to turn all his learning and training into his Master's service. He had wished to serve God, and that desire saved him. He honored God the moment he saw the truth. It was to Paul that the Lord gave the revelations necessary to the instruction of the church. He became in a special way the Lord's mouthpiece. But the way of the Lord must be noted. Paul was not set in the church as its teacher. The truths came forth as there seemed to be a need for them in its life. Paul's greatest work was done, and the deepest truths were given, like those of his Master, not out of a set plan but out of a need. Thus does God teach, and thus does he try both teacher and pupil; for unless restrained by grace the one would teach out of time, and the scholar would desire to learn things which are not meat in due season.

[12]Any consideration of MARK draws the heart out to him. A young man sheltered in his mother's home and care, he was brought into a prominence which at one time seemed almost too much for him. That he had a desire to serve the Lord Jesus is clear; otherwise he would not have left Jerusalem for Antioch with his uncle and the apostle Paul. He failed when at Perga he decided not to go forward with the work the Lord had given him the privilege to do. (Acts 13:13) Whatever the reason of the failure Mark made amends. His Gospel is written with the thought of service in mind, and also with the thought of restoration prominent. He sets forth Jesus as the servant of Jehovah urgent in his Father's business. Let every heart take courage from the Lord's grace toward Mark, and every one take heed to learn the lesson he learned.

[13]LUKE, the beloved physician, was a Gentile. We are not told any particulars of his early life, nor of his entrance into the faith; and though he occupies a large space in the picture of the life of the early church, the outlines of his association are not marked. A man of deeply sympathetic nature he proved a helpful companion to the apostle Paul, and was evidently very useful to the churches. (2 Timothy 4:11) The Lord used this man of ability with the sympathetic heart to delineate in his Gospel the work of the Lord as the Son of Man healing and blessing the race, and to set forth the love of God in parables which are the delight of the church. Although the writings of Luke occupy so large a space in the New Testament, he himself is mentioned only three times; and even those are but as passing remarks. Luke learned to serve by being instant to the opportunity, doing all he could without looking for any outward reward. The Lord has rewarded him greatly.

[14]TIMOTHY, the beloved son of Paul by the spirit and in the faith of Jesus Christ, has a place apart. He seems to spring out of the heart of the Apostle. There is but little probability that Timothy would have had a place in the New Testament, had not Paul taken him to himself and carried him away from home to minister to him and to train him for a ministry to the churches. A gentle, faithful character, Paul found in Timothy what he sought, one who would serve his present needs and, catching his mind and spirit would, even after Paul was taken away, continue to serve the church as Paul would desire. When nearly at the end of his life, Paul wrote at length to Timothy, committing the things necessary to guide the church of God. Timothy was as a repository, but actually was a channel. Under the guidance of the Lord these precious words are the inheritance of the church.

QUESTIONS FOR BEREAN STUDY

With whom have we been keeping company during the past quarter? ¶ 1.
Who was fitted to face a storm, and more than a match for those who opposed his ministry? John the Baptist was the last of what class? ¶ 2.
When did Jesus' mother recognize his true worth? What common mistake did she make? Why was she chosen of God for the mothering of his Son? ¶ 3.
Which apostle was used repeatedly by the Lord to give instructions to the church? How was it done? ¶ 4.
Which apostle gives more in detail the inner life of Jesus? Why could he do this? Was it in fulfilment of Scripture that most of the apostles were chosen from Galilee? ¶ 5.
What moved Matthew to become a disciple of Jesus? What place did he fill as a writer? ¶ 6.
Who was rescued from the demons and afterward became a devoted servant of the Lord Jesus? What was her special reward? ¶ 7.
What should be the motive back of all hospitality for it to be pleasing to the Lord? To whom did Jesus teach true hospitality? ¶ 8.
How has Stephen best served the Lord's cause—by his life or his death? What are God's people to remember? ¶ 9.
What was the large place Barnabas filled in the early church? Why should his mistake be a special lesson to us? ¶ 10.
Who is the outstanding figure of the New Testament, becoming in a special sense the Lord's mouthpiece? How did he turn all his learning and training to the Master's service? ¶ 11.
Who started out as a very young man to serve the Lord, and became of great service to the whole church? ¶ 12.
What Gentile wrote a considerable portion of the Bible, whose name is scarcely mentioned? How did he specially serve? ¶ 13.
Who also shares a place of prominence in the New Testament, who, without his association with Paul, would hardly have been mentioned? How did Paul train him? ¶ 14.

INTERESTING LETTERS

REJOICES IN SERVICE

DEAR BROTHER RUTHERFORD:

I have never written you a personal letter before, knowing that you are a busy man, but at the present minute I am compelled to use my pen to do so.

The first article in the April 1st TOWER, "Slack Not Your Hands," is a masterpiece on "Activity." When I read it I felt like jumping up to the roof of my home with joy. There is an atmosphere around the words "Activity" and "Service" that appeals to me. I chewed every word of that article, so that it would thoroughly digest in my system; and, believe me, I'm happy.

True, some say: "All we hear is 'Service,' and we don't have time to build character." To my mind character building and service go hand in hand. For instance, when we go to some door and the people sneer and deride our message, then our character is called into play to exercise patience, sympathy, and love toward that one. The more I work in the field the more my own character is built up. If I stay at home a great deal, I feel that I am losing out in every way.

The articles in the WATCH TOWER do not offend me. If some of the chips hit me along any line I am glad that the Lord is very good, through the WATCH TOWER, to call it to my attention, so that I can rectify whatever may be wrong in me. "Oh, the blessedness of the unoffended!" I know that behind every article written in the WATCH TOWER is the loving motive to help the people of the Lord to build character and to make their calling and election sure.

I love to serve in any capacity; and while I have home and husband, yet I can find time to go out in the work. "Where there is a will, there is a way."

Now, brother, excuse this long letter, but I just wanted to write my appreciation and say that when you harp on "Service" you have my coöperation.

Your sister by his grace, MRS. W. W. MEREDITH, *Calif.*

ZEALOUS BRETHREN PUSH THE MESSAGE

DEAR BROTHER RUTHERFORD:

Some few of the friends I meet consider you are too strenuous in pushing the gospel message. But these are usually of the slow and indolent kind who seem to think that attendance regularly at class is quite essential to an inheritance in the heavenly kingdom. They are chiefly what you might call professional church (class) goers. These are generally lacking in zeal and service. They are of the stand-fast disposition. "Having *done* all, you can stand," instead of "Having *overcome* all, you can stand."

The very large majority of the friends I meet are heartily approving the SOCIETY'S vigor in putting forth this gospel message. They themselves are active and energetic and seem to feel and realize the shortness of the time and are earnestly endeavoring to proclaim the truth. They are not satisfied to put out a miserable little handbill to perhaps one-fourth of the homes, but are putting finely gotten-up bills into every home and office, and having them sent out into the rural delivery boxes by the regular mail carriers at the instance of the postmaster with one-cent stamps affixed. And the results are gratifying. The friends who are loyally supporting the SOCIETY, and yourself in particular, are apparently the most spiritually-minded ones and withal the happiest. And why should this not be so? They feel that they have the Lord's approval. They are burning with zeal to be in the front ranks of battle and they care not what worldly men may say or think of them and their course.

Thousands of people now believe that we have the truth and facts, although they do not attend our class meetings. They realize that our message is irrefutable by our opponents, and that the clergy are silenced.

More and more does it become a pleasure and satisfaction to serve the Lord and his cause. The common people are eager to hear our comforting message—millions not needing ever to die, but to live on and on amid pleasant surroundings and comfort. What a joy there is in noting the kindly light in the eyes of the people who come to our meetings, and to note their eagerness for more light as we hold forth to them the Bible truths bearing upon the message of the hour! They appreciate and like us. They are hungry for the truth.

I trust that this message of millions never dying will be increasingly heralded until the church is called beyond the vail, and that our people will strive to bring to every public meeting several times as many people as the meeting room will accommodate. It is the advertisement going into the homes that counts, whether or not the inmates of those homes attend the meeting.

I am sure that you have the correct idea in pushing the message with vigor and determination. The zealous ones are with you. Those who lay down on the job of Gideon were dismissed. The stand-up ones went forward and gained the victory. Surely history repeats in our day.

The Lord bless you and your faithful associates. My love to the family. Pray for me that I may be ever of the active ones in the battle against the beast.

Faithfully yours, J. A. BOHNET, *Pilgrim.*

ENCOURAGING WORDS

DEAR BRETHREN:

Greetings in the Lord. I am enjoying the grand, wonderful and timely contents of THE WATCH TOWER. As I read each copy, with its loving warnings, help, light and comfort, full of the true spirit of a sound mind in Christ, I wonder how any true follower of Christ can find fault, or how any can fail to see the true gospel course to pursue. But all those things are permitted for tests and to cause the whole truth to be made so plain that none need err; neither will those whose hearts are right with God.

There is no doubt in my mind that THE WATCH TOWER and the channel through which it comes is the only source of present truth. It is God's channel through which he is giving to the church meat in due season, and also enlightening the world as light comes due. Nothing can hinder, only as he sees best for the accomplishment of his great, grand and glorious plan. Be of good cheer; be strong in the Lord and in the power of his might. He will be with you to give you wisdom, knowledge, and grace unto the consummation.

If you feel weak, as often the faithful do, remember that he is your strength. If lonely and in sorrow, remember the Master in his Gethsemane loneliness and sorrow. We all need those experiences and tests; and without them, well might we fear that we were not of the chosen little flock. Work, work, and suffer we must, if we would win the prize set before the overcomers; and if Christ's spirit dwells in us we shall want to work and love to do all we can advertising the King and his kingdom.

God bless all in his service.

SISTER LILLIAN B. JOHNSTON, *W. Va.*

"CHIEFLY THE POOR OF THIS WORLD"

DEAR BRETHREN:

A short time ago a young lady, agent for some of your books, came around from house to house selling THE HARP OF GOD, including Bible Students' cards. My income leaves me sooner than I receive it; but I paid the purchase price, fifty cents; and as I am a great lover of God's Word, I have never regretted my act.

As soon as I had looked the book over, I dropped all other reading matter, knowing that this little book of God would do me more good than all the other papers and magazines I have been taking put together. I am now reading and studying with all my heart, mind, and soul.

I thank you thousands of times that God has given you the power to circulate this beautiful and wonderful book, THE HARP OF GOD, throughout the country. I sincerely hope that all who wish to become true Christians may have the opportunity to procure it.

As I look through your literature, I see that you have other books which will help a Christian beginner. As I am only a poor sinner and without means, I am sorry to say that I cannot take advantage of any of the literature which you offer except THE WATCH TOWER, at one dollar per year, and I have not even the means to pay for that in advance. But I would be very thankful if you would send me one copy of THE WATCH TOWER, and perhaps I may be able to remit in a few weeks. If you cannot send it to me I wish to thank you, anyway, for the good you have already done me through THE HARP OF GOD. I hope and pray that God will help you in all your work.

From a sinner who is trying to become a Christian,

PAUL OTTENBERG, *Wisc.*

THE WATCHMEN'S CRY

Hark! "Millions now living will never die!"
This heart-cheering message God's watchmen cry;
For Jesus is present the Scriptures reveal,
Time-prophecies open, their treasures unseal;
He reigns to bring blessing and life to the race,
And darkness shall flee from the light of his face.

Hark! "Millions now living will never die!"
This message is due for the watchmen's cry;
Fierce warfare and famine, and red-flag unfurl'd,
Confusion and turmoil throughout the wide world,
Perplexing distress and hearts failing for fear,
Are signs that assure us earth's true King is here.

Hark! "Millions now living will never die!"
Awake, scattered Israel, and join the cry;
Thy fig tree, long barren, is sprouting once more,
To Zion full favor God soon will restore.
The Times of the Gentiles are ended at last,
The Jews rise a nation, their exile is past.

Hark! "Millions now living will never die!"
This night of God's vengeance but speeds the cry;
Though savage the conflict at end of this age,
Not *all* flesh will perish in Anarchy's rage;
For Christ with his chosen will bid the storm cease,
And stablish in justice his kingdom of peace.

* * * * *

Yet saints on God's altar devoted lie;
In fervent love serving they daily die.
Rejoicing they suffer, yea, welcome death's sword,
To gain life immortal in heaven with their Lord.
These soon will show'r blessings with Christ from his throne—
The bliss of dispensing he shares with his own.

Then swiftly the message o'er earth will fly,
"Hark! Come, weary millions, no longer sigh;
Come drink of truth's fountain, repent of your sin,
Your hearts yield to Jesus, new life from him win.
He's still the same healer whose touch, tender, kind,
Thrilled health to the leper, gave sight to the blind."

When faith wakes responsive, then millions cry,
"Salvation is ours, and we shall not die!"
As each yields obedience to righteous commands,
Sweet blessings come pouring from Love's laden hands;
Joy smooths out grief's furrows, youth chases decay,
And rapture of living makes festal the day.

Hearts love-taught enlarge, and with yearning cry
For millions to live who in death yet lie;
And lo! the great Lord of the quick and the dead
Calls all from their slumber—for each soul he bled—
O'er life's holy highway the willing feet run,
Assisted by many, and hindered by none.

Blest millions of millions will never die;
For sin's lethal stream will dwindle and dry
Till earth blooms untainted, man's new Eden fair,
His home of pure love, of rejoicing and prayer.
For all who attain to perfection's estate
Will righteousness love and iniquity hate.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Detroit, Mich.	Sept. 2	Toledo, O.	Sept. 9
Plymouth, Mich.	" 3	Cleveland, O.	" 10
Ypsilanti, Mich.	" 4	Buffalo, N. Y.	" 11
Ann Arbor, Mich.	" 5	Syracuse, N. Y.	" 12
Dundee, Mich.	" 6	Albany, N. Y.	" 13
Adrian, Mich.	" 7	Greenfield, Mass.	" 14

BROTHER J. A. BOHNET

Bandera, Tex.	Sept. 2	Austin, Tex.	Sept. 10
Tarpley, Tex.	" 3, 4	Taylor, Tex.	" 11
Utopia, Tex.	" 5, 6	Bastrop, Tex.	" 12, 13
San Antonio, Tex.	" 7	Sealy, Tex.	" 16
San Marcos, Tex.	" 9	Houston, Tex.	" 17

BROTHER B. H. BOYD

Danville, Ill.	Sept. 3	Decatur, Ill.	Sept. 10
Paris, Ill.	" 4	Arcola, Ill.	" 11
Martinsville, Ill.	" 5	Alma, Ill.	" 12
Robinson, Ill.	" 6	Clay City, Ill.	" 13
Mattoon, Ill.	" 7	Rinard, Ill.	" 14
Hammond, Ill.	" 9	Flora, Ill.	" 16

BROTHER J. W. COPE

Zippel, Minn.	Sept. 2	Superior, Wisc.	Sept. 13
Northome, Minn.	" 4, 5	Two Harbors, Minn.	" 14
Federal Dam, Minn.	" 7	Duluth, Minn.	" 16
Boy River, Minn.	" 9	Superior, Wisc.	" 16
Duluth, Minn.	" 10	Proctor, Minn.	" 17
Hibbing, Minn.	" 11, 12	Ironton, Minn.	" 18

BROTHER A. J. ESHLEMAN

Ticonderoga, N. Y.	Sept. 2	Ft. Johnson, N. Y.	Sept. 9
Glens Falls, N. Y.	" 3	Canajoharie, N. Y.	" 10
Saratoga Springs, N. Y.	" 4	Utica, N. Y.	" 11
Schenectady, N. Y.	" 5	Rome, N. Y.	" 12
Johnstown, N. Y.	" 6	Oneida, N. Y.	" 13
Gloversville, N. Y.	" 7	Oswego, N. Y.	" 14

BROTHER A. M. GRAHAM

Spokane, Wash.	Sept. 2	Virgelle, Mont.	Sept. 10
Athol, Ida.	" 3	Tampico, Mont.	" 12
Missoula, Mont.	" 4, 5	Dore, N. D.	" 13
Deer Lodge, Mont.	" 6	Avondale, Mont.	" 16
Butte, Mont.	" 7	Outlook, Mont.	" 17, 18
Great Falls, Mont.	" 9	Froid, Mont.	" 19, 20

BROTHER M. L. HERR

Butte, Mont.	Sept. 2	Berlin, N. D.	Sept. 11, 13
Melstone, Mont.	" 4	Fredonia, N. D.	" 12
Miles City, Mont.	" 5	Conde, S. D.	" 16
Belfield, N. D.	" 6	Mellette, S. D.	" 17
Dunn Center, N. D.	" 9	Ipswich, S. D.	" 18
Jamestown, N. D.	" 10	Lebanon, S. D.	" 19

BROTHER W. M. HERSEE

Peachland, B. C.	Sept. 3	Ladysmith, B. C.	Sept. 12
Agassiz, B. C.	" 6	Malahat, B. C.	" 13
Vancouver, B. C.	" 7, 9	Victoria, B. C.	" 14, 16
Nanaimo, B. C.	" 10	Sidney, B. C.	" 17
Courtenay, B. C.	" 11	New Westminster, B. C.	" 19

BROTHER J. H. HOEVELER

Louisville, Ky.	Sept. 2	Brandenburg, Ky.	Sept. 9
Sonora, Ky.	" 3	Magnet, Ind.	" 10, 12
Elizabethtown, Ky.	" 4	Owensboro, Ky.	" 13
Cecilia, Ky.	" 5	Beaver Dam, Ky.	" 14
Rineyville, Ky.	" 6, 7	Beech Creek, Ky.	" 16

BROTHER H. HOWLETT

Ashland, Ky.	Sept. 2	Tazewell, Tenn.	Sept. 11
Paintsville, Ky.	" 3	Knoxville, Tenn.	" 12, 13
McRoberts, Ky.	" 4	Morristown, Tenn.	" 14
Honaker, Va.	" 5, 6	Barleyton, Tenn.	" 16
Coeburn, Va.	" 9	Johnson City, Tenn.	" 17
Middleboro, Ky.	" 10	Bristol, Tenn.	" 18, 19

BROTHER W. H. PICKERING

Vernon, B. C.	Sept. 2	MacLeod, Alta.	Sept. 11
Trail, B. C.	" 4	Lethbridge, Alta.	" 13
Nelson, B. C.	" 5	Bow Island, Alta.	" 14
Cranbrook, B. C.	" 6	Medicine Hat Alta.	" 16
Elko, B. C.	" 7	Maple Creek, Sask.	" 17
Fernie, B. C.	" 9	Swift Current, Sask.	" 18

BROTHER B. M. RICE

Superior, Ia.	Sept. 2	Omaha, Nebr.	Sept. 10
Luverne, Minn.	" 3	Des Moines, Ia.	" 11
Jasper, Minn.	" 4	Iowa City, Ia.	" 12
White, S. D.	" 5	Davenport, Ia.	" 13
Lake Benton, Minn.	" 6, 7	Rock Island, Ill.	" 14
Sioux City, Ia.	" 9	Moline, Ill.	" 16

BROTHER V. C. RICE

East Wilton, Me.	Aug. 31	Oldtown, Me.	Sept. 7, 9
Wilton, Me.	Sept. 2	Blaine, Me.	" 10, 11
North Jay, Me.	" 3	Bangor, Me.	" 12
Hallowell, Me.	" 4	Rockland, Me.	" 13, 14
Pittsfield, Me.	" 5	Bristol, Me.	" 16
Bangor, Me.	" 6	New Harbor, Me.	" 17

BROTHER R. L. ROBIE

Gelwein, Ia.	Aug. 29, 30	Oxford Jct., Ia.	Sept. 7
Elma, Ia.	" 31	Clinton, Ia.	" 9
Waterloo, Ia.	Sept. 2	Davenport, Ia.	" 10
Vinton, Ia.	" 3	Rock Island, Ill.	" 11
Shellsburg, Ia.	" 4	East Moline, Ill.	" 12
Cedar Rapids, Ia.	" 5, 6	Moline, Ill.	" 13

BROTHER O. L. SULLIVAN

Shawnee, O.	Aug. 30	Portsmouth, O.	Sept. 7
Nelsonville, O.	" 31	Chillicothe, O.	" 9
Gallipolis, O.	Sept. 2	Lancaster, O.	" 10
Huntington, W. Va.	" 3	Columbus, O.	" 11
Ashland, Ky.	" 4	Delaware, O.	" 12
Ironton, O.	" 5, 6	Marion, O.	" 13

BROTHER W. J. THORN

Raintree, Alta.	Sept. 3	Cranbrook, B. C.	Sept. 9, 10
Calgary, Alta.	" 4	Wycliffe, B. C.	" 11
MacLeod, Alta.	" 5	Nelson, B. C.	" 13, 16
Bellevue, Alta.	" 6	Balfour, B. C.	" 14
Fernie, B. C.	" 7	Trail, B. C.	" 17

BROTHER T. H. THORNTON

Preston, Ont.	Sept. 3	Windsor, Ont.	Sept. 9, 10
Galt, Ont.	" 4	Kingsville, Ont.	" 11
Kitchener, Ont.	" 5	Pelee Island, Ont.	" 12, 13
Sarnia, Ont.	" 6	Leamington, Ont.	" 14, 16
Chatham, Ont.	" 7	Blenheim, Ont.	" 17

BROTHER L. F. ZINK

Millville, N. B.	Aug 27	Pembroke, Ont.	Sept. 5, 6
Temple, N. B.	" 28	North Bay, Ont.	" 7, 9
Woodstock, N. B.	" 29	Gore Bay, Ont.	" 10-19
Sherbrook, Que.	" 30, 31	Thessalon, Ont.	" 20
Montreal, Que.	Sept. 2, 3	Sault Ste Marie, Ont.	" 21, 23
Ottawa, Ont.	" 4	Searchmont, Ont.	" 24, 25

GERMAN CONVENTION AT BUFFALO

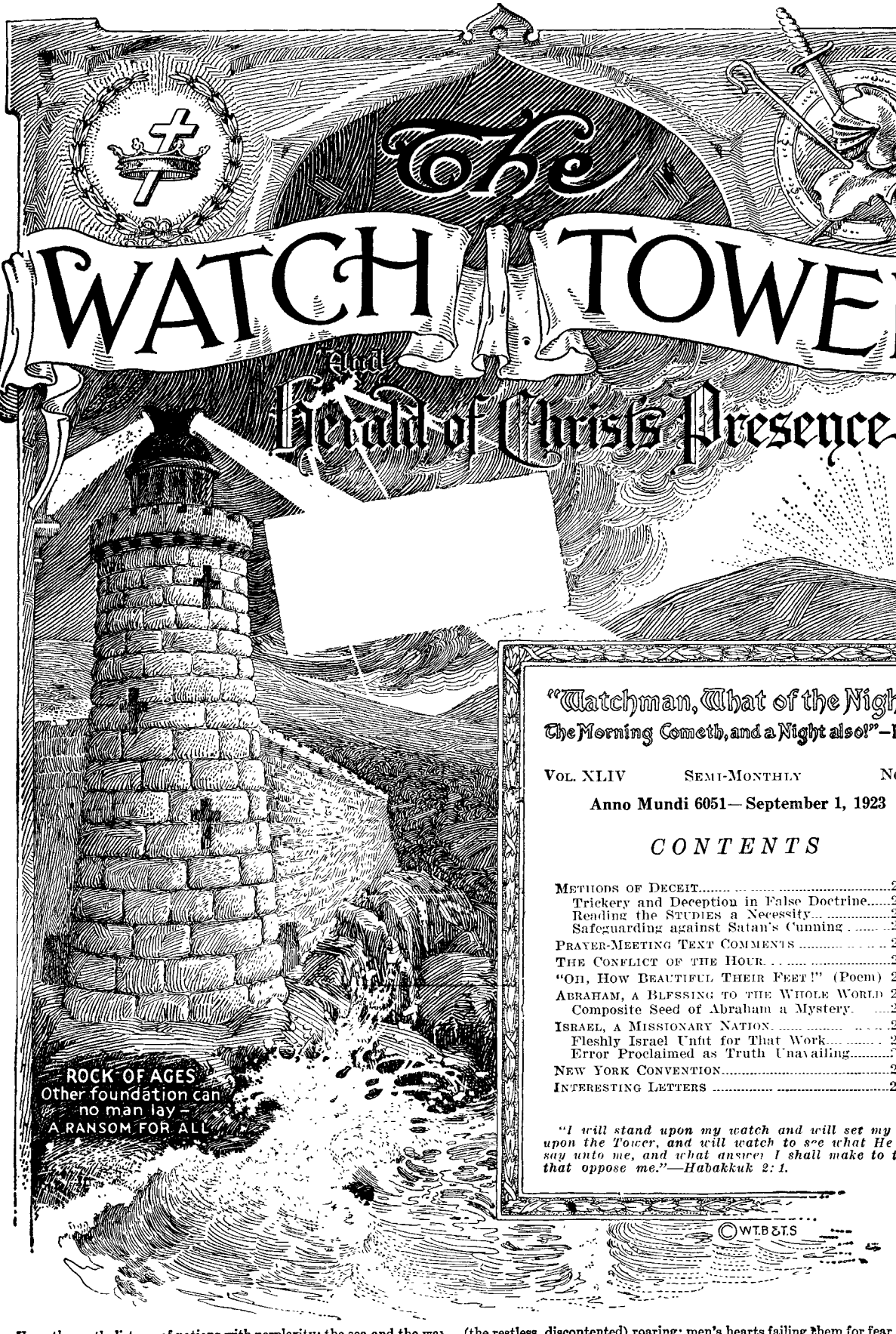
The German friends in Buffalo, N. Y., have arranged for a German Convention on September 1st, 2nd and 3rd. For particulars address Brother **Carl Boje, 53 Goembel Ave., Buffalo, N. Y.**

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Tacoma, Wash., Aug. 14-19.....F. L. Cushing, 3922 No. **31st St.**
Los Angeles, Calif., Aug. 18-26.....E. D. Sexton. 200 Trinity Bldg.
Brooklyn, N. Y., Oct. 7.....No Conventions
New York, N. Y., Oct. 21—
T. M. Bedwin, 8118 95th Ave., Woodhaven, L. I., N. Y.

The WATCH TOWER

And Herald of Christ's Presence



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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV SEPTEMBER 1, 1923 No. 17

METHOD OF DECEIT

"Be infants no longer, tossed and whirled about with every wind of that teaching which is in the trickery of men, by cunning craftiness in systematic deception."—Ephesians 4: 14, Diaglott.

DECEIT means the practice of fraud. A system of deceit is a contrivance to mislead and defraud and thereby to entrap the simple or careless. A system of deceit is based upon a lie. Satan was the first liar, and is a past-master in the practice of fraud and deceit. His system of deceit is a favorite instrument with which he attempts to destroy the truth and those who follow Jesus Christ. If at any time the words of the Apostle in the above text have had a strong application, it is now.

[2]The church is nearing the end of her earthly career. The fulness of the gentiles has practically come in, and the heavenly body of Christ will soon be completed. The final and supreme tests are now being applied. It is the time when the church does well to take heed to the Apostle's words: "Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16: 13.

[3]The babyhood stage of Christian as well as of human development is normal and proper in its own time. Still, infancy is not the end God has in view on any plane in mental, physical, and moral growth. Realizing this fact, we should seek to reach Christian manhood promptly. It behooves us to "be no longer babes." The graduation experiences in the school of Christ are nigh for the last members of Christ's body. "Who shall be able to stand?" Surely not those in the primary grade of character and heart development, but only "those who by reason of use have their senses exercised to discern both good and evil." These latter ones have been so tutored and disciplined in the vital principles as to be able to apply them to the problems arising in the progress of their lives. Such do not stand in other men, to stand with them or to fall with them. Such stand individually in the Lord, strong in him and in the power of his might. They are unaffected in their fidelity to God by the unbelieving or disloyal course of even their fondest of associates. Their recognition and acceptance of men as teachers is to the extent that they see these to possess the spirit of the Lord, to be taught of God, and to be faithful to God's Word. While they "despise not prophesyings" (preaching), yet they first "prove all things [and] hold fast that which is good." In this sense they always respect Jesus as their final authority; for he said: "One is your Master, even Christ." Their support of any man or men as leaders is in proportion as they discern the Lord's favor to be with such men.

[4]On the other hand, babies are the most dependent of creatures. Not able to stand alone, they must be either borne or held up by some one stronger. They are wanting in knowledge as well as lacking in experience. Feeling controls them rather than principle or rule of action. They are drawn to that which dazzles the eye and has an attractive appearance. They are ofttimes unaware of the injuriousness of bright objects, such as the burning fire or the glittering piece of broken glass. So with babes in Christ. They lack stability, generally going where the stronger in mind and character bears or leads them. Not being full of sufficient faith to step out alone on God's promises, they fear to let go of one to whom they have held on so trustfully. They would continue leaning on the judgment and knowledge of this one. Hence it is that they can be "tossed to and fro [as in a cradle] and carried about by every wind of doctrine."

[5]In the text above cited the Apostle had in mind the picture of a little sailing vessel, wind-driven in a wild-waved sea. Being so powerless against forces stronger than itself and not having the power of self-propulsion, it is unable to keep to its own course toward its destination. In fact, it is unable to follow any definite, certain course. The troublous waves buffet it about and threaten to break it to splinters or to engulf it. If it withstands the violence of the sea, then the shifting winds blow it around; and it gets nowhere. St. James likens a man of little faith to a "wave of the sea, driven with the wind and tossed." And why? Because he is as unstable as a drifting ship or as a wind-driven wave and yields now to one influence and now to another, no matter whether the one influence be exactly in the opposite direction from the other. St. Paul defines these winds or influences as being doctrines. Doctrines, like winds, have propulsive power; they will drive one in a certain course.

TRICKERY AND DECEPTION IN FALSE DOCTRINES

[6]How true the Apostle's picture to the experiences of some in this Gospel age harvest! Many there are who once accepted Brother Russell as that servant. But overlooking his faithful and wise ministry and the Lord's effective use of him, they later stultified themselves by denying that he was the one chosen of God to fill the office of "wise and faithful servant." Similarly some who formerly accepted A. D. 1914 as marking the end of the gentile times now disregard all the corroborative physical facts in evidence since that date, and deny the significance of that date. Driving before this wind of doctrine, they sweep onward to a denial of the accuracy of much or most of our chronological data as the Lord provided it through Brother Russell. Eventually they suffer their faith in the presence of Christ, the progress of the harvest work, the resurrection of the dead saints, etc., to be broken on the rocks.

[7]It is easy to see how infants in Christ would be susceptible to such doctrinal influences. How is it, though, that those who have seemed to be and doubtless were developed characters are found among the first to be driven before these winds and turned aside from the divinely approved channel or course? St. Paul replies: These winds of teaching emanate not from God but from men. The adversary needs human instrumentalities to stir up doctrinal storms. He needs some to be prime movers in raising the wind. Besides, the more prominent and influential the leader, the more powerful the wind upon the unstable and the wider the sweep it will make. Hence "every [such] wind of doctrine [is] by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

[8]The word above translated "sleight of men" primarily means in the Greek *dicing*. Gambling with dice was very common in apostolic days. Dicers try to throw for a certain grouping of the dice. They will shake the dice in the hand or a box, and then cast them with adroitness in the effort to have the desired arrangement to appear. Sometimes the dice were loaded to give the professional gambler an advantage over the chance feature of the game. The dexterity of hand displayed and the frequent unfair loading of the dice caused the foregoing word to come to mean *trickery, sleight*. Similarly it is with doctrinal matters: Some with too much confidence in their own ability seek exhilaration out of taking a chance. Rather than abide in the truth as it has been Scripturally expounded by God's instruments, rather than prove and re-prove the things new and old brought forth by "that servant," they take themselves out of the sure providences of the Lord and expose themselves to the fortunes of chance.

[9]In the attempt to be original and to find something new, they would tempt the Lord, just as Satan tried to induce Jesus to do by leaping from a pinnacle of the temple. Outright figurative gambling this is; for such think that the Lord will keep and bless them if they do despite unto his gracious provision such as is made in the STUDIES IN THE SCRIPTURES, and hunt new pastures and cribs for food. That Brother Russell was fallible must be conceded. He was in a natural condition possible of making a mistake. But the aforementioned stress this point too much, and do not trust sufficiently to God's overruling and guiding providence. They lean to their own understanding. The dice of Greek lexicons and of books written on the Bible by Babylonish men of learning are picked up. Adroitly they juggle these about and try to throw a new scheme of things more to their own liking. On this wise they enmesh themselves in human theories and are themselves overreached by the sleight of men. "Being led away with the error of the wicked, [these] fall from [their] steadfastness." Theirs is an attempt to get in advance of the light. Alas! it is certain to get them into darkness. God is not in this darkness. He "dwelleth in the light." Consequently "no man has God who instead of remaining true to the teaching of Christ, *presses on in advance.*" What is the teaching of Christ today? What is implied by *darkness in advance?*

[10]Throughout this gospel harvest there have arisen those presuming to be ahead of the light as the Lord gave it in due season through the one whom he made ruler over his house. All observing faithful ones have marked that the end of these was an entrance into darkness—a darkness how great! And now with the death of this devoted servant of the Laodicean church, the tendency of some self-reliant ones is to fly off at a tangent and abandon the general outline of the divine plan of the ages. These, harping on Proverbs 4:18, get into a frame of mind where they think that they are the individual channels for the advancing light. They advance into a supposed light which contradicts revealed, proven truth. The logical deduction they draw from their findings is that the Lord deluded Brother Russell in permitting him to believe a lie.

BROTHER RUSSELL A FAITHFUL SERVANT

[11]Who could believe that in this period of the church and world the Lord would permit such a thing in the case of one who was so fully consecrated to the Lord and who loved the truth so intensely? The Scriptures state that only to those who receive not the love of the truth would God send a strong delusion, that they should believe a lie. It is true that Brother William Miller made a mistake in calculating the year of our Lord's return. The days of Brother Russell, however, were the days of "running to and fro," when "knowledge shall be increased," and when "the wise *shall understand.*" In the day of doctrinal strife he ascended the watch tower and looked to the Lord in faith, nothing wavering, watching to see what the Lord would reveal to him in defense of the faith which was being attacked.

[12]The prophet Habakkuk pictures Brother Russell's attitude and action: "I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me and what I shall answer when I am reproved. And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it. [The Lord did answer Brother Russell. Through the correct understanding of his plan God gave him a vision to write. So plainly did Brother Russell write it that all can read it fluently and, reading it, run the race for the prize of the high calling successfully. But did not God permit Brother Russell to make a mistake just to test the church? Hearken to God's assurance against this fear:] For the vision is yet for an appointed time [in Habakkuk's day it was not due], but *at the end* [the time in which Brother Russell lived] it shall speak and *not lie;* though it [seem to] tarry, wait for it [and Brother Russell waited from 1874 to 1881], because it will surely come, it will not [actually] tarry."

[13]To claim, then, that Brother Russell misdrew God's plan is to argue in effect that the vision did lie, that it did tarry, and that Brother Russell got ahead of the light instead of following its gradual revealment. Do, then, those who thus argue imagine that the vision tarried for them as the specially chosen ones of the Lord? Such an attitude spells a high degree of pride and egotism. Surely God cannot deny himself. His prophetic word will not return unto him void. The vision appeared at the due time to the right watchman.

[14]All the false conclusions mentioned above follow in the wake of "winds of doctrine by the sleight of men." For this cause such doctrines illustrate the "cunning craftiness [of Satan] in systematic deception." The literal interlinear translation of this last expression is "the method of deceit." The method of deceit's operation is the same at all times. Take the first instance of deception, which occurred over six thousand years ago in Eden's garden. The New Testament refers to the woman as being deceived. (1 Timothy 2:14) Let us note the conditions having a bearing on the case: (1) Eve was just informed about the forbidden fruit. She had not the prohibitive command direct from God, but had it second-handed. Adam, who had the direct knowledge, was not therefore deceived. (2) Eve's position being weak on this account, seeds of doubt and distrust in the information received were easily sown. This sowing was brought about by the semblance of truth in the appearance of things presented to her gaze. It led (3) to an inclination to believe appearances. This inclination was made all the more precipitous by the exciting in her of (4) lust, desire, or appetite. Here was where Eve was tempted; for she was "drawn away of [her] own lust and enticed." (James 1:14) In the presence of the forbidden fruit she, a child in knowledge and experience, was like an infant before a gaudy toy dangling from a Christmas tree. It looked attractive and good, and childishly she craved it. But she having partaken of the fruit and of the consequence of her act, the joy she felt she would acquire was like the fabled apples of Sodom, which crumbled to ashes in the hand. She was disillusioned!

READING THE "STUDIES" A NECESSITY

[15]Satan has attempted the same "method of deceit" all during the period of the Lord's second presence, but now especially since the death of the Laodicean messenger, it seems. Some today are slighting the Lord's providences in the works that messenger has left behind him. Instead of reading the STUDIES IN THE SCRIPTURES and proving these for themselves, they lazily get their information second-handed, and hence are not established in present truth. Or, having read the STUDIES in the past, they feel no special need to reread them, imagining perhaps that they have digested them and are sufficiently familiar with them. They overlook the fact that they have failing memories, the same as do others, and forget sooner or later the sure proofs of what they once accepted as truth. Others, of developed intellect, seem to get to the point of feeling on a par with the man with the writer's inkhorn and of having learned all there is to be learned through him. They feel now capable of "pressing on in advance" by seeking other food-cribs.

[16]In all the above instances can be noted (1) a growing disregard or neglect of what that servant has written. Here is found fertile soil for seeds of (2) doubt as to the accuracy of God's providential leadings. A denial or reversal of formerly held truths is naturally suggested to those having a morbid desire for novelty. Instead of dispelling the doubt by a reëxamination of Brother Russell's writings, an endeavor is made to prove the *new* views and ideas to be *Scripturally* correct. (3) Strong inclination to believe the error is created by the seeming truthfulness of the new views. This is due to the outward appearance or reputation of the channel of the new ideas, such as his vast learning, or his beauty of mind or character, or his impressiveness. As a result some are taken off guard and are rushed off their feet for a time. Their minds are gullible and set awry, but their hearts are right and they may recover in time. But oft is it the case that one who deflects merely uses the new ideas as a lever for prying himself loose. He makes it an issue as a camouflage for gratifying some hidden (4) desire, ambition, grudge, or other item of selfishness. He *wants* to believe because it will seemingly help him to grasp the coveted prize which dangles before his vision or affections. His reasoning faculties are colored and given a bent by the secret leanings of the heart. The sage counsel has gone unheeded: "Keep thy heart with all diligence, for out of it are the issues of life." Deception follows. Unless the heart is humbled and set right there will be no rescue therefrom.

SAFEGUARDING AGAINST SATAN'S CUNNING

17 By these wily attacks Satan today aims at breaking up the unity and solidarity of the Lord's household. Is he unable to do it by the terrors of violent persecution as in 1917-1918? Then he will try the method of deceit, or the subversive influences of error skillfully disguised as light, or the enticements to satisfy cherished ambition, or the creating and pampering of pride. Some are caused to be offended, false prophets arise, the love of many grows cold, schism ensues. All this is permitted for the purification of the true church, that those who are approved may be made manifest. How shall we be able to stand approved?

18 The Lord through his Word answers: "Be no more children." Then he proceeds to outline the proper, safe course, saying, "But lovingly hold to the truth" (*Weymouth*); or, "pursuing truth, may in love grow into him in all things who is the head, Christ." (*Rotherham*) Both thoughts are correct and good. To get the truth at all now we must have a love for it. This means a love for the Bible and a placing of it above all reputed authorities in the world. It means a humility of mind and an honesty of heart that confesses the truth even though the truth topples over preconceived ideas and is out of harmony with worldly wisdom. Likewise, to retain or hold the truth we must love it and keep our love for it warm; for "love rejoiceth in the truth." The spirit of the truth, God's Word, is love. Just as soon as bitterness, envy, jealousy, or ambition begins to displace love in the heart, that moment one begins to diverge from the truth. For truth and the spirit of the truth are inseparable. From that moment also one ceases to grow up into Christ in all things. This love which acquires and keeps the truth must not be confused with sentimentalism, however. Sentimentalism is controlled by passion. It is not regulated by truth or principle, and if misdirected will surely swing one over to the side of teachers of error.

19 While going to the Bible in search of truth, we should not, however, despise or overlook God's channels for the impartation of the truth. To do so would be to slight the goodness of God through our Lord Jesus Christ. St. Paul says that these instruments are divinely provided aids for the uncovering of the truth. For the very purpose that we might "be no more children," Christ "gave gifts unto men. . . . And he gave some, apostles; and some, prophets, . . . evangelists, . . . pastors and teachers."

20 The apostles are still with us in their writings. Additionally, the Lord has raised up prophets (public expounders), evangelists (bearers of good news), pastors (caretakers and feeders of God's flock), and teachers. Some of these have been more prominent than the majority. The book of Revelation shows that God would bestow the gift of seven angels or teachers on the Gospel-age church. Each such messenger was for a particular stage of the church's development. The teachings of these seven messengers were not contradictory. They did not all have the same amount of light, but each did have light sufficient for the period of his ministry. Either they stood in defense of truths then being denied or being displaced with error, or they uncovered truths hidden under traditional errors and dead languages, or else they expanded truths already uncovered but not fully understood.

21 We are in the Laodicean stage of the church. The Lord Jesus has returned. As chief servant, he has made his watching servants to sit down to meat and has girded himself and come forth and is serving them. Blessed are those who have heard the Lord's knock and have opened unto him, that he might come in and sup with them and they with him. (Revelation 3:20) For all such it has been the appropriate time to receive a special portion of meat for the household of faith. This then has been the opportune time for the office of "wise and faithful servant" to be filled. Amongst those that waited and came to the 1,335 days (1874) the Lord found Brother Russell. He found him responsive to the opportunities, quick to grasp and act upon the truths being served out by his present Lord, even willing to spend and be spent in behalf of giving out meat in due season to the brethren. For this reason the Lord selected him to fill the office. Who can honestly and intelligently deny that he did fill it wisely and faithfully unto his death?

22 In 1916 Brother Russell, like Ezekiel's linen-clad man, went in and reported the matter. The church has experienced numerous vicissitudes since then. Doctrinal storms have raged. The use of the weather-vane on the doctrinal winds that have been blowing shows that either brazenly in open terms or inferentially they deny Brother Russell as that servant. And why? Because the sources of these winds impute inaccuracy to his teachings, or else their findings are contradictory to his and wrest his. As a result, the church has been endangered with the breaking up of its oneness of faith and with being tossed to and fro, away from the position held during Brother Russell's earthly presence to another position now.

23 Shall we accept the teachings of these latter-day teachers as being gifts of the Lord Jesus to the church? How could we? St. Paul said that the design of the Lord in giving teachers, etc., was that the church might arrive at a unity of the faith. Surely teachers given by the Lord would not cause the tossing and whirling of the church dizzily around with doctrinal winds in opposition to proved present truth. "God is not the author of confusion." Disruptive doctrines smack of the sleight of men. They tend to bring into bondage to the elements from which we were freed, the elements of secular chronologies, Babylonish interpretations of Scripture, etc.—Galatians 4:9.

"SOCIETY" SHIELDS AGAINST DOCTRINAL STORMS

[24]Foreknowing the coming storms and having promised to guide the church with his counsel, the Lord could not fail her in the hour of need. In anticipation of the departure of the seventh messenger, he took precaution for her. Under divine leading Brother Russell sensed that he might die before the work in which the Lord was using him was finished. Again manifesting his wisdom as the Lord's chosen servant, he organized the Watch Tower Bible & Tract Society and had it incorporated to serve as his successor in carrying forward the Lord's work after his demise. This has been the endeavor of the SOCIETY now succeeding to him. Its policy is not to reverse the work begun by its founder, nor to toss the Lord's people about by pretending to explode the truth as brought forth before 1916. Its true course is to follow in the same path of the just in which its organizer walked, and to conduct the work in channels harmonious with and growing out of and founded upon his past labors. This is in accordance with Brother Russell's will, the provisions of the SOCIETY's charter, and the providential leadings of the Lord.—See THE WATCH TOWER, October 1, 1884.

[25]Thus the SOCIETY was established to act as a stabilizer, a visible organization in which God's consecrated ones could have an interest and work as a unit. In looking to the Lord to use it as a channel for meat in due season, they are protecting themselves against following self-appointed leaders and hence against being "tossed to and fro and carried about with every wind of doctrine by the sleight of men." By means of the SOCIETY also they enjoy the light of advancing truth in common, and together come to the intended unity of the faith. By it also they have been able to coöperate nationally and internationally in doing "this one thing," advertising the King and his kingdom. In harmony with these good uses the Lord has preserved the SOCIETY through the fiercest of storms of the church's history, and continues to use it today for the broadcasting of the message of the hour world-wide.

[26]Another item should not be discounted or omitted here. Thousands of the Lord's consecrated have made a vow to pray for the general interests of his work. While they do pray for their servants and colaborers at headquarters, yet they have not made this vow unto the SOCIETY. It is "My Vow *unto the Lord.*" In this connection Jesus said: "If *two* of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." (Matthew 18:19) This promise positively insures that the harmonious and united daily prayers of the saints will not miscarry. Has God not answered St. Paul's prayer until today that the Lord preserve the church's body, soul, and spirit blameless unto the presence of the Lord? He has; and he will continue to answer that prayer until the church is entirely glorified and safe beyond harm in heaven. He will just as surely answer our accordant and united prayers today. Then what though Satan employ against us today the selfsame tactics launched against the early church! What though the same tests are affecting the saints now as during and following the days of the apostles! By these God is merely "gathering out of his kingdom [class] all things which offend." He is proving the loyalty of his people to him and his truth. Who is willing to pay the price of loyalty? It will mean the humbling of oneself under God's mighty hand. Those who thus do he will in due time exalt.

QUESTIONS FOR BEREAN STUDY

What is a system of deceit? Upon what is it based? How does Satan deceive? ¶ 1.
What is the happifying thought relative to the church? What facts give rise to grave consideration? ¶ 2.
How is Christian development pictured? What should be our standing? What should be our attitude toward teachers? ¶ 3.
Describe a baby Christian. ¶ 4.
How may a Christian be wind-driven? Have false doctrines propulsive power? ¶ 5.
What are the dangers incident to being driven by false winds? ¶ 6.
Why are developed Christians sometimes driven by these contrary winds? ¶ 7.
What is the meaning of the Greek "dicing," and how did it come to mean trickery? How does this apply in doctrinal matters? ¶ 8.
How is it possible to tempt the Lord? How do brethren sometimes enmesh themselves in human theories? ¶ 9.
Why is pressing ahead of the light virtually going into darkness? What is the tendency of some self-reliant ones? ¶ 10.
Is it not reasonable to believe that the Lord led Brother Russell always in the light as it was due to be understood? ¶ 11.
What was Brother Russell's attitude, and what was God's answer? ¶ 12.
Into what will a high degree of pride and egotism lead us? ¶ 13.
From whence comes the expression "Method of Deceit"? Trace the four steps in Eve's deception. ¶ 14.
What is the only sure way of being established in the present truth, and keeping established therein? ¶ 15.
What is the deplorable condition of those who neglect the truth? How are the "new" ideas used as a lever, and for what purpose? ¶ 16.
By what means does the adversary attempt to break up the unity of the church? Why is it permitted? ¶ 17.
How may we stand approved? When does one begin to diverge from the truth How is sentimentalism controlled? ¶ 18.
Besides the Bible, what other helps should be recognized? ¶ 19.
What method has God employed to feed his church? ¶ 20.
Why is this the opportune time for the office of the "wise and faithful servant" to be filled? Who filled it? ¶ 21.
Doctrinal storm winds come from where and from whom? ¶ 22.
Are these confusing winds gifts of the Lord to the church? ¶ 23.
What is the endeavor of the SOCIETY since Brother Russell's death? ¶ 24.
What is the advantage in accepting the SOCIETY as the Lord's channel? ¶ 25.
What are the means by which the Lord's people may remain a united body? What does this require on our part? ¶ 26.

"I know not what my life may yield,
Of fruit that will not perish;
I know God gives both seed and soil,
And all the growth must cherish.
How great his work! How small my part!
I wonder at my weakness;
And his great patience fills my heart
With gratitude and meekness.

"I know not what his home can give
To blessed souls who gain it;
I know God's goodness it must show,
For earth cannot contain it.
And if eternity but rings
With love, the same sweet story
That earth is telling every day,
Thine, Lord, shall be the glory."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR OCTOBER 3

"There is one body and one spirit."—Ephesians 4:4.

THERE is but one church, especially beloved of God. Jesus is the Head; and his faithful, loyal followers to the end and who participate in his resurrection will constitute the completed body. It necessarily follows that in the course of the development of the church there can be but one body. There can be no division in the body of Christ. All are called in one hope of our calling, justified through the precious blood of Jesus, begotten to the same nature, anointed with the holy spirit; and each one must take the same general course of following in the Master's footsteps. The interest of each member is identical. Each one looks forward to the time when he might be perfected in the likeness of our Lord and Head. Each member of the body begins his course in new creature infancy. It is the will of God that each one should grow up to full maturity unto the measure of the stature of the fulness of Christ.

There is but one spirit that unites all into one body and holds them together; and that is the holy spirit. It is this invisible holy power of God working in each member of the body that gradually transforms that member into the likeness of the perfect Pattern. No one member of the body could ever willingly do injury to another member and still maintain the spirit of the Lord. Each one has the privilege of looking well to the interests of every other member with whom he comes in contact. Every one of the body of Christ should see to it that he dwells together with his brethren in peace and love. God has placed each member in the body for a purpose. Each one has some duties and services to perform toward his brethren, and also in announcing the message of the King, Christ Jesus.

All the members of the body are in partnership with the Lord Jesus, the Head, to carry out the Father's great plan. There is no other relationship in the universe like unto this. Referring to this blessed unity, the prophet of God wrote: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" It is well that each one in the narrow way ask himself the question: Am I doing what I can to preserve this blessed unity to the glory of my Father and my King, being actuated at all times by the spirit of the Lord?

TEXT FOR OCTOBER 10

"Take . . . the sword of the spirit, . . . the word of God."—Ephesians 6:17.

EVERY true follower of Christ Jesus must engage in a real warfare. The further he progresses along the way toward the end, the more he appreciates the fact that this warfare is strenuous. His weapons are not carnal, yet mighty through the Lord to the pulling down of the strongholds of error. His offensive weapon is the sword of the spirit, which is the Word of God. If tempted in the way our Lord was tempted, he follows the Master's example, meeting the assaults of the adversary with the thrust: "It is written" in the Word of God. If oppressed with trials and tribulations, bowed down with sorrow and grief, misunderstood, misrepresented, misjudged and persecuted, he finds solace and consolation in the written words of the Father; and thus again he meets the attack of the enemy. He must learn to use the sword deftly and in a telling manner each time, in the spirit of the Lord; that is to say, in the spirit of love.

The sword of the spirit was long ago prepared by our Father for the special benefit of his saints, that they might cheerfully endure the fiery trials incident to the narrow way, and that they might be comforted, and rejoice in the hope of an early triumph in the battle, as our Lord was triumphant. To his followers Jesus said: "Ye shall have tribulation, but be of good cheer; I have overcome the world." The precious promises in the Word of God, placed there for the benefit of the Christian, are a mighty weapon in the hands of the Christian, giving him strength for the battle and courage to meet whatever conditions the Lord has prepared for him.

THE CONFLICT OF THE HOUR

"I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness."—Isaiah 13:3.

THE consecrated of the Lord, anointed to work in his name, occupy the most wonderful and blessed position. This position brings with it great responsibility. It therefore devolves upon each one of those composing the Lord's army to give careful heed to his expressed will, that they might acquit themselves like men. We do well occasionally to take a mental vision of the conditions.

Babylon in the broader sense means a part of Satan's organization, otherwise termed Christendom, which is in fact a counterfeit of Christ's kingdom. The chief instrument used in the building of this unholy system has been, and is, big ecclesiasticism, combined with professional politicians and great profiteers who control the commerce of the earth. The master mind controlling all is Satan. He caused his representatives to

cry: "The great war will make the world safe for democracy," which was in keeping with other of his lies. Then came the League of Nations, his offspring, which he caused ecclesiastical representatives to proclaim as "the political expression of God's kingdom on earth." The League of Nations is proving a failure. Satan's empire continues to crumble; while Christ, the great Messiah, continues to advance in the execution of Jehovah's judgment.

Dismayed at conditions, the representatives of Christendom jump from one proposed remedy to another, trying to patch up and reform Satan's organization. Greater and greater is the pressure placed upon the people, until the peoples and nations of earth groan under the load; while frequently there bursts forth a flame of destructive fire. Truly the leaders of Babylon are in perplexity and the inhabitants of the world are in great distress.

CHRIST THE CONQUEROR

Look the other way. We see the great and mighty Leader of the new order of things, God's organization —him whose name is Faithful and True—proclaiming the true doctrine of righteousness, executing the divine judgment and making war upon Satan's organization. Upon his head are many crowns, symbolically representing that all power and authority in heaven and in earth is committed to him. The time has come for "him whose right it is" to take possession of earth's affairs, and he has assumed command. (Revelation 19: 11-14; Ezekiel 21: 24-27) With him are his called and chosen ones, to whom he has committed certain interests of his kingdom. These now are having opportunities to prove their faithfulness, which means loyalty to their King. Those who do prove faithful are joyfully obeying his command. They rejoice in the righteousness of their King, and gladly tell of his kingdom. They have absolute confidence in their Leader. They know that he will win the great conflict now on. Eagerly they await his command. They hear it. It was recorded long ago by the Prophet.

Isaiah the prophet had a vision of the wonderful events now transpiring. As the mouthpiece he spoke the message of the Lord, saying, "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness." These are sanctified through the blood of Jesus, set aside for God's holy purposes, made mighty through the Lord because of having on the armor of God, and are soldiers under a Captain who knows no defeat. They are called to be associated with their Head in declaring God's vengeance, and to announce the deliverance of mankind from their oppressors.

Clearly the command rings in their ears: "Lift ye up a banner upon the high mountain!"

This means to lift up the message announcing the King and his kingdom, the glad tidings that the day of deliverance is at hand. "Exalt the voice unto them, wave the hand, that they may go into the gates of the nobles." Clearly, earnestly, zealously proclaim the message of truth unto all that have the hearing ear: First, to those of the consecrated of the Lord who have become weary in well doing, that they may awake to their privileges and duties; second, to those in Babylon who love the Lord, and yet for fear are holding back; and third, to mankind in general, that the King of glory is at the door and his kingdom is coming in, and that all who have the hearing ear may prepare themselves for the kingdom.

PROCLAIM THE MESSAGE JOYFULLY

To which class, then, do you belong? Are you the consecrated and anointed of the Lord? Are you of the class of his sanctified ones? If so, then the command is to you—to every one of the called and chosen. These now must prove their faithfulness. It therefore becomes the privilege, yea the duty, of all such to proclaim the message, advertising the King and his kingdom as the only remedy for the ills of humankind. These must do it, and they will do it joyfully.

The message of this kingdom is contained in the publications of the Watch Tower Bible & Tract Society. It is to the interest of the Lord's kingdom that this message go to the people. This interest has been committed to you. Slack not your hand. Seize the opportunity and faithfully represent your King and his kingdom.

The Lord has so arranged that the seven volumes of STUDIES IN THE SCRIPTURES, together with THE HARP OF GOD, may be placed in the hands of the people at the astoundingly low price of $2.85. This affords an opportunity. Let every one who can engage in making known the message of the hour, do so.

OH, HOW BEAUTIFUL THEIR FEET

"Oh, how beautiful their feet,
Who upon the mountains
Sound abroad the tidings sweet
Of life's flowing fountains.
Mercy, peace, and plenteous grace,
Sweet as heavenly manna,
Now are offered to our race.
Shout, and sing hosanna!

"Joyful tidings we have heard,
And with hearts o'erflowing,
Praise Jehovah for his Word,
His salvation showing.
Soon his foes he will subdue
By his mighty power;
Soon he will make all things new,
Bright as Eden's bower."

ABRAHAM, A BLESSING TO THE WHOLE WORLD

——OCTOBER 7——GENESIS 12:1-4; 18:17, 18; 22:15-18——

KNOWLEDGE OF GOD TO FILL THE EARTH—ABRAHAM SCHOOLED FOR HIS FUTURE WORK—COMPOSITE SEED OF ABRAHAM A MYSTERY—ALL CHRISTIANS HAVE MISSIONARY SPIRIT.

"In thee shall all the families of the earth be blessed."—Genesis 12:3.

OUR studies for the following three months are on the Missionary Message of the Bible. Very fittingly they commence with Abraham and with God's promise to him; for it was to Abraham first that God declared his purpose to bless all men, even as our Golden Text states.

[2]The Bible contains the record of the whole period of human subjection under evil, with a prologue telling of man's primal beauty and happiness in harmony with his Creator, and an epilogue telling of that happiness and harmony restored. But its story of man's redemption and restoration really begins with the call of Abraham, 2,081 years after the fall of Adam and the consequent sentence of death. Even in Eden, when the sentence was about to go into operation, God had given a hope (Romans 8:20); for when he said that the seed of the woman should bruise the serpent's head, he clearly indicated that the "seed" would ultimately destroy both him that had brought death upon mankind and the sin which the serpent represented. But no further word of hope was given, nor was it again mentioned until God called Abraham and gave this gracious promise, thus indicating also that Abraham's family was the one through whom the deliverer should come.

[3]The desire of those who arrange the studies whose order we follow is, that they will promote a greater missionary zeal; for it is a part of orthodox belief that the church is responsible for the enlightenment of the world and for its conversion to Christianity. Therefore every church organizes a missionary society, partly also to prove that it is both Christian and orthodox. We cannot agree to their thought of responsibility respecting the conversion of the world; for we have learned that it is only when God's kingdom is established upon earth that he will bless all the families of the earth, even as he has promised; but we can enter into the course of studies knowing that we shall get added knowledge and blessing. Earnest supporters of missions have many puzzling questions before them, not the least of which being: Why has God not blessed the missions which have professedly been organized for him and in his name? and the necessarily related question: Is there any prospect that he will bless them in the future any more than in the past? It is necessary to remind many sincere people that although the missionary societies are highly organized, and have operated amongst the heathen for more than 100 years (some for a much longer period), the entire result of their efforts, considered as a serious attempt to turn heathendom to Christ, may be considered as an almost negligible quantity. The number of converts compared with the immense numbers not reached is very small, while the impression made is hardly felt or noticeable. The failure of Chrstian missions to heathendom is comparable only to the failure of organized religion in Christendom.

[4]Bible Students, freed from the darkening errors of the creeds, and taught of God concerning his plan, know that neither these great systems nor any individuals were ever sent of God to carry the defiling errors of the creeds to the heathen or to anyone else. The name and the character of God have been blasphemed by the misleading and even terrible things taught in his name; and to anyone enlightened concerning God's purpose as revealed in his Word, it is not a matter of question or even concern that the expected blessing of God has not followed missionary effort.

KNOWLEDGE OF GOD TO FILL THE EARTH

[5]Our Golden Text tells God's purpose. If the teachers and leaders in Christendom had kept to the Word of God they would have known that God has a set time for the enlightenment of the world; and they would not have organized these great systems which have taken millions of money for their support, and which through disappointment that God does not seem to pay attention to their labors, have turned many into unbelief. To the most casual observer it is plain that the natural increase of population in heathendom absolutely precludes the possibility that the churches will convert its masses to Christianity.

[6]Bible Students see that God does purpose to have all men taught concerning himself (1 Timothy 2:4), and that true knowledge shall cover the earth as the waters cover the great deep. (Isaiah 11:9) But they see that when God's missionary work is done there will be no rival organizations as at present—organizations which in matters of doctrine are in some cases in violent conflict with each other; but it will be done under the direction of the church of the living God, then in glory with the Lord. Truth only will be taught; the facts of God's plan and the purpose of the kingdom will be made known to all. Experience shows that nearly all those who come to know God love him; and it is certain that when men understand the truth concerning God the vast majority will turn their hearts to him, and will submit to the rule of his Anointed, the Prince of Peace.

[7]If the question is asked, Has Abraham been a blessing to the world? Orthodoxy replies: The promise has been fulfilled in the coming of Jesus, the son of Abraham, who has blessed the world. It is true that much blessing has come to many through God's sending his Son into the world; but it is also true, and a very plain fact, that the multitude of mankind is still under the power of sin, and without God and without hope in the world. Jesus has not yet blessed mankind. Indeed, comparatively few have heard of him, and those who have heard in most cases have been wrongly informed both concerning him and concerning God, who sent him. But has the promise of God failed? God never fails. To men his ways are strange; and even the clergy now have begun to confess that God is not omnipotent. By those who oppose the truth Bible Students are often accused of forcing a meaning out of Scripture. But the simple fact is that the creeds and the works of Christendom are based upon false and forced interpretations; and their lack of understanding is because the clergy refuse the plain statements of the prophets. Our subject today is an example of a misunderstood passage. For except in the sense above referred to, that God has sent Jesus, who is the seed of Abraham according to the flesh, no clergyman or regularly ordained minister will even profess to believe that this prophecy is a true word of God which must even yet be fulfilled.

[8]These promises to Abraham referred to the future. They were only partly fulfilled even in the coming of Jesus. (Galatians 3:29) Even Jesus, while speaking of his then great works, told of the still greater works he would do in "the last day." That day is the day of Christ, the day which Abraham saw and was glad (John 8:56); for Abraham discerned nothing of Jesus' human life. The "last day" then is the time when the Abrahamic promise will be made good.

[9]The great religious organizations have ignored this, the plain teaching of the Bible. Instead they have taught their creeds, the precepts of man. (Isaiah 29:13; Mark 7:9) Their misinformed missionaries could not teach the truth to the heathen; in turn, their errors effectually estopped God's blessing upon themselves.

ABRAHAM SCHOOLED FOR HIS FUTURE WORK

[10]Our study naturally raises the question, Why did God tell Abraham of his purpose so long before the time set for its fulfilment; and why was it necessary that Abraham should leave his home and his country? It is to be noted that though Abraham was called from his father's house to go into a strange land, it was not as a missionary that he went. He was not charged to tell the people of the land of the God who had spoken to him. On the contrary God called him away from his home in order that he might learn the way of faith, and prove himself worthy of the favor God had for him—that of being a chosen vessel for the service of God. There is nothing to indicate that Abraham ever mentioned to any of the inhabitants of Canaan the fact of the terms of the covenant which God had made with him. He was not called upon to do so; it was private to himself. (Isaiah 41:8) There was no provision made for any such purpose, nor is regret ever expressed because of any supposed failure on his part.

[11]Abraham's life in Palestine was certainly not that of a missionary; rather, if the connection must be made, it should be considered as that of a student preparing for a future work. God's provision for his work is that of character building rather than learning, valuable though knowledge may be. In due time Abraham was to be one of God's foremost men, perhaps the human head of the new order of things (Romans 4:13); and he must be prepared for his work.

[12]The things which make character and fit one for ministry for God are (amongst other things) faith, loyalty, courage, patience; and the experiences of Abraham in the land of Canaan, while waiting on God for the son through whom the promise should come, or by whom it might be continued, were calculated to increase his faith, to develop his loyalty, courage and patience, and to set himself for righteousness. The lesson which came through the test in the matter of the sacrifice of Isaac was to show to Abraham and to his seed that the blessing of the world would come through such a sacrifice, and only after resurrection. God was teaching that the seed which he would produce would need to suffer and to die, and would be re-united to the Father in resurrection life.

COMPOSITE SEED OF ABRAHAM A MYSTERY

[13]With the coming of Jesus there came a further revelation concerning the seed of Abraham. Through Paul chiefly, our Lord revealed the secret hitherto hidden from all—that God was producing a seed, the Christ, composed of Jesus and his footstep followers, to be gathered both out of Israel and from amongst the Gentiles, during the whole period between his first advent and his return. (Colossians 1:27; Acts 15:14) This is the secret of the New Testament. It is clearly expressed by Paul in Galatians 3:29, where, writing of those who had believed into Christ, he says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This revelation at once made clear why there had been so great apparent delay and also why the blessing of the world could not come until this seed of Abraham according to the spirit was formed.

[14]This spiritual seed has a greater place than Abraham; for it has divine glory. Indeed, even Abraham and all the faithful who followed him unto John the Baptist wait for their promise until this seed is complete. (Hebrews 11:39, 40; Matthew 11:11) Hebrews 6:18 declares that the oath which was given to Abraham (Genesis 22:16) was really given for the seed's sake, "that *we* might have a strong consolation who . . . lay hold upon the hope set before *us*"; that is, the hope of entering into the glory which God has given his own dear Son. As soon as the spiritual seed is complete, Abraham will have two seeds: One according to the flesh, the ancient worthies; and one according to the spirit, the Christ, the Anointed, the Messiah. Then the promise of our text will be made good, and the blessing of mankind will begin. The Christ will direct the work in power; and the faithful of old, raised to human perfection, will serve under them, directing men to the love of God, while at the same time every opposing influence will be rendered powerless.

[15]The experiences of Abraham in the land of Canaan, separated from his father's home, correspond exactly with those of the seed who walk by faith. Christians are called from natural hopes and expectations to live in the world as strangers and pilgrims. (1 Peter 2:11) In it, they are not of it; separated in spirit, they count all natural and purely human things even as loss and dross that they may be accounted worthy to obtain the same resurrection as Jesus. (Philippians 3:8-10) They are in the school of experience, the school of Christ, that they like Abraham may develop faith, loyalty, courage, and patience, and all the graces of the spirit. (Galatians 5:22, 23; 2 Peter 1:5-7) As a company they are no more set to endeavor to convert the world to righteousness than Abraham was set to evangelize Canaan.

ALL CHRISTIANS HAVE MISSIONARY SPIRIT

[16]But every one touched with the love of God wants to tell his neighbors and his fellows of that love if, perchance, they also will throw open their hearts to its influence. So while it is true that the Lord never arranged missionary societies as commonly understood, there is in the very spirit of the truth that which seeks expansion and expression, and a love which wants to have others join in its happiness. Therefore every Christian has a missionary spirit. Indeed, no one can be accounted worthy of this high calling of God to be of the spiritual seed of Abraham who does not prove that he has now the spirit of Christ.

[17]Although not called to convert the world, each must have the spirit of a blesser, must have a love for men, and a disposition to bless them. Many who have this hope and who are touched with the love of God in Christ are going from door to door, telling their neighbors of the glorious deliverance which is coming with the setting up of the kingdom of heaven. The great systems have, under the wrong lead given them by the errors they have held, misused this desire, and have organized themselves for the world's conversion. Those guided by the holy spirit have followed their Master's example. He was not a missionary in the ordinary sense of the word; for he knew that the time would come when in the power and glory of the kingdom he would make all men see the riches of the love of God. (Isaiah 25:6-9; 52:10) His disciples have told of the grace of God in Christ to any who would hear. (2 Corinthians 5:18) But they have not done this with any hope or expectation of bringing the world to the feet of Jesus. They are misunderstood, as he was; but this is a necessary part of the trial which every son of Abraham must endure in order to develop the character which God requires for those who are to hold the power and glory of the kingdom of heaven.—Luke 12:32.

[18]It is not the church in the weakness of its flesh that will convert the world, but the church in glory. As the

Head of the church must needs be changed from mortality to immortality, from weakness to power, from human nature to divine, before he could give the holy spirit to the church, so must his church be changed in order to gain the power to bring the world to the knowledge of the Lord. When the spiritual seed is gathered, the time will have fully come for the resurrection of Abraham and the faithful worthies of Israel; and they will come forth from the grave to take up and use the kingdom blessings which were promised so long ago, and for which in faith they waited, and in hope of which they died.

QUESTIONS FOR BEREAN STUDY

With whom do the lessons for the present quarter commence? ¶ 1.
What is the Bible record concerning humanity? What was indicated to Abraham? ¶ 2.
Is the militant church responsible for the conversion of the world? ¶ 3.
Why have not the missionaries converted the world? ¶ 4.
What do the words of the Golden Text imply? ¶ 5.
Does the Bible teach that all men are to be taught the truth? Will there be rival organizations at that time? ¶ 6.
Has the Abrahamic promise had fulfilment yet? Of what are Bible Students sometimes accused? ¶ 7.
Jesus showed what great blessings would have fulfilment when? What did Abraham see? What did he not see? ¶ 8.
Why have the missionaries been a failure? ¶ 9.
Why was Abraham told of God's purpose so far in advance? Why must he leave home? ¶ 10.
Was Abraham a missionary? What does God esteem higher than learning or knowledge? ¶ 11.
How was Abraham's faith tested? How was Jesus' sacrifice foreshadowed? ¶ 12.
When Jesus came, what was further revealed? ¶ 13
What is the spiritual seed of Abraham? What was the object in making oath to the promise? Who are excluded from the spiritual seed? ¶ 14.
What are some of the experiences of the spiritual seed class while they are in the flesh? What is the idea back of these experiences? ¶ 15.
How may a person have the missionary spirit and not be a missionary—in the ordinary way? ¶ 16.
Does the message of God's love bestowed upon us impel us to activity? How is it manifested? ¶ 17.
When is the church to convert the world? What change must necessarily first take place? ¶ 18.

ISRAEL, A MISSIONARY NATION

——OCTOBER 14——EXODUS 19:1-6; ISAIAH 43:9-11; 45:20-22——

NONE TO PREACH UNLESS SENT—THE NATIONS GATHERED BEFORE THE LORD—FLESHLY ISRAEL UNFIT FOR MISSIONARY WORK—ERROR PROCLAIMED AS TRUTH IS UNAVAILING.

"Ye shall be unto me a kingdom of priests, and an holy nation."—Exodus 19:6.

OUR lesson is of Israel as a missionary nation. The great covenant of promise God made with Abraham, that in him and his seed all the families of the earth should be blessed, may be compared with the bow of promise which God gave to Noah. In the rainbow man has a sign, negative in character, that the earth shall never again be subjected to watery destruction. But here is a bow of promise stretching across the entire human history and telling positively that blessing shall come to all. The covenant was also given to Isaac, and later it was confirmed to Jacob; for the covenant was to Abraham *and his seed*, and both Isaac and Jacob were chosen as sharers in that covenant of promise. (Genesis 26:3, 4; 28:13, 14) God had distinguished between the sons of Abraham: Isaac only was chosen; and later between the sons of Isaac; for Jacob was chosen. But God took *all* the sons of Jacob, and of them made the nation Israel, whom he chose for himself (Amos 3:2; Deuteronomy 7:6; Exodus 6:7, 8), though they were not included in the Abrahamic covenant.

[2]It was the hard bondage that Israel endured in Egypt which brought them into close relation with God and caused him to tell of his purpose in them. Their cry caused him to come forth as their God and Deliverer, and to speak of them as his firstborn among the nations.—Exodus 4:22.

[3]Our Golden Text takes us to Sinai at the time of Israel's arrival there from Egypt. God was waiting for them there (Exodus 19:4); and he called Moses up the mountain to speak with him. The gracious words which form part of our study today were then spoken. Moses was instructed to tell Israel of God's good desire towards Israel and to inform them that God was ready to make a covenant with them. (Exodus 19:1-6) With the subject of these studies in mind, which is the missionary teaching of the Bible, the question arises, What was God's purpose in separating the nation of Israel from the other nations, and thus making them peculiarly his own? (Amos 3:2) Did he thereby make Israel a missionary nation? The answer must be No! for neither their selection nor the covenant which immediately followed implies this. But the continuity of God's purpose is apparent. It is clear that in delivering Israel from the hard bondage of Egypt his word of promise to Abraham is in mind; and this action shows that as Abraham's *family* was chosen out of all the families of men, so now Israel as a *nation* is chosen out of the nations.

[4]Also (as the last lesson showed) the offering up of Isaac by his father as a sacrifice was intended to indicate that the true seed would suffer and die, and that the blessing through the "seed" would come only after the resurrection of that seed ("Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure"—Hebrews 11:19). So now in this promise at Sinai we are shown by the fact that Israel was called to be a nation of priests the further fact that restitution blessings will come only after sin-atonement has been made; for priests are ordained to offer sacrifices and to make reconciliation for the sins of the people. (Hebrews 5:1, 2; 7:27) If God should choose a whole nation to be priests to him, for whom would they serve but for the nations not chosen?

NONE TO PREACH UNLESS SENT

[5]The elect of God serve the non-elect. We discern in these arrangements for the world's blessing in God's due time the thought that God will have the nations seek him rather than that he will have his chosen go out to tell them about himself; for a priesthood implies an altar and a temple and a location, and men must go to the priests of God rather than the priests go to the people. Other scriptures show that God purposes to have a highway cast up upon which the peoples may walk to Zion, that is, to restitution blessings; and the troubles through which they have passed are to bring them to the condition of heart to say one to another, "Come ye, and let us go up to the house of the Lord, and we will learn of his ways." (Isaiah 35; 2:2-4) No one has a right to call himself a missionary for God, nor to send others out as missionaries unless commissioned so to do; for "how shall they preach, except they be sent?" (Romans 10:15) Israel's call indicated the purpose of God, and a privilege given to them, but in itself it did not carry beyond those things.

[6]If it be said that everyone who hears truth has a responsibility to tell it out to all who will hear, the answer is, God distinctly refused Israel liberty to mingle with other nations. Nor had they any message for the nations; their covenant was made with them alone (Amos 3:2); no others could share except under very limited conditions. Indeed, Israel were to keep themselves separate from all other peoples because of the dangers of contamination. This is, of course, the exact reverse of that which is commonly supposed to be God's purpose with any whom he chooses to be his representatives. But there can be no question of the purport of such passages as Deuteronomy 7:1-8; 23:3.

[7]Two other passages are given as portions for today's study; namely, Isaiah 43:9-11 and 45:20-22. As both of these passages declare that Israel is God's witness, it is concluded that these words were a charge to Israel to tell the nations about their God. We enquire, How are these passages to be understood, and when did they become operative in the life of Israel? Do not these words by Isaiah mean, as many think, that Israel of Isaiah's day were to go abroad amongst the peoples of the earth, and tell them of Jehovah and call upon the nations of the earth to worship him, the true and only God? The answer must be in the negative. Surely if that had been the intention, there would have been instruction to Israel to tell the Gentiles that a change in God's plan for them had occurred, and that with the change his attitude toward the world had altered. It would be only a partial answer to say that these passages had an application at the time of our Lord's first advent when Jesus by the holy spirit through the early church sent out the truth which he had come to declare. —Acts 1:8.

[8]During his ministry Jesus said that he was not sent to any but the lost sheep of the house of Israel. He made this fact so plain that the woman of Phenicia said that even dogs got crumbs which fell from the master's table. (Mark 7:28) After his death, and because the end of the time of favor to Israel had come, Jesus told his disciples that they were now not to confine themselves to Israel but to go out into all the world and make disciples of all peoples. (Matthew 28:19, margin) Here was a clear intimation of a change in the plan of God. Israel must no longer have all the favors God had to give; the world outside was to get some of them. (Ephesians 3:6-8) But it is to be noted that even then there was no thought expressed nor command given that the disciples were to make an attempt to bring all the world into their covenant of grace.—John 17:22.

THE NATIONS GATHERED BEFORE THE LORD

[9]The disciples were to seek out those who were waiting for God. They were not expected to conquer the world by grace any more than Israel was expected to bring the world into the law covenant. Nor were the disciples to challenge the world; but as witnesses of the power of grace to change the life they were to be living examples of that grace. (John 17:23) The fact is that these passages in Isaiah are prophetic, and do not refer to anything in the history of Israel under the law or the prophets. Their fulfilment is taking place now, in the time of the second advent, when the remnant of spiritual Israel, the feet members of the body of Christ, the members of the church in the flesh, are being gathered together in one body under the headship of the returned Lord, and are being manifested to the world as God's Israel according to the spirit.

[10]The Prophet sees the great nations of the earth gathered as before Jehovah. They have gone their own way, heedless of the fact that God has manifested himself sufficiently for them to know their course is as displeasing to him as it is hurtful to themselves. He challenges them to produce any evidences to prove that they have any claim to be considered as worthy of being entrusted with the stewardship they have held. They have been blind to plain facts, deaf to loud calls against their iniquities and their injustice. God also will produce his witnesses, those who know him and are able to declare his truth, those who understand the Word of God written by the prophets of long ago, and who are able to show that those things then written are the things presently being done by God, even this same witness being an example.

[11]This challenge to the nations, and God's declaration to his faithful people that they are his witnesses (Isaiah 43:10), was dealt with at length in THE WATCH TOWER of November 1, 1922, page 336. There it is shown that the declaration applies to our day and to the work of the church at the present time. The world situation is such that the domestic politics of any nation are of necessity second in importance to its international relationships. All the world is bound together. The newspapers are scanned daily to see what is happening to the world; the whole earth is within the range of every man's political view. It is this condition which is portrayed by Isaiah. God will cause the world to hear the truth of his plan and kingdom by his faithful witnesses, and the world is arraigned in court before him, his witnesses also being present. This indicates that they will be so faithful that the world will know them as they know the world.

[12]It is to be noted that even here God's witnesses are not called upon to go abroad; rather it is that God brings the nations of the world together and confronts them with the truth. How, then, do God's witnesses speak for him? The answer is, The world situation is apparent to all, and God's witnesses find all the opportunities necessary to their witness at their hand. Never was such work done for God as is being done now. From door to door his witnesses go telling their message of comfort to all the weary hearts; at the same time by that same message, by the more public proclamation, the leaders of the world and the false prophets, the clergy, are hearing the witness of God's holy prophets, whose word given of old is God's present message to the world. According to his purpose, in every place where he will have his witness given God has those who stand for him against the kingdom of Satan and its representatives.

FLESHLY ISRAEL UNFIT FOR MISSIONARY WORK

[13]Instead of being able to carry an evangel to others Israel according to the flesh have needed to be evangelized. The picture at Mt. Sinai is expressive in this. God promised to make them a nation of priests; and, agreeing to the proposal, they said that they were ready to accept God's covenant. But almost immediately they proved that they were unworthy of that high office; for when God manifested himself in the lightning, thunder, the earthquake, Israel fled from his presence. They had not courage to meet their God. No doubt their fear was caused more by an inherent realization of their sinfulness or their lack towards God than by the fearful sights and sounds which accompanied God's presence. They said to Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die." (Exodus 20:19) Those who could not thus meet God, being afraid of him, could not be priests for others; indeed, they proved that they were such as needed someone to meet God for them. Because of this and their sin when Moses was upon the mount, God in his grace provided a priesthood for *them*. Aaron was chosen out from amongst them that he might be their priest; and

it should always be remembered that the Aaronic priesthood served for Israel only.

[14]That priesthood was impotent, and indeed Aaron himself failed. Both he and his family need a priest to bring them to God. But the Aaronic priesthood and its Levitical service met Israel's immediate need according to the purpose of God in his dealings with them. It could not take away sins nor cleanse the conscience of a single Israelite; but it was a type of a better priesthood to come, and as such it has rendered a greater service to spiritual Israel than it could possibly give to Israel after the flesh. (Hebrews 7:25) In due time God gave a priest who could serve both to remove transgression and the power of sin. Jesus came, the true Priest with a sacrifice powerful to save.—Hebrews 9:9-14.

[15]Soon after the resurrection of Jesus it was disclosed to the church that God purposed to have a spiritual nation who should be to God a royal priesthood because they were to share the honors of Jesus' throne. (1 Peter 2:5) By him and in him God makes a nation of spiritual priests.—1 Peter 2:9.

ERROR PROCLAIMED AS TRUTH UNAVAILING

[16]In Israel's degenerate days, even when they were ready to kill the Son of God (Matthew 21:38), they yet thought that they were fitted to be teachers of the nations; and they organized missionary services. But our Lord's comment on their work was, "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of Gehenna than yourselves." (Matthew 23:15) It is the same today. Error proclaimed as truth produces a worse evil than was found in those who sowed the seed; for truth produces righteousness but error can produce only evil. In the days when Israel is restored, soon now to be, God will show him to be the firstborn of the nations to himself, which means that the other nations and families of the earth are to be born unto God, and that the family in heaven and earth are to be one.—Ephesians 3:15.

[17]The second half of the book of Isaiah, from which two of our passages for today are taken, tells of the restoration of God's Israel: (1) Of the church brought out of Babylonish captivity of error by the great Cyrus, the returned Lord; and (2) of the restoration of Israel after the flesh restored as at the first (Isaiah 1:26) and prepared to carry on the work of the Lord under the direction of the church in glory. The "servant of Jehovah" who enlightens the Gentiles and brings salvation to the ends of the earth is the returned Lord; and "Israel" are the true-hearted servants of God who, under the Head of the church, carry out his will. It is these of whom Isaiah wrote. When the Lord has done his work by his church and that phase of the work is complete, the ancient worthies, restored, will take it up; and when Israel is restored they as a nation will be ready to serve the world according to the original promise. Then, all the ends of the earth will look unto God and be saved, and "in the Lord shall all the seed of Israel be justified, and shall glory."—Isaiah 45:22-25.

QUESTIONS FOR BEREAN STUDY

In what way is the Abrahamic covenant a positive bow of promise? ¶ 1.
What brought Israel into close relationship with God? ¶ 2.
Was Israel a missionary nation? ¶ 3.
What was indicated by the sacrifice of Isaac? What was shown in the Sinaitic promise? ¶ 4.
Is it not true that the nations will seek God instead of God seeking them, when the time comes for their blessing? ¶ 5.
Did Israel have a message for the other nations? Were they commissioned to deliver a message which they did not have? ¶ 6.
What shall we do with the two texts cited as proof that Israel was a missionary nation? ¶ 7.
What positive proof have we that Israel was not a missionary nation? When did a change come? ¶ 8.
For whom were the disciples to seek? How should we understand the texts in Isaiah? ¶ 9.
What kind of challenge does God make to the nations, including Israel after the flesh? ¶ 10.
What is the condition of the world today? What is indicated by the message being given by the Bible Students? ¶ 11.
How do God's witnesses speak for him? ¶ 12.
How did Israel show their unworthiness of being a nation of priests? What did God then do? ¶ 13.
Could the Aaronic priesthood and Levitical service take away sin? Did it meet Israel's immediate need? What was God's purpose concerning it? ¶ 14.
What was disclosed after the resurrection of Jesus? Whom will the royal priesthood specially serve? ¶ 15.
What did Jesus say concerning the missionary efforts of the Jews? How does this apply today? ¶ 16.
Are there two Israels? What are they? Who is the "servant of Jehovah" and the Israel that will cooperate with him in blessing all the ends of the earth? ¶ 17.

NEW YORK CONVENTION

NEW YORK is the greatest city on earth. It has a cosmopolitan population. Great numbers visit it daily. It has the best means of transportation of any city in the world. For some time the Bible Students of the New York church have thought that New York city should have a great convention. They have determined, by the grace of the Lord, to have such.

The convention will begin Friday, October 19, and continue for six days, ending Wednesday, October 24 (notice corrected date). The 19th and 20th will be devoted more particularly to discourses and praise and testimony meetings for the interested, a part of the time being given over to advertising the public meetings to follow.

For Sunday, October 21, all day, Madison Square Garden has been leased. It is America's greatest auditorium and ordinarily seats 13,500 people. Many more can be crowded in. On Sunday afternoon of that date a public meeting will be addressed by the President of the Society, Brother Rutherford. The meeting will be advertised in the New York papers and in other papers within a radius of two hundred miles, besides 2,000,000 tracts that will be distributed in announcing the meeting. A specially constructed electrical loud-speaking system will be installed, so that all the people in this great hall can hear clearly and distinctly. It is expected to make this the greatest public meeting ever held in the United States. Both morning and afternoon meetings of Sunday will be held in the Madison Square Garden.

For Monday, Tuesday, and Wednesday following, the Scottish Rite Cathedral at 315 West 34th Street, New York city (near the Pennsylvania station), has been taken. The morning and afternoon sessions of the meetings here will be devoted to the interested. Each evening the public will be invited, at which time a public address will be given.

As it will require tremendous effort to prepare for this convention, the Bible Students within a radius of two hundred miles of New York are cordially invited to participate, and as many others of the brethren who desire to do so and who can conveniently. Special arrangements will be made with the railroad companies for convention rates. Arrangements will also be made for housing the friends that come, a committee having already been assigned to prepare for this.

The time seems opportune for a great convention. We anticipate that the brethren will respond joyfully and make it a tremendous success in advertising the King and his kingdom. We invite the brethren everywhere to present this

matter frequently to the throne of heavenly grace, that the Lord may be pleased to give a wide witness to the truth during this convention, to his glory, and to build up his people in the most holy faith.

For further information concerning the convention, accommodations, etc., see subsequent issues of THE WATCH TOWER, and address all communications to Convention Committee, 124 Columbia Heights, Brooklyn, New York.

INTERESTING LETTERS

FOUND DEMAND FOR FULL SETS

DEAR BRETHREN:

As I have not written you regarding the work for some time I will say that it is going along fine. Those who go out feel well repaid when they think of the wonderful privilege that is theirs to be in the Lord's work; while those who do not go do not know what they are missing.

The 122 full sets of seven volumes which you sent to our class arrived just as I was about to have a few days vacation. So I suggested to my wife that we spend our vacation by starting the work of selling the full sets, including the HARP—eight volumes.

We went by auto to territory that is too far to reach from here in one day's drive. My wife's sister, Sr. M. B. Schlatter. came with us. We canvassed mostly country homes; and in about seven and one-half days we sold forty-four full sets of eight volumes, seventy-nine HARP BIBLE STUDY Courses, nine "Millions," and four Zg's.

It was the grandest vacation outing we have ever had. Since then most of our workers have started with the full sets and are meeting with good success.

With warmest Christian love and prayers, I remain

Your brother in the service of our King,

BENJ. HERSHEY, *Kansas.*

LIGHT BREAKING THROUGH IN BRAZIL

DEAR BROTHER RUTHERFORD:

Greetings in the name of our dear Redeemer and Savior. Following herewith please find report of the first advertised public lectures given under the auspices of the I. B. S. A. in Brazil. Finding difficulty in obtaining anyone in Rio de Janeiro who would act as an interpreter for a Scriptural subject, I decided to come to Sao Paulo, a large modern city of six hundred thousand inhabitants. In that city a highly educated Brazilian gentleman, who was moderator of the General Assembly of Presbyterians of Brazil for sixteen years, kindly offered his services as interpreter. He resigned from the Presbyterian Board years ago on account of predestination, hell-fire, trinity, etc. Since then he has been searching for the truth. He is now reading THE HARP OF GOD and is enjoying its sweet melody.

I secured the "Conservatorio Dramatico e Musical," the largest hall in the city, capacity six hundred (halls are not large in Brazil), and advertised two illustrated lectures. Being alone I had to depend entirely upon newspaper advertising; and as the Bible House has to bear all the expense of introducing the message into this great country, my advertising was of necessity limited.

For a Catholic country which has so far almost entirely escaped the effects of the great war and the difficulties of other nations, the response was encouraging, about five hundred and eighty-five attending the first lecture. The interest was good. The Scriptures reproduced on the screen in English and Portuguese seemed to make a deep impression. One hundred and thirty-three "Millions" books were disposed of. One hundred of these were Portuguese, the remainder were English, German, and Italian. Seventy-six signed their names, desiring further literature in Portuguese. Some of the leading church people said: "Why was this lecture not anounced in our churches?"

Two nights later I delivered an illustrated lecture on "Spiritism." The hall was crowded; and many spiritualists attended. The spiritualists in Brazil have the idea that spiritism is founded on the Scripture. Accordingly as they listened to the lecture and saw the Scripture on the screen in Portuguese showing that spiritism is demonism, it was a great shock to many; and there was some murmuring. I do not think that I would have been permitted to finish the lecture; but the Scriptures reproduced in their own language had a powerful effect.

One old scholar and educator who has turned from Papacy said: "This is what we want, more Bible study." At Rezende another professor said: "Much has been written against spiritism; but this is the first explanation that really gives the Bible answer to this question."

A great wave of modernism is sweeping this country. Catholicism is waning; but spiritualism is gaining rapidly, almost with incredible rapidity. "Can the Living Talk with the Dead" is certainly required here; it will surely be used of the Lord to help many.

Completing the lectures in Sao Paulo I went to San Jose de Rio Pardo, a town in the interior, where I held a number of meetings. The interest was good. Two of the friends, upon coming to a clearer knowledge of their privilege, made a full consecration. One of them said: "This is what I have longed for, it is the happiest day of my life." These friends have sold their first consignment of "Millions" books and are ready for more. A number of wealthy Syrians, hearing of our meetings, sent and invited us to one of their homes, where in a beautiful parlor we delivered an illustrated lecture upon the message of the hour.

Old Brother Smith, who is now quite deaf, has been laboring here for years, and his work is bearing fruit. I also visited Campinas, the center of Presbyterian activity in Brazil, and hope to deliver a lecture here later.

In accordance with your instructions to establish a Brazilian branch I am going back to Rio Janeiro next week. The message is gradually spreading in Rio; over thirty are now interested. The friends are quite zealous, but so little literature is published in Portuguese that they are greatly handicapped. I am glad to say that Brother Cabral has arrived from Pernambuco. If you send the multigraph we shall be able, D. V., to get out Volume I a chapter at a time, also lessons on the Tabernacle a month in advance. We shall also be able to publish THE WATCH TOWER in Portuguese.

It is necessary that the friends obtain some help in order for them to develop. Sister Ferguson, for years the only sister in the truth in this country, has been a great assistance to me in Sao Paulo; and although she is elderly and deaf, her sterling Christian character and her abounding faith in God bear testimony to how the heavenly Father can develop his children through the agency of THE WATCH TOWER and the various SCRIPTURE STUDIES.

With kindest kingdom love and greetings,

Your brother in Christ, GEORGE YOUNG, *Brazil.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Sealy, Tex.	Sept. 16	Lake Charles, La.	Sept. 23
Houston, Tex	" 17	Glenmore, La.	" 24
Crosby, Tex.	" 18	Leesville, La.	" 25
Beaumont, Tex.	" 19	Shreveport, La.	" 26, 27
Crowley, La.	" 20	Coushwood, La	" 28
Jennings, La.	" 21	Sike, La.	Sept. 30, Oct 1

BROTHER B. H. BOYD

Belmont, Ill.	Sept. 17	Springfield, Ill.	Sept. 24
Dix, Ill.	" 18	Peoria, Ill.	" 25
Patoka, Ill.	" 19	Jacksonville, Ill	" 26
Vandalia, Ill.	" 20	Kane, Ill.	" 27
Oconee, Ill	" 21	Jerseyville, Ill.	" 28
Pana, Ill.	" 23	Godfrey, Ill.	" 30

BROTHER J. W. COPE

Two Harbors, Minn.	Sept. 14	Barnum, Minn.	Sept. 20
Duluth, Minn.	" 16	Onamia, Minn.	" 21
Superior, Wis.	" 16	Fergus Falls, Minn.	" 23, 24
Proctor, Minn.	" 17	Wyndmere, N. Dak.	" 25, 26
Ironton, Minn.	" 18	Enderlin, N. Dak.	" 27, 28
Aitkin, Minn.	" 19	Berlin, N. Dak.	" 30

BROTHER A. J. ESHLEMAN

Watertown, N. Y.	Sept. 16	Erie, Pa.	Sept 23
Syracuse, N. Y.	" 17	New Brighton, Pa.	" 25
Cortland, N. Y.	" 18	Alliance, O.	" 27
Auburn, N. Y.	" 19	Mansfield, O.	" 28
Newark, N. Y.	" 20	Muncie, Ind.	" 30

BROTHER A. M. GRAHAM

Tampico, Mont.	Sept. 12	Bonetrail, N. Dak	Sept. 23
Dore, N. Dak.	" 13	Minot, N. Dak.	" 24, 25
Avondale, Mont.	" 16	Wyndmere, N. Dak	" 27
Outlook, Mont.	" 17, 18	Enderlin, N. Dak.	" 28
Froid, Mont.	" 19, 20	Fargo, N. Dak.	" 30

BROTHER M. L. HERR

Conde, S. Dak.	Sept. 16	Mitchell, S. Dak.	Sept 24
Mellette, S. Dak.	" 17	Hartford, S. Dak.	" 25
Ipswich, S. Dak.	" 18	Luverne, Minn.	" 26
Lebanon, S. Dak.	" 19	Chancellor, S. Dak.	" 27
Ree Heights, S. Dak.	" 20, 21	Menno, S. Dak.	" 28
Huron, S. Dak.	" 23	Parker, S. Dak	" 30

BROTHER W. M. HERSEE

Malahat, B. C.	Sept. 13	Chilliwack, B. C.	Sept. 23
Victoria, B. C.	" 14, 16	Agassiz, B. C.	" 24
Sidney, B. C.	" 17	Penticton, B. C.	" 26
New Westminster, B. C.	" 19	Nelson, B. C.	" 28
Matsqui, B. C.	" 21	Trail, B. C.	" 30

BROTHER J. H. HOEVELER

Beech Creek, Ky.	Sept. 16	Boonville, Ind.	Sept. 23
Guthrie, Ky.	" 18	Dixon, Ky.	" 25
Hopkinsville, Ky.	" 19	Paducah, Ky.	" 26, 28
Evansville, Ind.	" 20	Mayfield, Ky.	" 27
Tell City, Ind.	" 21	Marion, Ill.	" 30

BROTHER H. HOWLETT

Bristol, Tenn.	Sept. 17, 18	Charlottesville, Va.	Sept. 25
Wytheville, Va.	" 19, 20	Fredericks Hall, Va.	" 26
East Radford, Va.	" 21	Richmond, Va.	" 27
Roanoke, Va.	" 23	Orchid, Va.	" 28
Lynchburg, Va.	" 24	Rutherglen, Va.	" 29

BROTHER W. H. PICKERING

Medicine Hat, Alta	Sept. 16	Moose Jaw, Sask	Sept. 21, 23
Maple Creek, Sask.	" 17	Regina, Sask.	" 24
Swift Current, Sask.	" 18	Brandon, Man.	" 26
Herbert, Sask.	" 19	Portage La Prairie, Man	" 27
Chaplin, Sask.	" 20	Winnipeg, Man	" 28, 30

BROTHER G. R. POLLOCK

San Diego, Calif.	Sept. 16	Long Beach, Calif.	Sept. 23
Oceanside, Calif.	" 17	Eagle Rock, Calif.	" 24
Santa Ana, Calif.	" 18	West Los Angeles, Calif.	" 25
Anaheim, Calif.	" 19	Maywood, Calif.	" 26
Hawthorne, Calif.	" 20	Monrovia, Calif.	" 27
San Pedro, Calif	" 21	Alhambra, Calif.	" 28

BROTHER B. M. RICE

East Moline, Ill.	Sept. 17	Streator, Ill.	Sept. 23
Knoxville, Ill.	" 18	Joliet, Ill.	" 24
Kewanee, Ill.	" 19	Aurora, Ill	" 25, 26
Princeton, Ill.	" 20	Geneva, Ill.	" 27
Peru, Ill.	" 21	Rochelle, Ill.	Oct 14

BROTHER V. C. RICE

Bristol, Me	Sept. 16	Cliftondale, Mass.	Sept 24
New Harbo , Me.	" 17	Boston, Mass	" 25
Portland, Me.	" 18, 19	Waltham, Mass.	" 26
Kennebunk, Me.	" 20	Quincy, Mass.	" 27
Beverly, Mass.	" 21	Framingham, Mass.	" 28
Lynn, Mass.	" 23	Marlboro, Mass.	" 30

BROTHER R. L. ROBIE

Marengo, Ia	Sept. 14	Roland, Ia.	Sept 24
Iowa City	" 16	Cambridge, Ia.	" 25
Muscatine	" 17	Des Moines, Ia	" 26
Burlington, Ia.	" 19	Indianola, Ia.	" 27
Keosauqua Ia.	" 20	Albia, Ia.	" 28
Des Moines, Ia.	" 23	Chariton, Ia.	" 30

BROTHER O. L. SULLIVAN

Lima, O.	Sept. 17	Attica, O.	Sept 24
Tiffin, O.	" 18	Toledo, O.	" 25
Fremont, O.	" 19	Defiance, O.	" 26
Sandusky, O.	" 20	Alvordton, O.	" 27
Danbury, O.	" 21	Bryan, O.	" 28
Bellevue, O.	" 23	Edgerton, O.	" 30

BROTHER W. J. THORN

Wycliffe, B. C.	Sept. 11	Peachland, B. C.	Sept 20
Nelson, B. C.	" 13, 16	Vernon, B. C.	" 21, 23
Balfour, B. C.	" 14	Armstrong, B. C.	" 24
Trail, B. C.	" 17	Oyama, B. C.	" 26
Penticton, B. C.	" 19	Vancouver, B. C.	" 30

BROTHER T. H. THORNTON

Ridgetown, Ont	Sept. 18	Niagara-on-the-Lake, Ont.	Sept. 25
Aylmer, Ont.	" 19	Dereham, Ont.	" 26
St. Thomas, Ont.	" 20	Port Burwell, Ont.	" 27
London, Ont.	" 21, 23	Courtland, Ont.	" 28
Thamesford, Ont.	" 24	Simcoe, Ont.	" 30

BROTHER L. F. ZINK

North Bay, Ont.	Sept. 7, 9	Portlock, Ont.	Sept. 27
Gore Bay, Ont.	" 10-19	MacLennan, Ont.	" 28, 30
Thessalon, Ont.	" 20	Warren, Ont.	Oct. 1, 2
Sault Ste Marie, Ont.	" 21, 23	North Bay, Ont.	" 3, 4
Searchmont, Ont.	" 24, 25	Bracebridge, Ont.	" 5, 7

PRAYER-MEETING TEXTS FOR OCTOBER

October 3: "There is one body and one spirit."—Ephesians 4:4.

October 10: "Take . . . the sword of the spirit, which is the word of God."—Ephesians 6:17

October 17: "Praying always . . . in the spirit, . . . for all saints. —Ephesians 6 18.

October 24: "Stand fast in one spirit."—Philippians 1:27.

October 31: "Worship God in the spirit, and rejoice."—Philippians 3:3.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The At-one-ment"**

CHAPTER I: THE FACT AND THE PHILOSOPHY

Week of Oct. 14.....Q. 8-14 Week of Oct. 28.....Q. 22-28

Week of Oct. 7.....Q. 1- 7 Week of Oct. 21.....Q. 15-21

Question books on "The At-one-ment," 15c postpaid

The WATCH TOWER

and Herald of Christ's Presence



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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be 'partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3.2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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PITTSBURGH CONVENTION

Following the annual meeting there will be a convention of the Bible Students at Pittsburgh November 1 to 4, inclusive, at which a number of the Pilgrim brethren will be present. On Sunday, the 4th, a public meeting will be addressed by Brother Rutherford in the Syria Mosque. For further information concerning accommodations for the convention please address C. H. Stewart, Secretary, 317 Grace Street, Mt. Washington Sta., Pittsburgh, Pa.

ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10 o'clock a. m., Wednesday, October 31, 1923, to transact any business that may properly come before the said convention, including the election of officers. Form of proxy is furnished with this issue of THE WATCH TOWER for all shareholders. Further copies may be had by addressing the Secretary.

(Signed) W. E. VAN AMBURGH, *Secretary.*

September 15, 1923.

WORLD-WIDE WITNESS

October 21 will be the next world-wide witness. We had first suggested that this be October 14, on account of New York's big meeting, which we anticipated at that time, but which has been set for one week later. Subject: "All Nations Marching to Armageddon, But Millions Now Living Will Never Die."

SPECIAL RATES TO THE NEW YORK CONVENTION

A special rate of one and one-half fares has been granted by the railroads to the New York Convention on what is known as the certificate plan. When purchasing your ticket you pay full fare from the starting point to New York. The agent will give you a certificate upon request, which will enable you to purchase a ticket from New York to your starting point at one-half the rate you paid coming to New York. Certificate must be deposited with the secretary of transportation, Brother R. H. Barber, upon arrival. Further particulars will be announced in the next issue of THE WATCH TOWER.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV SEPTEMBER 15, 1923 No. 18

THE BELOVED OF GOD

"Judas, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ."—Jude 1, R. V.

IN HIS letter to the Corinthian brethren (2 Corinthians 13:11) the apostle Paul calls our God "the God of love and peace"; and in his first Epistle the beloved St. John goes a step further and makes the declaration that "God is love." (1 John 4:8) This is as we should expect. We find ourselves in a universe that abounds with blessings bestowed in profusion upon a million forms of life. Are there a million forms? We do not know; but if, as is claimed, there are 15,000 forms of beetles known and classified, each one of them rejoicing in his own peculiar structure and environment, then we may be sure that the total number of designs of animate beings, visible and invisible, is large, far into the thousands anyway.

[2]Naturally, we human beings rejoice most in our own human life. Our eyes are adapted to the discernment and appreciation of colors, all of them pleasing to the eye. Mosaic manufacturers make 15,000 colors; and it is estimated that the trained eye can detect a million colors. And beyond the border line of human vision there are the many shades of ultra-violet rays, all of them beautiful, too, no doubt, to eyes that are made to see their riches.

[3]The variety in sounds is as great as in colors, possibly greater. The ear is constructed in the form of a harp with 2,700 chords of various lengths, attuned to catch and analyze the vibrations that are coming from the throats and wings of birds and other creatures, the movements of air, water and all the thousand and one manifestations of activity everywhere about us. These things all seem to have been designed to interest and entertain us; and no doubt this is largely true.

[4]There is another field of odors about which most of us know but little, because our senses have not been trained. We only know that a trained dog will trace a man infallibly by the characteristic odor left in the ground over which he has walked, and that insects will detect for many miles odors which most human beings cannot detect at all.

[5]There are other fields of interest in touch and in taste, all giving exquisite joy to their happy possessors. All these gifts came from the one source, from the great Giver of every good and perfect gift. They are provisions that the God of love has made for the blessing of his creatures. Without doubt there are joys in plant life, as there are in forms of life above and beyond the human which we know exist, but of which we have no clear comprehension. The higher the organism, the higher the capacity for enjoyment. But the Author of all joys is the God of love. God has bestowed these blessings because it is his nature to bless others. Blessed be his holy name forever and ever.

GOD'S LOVE FOR OUR RACE

[6]While it is proper enough and reasonable enough to conclude that our Creator is happy in the bestowal of his blessings upon his creatures, yet it would not be proper nor reasonable to conclude that he would be unhappy without them. He was happy, perfectly so, when he was alone. Hence his blessings upon humanity are all the more remarkable. Here is a race that has spurned his protective care. It is a fit subject for destruction. God could be entirely happy if no such race existed; and yet "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

[7]This great act of love on the part of the Creator was no ordinary thing. It was the most extraordinary thing that has ever happened in the universe; and God wishes us to understand it so, and to know that our whole existence as a race is directly due to his doing for us what none of us or all of us put together could in any possible way do for ourselves. Leeser's translation of Psalm 49:7-9 puts the matter well: "Of those that trust in their wealth, and boast themselves of their riches, no one can in any wise redeem his brother, nor can he give to God redemption money for himself; for the ransom of their soul is *too costly.*"

[8]This is the same thought expressed by St. Peter when he says that we were redeemed not with such corruptible things as silver and gold but with something infinitely more precious, even "the precious blood of Christ, as of a lamb without blemish and without spot." —1 Peter 1:18, 19.

GOD'S LOVE FOR ISRAEL

The first direct mention of God's love for his people Israel is in the book of Deuteronomy, though it is many times previously implied. All the fathers, except Moses and Caleb and Joshua, had died in the wilderness; and Moses was encouraging their descendants to obedience and to the assurance that even if disobedient, and repentant afterward, the Lord would hear their voice if they would but turn to him. He reminds them of the fact that God is a merciful God, a covenant-keeping God, a Deliverer of those that trust him; and that these blesings to them are "because he loved thy fathers." (Deuteronomy 4:37) He would not have the living think that the dead are forgotten, or counted as enemies; for "the Lord had a delight in thy fathers to love them" (Deuteronomy 10:15), even though they had proved disobedient at Kadesh (at the time of sending out the spies) and, like Moses himself, had been denied the privilege of entering the promised land. They will enter it in due time, and be blessed by their chastisements received in the long ago.

[10]A little later Moses tells the people that are then before him that the Lord loves them, and that the reason he loves them is that he loves them (What better reason can anybody give for loving anybody that he truly loves?) and because he would keep his promise to their fathers. The words are: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people [when sojourning in Abraham alone]: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."—Deut. 7:7, 8.

[11]Moses tells us that it was because the Lord loved Israel that he turned the curse of Balaam into a blessing (Deuteronomy 23:5); that he loved the tribes as a whole (Deuteronomy 33:3, *Leeser*), and that he specially loved the tribe of Benjamin (Deuteronomy 33:12)—probably to be understood in an antitypical sense.

[12]We find David in the Psalms making frequent reference to himself as the Lord's "beloved" (Psalms 60:5; 108:6) and to God's love for "Mount Zion" (Psalms 78:68; 87:2); and these we are to understand in both senses, typical and literal. David was a type of Christ and "beloved" in that sense; but he was beloved on his own account also, "a man after God's own heart" because of a generosity that did not and would not harbor ill will against anybody. David also mentions God's love for Israel as a whole.—Psalm 47:4.

THE WITNESS OF THE PROPHETS

[13]The prophets had some unpleasant duties to perform in their warnings of impending calamities as a result of disobedience, but they had pleasant duties, too; and although we are to understand that their messages of hope and comfort are the heritage of spiritual Israel, we need not forget that they belonged to fleshly Israel also.

[14]When the prophet Isaiah says: "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee" (Isaiah 43:4); and when he says again: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and carried them all the days of old" (Isaiah 63:9)—the context in both cases shows that fleshly Israel is the one directly spoken of.

[15]Right at the time when the Lord by the mouth of the prophet Jeremiah is accusing Israel of going after false gods he calls her "my beloved" (Jeremiah 11:15); and right at the time when he is warning her of her impending captivity for seventy long years, he comforts her with promises of restoration to her own land and says: "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—Jeremiah 31:3.

[16]The prophet Hosea, in the words of Brother Russell, "says some very bad things about some very bad people," and in the third chapter is caused to marry an unfaithful woman, an adulteress, thus to illustrate God's faithfulness toward Israel even in her unfaithfulness—the love of the Lord toward the children of Israel "who look to other gods."—Hosea 3:1.

[17]How tender is the message of Jehovah toward Israel in the later words of the same prophecy, "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I taught Ephraim also to go [as a loving parent teaches an infant to walk], taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they [the kindly caretakers of the dumb animals] that take off the yoke on their jaws, and I laid meat [food, temporal and spiritual] unto them."—Hosea 11:1, 3, 4.

[18]The Lord through the prophet Malachi is drawing Israel's attention to the evil way in which they have complied with the requirements of the law. Their offerings should have been of the best of their flocks, to illustrate that the best we have is none too good to lay at the feet of him to whom we owe our all; but they were hiding away their choice animals and offering polluted bread and, from their animals, the blind and lame and sick. In these circumstances the Prophet says: "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? . . . A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name."—Malachi 1:2-6.

[19]Nehemiah tells us that Solomon "was beloved of his God" but sinned through the folly of what Nehemiah styles "outlandish women." (Nehemiah 13:26) Daniel

seems to have been on the very highest pinnacle of divine favor; for three different times the angel of the Lord assured him that he was "greatly beloved." (Daniel 9:23; 10:11, 19) We have reason to believe that this favor with God was Daniel's throughout his whole life, and will be his in the kingdom. When these ancient worthies and their comrades come into power during the Millennium they will be "beloved for the fathers' sakes" (Romans 11:28); and throughout their whole administration of the earthly phase of the Lord's Millennial kingdom their separate establishment from that of the rest of mankind will be "the beloved city," over which God will jealously watch and which he will defend when the insurrection takes place at the end of that age.—Revelation 20:9.

GOD'S LOVE FOR HIS FIRST-BORN

[20]There are special reasons why God would have a special love for his first-born, Jesus our Savior and Redeemer. We have but to think of the ages, perhaps millions of years, during which they were bosom companions, to realize something of how dear they were to each other. In the sayings of the wise man, under the personification of Wisdom, our Lord is made to declare: "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of the earth; and my delights were with the sons of men."—Proverbs 8:22-31.

[21]How well this is expressed! Jehovah's delight was with his first and last creation; and Jesus' delights were with his own creation, and specifically with the sons of men. The Father furnished the plans and specifications for building the first man, even to numbering the hairs necessary to make a perfect creature; and our Lord carried out the plans to the letter, and has been interested in man's welfare from that moment to this. What a thrilling moment it must have been for him when that perfect thing, the result of his exquisite workmanship, first breathed, and opened his eyes, and began the exercise of those powers which made him once and will make him again the ruler of all the earth, an earthly likeness of the Creator!

[22]We can get a good idea of the tender love of Jehovah for our Lord if we think about Abraham's love for Isaac. Abraham had waited long for Isaac's birth; Jehovah waited for an eternity before the creation of the Logos. Abraham had seen Isaac come to maturity, blossoming out into magnificent young manhood. Jehovah had witnessed the expanding powers of the Logos, and had seen the starry heavens, and all the forms of life which give witness to his capacity. Abraham had always the obedience and love and companionship of Isaac. Jehovah had come to think of Jesus "as one brought up with him." Abraham's heart was specially touched with love for Isaac when the message came to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Genesis 22:2) Jehovah knew from the beginning that the time would come when this obedient, loving and always faithful companion would have to be offered up for the sins of others. Did not the knowledge of Jesus' coming sufferings make him more precious in Jehovah's eyes? Assuredly so. What loving human parent, knowing that one of his children must die because of the transgression of another, would not look with specially tender eyes upon that one! This is one of the lessons we may take from the statement respecting Jacob (who, in some sense of the word, was a type of Jehovah), that "Israel loved Joseph [type of Christ] more than all his children."—Genesis 37:3.

[23]The heavenly Father was making no experiment when he sent the Son to be the savior of the world. Through the Prophet long before he had said: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isaiah 28:16) St. Peter quotes these words (1 Peter 2:6) and applies them to our Lord. What words of comfort and reassurance these must have been to our Lord Jesus in his dark hours in Gethsemane and from thence until it was all finished at Calvary! Looking back we can now see that the same Prophet, when foretelling the overthrow of mystic Babylon at the hands of him whom Cyrus typified, was speaking of Jehovah's love for Jesus when he said: "The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans."—Isaiah 48:14.

NOT SLOW TO TELL HIS LOVE

[24]The heavenly Father was not slow in giving testimony to his love for the Anointed One. No sooner had Jesus become the Christ, the Anointed, by going down into Jordan and being baptized, than the heavens (the deeper things of God's Word) "were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matthew 3:16, 17.

[25]Later the heavenly Father bore this same precious witness not only to Jesus himself but to three chosen ones from among the disciples, Peter, James and John, on the mount of transfiguration. What a wonderful experience, what a strengthening experience, it must have been to Jesus as well as to these chosen ones when "a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:5) To St. Peter this experience was the most convincing of all evidences that Jesus was the Son of God. He refers to it in 2 Peter 1:17.

[26]Jesus knew that he was the specially loved Son of the Father. Matthew, Mark and Luke have recorded the parable of the Vineyard, how the servants were sent, one after another, for the fruits, and were turned away empty and how, "having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son" (Mark 12:6); but it is particularly in John's Gospel that we find Jesus specially referring to this love.

[27]In John 3:35 it is recorded that "the Father loveth the Son, and hath given all things into his hand"; in John 10:17, "Therefore doth my Father love me"; in John 15:9, 10, "As the Father hath loved me, so have I loved you: continue ye in my love; . . . even as I have kept my Father's commandments, and abide in his love." And in John 17:26 our Lord prays to the Father "that the love wherewith thou hast loved me may be in them, and I in them."

GOD'S LOVE FOR SPIRITUAL ISRAEL

[28]It is easy to comprehend the reasons for God's great love for his well beloved first-born. There are not so many reasons for him to love us. But he does love us, and all the expressions of love to natural Israel come with peculiar force to apply to those whom natural Israel typified. And there are some expressions in the Old Testament itself which cannot well be taken to apply to any except the spiritual house.

[29]For example, when the Psalmist says: "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15), it seems evident that he is referring to the sacrificial death of the house of sons. When Jeremiah refers to "the precious sons of Zion, comparable to fine gold" (Lamentations 4:2), it is apparent that the spiritual house is referred to; for we know that gold is always a symbol of the divine nature. When it is said of Israel: "He that toucheth you toucheth the apple of his eye" (Zechariah 2:8), it seems evident that this also shows just how Jesus' brethren appear in the Father's eyes.

[30]The love of the new creation as such did not begin actually until there was such a new creation; but Jesus, so to speak, saw that such a new creation was to come and knew that the Father would have a special love for it when it did come. Shortly before the end of his ministry he said to the beloved apostle Judas, the author of the Epistle from which our text is taken: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) And because the apostles were already, in advance, showing a family love (*phileo*), the Father already loved them in kind even before the spirit was given. "For the Father himself loveth [*phileo*] you, because ye have loved [*phileo*] me, and have believed that I came out from God."—John 16:27.

[31]The apostle Paul addresses the saints in Rome as "beloved of God" (Romans 1:7); he is well assured that "God commendeth his love toward us in that, while we were yet sinners, Christ died for us" (Romans 5:8); he is "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."—Romans 8:38, 39.

[32]But as in the case of our heavenly Father's love for the Lord Jesus, we found the most evidences in the writings of the apostle John, so we find in the case of his love for the church. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." —1 John 3:1; 4:9-11, 16.

PRINCIPLES OF GOD'S LOVE

[33]An examination of the Scriptures shows that there are but three things that Jehovah is said to love. There surely are other things, but the importance of these three is so great that they are mentioned while the other things are passed by. These three things are justice, mercy, and humility. How evidently, then, the Lord would have his people cultivate these three things assiduously.—Micah 6:8.

[34]Six times the Lord tells us that he loves justice and those that practise it. (Psalms 11:7; 33:5; 37:28; 146:8; Proverbs 15:9; Isaiah 61:8) Sometimes the word is rendered "righteousness" and sometimes "judgment," but plain and simple *justice* is the thought. The Lord loves a cheerful giver. (2 Corinthians 9:7) Generosity is a form of mercy. And "God resisteth the proud, but giveth grace [love, favor] to the humble." (James 4:6) Would you have God's love? Be just toward all. Would you have God's love? Be merciful toward the erring and the needy. Would you have God's love? Remember "when thou wast little" (1 Samuel

15:17), and do not take yourself, your words, your opinions too seriously. Think soberly.

[35]Jehovah's love is of the rare sort that does not hesitate to chastise, to wound deeply, if thereby the loved one is to be brought to a proper course. When about to send fleshly Israel into the seventy years' captivity, he does not hesitate to say, "I have given the dearly beloved of my soul into the hand of her enemies" (Jeremiah 12:7); and every Christian knows full well the force of the promise that "whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—Proverbs 3:12.

[36]Jehovah's love is not the demonstrative, shallow kind. It is the deep love that floweth like a river. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest [*margin,* be silent] in his love, he will joy over thee with singing." (Zephaniah 3:17) He will be silent while his plans of love are working out. He will rejoice when they come to fruition. Everybody in heaven and in earth will rejoice then, even including the Father himself, as this scripture shows. Then God will be "all in all"—everything to everybody. Then all will be God's happy family, united forever in love, with Jesus, the beloved Prince of Peace, the fairest of ten thousand and the most beloved, Head over all.

PRESENT DUTIES

[37]Sixty centuries ago God planned for the new creation. Nearly nineteen hundred years ago he actually began that new creation when his beloved Son Christ Jesus was begotten to the divine nature. Throughout the age his little ones have been chosen and developed and are now being tested for their faithfulness and love. Their journey has been through a vale of tears; for it pleased the loving Father to permit them to suffer, that they might be made perfect in sympathy and in loving kindness toward all. But amidst all the trials and tears that have lined their pathway, the Lord Jehovah has exercised his loving power in their behalf, turning their sorrow and tears into joy. His love planned it all, and his beloved Son has executed his plan because of his love for the Father.

[38]Truly St. John has said: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." To be loved by the eternal God, what a blessed privilege! To have the love of Jesus all the way, what a precious possession! Then what should we do?

[39]Love begets love. As the children of God, begotten by his spirit of love, we have our minds illuminated and the eyes of our understanding opened, that we might learn of and appreciate his character. It is our duty and privilege to grow in his likeness and in the image of our dear Lord and Master. All his children should see to it, then, that they dwell together in peace and love. Now all such may 'with open face behold as in a mirror the glory of the Lord,' and while so doing be changed into the same image from glory to glory, even by the spirit of the Lord.

[40]The study of the character of Jehovah and his beloved Son Christ Jesus is vitally essential to transformation into his likeness. As his glorious image is mirrored upon our minds, our hearts respond in greater love to him, and we are moved to put forth our hand and do with our might whatsoever we find to do, to his glory. The new creation is God's organization on earth, otherwise designated as Zion. Since Pentecost she has been the light of the world. Now her King has come unto his temple, and a voice from heaven is saying unto her: "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60:1) Zion's love and loyalty can now be shown by advertising to the world the presence of the King and his kingdom. Then let us say to Zion: "Let not thine hand be slack." Ye are now the beloved of God, kept in the hollow of his hand for Jesus Christ. Be glad and rejoice in the joy of thy Lord, who is now putting in order his kingdom. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Zephaniah 3:17.

QUESTIONS FOR BEREAN STUDY

Are there possibly a million forms of life enjoying the blessing of God? ¶ 1.
Tell us something about the trained eye's capacity for discerning colors. ¶ 2.
Tell us about the structure of the ear, and its capacity for discerning sound waves. ¶ 3.
What about the sense of smell? Can we detect all odors? ¶ 4.
Where do all these gifts come from, as well as touch and taste? Who is the author of all joy, and why? ¶ 5.
Could God be happy if humanity did not exist? Why are God's blessings upon humanity remarkable? ¶ 6.
What is the most extraordinary thing that has happened in the universe? ¶ 7.
What was the price of our redemption? ¶ 8.
How is the love of God manifested? How are his mercies made known? ¶ 9-11.
How does David speak of himself as the Lord's beloved? Why? ¶ 12.
What was the nature of the prophets' unpleasant duties? Their pleasant duties? ¶ 13.
Did God love the Israelitish nation? Where is it so stated? ¶ 14-16.
How did God show his tenderness for the house of Israel? ¶ 17.
What is the Lord's reproof through the prophet Malachi? ¶ 18.
How many times did God send word to Daniel that he was greatly beloved, and how? Will Daniel be in great favor in the kingdom? ¶ 19.
Is it manifestly proper that God should have a special love for his first-born Son? ¶ 20.
Why should there be exquisite joy on the part of Jesus (Logos) at Adam's creation? ¶ 21.
What is the correspondency between Jehovah and Jesus, and Abraham and Isaac? Why? ¶ 22.
Why were the words of Isaiah 28:16 comforting and reassuring to Jesus in the darkest hours of his experience? ¶ 23.
Did God tarry in declaring his love for his obedient Son? ¶ 24.
Did God want witnesses of his love for Jesus for our benefit? ¶ 25.
Did Jesus know the Father loved him? To whom did he declare it? ¶ 26, 27.
Why does God love us, the spiritual house? ¶ 28, 29.
By what statements do we know the Father loves the new creation? What should be our attitude toward God? ¶ 30-32.
What three things does God love? Where are these things found? ¶ 33, 34.
Can true love correct and chastise and otherwise render needful punishment? ¶ 35.
Is true love demonstrative? If not, in what way does it manifest itself? ¶ 36.
Why has the Christian's journey been through a vale of tears? What was the purpose? ¶ 37.
What is the blessed privilege and precious possession of the Christian? ¶ 38.
What is necessary in order for us to have our minds so illuminated that we may know God? ¶ 39.
How may we be transformed into the divine likeness? What is our present privilege? ¶ 40.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR OCTOBER 17

"Praying always . . . in the spirit . . . for all saints." Ephesians 6:18.

PRAYER is a most blessed privilege enjoyed by the Christian. No new creature in Christ can make progress in the narrow way who neglects prayer. If he is beset by many trying circumstances, weighed down with many burdens, he finds consolation and relief by bearing this burden unto the Lord. If perplexed in the way he should go, he can ask with confidence the Lord's guiding hand; for the Father has promised to direct in the way they should go those who trust him. If approaching the performance of a duty that is important, such as the presentation of the message of the Lord, he can go to the Father through the Son with confidence, asking the Lord to bless the message according to his wisdom, and can know that God will do so to his own glory. If the windows of heaven are opened and the Lord's blessing poured out upon him, he can come to the Father through the Son with great rejoicing and thanksgiving in his heart, and tell his joy to the Lord.

Not only is this privilege of prayer individual, but the Lord has graciously privileged each one of the saints to pray for every other saint; and in this text the Apostle admonishes each member of the body to pray always in the spirit for all saints. This does not mean that one is to be constantly on his knees; but each day and each hour of the day as he goes about his duties he can do so in an attitude of prayer to the Lord, asking not only that he be guided himself, but that God will guide, direct, and bless all of his saints and keep them in the unity of the spirit, that they may be an honor and a glory to his name. To thus pray in the spirit means that he will have the spirit of the Lord, which is the spirit of love; and his prayer for the brethren will be prompted by an unselfish interest in the spiritual welfare of his brethren. It helps him to keep in mind that blessed unity of the saints—their oneness of purpose and their oneness of hope. It enables him the more faithfully to look out for the interests of his brethren and therefore for the interests of the kingdom.

The prayer circle thus enjoined upon the saints forms a bulwark against the adversary through which he cannot break; and where all the saints are always praying in the spirit, the adversary cannot overwhelm them; for they are dwelling close to the Lord, abiding under the shadow of his wing. To such the promise is made: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . There shall no evil befall thee. . . .For he shall give his angels charge over thee, to keep thee in all thy ways."—Psalm 91:1, 10, 11.

Prayer has been properly defined as the heart's sincere desire, expressed in words or unexpressed. God knows the secret intent of the heart. If each saint has a pure heart toward his brethren, praying the Father's blessing upon them, then he must consistently be watching for an opportunity himself to bless them. This unity of purpose, unity of heart, and unity of interest in each other in the spirit of the Lord will lead ultimately to the complete transformation of all such into the image or character likeness of our Lord.

TEXT FOR OCTOBER 24

"Stand fast in one spirit."—Philippians 1:27.

GOD having foretold through his prophet the development of the seed of promise Satan the opposer of God, having had a knowledge of this fact from the beginning, has opposed the development of the Christ. The Apostle had in mind this opposition when he wrote to the church: "Stand fast." He knew that the adversary would violently assault the Lord's followers and resort to every possible means to disrupt their unity. His admonition is to beware of this and prepare for it. He assures such that there is no cause to be terrified by the adversary. The followers of Christ should see to it that they never directly or indirectly lend any aid to the adversary, but always stand shoulder to shoulder, presenting a solid and united front, battling for the cause which they love better than this life.

But how shall they stand fast? St. Paul answers: "In one spirit, with one mind striving together for the faith of the gospel." The spirit controlling the body must be the holy spirit, therefore the spirit of love; and this is the tie that binds firmly together all the body members in Christ. They must have one mind; namely, the mind of Christ, being entirely submissive to the Father's will, which means a complete devotion to his cause and a watchfulness for the interests of each other. Every one must, as opportunity is afforded, faithfully proclaim the gospel of the King and advertise his kingdom. All doing this with one mind and one spirit experience a gradual transformation into the likeness of the Lord and Head. They are bound together by ties of love, which binds as no other tie can bind.

"Blest be the tie that binds
Our hearts in Christian love."

TEXT FOR OCTOBER 31

"Worship God in the spirit, and rejoice in Christ Jesus."—Philippians 3:3.

FROM this text and the context we are advised of the true position of the Christian. His worldly ancestors are of no importance and would add nothing to his chance of gaining the kingdom. The fact that he may have once been held in high esteem or occupied a position of honor amongst men of the

world is of no value. That which is of value is the spirit of the Lord, which means the absolute and complete devotion to the Lord and his cause. Such a new creature in Christ Jesus is of the real circumcision and worships God in spirit and in truth, rejoicing always in the Lord Jesus Christ. His heart is honestly and really devoted to the Lord and his cause. He esteems it a great privilege to bear the reproaches of them that reproached Jesus while joyfully delivering the message of the King, that others might know of the Lord's plan of salvation. He rejoices in the fact of the King's presence, and that the kingdom now at hand will bring relief to the millions of creation, weighed down and groaning in pain, waiting for the deliverance that shall come through Christ and him alone. His one purpose is to press forward for the prize of the high calling, that he may receive the approval of Jehovah and of the Lord Jesus; and to this end he gladly forgets the things that are behind. His worship of God in the spirit is true and sincere, looking forward to that day when he may stand in the presence of the Lord and receive his approval.

"Happy object of his grace,
Destined to behold his face."

There is nothing that can separate him from the love of God and his devotion to his kingdom. Thus beholding by faith the character of the Father and the Son, he is transformed into the likeness and image of the Head of the new creation.

ISRAEL IN THE MIDST OF THE NATIONS

——OCTOBER 21——JOSHUA 1:1-4; ISAIAH 2:2-4; 19:23-25; EZEKIEL 5:5——

GOD'S SUPERVISION AND CARE OF ISRAEL—ISRAEL TESTED AND FOUND WANTING—ISRAEL AND THE WORLD FINALLY RECONCILED.

"Look unto me and be ye saved, all the ends of the earth."—Isaiah 45:22.

THE passage from which the Golden Text is taken declares that God's purpose is to have all men brought to a knowledge of the truth concerning himself, and that he will invite all the ends of the earth to look to him and be saved. There can be no question of God's good purpose towards men; he intends that no evil power shall stand between him and the expression of his good-will to them. Continuing our missionary studies we have today *Israel in the midst of the nations.*

[2]Our studies have already shown us that God purposes that his blessings shall go through his chosen people, Abraham and his seed; and that the seed is composed of two classes: those after the spirit, gathered out of the nations between the two advents (Acts 15:14), and those according to the flesh, the faithful gathered almost exclusively out of Israel in the days previous to the coming of Jesus, and including Abraham himself. Thus while it is true that men must look to heaven for salvation, it is no less true that they must look to Jerusalem; for their blessing will come in God's appointed way through Abraham and his earthly seed raised to life and made princes in the earth (Psalm 45:16), with the restored nation of Israel as their servants, who again live in the land of promise. For that land is forever associated with the chosen family, as our lesson today unmistakably shows.

[3]The passages of Scripture set for today's study are amongst others, Deuteronomy 4:5,6; 8:7-10; Isaiah 2:2-4; 19:23-25. These tell of Israel's entrance into their land under Joshua and, after an interval of 3,500 years, of the still future gathering of the peoples to Jerusalem to be taught of Israel. These scriptures continue the thought already found repeated that God will have the peoples of the earth seek him for their salvation; and that the true view of missionary work is not so much that God's people must go abroad in the earth to endeavor to bring men into harmony with God as that they are to be ready to teach the people about God whenever the nations of earth are ready to be taught, which coincides with the time when God has cleared the error of false teaching out of the way.

[4]The Lord (Ezekiel 5:5) says that Israel is set in the midst of the nations. Apart from any special prophetical meaning, Ezekiel probably understood that to be true in the literal sense; for he would know of the great countries Assyria and Babylon, north and east of Palestine (indeed he wrote his prophecies while captive in Babylonia); of Egypt on the south, from which land God had a thousand years before delivered Israel; and of the central position of the land of Israel in relation to these. Ezekiel had a wide knowledge of the then known world and of its trade. One has only to read his account of the trade of Tyre (in chapter 27) to discover his very intimate knowledge of the movement of the world's trade as it centered in that port, the market of the nations. But he could not know that the last word which could be said after the whole land surface of the world had been explored was still that the land of Israel is in the midst of the nations.

[5]This word is as true now as it was in Ezekiel's day though, as every schoolboy knows, the map of the world is now very different from that which was conceived then. Piazzi Smyth says that the great Pyramid of Egypt is in the center of the land surface of the earth; and when the great distances of the earth are taken into account, the land of Israel is seen to be in comparison only a very short distance from the Pyramid.—Vol. III, STUDIES IN THE SCRIPTURES, pages 323-326.

[6]Our last lesson was of Israel as a missionary nation. Now we see Israel placed amongst the nations as their tabernacle was in the center of their camp, in the place which provided the readiest access for all the tribes. Here we note the same arrangement on a grand scale; for as the tabernacle in the camp or at Shiloh, or the temple at Jerusalem, was the center to which the tribes might go rather than a point from which the priests and Levites might go out, so Israel amongst the nations is centered that all the peoples of the earth may find them. (Isaiah 2:2-4; Zechariah 14:16-19) It was, of course, of set purpose that God thus arranged for his people to be geographically centered in relation to the nations. It follows that Israel is not only a special people for God on behalf of the nations, but that they are specially set in the midst of the nations for the convenience of their service.

GOD'S SUPERVISION AND CARE OF ISRAEL

[7]God had this purpose from the first. When at the end of the wilderness journey Moses reviewed God's dealings with Israel during the forty years of sojourn and travel since leaving Egypt, he bids them "remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance."—Deuteronomy 32:7-9.

[8]After the flood when the nations divided the earth amongst themselves, they thought to go wherever they would; for all the earth was before them. They took their choice; but, all undiscerned by them, the divine will controlled their goings. The Most High over all the earth is Jehovah the God of Israel, though then Israel existed only in the mind of God; and he did not permit either the nations or their rulers to do just as they pleased.

[9]This name, the Most High, by which Moses here speaks of Jehovah, is the one used whenever the great and wide purposes of God among the children of men are in view. It was the Most High who gave the nations their inheritance. It was the Most High who made Nebuchadnezzar king of Babylon and king over all the earth; and who, by his prophet Daniel, revealed himself to that remarkable man and, by the strangest experiences, caused him to see that the Most High ruleth amongst the children of men; even as he says: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Daniel 4:34, 35.

[10]"The earth is the Lord's and the fulness thereof," says the Psalmist (24:1); but in a very special way the land of Palestine is God's. It is a beautiful thought that of the whole earth which he purposed for mankind (Genesis 1:26-28), and which ultimately he will give to the children of men (Psalm 115:16), and which in the kingdom of peace he gives to his Son for its restoration (Psalm 2:8), that there is one portion which he specially reserves for himself. —Leviticus 25:23; Deuteronomy 32:43; 2 Chronicles 7:21; Psalm 85:1; Joel 2:18; 3:2.

[11]Of the families of the earth God reserved one for himself—Abraham and his chosen seed; and in his own time and way he brought his chosen family to dwell in his own particular portion of the earth. They and the land are especially his and are under his care and protection. The elect, whether of the church, spiritual Israel, or of Abraham's earthly family Israel, are Jehovah's (Deuteronomy 32:9; Ephesians 1:18); and the chosen land of promise is his. When therefore the Son prays for his inheritance, the Father says: "Ask of me, and I will give thee the *nations* [the non-elect] for *thine* inheritance, and the *uttermost* parts of the earth for *thy* possession."—Psalm 2:8.

[12]The land which God chose for his people is a goodly land, pleasant, and fertile (Deuteronomy 8:7-9), and much varied both in its topographical features and in its fauna and flora. So varied is its climate from north to south, and so varied are its natural characteristics and its produce, that it may almost be said to be a miniature of the earth, of which it is the center. The land seems to have shared the condemnation which came upon the people; but it also is to be restored, and will become as the garden of the Lord. (Isaiah 51:3) When in the land Israel was protected from its enemies; for on every side it had natural barriers. On the north were the mountains of Lebanon; on the south, the "waste howling wilderness"; on the west the great sea, with hardly a natural harbor, thus making it very difficult for any sea force to attack the land; while on the east the Jordan with its deep valley was their protection. And the country was self-sustaining. Israel needed no foreign trade to keep it going. It is as if God wanted to keep the people to himself. The two and a half tribes discounted one natural barrier; for they chose the east-side of the Jordan and left themselves, and therefore the other tribes, comparatively exposed to attack. It was a choice not to Israel's advantage, and certainly rather to their own hurt.

ISRAEL TESTED AND FOUND WANTING

[13]Israel entered this wonderful land in a wonderful manner, as became God's chosen people going into God's land. The swollen Jordan gave way for them; for as soon as the feet of the priests touched its brim the waters receded. The Psalmist speaks of Jordan as if it turned timid at the presence of the ark of the covenant. "What ailed thee, . . . thou Jordan, that thou wast driven back?" he says. (Psalm 114:5) When they had settled in the land, there was no provision made for national life except that simple ordinance which God had directed; namely, that three times a year the males of Israel should go to the place which God should choose, that they might keep the three ordained feasts of Passover, Pentecost, and Tabernacles. They had no temple, nor king, nor any center of government. They were just a company of people living together in harmony, having mutual interests and hopes. Nor was provision made for teaching other nations; for their life was to be a witness to the nations of a happy people with good laws, living under the beneficence of their God and enjoying his arrangements for them, so that the people might say: "Surely this great nation is a wise and understanding people." (Deuteronomy 4:6) They were there as Abraham had been, to learn by experience to prepare themselves for the time for God's "forward movement."

[14]Their loyalty was tested, and only few held faithful to the hope of Israel. The formalities of their worship and the necessary ceremonies put their leaders off the true purpose of their calling. Their minds became filled with outer things; they forgot both the ideal which God had proposed and the covenant which he had made with them. They became self-satisfied in their attempts to keep the law and in their much profession. The people were misled, and they perished for lack of knowledge. (Hosea 4:6) They proved that they had neither the faith of Abraham nor his loyalty to God. It could not be said of Israel, nor given as a summary of their national life, that they lived or died in faith; and of all Israel during the whole period of God's favor to them only a remnant was gained. The prophets who were sent from time to time to remind them of their waywardness and to denounce their sins saw that God would ultimately restore them and bring them to their designed place. (Joel 2:25) Each prophet proclaimed the times of restoration (Acts 3:19-21), with their first blessings for Israel and then for the nations through Israel. (Isaiah 2:2-4) Isaiah sees Israel restored (ch. 1:26) and at the same time the kingdom of God "established upon the top of the mountains."

[15]The laws of nature seem to be reversed; for the Prophet speaks of the peoples as great waters flowing up to Jerusalem for help. What has happened to the nations that they then urge each other to go to the people they

have so long despised? The answer is, *Trouble* and *need;* for nothing but sore need will ever make the haughty Gentile turn for help to the Jew, and because they see that Israel is getting from God that which they, the Gentiles, need. As they seek they find that the loving God is speaking to them through the channel he has appointed, and they will accept him as their God and will learn his ways, and find life and happiness and lasting peace. But it is only when Israel is restored that the prophecy can be fulfilled; and it is only then that the nations will heed Israel.

ISRAEL AND THE WORLD FINALLY RECONCILED

16 Another of the passages included in our study, Isaiah 19:23-26, tells of Israel in harmony with its two great oppressors, Egypt and Assyria, though except in the outstanding case when Israel was in bondage in Egypt oppressed by the cruel Pharaoh, Egypt was never so bitter an oppressor of the chosen people as Assyria. Assyria assumed a different relationship. An arrogant and fierce people seeking world power, God allowed them to chastise Israel (Isaiah 7:20) because of unfaithfulness and their sins of idolatry. The Assyrians conquered Israel and almost destroyed the land; for they came as an overwhelming flood. (Isaiah 8:7, 8) But the Prophet foresees a time when these two great empires Assyria and Egypt, who were enemies of each other, and both enemies of Israel, would live in loving harmony. There would be intercourse between them, and Israel in their midst would be happy with both. This can only mean that both Assyria and Egypt would become worshipers of Jehovah, the God of Israel.

17 It is a singular fact, too interesting to pass by, that after all these years, about 2,700 since Isaiah wrote, these nations, Egypt, Israel, and Assyria (Mesopotamia) are linked together, if not with mutual interests yet by reason of the fact that the British Empire in following out its general policy has assumed a suzerainty over each. But Isaiah's vision looks beyond the lands of Egypt and Assyria and the peoples of his day. In the symbology of Scripture these great world-powers represent phases of the whole world, particularly the world as it is in these days of the second advent, when the visions of the prophets are being fulfilled.

18 Egypt, as has been so frequently shown, represents the world of men and their arrangements and institutions as distinct from God's people, who are "not of the world." (John 17:14) But when Egypt is mentioned in connection with other countries, as in this case, it represents the more material aspect of human life—men enjoying the earth and all it will give them, and without any particular respect for their Creator the beneficent Giver of all good. Assyria represents another phase of human activity; it has more of the political aspect of men's relationship to the earth. It represents the grasping for power which has been shown by such extremes as Kaiserism on the one hand and Bolshevik rule on the other hand, those political schemes which would bring the earth into subjection and would dominate mankind. When the judgments of the Lord have done their work (Isaiah 26:9), and men have learned to know God they will drop all ideas of empire, of nation ruling over nation, and of bringing masses of men into subjection by force of arms or by any despotic power; for they will learn war no more. They will also learn to use all the products of the earth for the benefit of all. The day of great commercial schemes will be past, and the profiteer no longer permitted to exploit his fellow men. In other words, all the energies of the race will be devoted to the general interests of all.

19 The God of Israel will be the God of all the earth, and every phase of human life will be lived under the control of love for God and love for fellow men. This is what is meant by Egypt and Assyria being one with Israel. The world as such, that is, the world of mankind with all the interests properly belonging to the children of men, both its natural and social interests as represented by Egypt, and its ideals of governance as represented by Assyria, are to be brought into harmony with the will and plan of God under the guidance of Israel, who then in the midst of the peoples will teach and guide and bless. There was another country mentioned in Isaiah's scheme of prophecy; namely, Great Babylon. But Babylon is not in the scheme of restoration; for it represents the great religious systems which have held men in bondage. Babylon is to be destroyed forever and with a great destruction.—Jeremiah 51:62-64; Revelation 18:21.

QUESTIONS FOR BEREAN STUDY

What is the meaning of the Golden Text? ¶ 1.
How are God's intended blessings for the world to reach it? ¶ 2.
Should God seek the people, or should the people seek God? ¶ 3.
In what sense will Israel be in the midst of the nations in the Millennium? ¶ 4-6.
God may change his operations; but does he change his purpose? ¶ 7, 8.
When does Moses use the name "Most High"? When did Nebuchadnezzar extol the Most High? ¶ 9.
Is the earth the Lord's? How is Palestine specially his? ¶ 10.
Does God have a chosen family? How are all the families of the earth ultimately to become his? ¶ 11.
How does Palestine represent the whole earth? How were the Israelites protected geographically? ¶ 12.
What were the circumstances of Israel's entering the promised land? What provision was made for Israel teaching the other nations? ¶ 13.
How did the Israelites trip themselves? What were they lacking in? What do the prophets teach concerning their restoration? ¶ 14.
In what way does the law of nature seem to be reversed? When and how will the Gentile world get its blessing from God? ¶ 15.
What were Israel's experiences with Egypt and Assyria? Will they be reconciled to each other? ¶ 16.
What is a singular fact, too interesting to pass by? ¶ 17.
In this connection, what do Egypt and Assyria typify? ¶ 18.
What is finally to control the world? Why is not the restoration of Babylon mentioned? ¶ 19.

ISRAEL'S HOPE OF RETURN

"We have heard the voice of trembling,
Voice of fear, but not of peace;
'Tis the wailing of the captive
As he sigheth for release.
Shall the bondage ne'er be broken,
Nor the sob of ages cease?

"'Tis the hour of Israel's travail;
'Tis the darkness of her night;
'Tis the time of Jacob's trouble;
But beyond it beams the light,
And the star of Judah's morning
Is arising clear and bright.

"See! The King in beauty cometh,
He, thy long, long absent King!
As the light of dawn he shineth,
And his breath is that of Spring.
From the dream of darkness waking,
Zion, lift thy voice and sing.

"From the dust of ages rising,
Put on all thine ancient might;
For to thee the crown belongeth,
And to thee the raiment bright,
Of the coming age the glory,
Of the ransomed world the light."

SOME MISSIONARY TEACHINGS OF THE PROPHETS

——OCTOBER 28——ISAIAH 60: 1-3; JONAH 4: 10, 11; MICAH 4: 1-3; ZEPHANIAH 3: 9——

ALL NATIONS DELIVERED FROM DEATH—JONAH AND HIS EXPERIENCES—JONAH REPRESENTS A CLASS TODAY—HEBREW PROPHETS ARE GOD'S TREASURE STORE.

"Nations shall come to thy light, and kings to the brightness of thy rising."—Isaiah 60: 3.

THE subject for today is the Missionary Teachings of the Prophets. The passages set for study warm the heart of every lover of God and of his human but prodigal family. The Golden Text made its appeal to those who chose the studies. They say of it: "The picture is a vision of the world as it will be when Christian missions have triumphed and the earth is filled with the knowledge of the Lord."

[2]The Bible student, who knows the divine plan of the ages, agrees as to the meaning of the Prophet, but he knows that the missionary societies cannot possibly convert the world to God by giving it the light of the gospel of the kingdom of God. Their varied and conflicting creeds and interests could at the best do no more than make heathendom a part of the Christendom which God is now destroying. The vision will never be realized by their means. The church will convert the world, but only after it is glorified and made one with its Lord. Our Lord indicated the condition of the world on his return when he said: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8) But when the Son of man has gathered and taken his church to himself to reign with him, and has restored Israel to its promised place, then the earth will soon be filled with the knowledge of the Lord.

[3]The vision of the Prophet is glorious to the Bible Student; and to him the Prophet does not express a fond hope that in some far-off day the world may be brought to the light of truth, probably only after long hundreds of years of persistent labor after the churches have awakened to their responsibilities, as some supporters of missions are forced to conclude. He has a lively hope, based on these promises of God, that God himself will undertake the world's salvation by the means ordained for that purpose, and will thus bring to it the long-promised joy; and he sees by the chronology of the plan of God as revealed in the Scriptures that the happy time is now almost here.—Isaiah 25: 6-9.

[4]To the missionary societies the words of Isaiah, "Darkness covers the earth," refer to such dark places as are still found in the great continents of Africa and Asia; and they consider the gross darkness of the people to be that utter ignorance as to all things concerning their Creator in which at least a thousand millions of earth's population are yet to be found. But that is not what the Prophet has in mind. He does not say that some of the earth is full of darkness and some of the peoples are hidden in dense darkness. To him in prophetic vision, the whole earth and all the human family are involved, with the exception of God's Israel, upon whom light shines. He sees a darkness which can be compared only to that of Egypt when God was dealing with that nation preparatory to the deliverance of his people from bondage. (Exodus 10: 21-23) Let Egypt represent the world, and Israel God's faithful people now, and that time is typical of the present. Isaiah sees this present time, when all the world, Christendom as well as heathendom, is involved in dense ignorance concerning God and his purposes; thick darkness everywhere except upon spiritual Israel.

[5]As Egypt represents the world, so Pharaoh represents Satan, the god of the evil world; and the time has come for God to deliver his people from the bondage of Satan and to break that great empire of evil which opposes him. The last plagues are now upon symbolic Egypt; and the dense darkness into which the world has been plunged by the events of the past years, through the World War and the following peace troubles, corresponds to the darkness which could be felt. Israel now, as in Egypt of old, has light. But while there is a similarity between then and now, amounting even to type and antitype, there is also a difference. The prophecy, which refers to the conditions now present, bids the Lord's people arise and shine because their light has come.

[6]It would not be proper to say that the prophets of Israel were missionaries in the sense in which the word is ordinarily used, nor to say that they urged their people to missionary effort. These holy men of old spoke as they were moved by the holy spirit (2 Peter 1: 21); and they expressed neither more nor less than they were given. But they were men of kindness and goodwill, who would gladly have served others even as they endeavored to serve Israel; men who earnestly desired to see the glory of the God of Israel diffused in all the earth. God does not make men serve him who are not in sympathy with his will; and it is therefore easy to give these noble servants of God credit for their desire to see the promises to Israel made good that Israel might be a blessing to the nations of the earth held in nature's darkness.

[7]As previously shown, the second part of Isaiah's prophecy (chapters 40-66) foretells or describes the work to be done by the servant of the Lord. In the Prophet's eyes this is Israel, his people, restored. But his prophecy contained more than he understood (1 Peter 1: 12); for the Israel to whom the words are addressed is spiritual Israel at the time of the Lord's return, then delivered from the darkness of false teaching and from the captivity of great Babylon, and under his leadership. They are delivered because the Lord has returned. At the time of the return all of God's people are delivered: the sleeping saints from death, the living saints from all error and uncertainty; and, as soon as the church is complete, the ancient worthies will be delivered from death that they may enter into their reward, and into the joy of fulfilling the divine purpose as expressed in their covenant of blessing all the families of earth. Then all for whom Christ died will be delivered, every man in his own order—first Israel and then all men, till all the ransomed of the Lord live again.—Isaiah 35: 10; 1 Timothy 2: 6; 1 Corinthians 15: 23.

[8]Our lesson calls attention to the word of Jehovah to Jonah when Jonah complained that the gourd which had given him shelter was so soon taken away. Jonah was full of regret because his comfort had gone, but he expressed no feelings of sympathy for the mighty throngs who would have perished had Nineveh not repented. At first sight Jonah seems as if he must be considered as an exception to what was said about the goodwill of the prophets towards all men. His trouble was that he allowed his selfish feelings to overcome him. He had more concern for his own reputation than for the honor of God or for the good of the people of Nineveh. He knew that the kindness of God had been so often shown to Israel on repentance, and he believed that God would be gracious to Nineveh if they repented; and then he would *appear* as if he were not a true prophet. He, of course, knew nothing of the terrible dogma of eternal torment; for that had not then been invented, and therefore that fear was not before him.

[9]Bible expositors have found considerable difficulty with the book and the story of Jonah. The higher critic, who has almost frightened the ordinary expositor off the ground, laughs at those who believe its story. They deride the idea that the story can possibly be true; and if they thought that the Lord believed it when he referred to it, they would deride him also. But denying its validity as a record they hasten to claim that Jonah was perhaps the most far-seeing and spiritually minded of all prophets; for, say they, he had a better understanding of truth and of the care of God than any other prophet of Israel; and lately they are making some haste to say that his book is perhaps the grandest of all, and that it approaches the highest ideal.

[10]Whatever of missionary truth there may be in his book, Jonah on his record could not be taken as a sample of a good missionary; for when God gave him a commission to go to Nineveh he took it, but booked a passage to go in the opposite direction. His experiences taught him some valuable lessons, but evidently he did not learn sufficient; else he would have acted differently than he did when God had mercy on that great but wicked city. This fact is outstanding, that God is a God of compassion, and that the lost, ignorant world is allowed a claim upon it. This is a fact which Christendom has ignored. Like Jonah it has had but little compassion. Does someone question that fact, asking, Has not Christendom had its heart moved to save heathendom; and are not its missionaries gone to the ends of the earth to tell of that compassion?

[11]We venture to say that however much some good men have been moved with compassion Christendom has not been thus moved; else it would never have proclaimed that heathendom's millions were worthy of eternal torment, and that each of the various organizations has at least been as much concerned in the establishment and upkeep of its missionary interests for its own sake as for the glory of God. There is plenty of evidence that Christendom even now would rather have heathendom believe its doctrines (which include eternal torment) than have Bible Students tell of the love of God to all men and of the present establishment of the kingdom of peace and blessing.

[12]But Jonah well represents a class who in a special way have made themselves enemies of the truth and, very largely, of those who preach it: and who manifest much anger that the people whether of Christendom or heathendom are told of the kingdom and its hope. We refer to those who uphold what are called fundamental doctrines, and who are now the chief supporters of the eternal torment teaching, which in their eyes is one of the fundamentals of divine revelation. These, who have respect for God, might have had the privilege of sharing in the message of present truth; for, generally speaking, they belong to a class who early perceived truths concerning the establishment of the kingdom of heaven. They believe that the kingdom of heaven is soon to be established; but persisting to hold the doctrines of Babylon they declare that the coming of the kingdom ends all hope for those who are then found out of harmony with God; and they have none whatever for the millions of the dead who died outside of all knowledge of God. By his servants the Lord is now showing the mercy of his plan towards all men; and these fundamentalists, like Jonah, are particularly angry that the mercy of the truth is being given to those who, even though living in Christian lands, are the Ninevites of today, and who, as to knowledge of God, do not know their right hand from their left.

[13]Jonah was the exception amongst the prophets; for no other was sent to the Gentiles: their mission was to their brethren. But while their messages were given to serve an immediate purpose for their own generation, God used them also for a wider and greater purpose which they were unable to understand. (1 Peter 1:12) They spoke words which were weighted with messages beyond those immediately necessary to their people, words intended to apply to greater things, which those of their day typified. In that way they served as God's witness to the world for the days to come, even for our day; and their messages serve to guide the Lord's people at this time.

[14]Israel's period of favor was a type and a measure of a dispensation to begin whenever theirs should cease. The great nations with which Israel came into contact were typical of great world-powers which should rise; and in the various circumstances of Israel, especially in their relationship to the greater nations, there were just those things which made that time a miniature of the world situation of today. The word of the Hebrew prophets is therefore God's treasure store. It is his Word of Truth, and his witness to himself; and those who put it aside do the most serious injury to themselves; for they put away the only guide they can have.

[15]It will not be until the time of trouble has broken the world's institutions, and the spirit of man is also broken that Micah's prophecy will be fulfilled. Those who have heard something of what God is once again doing for his ancient people will say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isaiah 2:3) It will be then also that Zephaniah's word will come true. God will turn to the people a pure language, but only after he has poured his indignation upon the nations that have professed to be of God's kingdom and able to give light to the world.

[16]The Hebrew word used for language is "lip." This is also the word used when at Babel God confounded the people and divided them amongst themselves. The whole earth was then of one language or lip. (Genesis 11:1, *margin*) After the trouble which is now breaking up great Babylon and the world, and which will bring men to want God, he will again make them of one lip and will give them the pure language of the truth. How blessed are these promises of God! The trouble will do its work for ever; never again will men need such a lesson as they are getting today. The visions of God as declared by the prophets will be realized, and all the ends of the earth shall know him and rejoice in him.

QUESTIONS FOR BEREAN STUDY

What is the meaning of the Golden Text, as viewed by "orthodoxy"? ¶1.
Shall heathendom come to know God through the creeds? When will the church convert the world? ¶2.
How does the Bible Student view the vision? ¶3.
"Darkness covers the earth." Where? How? When? ¶4.
Of what are Egypt and Pharaoh types? Is the light now shining for spiritual Israel alone? ¶5
Did the prophets have the missionary spirit? Whom does God favor in serving him? ¶6.
How are the fulfilments of Isaiah's prophecy to be carried out, and upon whom? ¶7.
Why had Jonah no feelings of sympathy for Nineveh when it repented? ¶8.
What is the opinion of the higher critic regarding the book of Jonah? ¶9.
Was Jonah a good missionary? What is the outstanding fact respecting God? ¶10.
What inconsistency makes Christendom appear mean and selfish? ¶11.
Whom does Jonah type? Describe them. ¶12.
In what was Jonah an exception among the prophets? When are the messages of the prophets due to be understood, and why? ¶13.
How should the message of the prophets be understood? What relation does the world of 2,500 years ago bear to the world today? ¶14.
When will Micah's prophecy have fulfilment? And Zephaniah's? ¶15.
What is the meaning of: God will turn to the people a pure lip? ¶16.

QUESTIONS AND ANSWERS

QUESTION: What is the best method for overlooking the faults of brethren, especially in business meetings?

Answer: Business meetings should be conducted in harmony with the Scriptures, justice and love always prevailing. First the divine throne of grace should be implored for guidance; then all selfishness and ambition for personal aggrandizement should be laid aside and only the Lord's glory be sought. Where this course is followed the faults of the brethren will not be made manifest. But if some do manifest these faults, they should be dealt with kindly, yet firmly, in harmony with the Lord's Word. Where a brother has the spirit of the Lord he will listen to reason and be guided by the Scriptures. An unruly brother, however, should not be permitted by the class to overrule the will of the class merely to save the necessity of calling attention to his faults. The class should act firmly, yet kindly, and do what is considered for the best interest of all and in harmony with the Lord's will. But the best means of covering any fault is love. The apostle Peter says: "Above all things have fervent [overspreading] love amongst yourselves; for love covers a multitude of defects."—1 Peter 4:8.

Question: Are the juvenile Bible study classes proving beneficial to parents and children?

Answer: Yes. Of necessity they must prove beneficial where the desire is to instruct the child concerning the Lord's kingdom. Time and effort are given to instruct children in day schools in order that they may get on in worldly matters; and when we see that the kingdom of the Lord is at hand, what greater heritage could a parent leave to a child than to give that child a knowledge concerning the King and the new order of things that is coming in! Of necessity it must benefit the parent who is trying to teach the child and benefit the child who is taught. THE HARP BIBLE STUDY COURSE was prepared chiefly for this purpose, and the reports are very favorable. More attention should be given to instructing the young people in the way of the Lord; for this will be of great benefit to them shortly.

Question: Do you consider it good practice to offer prizes to the children for committing Scripture texts to memory?

Answer: We would not regard that as the best course. There is but one motive that should prompt any one to study God's Word; and that is love for the Lord and his cause. Point out first to a child what the Lord has done for it and the blessings that the child may expect to reap by knowing the Lord and doing his will. This method is far more beneficial than all the prizes that might be offered.

Question: Would it be proper for a sister to conduct the study for children if there are consecrated brethren present?

Answer: If the class affords brothers who can teach, and if they are not otherwise engaged in the service, it would seem better to have them teach the younger ones; but there is no real objection to a sister teaching a juvenile Bible class, provided she is competent; that is to say, well informed about the subject matter taught. The Apostle's admonition, "I suffer not a woman to teach" a man, does not mean that the woman cannot teach the children. It would seem preferable to have the brothers lead the juvenile class where this is convenient; but if not, there could be no real reason why a sister could not do it.

Question: Should sisters be called on to offer the opening or closing prayer where brothers are present at the meetings?

Answer: It would seem more in keeping with the Lord's arrangement for a brother to open and close a meeting with prayer. But there could be no objection at a prayer-meeting to calling on a sister to pray, or asking sisters to volunteer to lead in prayer. This is not teaching and therefore is in full harmony with the Scriptures.

Question: We are told by one of our elders that the time had come for more of the affairs of the class to be put into the hands of one individual. Is this the thought of the SOCIETY?

Answer: Such is not the proper thought. The affairs of the class should be in its own hands. Where a class is large it may delegate to a committee certain things to do, while there are certain duties which devolve upon the elders. But surely there is no reason for putting the affairs of the class into the hands of one individual where there are many competent to serve.

Question: Would it be proper for the Service Director to assign deacons to address public meetings and by so doing ignore a number of the elders who are just as capable or even more so?

Answer: It is not the prerogative of the Service Director to assign speakers to any meetings, deacons or elders. It is for the class to appoint the speakers. A Director assuming to do this without the consent of the class is taking a wrongful course.

Question: In the event of a class engaging in the giving of a series of lectures in a number of surrounding towns, is it the duty of the Service Director to have charge of all the work attached thereto?

Answer: No; it is not. The duties of the Service Director are suggested in a *Bulletin*, to the effect that he should lay out the territory and organize and direct the workers. Under no circumstances is it his duty to assign speakers to meetings and to have general charge of the meetings. That devolves entirely upon the class. As a member of the class it would be proper for him to coöperate, of course. We must not get the mistaken idea that the Service Director has any authority over the class not delegated by the class. The class should work in harmony with the Service Director, and the Service Director in harmony with the class, no one transgressing upon the privileges and duties of the other.

Question: On the recommendation of the executive committee our class has voted approving the expenditure of a large sum of money for the purchase of a radio broadcasting outfit. Is it advisable to go into this method of giving out the message of truth?

Answer: If the class can reasonably afford to broadcast the message by radio that would be perfectly proper; but it would seem to be entirely out of order for an executive committee to attempt such a thing at any large expense, or any expense for that matter, to the class, without first having the authority from the class so to do.

Question: Once a month we have a special prayer-meeting and it is the custom of every one there to offer prayer. Some of these dear friends have remarked that they get nervous and seem to be praying more to the class than to the heavenly Father. Should one offer public prayer under such circumstances and conditions?

Answer: Such hardly seems to be a proper course. Where there is a number of brethren attending the prayer-meeting, it would be proper for the leader to call on several to offer prayer, or for three or four to volunteer to offer prayer one after another; but merely to go through the form of each one praying one after the other would hardly seem

to be in keeping with good order in the class. Prayer should be voluntary, from the heart, a real and sincere expression of the heart's desire, and directed always, of course, to the throne of heavenly grace; and then it may be offered with confidence that the Lord will hear and grant the petition as he sees for the best interest of those involved.

Question: Is there any gleaning work going on, and have any who are now symbolizing their consecration a chance for the high calling?

Answer: It would be manifestly improper for any man to presume to say that a person who now consecrates and symbolizes that consecration would have no chance for the high calling. It is the heavenly Father who is selecting members for the bride class. As long as there is any member of the church this side the vail there is danger of one falling out; and whenever one falls out there must be another to take his place, selected by the Lord. It would not be proper to discourage one from consecrating. It would be improper for any one to consecrate with the condition attached that he expected to get a place in the spiritual phase of the kingdom. Consecration must be an unconditional surrender to the Lord, leaving the reward to him. A symbolizing of that consecration would be manifestly proper.

NEW YORK CONVENTION

NEW YORK is the greatest city on earth. It has a cosmopolitan population. Great numbers visit it daily. It has the best means of transportation of any city in the world. For some time the Bible Students of the New York church have thought that New York city should have a great convention. They have determined, by the grace of the Lord, to have such.

The convention will begin Friday, October 19, and continue for six days, ending Wednesday, October 24 (notice corrected date). The 19th and 20th will be devoted more particularly to discourses and praise and testimony meetings for the interested, a part of the time being given over to advertising the public meetings to follow.

For Sunday, October 21, all day, Madison Square Garden has been leased. It is America's greatest auditorium and ordinarily seats 13,500 people. Many more can be crowded in. On Sunday afternoon of that date a public meeting will be addressed by the President of the Society, Brother Rutherford. The meeting will be advertised in the New York papers and in other papers within a radius of two hundred miles, besides 2,000,000 tracts that will be distributed in announcing the meeting. A specially constructed electrical loud-speaking system will be installed, so that all the people in this great hall can hear clearly and distinctly. It is expected to make this the greatest public meeting ever held in the United States. Both morning and afternoon meetings of Sunday will be held in the Madison Square Garden.

For Monday, Tuesday, and Wednesday following, the Scottish Rite Cathedral at 315 West 34th Street, New York city (near the Pennsylvania station), has been taken. The morning and afternoon sessions of the meetings here will be devoted to the interested. Each evening the public will be invited, at which time a public address will be given.

As it will require tremendous effort to prepare for this convention, the Bible Students within a radius of two hundred miles of New York are cordially invited to participate, and as many others of the brethren who desire to do so and who can conveniently.

For further information concerning the convention, accommodations, etc., see subsequent issues of THE WATCH TOWER, and address all communications to Convention Committee, 124 Columbia Heights, Brooklyn, New York.

PASTOR RUSSELL'S MEMOIRS

ANY person is privileged to publish whatsoever he may wish, and it is no affair of the SOCIETY or THE WATCH TOWER to question such publication. This statement, however, is made necessary because of a circular letter that is being sent out by the Bible Students Book Store of Chicago concerning the publication of Pastor Russell's Memoirs, which circular contains the following statement: "The President of the SOCIETY has gone on record by saying, 'If such a work would be helpful to the friends it ought to be written.'" Had the circular quoted the entire statement made by the President there would have been no occasion for the publication of this statement in THE WATCH TOWER; but because the quotation is only partial and is calculated to mislead the friends, it is necessary to make this statement.

The facts are these: Some months ago a brother who then was engaged in the Pilgrim service, and who voluntarily quit that service, that, as he said, he might make some money for his personal use, wrote the President of the SOCIETY to the effect that he proposed to prepare for publication the memoirs of Pastor Russell, and that if the SOCIETY would publish the same the book could be sold at such a price that would make some money for the SOCIETY and also make some money for the writer, and thus enable him to have some for his personal use. To this the President of the SOCIETY replied: "If the book will furnish food for the Lord's sheep, meat in due season, then we should publish it. If the book is to be published with a view of making money, then it should not be published."

The circular being sent out states that the proposed book will contain three hundred and fifty pages, bound in cloth, and the selling price will be $1.75 and $2.50 per copy, according to the style of binding. From the description of the book, its size, and the price, it is quite apparent that the book is not being published for the purpose solely of enlightening and building up the church.

The SOCIETY has never published the memoirs of Pastor Russell for several reasons, some of which follow:

No person has yet been found whom the Editorial Committee deemed competent to prepare such memoirs.

As for Abraham and the future generations having a desire for these memoirs, the Lord has assured us that in his own way, and in his own time, he will write up the record of his saints, and that all the world will know it. —Psalm 87:5, 6.

In place of memoirs, and as a tribute to Pastor Russell, and for the purpose of building up the church, and enabling the world to have a permanent record of his work, the SOCIETY published the seven volumes of Reprints of THE WATCH TOWER, which we believe is the best testimony to the memory of our beloved Brother Russell; and we feel certain that the study of these Reprints and the STUDIES IN THE SCRIPTURES will do far more to build up the church than will reading about the life of Pastor Russell, the substance of which has heretofore been published by THE WATCH TOWER and with which all the friends are familiar.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Kelly, La.	Oct.	3	Weathersby, Miss.	Oct.	10
Vicksburg, Miss.	"	4, 5	Hattiesburg, Miss.	"	11
Natchez, Miss.	"	7	Vosburg, Miss.	"	12
Wanilla, Miss.	"	8	Enterprise, Miss.	"	14
Jackson, Miss.	"	9	Waynesboro, Miss.	"	15, 16

BROTHER B. H. BOYD

Alton, Ill.	Oct.	1	East St. Louis, Ill.	Oct.	7, 8
Bunker Hill, Ill.	"	2	Swanwick, Ill.	"	10
Gillespie, Ill.	"	3	Valier, Ill.	"	11
Granite City, Ill.	"	4	Marion, Ill.	"	12
Belleville, Ill.	"	5	White Ash, Ill.	"	14
St. Louis, Mo.	"	7, 9	Metropolis, Ill.	"	15

BROTHER J. W. COPE

Fredonia, N. Dak.	Oct.	1, 2	Rec Heights, S. Dak.	Oct.	10
Berlin, N. Dak.	"	3	Mellette, S. Dak.	"	11, 14
Ipswich, S. Dak.	"	5	Conde, S. Dak.	"	12
Lebanon, S. Dak.	"	7	Mitchell, S. Dak.	"	15
Huron, S. Dak.	"	9	Vermilion, S. Dak.	"	16

BROTHER A. J. ESHLEMAN

Farmland, Ind.	Oct.	1	Anderson, Ind.	Oct.	9
Hartford City, Ind.	"	2	Elwood, Ind.	"	10
Connersville, Ind.	"	3	Alexandria, Ind.	"	11
Richmond, Ind.	"	4, 5	Marion, Ind.	"	12
Indianapolis, Ind.	"	7	Kokomo, Ind.	"	14
Knightstown, Ind.	"	8	Peru, Ind.	"	15

BROTHER A. M. GRAHAM

Minneapolis, Minn.	Oct.	1	Buffalo, N. Y.	Oct.	7
St. Paul, Minn.	"	2	Schenectady, N. Y.	"	8
Madison, Wis.	"	3	Boston, Mass.	"	28
Chicago, Ill.	"	4	Albany, N. Y.	"	29
Cleveland, O.	"	5	Rochester, N. Y.	"	30

BROTHER M. L. HERR

Irene, S. Dak.	Oct.	1	Davenport, Ia.	Oct.	10
Yankton, S. Dak.	"	2, 4	Rock Island, Ill.	"	11
Corsica, S. Dak.	"	3	East Moline, Ill.	"	12
Vermilion, S. Dak.	"	5	Moline, Ill.	"	14
Sioux City, Ia.	"	7	Chicago, Ill.	"	15
Des Moines, Ia.	"	8	Ft. Wayne, Ind.	"	16

BROTHER W. M. HERSEE

Balfour, B. C.	Oct.	2	Lethbridge, Alta.	Oct.	10
Cranbrook, B. C.	"	3	Taber, Alta.	"	11
Wycliffe, B. C.	"	4	Bow Island, Alta.	"	12
Elko, B. C.	"	5	Medicine Hat, Alta.	"	14, 15
Fernie, B. C.	"	7	Maple Creek, Sask.	"	16, 17
Macleod, Alta.	"	9	Swift Current, Sask.	"	18

BROTHER J. H. HOEVELER

Evansville, Ind.	Sept.	20	Mayfield, Ky.	Sept.	27
Tell City, Ind.	"	21	Paducah, Ky.	"	28
Boonville, Ind.	"	23	Marion, Ill.	"	30
Dixon, Ky.	"	25	Carbondale, Ill.	Oct.	1
Paducah, Ky.	"	26	Swanwick, Ill.	"	2

BROTHER H. HOWLETT

Richmond, Va.	Sept.	30	Keysville, Va.	Oct.	9
Newport News, Va.	Oct.	2	Dolphin, Va.	"	10
Norfolk, Va.	"	3, 4	Emporia, Va.	"	11 12
Suffolk, Va.	"	5	South Hill, Va.	"	14
Petersburg, Va.	"	7	Republican Grove, Va.	"	15
Crewe, Va.	"	8	Lynchburg, Va.	"	16

BROTHER W. H. PICKERING

Keiwood, Man.	Oct.	1	Lundar, Man.	Oct.	12
Dauphin, Man.	"	2	Neveton, Man.	"	14
Gilbert Plains, Man.	"	3	Ericksdale, Man.	"	15
Grandview, Man.	"	4	Ashern, Man.	"	16
Kamsack, Sask.	"	5, 7	Woodlands, Man.	"	17
Yorkton, Sask.	"	9, 10	Dominion City, Man.	"	18

BROTHER G. R. POLLOCK

Pasadena, Calif.	Sept.	30	Atascadero, Calif.	Oct.	7
Santa Paula, Calif.	Oct.	1	Paso Robles, Calif.	"	8
Santa Barbara, Calif.	"	2	Watsonville, Calif.	"	9
Santa Maria, Calif.	"	3	Santa Cruz, Calif.	"	10
Orcutt, Calif.	"	4	Seabright, Calif.	"	11
San Luis Obispo, Calif.	"	5	San Jose, Calif.	"	12

BROTHER B. M. RICE

Streator, Ill.	Sept.	23	Ashton, Ill.	Oct.	15
Joliet, Ill.	"	24	Bloomington, Ill.	"	16
Aurora, Ill.	"	25, 26	Peoria, Ill.	"	17
Geneva, Ill.	"	27	Springfield, Ill.	"	18, 19
Rochelle, Ill.	Oct.	14	Jacksonville, Ill.	"	21

BROTHER V. C. RICE

Worcester, Mass.	Oct.	1	Stoughton, Mass.	Oct.	8
Milford, Mass.	"	2	Plympton, Mass.	"	9
Woonsocket, Mass.	"	3	North Duxbury, Mass.	"	10
Franklin, Mass.	"	4	Plymouth, Mass.	"	11
Taunton, Mass.	"	5	Attleboro, Mass.	"	12
Brockton, Mass.	"	7	Providence, R. I.	"	14

BROTHER R. L. ROBIE

Prescott, Ia.	Oct.	1	Omaha, Neb.	Oct.	8, 11
Red Oak, Ia.	"	2	Little Sioux, Ia.	"	9
Nebraska City, Neb.	"	3	Logan, Ia.	"	10
Beatrice, Neb.	"	4	Kirkman, Ia.	"	12
Wymore, Neb.	"	5	Coon Rapids, Ia.	"	14
Lincoln, Neb.	"	7	Wall Lake, Ia.	"	16

BROTHER O. L. SULLIVAN

Van Wert, O.	Oct.	1	Sidney, O.	Oct.	8
Lima, O.	"	2	Piqua, O.	"	9
Wapakoneta, O.	"	3	Urbana, O.	"	10
Celina, O.	"	4	W. Milton, O.	"	11
Rossburg, O.	"	5	Tippecanoe City, O.	"	12
Dayton, O.	"	7	Springfield, O.	"	14

BROTHER W. J. THORN

Peachland, B. C.	Sept.	20	Nanaimo, B. C.	Oct.	1
Vernon, B. C.	"	21, 23	Courtenay, B. C.	"	2
Armstrong, B. C.	"	24	Ladysmith, B. C.	"	3
Oyama, B. C.	"	26	Malahat, B. C.	"	4
Vancouver, B. C.	"	30	Victoria, B. C.	"	5, 7

BROTHER T. H. THORNTON

Ingersoll, Ont.	Sept.	26	Caledonia, Ont.	Oct.	2
Port Burwell, Ont.	"	27	Hamilton, Ont.	"	3
Courtland, Ont.	"	28	Beamsville, Ont.	"	4
Simcoe, Ont.	"	30	St. Catherines, Ont.	"	5
Port Dover, Ont.	Oct.	1	Niagara Falls, Ont.	"	7

BROTHER L. F. ZINK

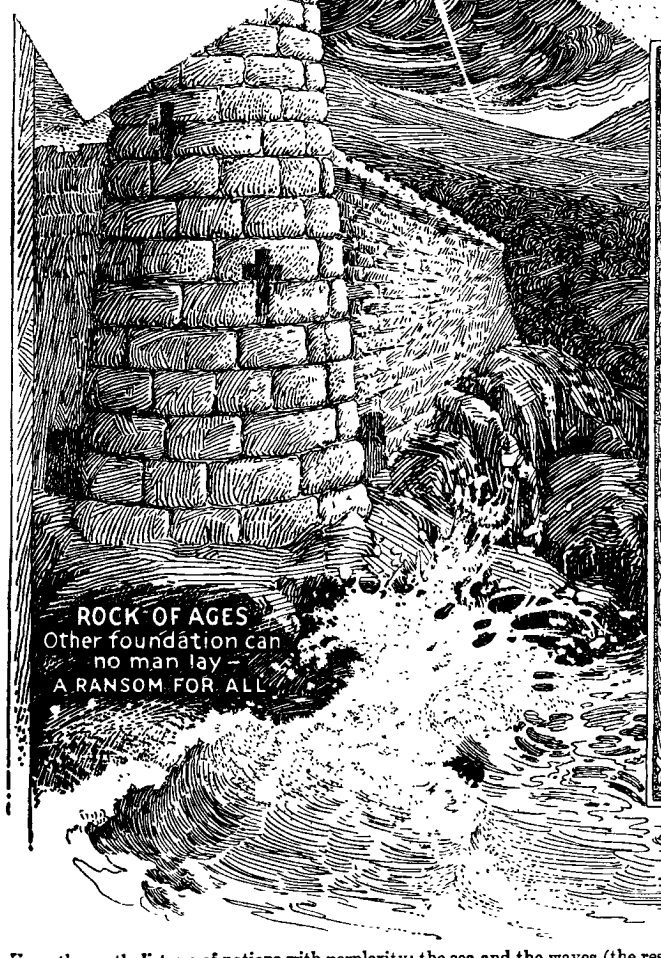
Warren, Ont.	Oct.	1, 2	Collingwood, Ont.	Oct.	11
North Bay, Ont.	"	3, 4	Meaford, Ont.	"	12, 14
Bracebridge, Ont.	"	5, 7	Hepworth, Ont.	"	16
Orillia, Ont.	"	8	Wiarton, Ont.	"	17
Barrie, Ont.	"	9, 10	Mar, Ont.	"	18

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Brooklyn, N. Y., Oct. 7 ..... No Convention
New York, N. Y., Oct. 21
T. M. Bedwin, 8118 95th Ave., Woodhaven, L. I., N. Y.
Pittsburgh, Pa., Nov. 4
C. H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLIV SEMI-MONTHLY No. 19

Anno Mundi 6052 — October 1, 1923

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The At-one-ment"**

CHAPTER I: THE FACT AND THE PHILOSOPHY

Week of Nov. 4.....Q. 29-35 Week of Nov. 18.....Q. 43-49

Week of Nov. 11.....Q. 36-42 Week of Nov. 25.....Q. 50-56

Question books on "The At-one-ment," 10c postpaid

ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10 o'clock a. m., Wednesday, October 31, 1923, to transact any business that may properly come before the said convention, including the election of officers. Form of proxy is furnished with the September 15th issue of THE WATCH TOWER for all shareholders. Further copies may be had by addressing the Secretary.

(Signed) W. E. VAN AMBURGH, *Secretary.*

September 15, 1923.

RAILROAD RATES TO PITTSBURGH CONVENTION

Special railroad rates have been granted by various lines to the Pittsburgh Convention to be held November 1 to 4, inclusive. For full information address C. H. Stewart, Secretary, 317 Grace Street, Mt. Washington, Sta., Pittsburgh, Pa.

PRAYER-MEETING TEXTS FOR NOVEMBER

November 7: Purify "your souls in obeying the truth through the spirit."—1 Peter 1:22.

November 14: "The ornament of a meek and quiet spirit."—1 Peter 3:4.

November 21: "Hereby know ye the spirit of God."—1 John 4:2.

November 28: "God . . . hath blessed us with all spiritual blessings."—Ephesians 1:3.

HYMNS FOR NOVEMBER

Sunday			**4** 5	**11** 182	**18** 333	**25** 301
Monday			**5** 174	**12** 193	**19** 287	**26** 70
Tuesday			**6** 211	**13** 121	**20** 146	**27** 69
Wednesday			**7** 160	**14** 95	**21** 100	**28** 68
Thursday	**1** Vow		**8** 208	**15** 315	**22** 187	**29** 241
Friday	**2** 228		**9** 43	**16** 259	**23** 317	**30** 12
Saturday	**3** 168		**10** 114	**17** 294	**24** 273	

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV OCTOBER 1, 1923 No. 19

VIRGINS FAIR

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."—Matthew 25: 1.

GRACIOUS words fell from the lips of Jesus, the beloved of God, when he spoke concerning his return for his bride. In pictorial language he had described his bride as "the fairest among women," and did so because of his love for her. His Father had ordained before the foundation of the world that he should have a bride; she to be called, chosen, polished, prepared and made into his likeness and all glorious in his palace when the union is fully consummated.

[2]It seems quite certain that one of the joys set before the Lord (Hebrews 12: 2) was that he might have with him his bride, chosen by the heavenly Father. Since Jesus himself looked forward with joy to that day, then surely the bride would anticipate the day with much joy. The nucleus of the bride class was his loyal disciples, who walked with him for three and one-half years. They loved him. He loved them. He was anxious that they and all who should thereafter become his followers might be one; and thus he prayed. (John 17: 21) When he spoke the parable of the virgins he was near the hour when he was to be taken away from his disciples; and he was telling them some things that they could understand then, and in dark sayings many more things that they would understand when they received the holy spirit. He had said to them: "In my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3) Naturally his disciples were anxious to know more about the details, and their minds would be meditating upon these things.

[3]The great goal to which Jesus looked forward was the kingdom. Time and again he showed how important he regarded the kingdom. His disciples had caught the spirit, and to them the kingdom became the greatest of all things to which they should look forward. They understood that the kingdom would be set up and the promise made to Abraham fulfilled; and that the beginning of this would be at the end of the world, of which (as Jesus had taught them) Satan was then the god or mighty ruler. The fact of the coming end of the world and of the return of the Lord was certain, and definitely fixed in their minds. But how would they know when that time would arrive? They determined amongst themselves to find out. A short time before his crucifixion the record is that these disciples came to Jesus privately, saying, "Tell us, when shall these things be? and what shall be the proof of thy presence, and of the end of the world?"

[4]In answer to these questions Jesus delivered that wonderful discourse, depicting the conditions that would obtain at the end of the world and during his presence —conditions which all the truly consecrated recognize and appreciate at this time. In connection with that great discourse he told his disciples that he would then have a faithful and wise servant, whom he would make ruler over all his goods (his kingdom interests). He then intimated that there would be an evil servant class who would smite their fellow-servants and turn back and join the world.

[5]But there still remained in the minds of those faithful disciples something that they wanted to know. They had understood from Jesus that there would be a union between the great King and his faithful followers, who would with him make up the kingdom class. As Jews they must and did know the text of the Scriptures; therefore we must indulge the presumption that they were familiar with the words of the Prophet concerning the espousal of the bride to the bridegroom.

[6]The Logos (before he became Jesus) speaking through the holy Prophet had said: "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord [Jehovah]." (Hosea 2: 19, 20) That betrothal meant a future union or marriage. We must conclude that the disciples would look forward to that as a happy time. Surely they were familiar with the text of the prophet Isaiah, who wrote: "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God

[*elohaem*, mighty one] rejoice over thee." (Isaiah 62:5) Even though the disciples then understood that these prophecies related to God's chosen people after the flesh, yet when they received the holy spirit they would know that these words of the prophets apply to Israel after the spirit, the new creation.

[7]The main question in the minds of the faithful disciples was this: When will that union of the bride and the Bridegroom take place? When will the faithful followers of the Lord be united together with him? (Has not this been the very question that has been uppermost in the minds of the consecrated during the time of the harvest, even until now?)

[8]Jesus knew that these questions were in the minds of his followers; and that a similar question would occupy the minds of others, particularly at the end of the age. He therefore, through his Word, drew a picture of the kingdom, comparing the kingdom of heaven at the time with virgins or pure ones, which is in exact agreement with the prophets' utterances relating to the union of the bride and the bridegroom.

TIME

[9]Since the parable Jesus here uttered relates to the church going in to the marriage, time becomes of vital importance. Jesus stressed the importance of time by saying to them: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Paraphrasing his words, he would say to them: 'You must be on the watch at all times; for you know not the day nor the hour when the Bridegroom shall receive his bride into his glory home. You must be ready and willing at all times; and if you love me, you will keep my commandments and will watch.' The statement here of our Lord could not relate to his second presence: for he had already given the evidences by which they could determine the second presence. The question as to how they would know of his second presence had already been answered. The first question concerning his presence and the end of the world related to the times and seasons. St. Paul afterward said: "Of the times and the seasons, brethren, ye have no need that I write unto you."—1 Thessalonians 5:1.

[10]For more than forty years now it has been apparent that the Lord is present. The question under consideration in this parable relates to the entry of the church into the kingdom of the Lord and to the closing of the door. Who is he today who knows just when that will take place?

[11]To aid us in determining the time we must take into consideration the surrounding circumstances and events; namely, Jesus had just been answering the disciples' question concerning his second presence and the end of the world. He had just mentioned the faithful and wise servant and the possible development of an evil servant, and immediately began to speak to them the parable of the virgins; thereby showing that it was intended as a part or continuation of his discourse relating to the conditions at the end of the world and had its application after these other events had transpired. He opens the parable with these words: "*Then* shall the kingdom of heaven be likened unto ten virgins," etc. The word *then* means *at that time*—at the time when the parable is due to be fulfilled, and at the time when the evidences that the world has ended are manifest

[12]With no disposition or desire to criticize what has heretofore been said or written about the fulfilment of this parable, we here venture the statement that there must be a later and even a broader and more distinct fulfilment since 1914 than there was during the forty years preceding that date. The question uppermost in the minds of Christians for the past forty-five years, and particularly during the past ten years, is and has been, 'When are we going home? When shall we enter in and be forever with the Lord?' Has any one been able to give the true and correct answer to this question at any time since 1874? Will any man have the temerity to say now that he knows the very day and hour when the last member shall pass beyond the vail, when all shall be forever with the Lord, and when the door will be closed? Surely not.

[13]Now let each reader take his Bible and carefully read the parable as set forth in Matthew 25:1-13. We believe that all will be greatly aided in understanding this parable if we realize the importance of the words of the Master when he said: "Watch therefore, for ye know neither the day nor the hour." The parable, of course, is written in symbolic language. It is like a picture thrown on the screen, suggesting the existence of a reality, to be known in the future. Before examining the parable in detail, let us ascertain the Scriptural meaning of the words and the symbols used.

DEFINITIONS AND SYMBOLS

[14]KINGDOM OF HEAVEN means the royal family, members of the new creation to be associated with Jesus, the Head or King. Before the final division takes place, as contemplated in the parable, all the spirit-begotten and anointed ones this side the vail will be included in the kingdom-of-heaven class.

[15]VIRGIN means a pure, chaste woman, symbolizing the church of the firstborns. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—2 Corinthians 11:2.

[16]TEN VIRGINS symbolize *all* the virgins; that is to say, all the consecrated, begotten and anointed Christians following in the footsteps of Jesus on earth, looking for the union with the Bridegroom, the King.

[17]FIVE means one-half of the *ten*, showing relative completeness, and showing that the division is not arbitrarily made by the Lord, but that the virgins are divided into two classes—dividing themselves; that all

these were prospective members of the bride class at one time. The division does not indicate that there would be an equal number in each class. It merely shows two classes.

[18]WISE. A wise person is one who knows God's plan and applies this knowledge according to the divine rule; one who trusts in the Lord with all his heart and leans not to his own understanding; who joyfully humbles himself under the mighty hand of God and delights in whatsoever the Lord provides for him. He joyfully keeps the commandments of the Lord; therefore he is watchful.

[19]FOOLISH—the very opposite of wise. He does not joyfully conform himself to the expressed will of God. He leans to his own selfish understanding; while claiming to follow the Lord, yet he does not possess a loyal and loving spirit—contentedly and joyfully to abide by whatsoever the Lord provides for him.

[20]In proof of the definitions of *wise* and *foolish* as above set forth, we cite the following scriptures:

[21]"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

[22]"The wise shall inherit glory; but shame shall be the promotion of fools."—Proverbs 3:35.

[23]"A wise son heareth his father's instruction: but a scorner heareth not rebuke."—Proverbs 13:1.

[24]"The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness."—Proverbs 15:2.

[25]"My son, if thine heart be wise, my heart shall rejoice, even mine. . . . Hear thou, my son, and be wise, and guide thine heart in the way."—Proverbs 23:15, 19.

[26]"He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered."—Proverbs 28:26.

[27]"So foolish was I, and ignorant: I was as a beast before thee."—Psalm 73:22.

[28]The LAMP is a symbol of God's Word of truth, in which is his spirit and which lightens the pathway of the child of God. It is the expressed will of God toward his new creatures.

[29]"For thou art my lamp, O Lord: and the Lord will lighten my darkness."—2 Samuel 22:29.

[30]"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

[31]"There will I make the horn of David to bud: I have ordained a lamp for mine anointed."—Psalm 132:17.

[32]"For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."—Proverbs 6:23; 23:9; Ezekiel 1:13.

[33]It must be manifest from the foregoing scriptures that the Bible would be a lamp to no one's feet except those who have the spirit of the Lord. When we understand the lamp to picture the will of God as expressed toward his children, then we can see that it is his will obeyed by his children, through the operation of his spirit, that brings to them light. *All the virgins had lamps.*

[34]OIL—a symbol of joy and gladness.

[35]"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the *rejoicing* of the hope firm unto the end."—Hebrews 3:6.

[36]"Thou preparest a table before me in the presence of mine enemies: thou anointest my head *with oil;* my cup [of joy] runneth over."—Psalm 23:5.

[37]"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the *oil of gladness* above thy fellows."—Psalm 45:7.

[38]"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities."—Psalm 141:5.

[39]"Let thy priests be clothed with righteousness; and let thy saints shout for joy. . . . I will also clothe her priests with salvation: and her saints shall shout aloud for joy."—Psalm 132:9, 16.

[40]"Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore *with joy* shall ye draw water out of the wells of salvation."—Isaiah 12:2, 3.

[41]"*Thy watchmen* [those who are watching—wise ones] shall lift up the voice; with the voice together shall they sing [for joy]; for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:8.

[42]"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, *the oil of joy for mourning,* the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah 61:3.

[43]VESSEL: The person or being who is the new creature.—2 Corinthians 4:7.

WHAT DISTINGUISHES THE VIRGINS?

[44]All persons concerned in this parable are designated as virgins, therefore pure ones, justified, begotten and anointed of the holy spirit. All of them are looking for the Bridegroom, that they may go in to the marriage and be forever with the Lord before the door is shut. This is the *one thing* for which they are looking. For this reason they go out to meet the Bridegroom. They all have lamps, showing that they have a knowledge of the expressed will of God concerning them, as set forth in the details of the divine plan. They all continued to walk together until the Bridegroom seemed to tarry; and then they all slept and slumbered. They all hear the midnight cry; and all of them arise and

trim their lamps—begin to examine the will of God as expressed toward them in his Word. The real distinction, which marks the division between the two classes, is the fact that the wise have a supply of *oil* while the foolish took no *oil* with them.

[45]This parable, like other parables, is a prophecy; for it foreshadows future events. Prophecy can be more clearly understood when fulfilled or in course of fulfilment. This is exactly in conformity with the Lord's promise that the light shall shine more and more unto the perfect day. (Proverbs 4:18) As the Lord fulfils his promise to his people we should expect to have a better understanding, provided that we are wise within the meaning of the Scriptures. Let us now apply the physical facts, and see how they fit the prophetic statements of the parable; and if they both agree, then we may be reasonably certain that we have a proper understanding of the parable.

PHYSICAL FACTS

[46]The second presence of the Lord dates from 1874. From that time until 1914 was a period in which the Lord was gathering together his saints (Psalm 50:5), causing his faithful and wise servant to go about among the people and tell them concerning the great divine plan. By this means they were drawn together, and the harvest work progressed. That faithful and wise servant always talked concerning consecration and preparation for the kingdom; and he always pointed to a future date from 1874 forward when the church should expect to enter in with the Lord and the door would be closed; when the marriage would be completed. The Prophet seems clearly to indicate that the "day of preparation" must be a period of time dating from the beginning of the second presence of the Lord until the end of the Gentile Times; to wit, from 1874 to 1914. Before the latter date it would have been inconsistent for the Lord to have taken possession and begun his reign.—Ezekiel 21:27; Revelation 11:17, 18.

[47]During that period of preparation the harvest work has progressed, and the church has been looking for deliverance and union with the Bridegroom. It does not seem reasonably possible that any one could look for the union of the bride and the Bridegroom, or the going in for that purpose, until after the presence of the Lord. Therefore this expected time must date somewhere after 1874. It would follow, then, that the time for the fulfilment of the parable, in which the Lord would seem to tarry and the virgins would sleep and slumber, must be somewhere after 1874.

[48]Writing on this subject, Brother Russell said: "Just how long after 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished."—C228.

[49]During the year 1914 there was a tremendous effort put forth by the Bible Students throughout the world to conclude the work of harvest before the end and before the door would be shut.

"THE BRIDEGROOM TARRIED"

[50]Bible Students generally believed that 1914 would mark the end of all efforts of the church this side the vail; and that their change would take place then. Some were so thoroughly convinced of this that they prepared to leave everything on the last of September and go in with the Lord. Some delivered discourses, saying, 'This is the last time that I shall speak to the friends. We are going home tomorrow.

[51]But the fall of 1914 came and passed; and many of the saints still this side in the flesh were wondering when their change would take place. Since then they have been looking forward and asking, When may we expect to go?

[52]In THE WATCH TOWER for November 1, 1914, Brother Russell said: "But we cannot be far from our change; and we advise that all of the Lord's people live day by day just as though this was the last day on this side of the vail, and that tonight or tomorrow would usher us into the glorious things beyond the vail. Living in this way will surely be at least a good experience for us, bringing blessing and ripening character. What a blessed way to live!—every day in anticipation of seeing our Redeemer and sharing in his wonderful work! The things connected with this present time seem less and less important to us, on account of which our names are cast out as evil by those who are living for all they can get out of the present life."—WATCH TOWER *Reprints*, p. 5569, par. 8.

[53]The very language here indicates the thought in the mind of Brother Russell—that the last day might be expected momentarily. It is like one waiting for a belated train, expecting it to come at any time; and it seems to tarry.

[54]It seems quite clear from the parable that 1914 and the beginning of 1915 marks that time of which we read: "The bridegroom tarried." Of course he has not tarried; but the Lord foreknew, and was foretelling that the church would expect to go home before the time arrived.

[55]In 1916 Brother Russell experienced his change, and the church was in perplexity. In 1917 severe trials of the church began; and about October, 1917, there was a great fiery trial amongst the people of the Lord. That marked, of course, the beginning of 1918—the time when our Lord was due to come, and when he did come, to his temple to judge his people. (Psalm 11:4, 5; 1 Peter 4:17) The "Finished Mystery" campaign was now on. The trials of the Lord's people continued to increase in severity; and it was apparent that a time of darkness, night time, was rapidly approaching. As we advanced into 1918, the darkness surrounding the

church increased, marked by great persecutions. We refer to THE WATCH TOWER of May 1, 1918, which gives an account of many of the brethren being incarcerated in prison because of their faithfulness in selling "The Finished Mystery." On page 133 of that issue will be found quotations from a number of letters written by brethren from various prisons where they were restrained of their liberty because of their witness to the truth. It was indeed a dark time.

[56]Then, later in the year, followed the imprisonment of the servants of the SOCIETY at headquarters; and later, in the same year, the work of the Bible Students was practically stopped, the Bethel Home disrupted, the office moved away, and the relationship between the home office at Brooklyn and the foreign branch offices severed. Upon every hand the faithful were asking one another: When will the Lord take us home? It was a time of enforced idleness. While the duly constituted members of the Editorial Committee (with one exception) were lingering behind prison bars, other dear brethren, acting as their substitutes, in faithfully trying to do what could be done, expressed through the columns of THE WATCH TOWER the real views of the church concerning the conditions then existing: "The unparalleled conditions in the world during the past year have greatly curtailed our work, especially for the public; and we suggest that possibly this may be the fulfilment of our Lord's words in John 9:4: 'The night cometh when no man can work'; and that this text may have no reference to the work of comforting and encouraging one another, a work which is still possible for all to do."—WATCH TOWER *Reprints*, p. 6367, par 6.

[57]In discussing the final deliverance of the church, which is doubtless the thing contemplated in the parable of the virgins, Brother Russell (C231) advances the thought that the faithful ones of the Lord will be persistent in declaring the truth to the very last, will suffer violence and pass into glory; and that this will take place when Christendom sees it is necessary to use her power to suppress the truth. Of course we do not know exactly what is ahead; but the only proper attitude of a Christian is to be zealous and faithful whenever there are opportunities to represent his Lord.

"THEY SLEPT"

[58]The text reads: "While the bridegroom tarried, they all slumbered and slept." By that we would understand that some slumbered and some slept. They were all doing one or the other. There must be some difference; for two words are here used, translated from two different Greek roots. Dr. Strong defines them thus:

[59]*Slept:* To lie down to rest.

[60]*Slumber:* To fall asleep; to nod.

[61]This indicates that some would lie down to take their rest and do this deliberately, believing that everything was over—nothing more to do; while others, weary and tired, would nod, and involuntarily fall asleep for a moment. Surely they were not all sleeping soundly. The church members had been driven to this condition by surrounding circumstances which the Lord had permitted to come upon them, and which the Lord foreknew; and in this condition of enforced idleness they waited. Some were wondering, between the nodding moments, Shall we go home from prison, or will the Lord yet have something for us to do?

MIDNIGHT

[62]At midnight there was a cry. Midnight does not necessarily mean the darkest part of the night, but it does mean a period between the beginning and ending of a night or dark season. It is evident that the language of the parable intends to convey the thought that not all the saints were sleeping and resting; that the fact that some were nodding showed that they were waiting for something else to be done. It was while in this condition that it was announced that a general convention of the consecrated would be held at Cedar Point, Ohio, on the first of September, 1919. The saints put forth a remarkable effort to get to that convention.

[63]It was just before this that the Lord's people began to discover that the work of the church pictured by Elijah had ended in the spring of 1918; and that the time from 1918 forward until the latter part of 1919 represented a period of waiting, pictured by Elisha standing at the banks of the Jordan before smiting the waters. It was at the Cedar Point Convention, 1919, that the shout went forth: "Behold the King! It is time to bestir ourselves and announce the King and begin the second smiting of the Jordan." Many will recall how on that memorable occasion, when the service work in connection with THE GOLDEN AGE was announced, and the convention was asked to indicate its willingness to engage in it, the vast multitude arose as one man, with a shout of approval.

SEPARATION OF VIRGINS BEGUN

[64]The parable pictures all the virgins arising and trimming their lamps; that is to say, turning again to the will of God expressed concerning them, as set forth in his Word, to ascertain whether or not the Elijah work had ended and the Elisha work begun; and whether now there was something that must be done or not. During the period of enforced idleness the wise had been refreshed by their meditation upon the truths especially set forth in Volume VII; and when they began to reëxamine these truths, together with other contained in God's Word, their hearts responded with joy. Their zeal was enkindled and they eagerly went forth to the work. They were prepared at any and all times to meet the Bridegroom at his pleasure. Hence they were determined to perform joyfully such service

as he gave them and until such hour as he would say: 'Enter in, and close the door.' They have not been so much concerned about the exact moment of going into the door as they have been concerned with their efforts to please the Lord and show their love and loyalty to him *by joyfully doing whatever he would have them do.* They have recognized that now they must be living witnesses to the King and the kingdom, and at the same time prepare themselves to enter in and be ready to enter at any moment that he should say. They took with them their lamps; that is to say, the Word of God, which is a light unto their feet. And they took oil in their vessels; that is to say, they possessed a great deal of joy in themselves. The vessel means the organism of the new creature; the person or being who is the new creature. (2 Corinthians 4:7; Acts 9:15; 1 Thessalonians 4:4; 2 Timothy 2:21) And since joy is represented by oil, it means that they possessed a great amount of joy in their own hearts, in themselves, as they went forth in obedience to the Lord's will.

[65]Be it noted that the parable does not say that the wise took an extra supply of oil *in their lamps.* The parable does not say that there was oil *in the lamps.* We must remember that these are symbolic expressions, using natural things to illustrate spiritual things. The parable does say that they took their lamps and oil in their *vessels with* their lamps. The point here is that the oil represents joy; and the joy is not in the lamp, but the joy must be in the vessel, in themselves.

[66]The condition of the foolish was the very opposite of that of the wise. They had their lamps, the expressed will of God concerning them, but "they took no oil with them"; that is to say, they found no real joy now in conforming themselves to the expressed will of God.

[67]The wise have been those virgins who have been anxious to know the Lord's will and glad to do it, and finding much joy in doing it, whether it overturns all their previous ideas or not. The whole thing with them has been and is, What is the will of the Lord concerning me? I delight to do thy will. I take joy in doing it.

[68]On the other hand there has been a class, especially since Brother Russell's death, who have said: 'Brother Russell is that servant; and since his death there is nothing more for us to do; there is no more truth to be given to the church; and hence I will not do anything because the request comes through THE WATCH TOWER or the SOCIETY that it should be done.' These refuse to engage with others in proclaiming the message, "The kingdom of heaven is here; millions now living will never die." They say: 'We will wait and see what happens, but do nothing now.' When they arose to the shout that was given in 1919 they were confused; and possessing more self-will than an unselfish desire to be guided by the Lord, they neglected to examine his will concerning them with an open mind and open heart. The result has been that they have been losing their joy and their light has been going out; and they have been losing their understanding of God's will concerning them. They have been foolish in this, that they have applied their knowledge in a selfish way; hence they become ignorant and unlearned in respect to the Lord's will concerning them. They have neglected the Lord's service. They have no willing or joyful desire to engage in it. They have not been able to see the truth as it has been due and revealed by the Lord to his people. And since they have been unable to see it and are losing their joy, they come to the wise virgin class and say: "Give us of your oil." But the wise answer: 'We cannot do that; there would not be enough for us and for you. This oil of gladness that has come to us has been the result of our willing devotion to the Lord and his service. Go, then, into his service, where we bought it, and buy for yourselves.' The foolish say: 'Let us sit down and think about the matter. Let us pray about it awhile. We do not believe that the Lord is using any particular organization or channel or arrangement to carry on his work since Brother Russell's death, and we want to think about it.' They continue slowly to think; and their light grows dimmer.

[69]Some of the Lord's dear sheep who have been led in the wrong way by ambitious leaders are now going to the market to buy for themselves; and they are buying through bitter experiences. They have heretofore rejected the Lord's way of carrying on his work, joining themselves to selfish leaders, even such as the Apostle said should arise at this time. (Acts 20:30) They have found no joy while following these self-constituted leaders and arrangements, because they are doing nothing to the Lord's glory. To many of these it is a bitter pill to acknowledge that they have been wrong, and rather difficult to reverse their steps. Yet, thanks be to God, some are doing this.

[70]While these foolish ones are going through bitter experiences the Bridegroom is majestically marching on, and the happy throng of wise virgins is hurrying to him and joyfully shouting, "Behold the King! The kingdom of heaven is at hand!" These occupy a position of honor and glory in advertising the King and his kingdom. Hence to them are fulfilled the precious promises of the Lord given in the Psalm: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints [the wise virgin class]. Praise ye the Lord."—Psalm 149:5-9.

[71]Later, according to the parable, the foolish virgins see their mistake. They pass through some bitter experiences before getting the oil of joy that awakens them to the fact that the kingdom has been set up; and they are shown then as going to the Lord and saying, "Lord,

Lord, [here we are,] open to us." But they come late. They failed or refused at the proper time to participate joyfully in the things that the Lord had for his people to do. The Lord does not rebuff them. He does not cast them into outer darkness. The parable does not represent them as being thus punished. But the Lord says to them: "I know you not." In other words, the Lord announces that they have not followed his will expressed toward them and have failed to participate in the marriage. This failure is evidently due to the fact that they are not willing to adjust themselves to the Lord's plan. They were faithful to the letter of the truth more than to the spirit of it. They insisted on doing things their own way and not according to the Lord's way. They have not the spirit of willingness to wait and to serve the Lord and obey him joyfully, but they are overburdened with self-assurance, self-importance; hence lose the joy and lose the great blessing.

RELATIONSHIP OF THE PARABLES

[72]It seems quite clear that there is a close relationship between the office of that "faithful and wise servant," the parable of the pounds, the parable of the talents, and the parable of the virgins. Particularly in the parable of the talents, which immediately follows that of the virgins and is a part of the same great discourse, the Lord grants his reward to the faithful this side the vail thus: "Enter thou into the joy of thy lord." In the April 1, 1923 issue of THE WATCH TOWER we have pointed out what constitutes the joy of the Lord into which the church is now invited to enter. Have you, then, entered into this joy of the Lord? If so, you are not worrying about the day nor the hour of going into the kingdom, but you are more concerned about doing now and doing joyfully what your hands find to do. The year 1925 is set before the church as a date; and some are marking that as a date certain when they will enter into the kingdom. And some, as in 1914, are inclined to say: 'If it does not happen then, I will repudiate the whole thing.' Such could not be pleasing to the Lord. The church may enter into glory before 1925. But suppose it is later. That should make no difference whatsoever with the consecrated. The wise virgins will be they who joyfully humble themselves under the mighty hand of God, that he may exalt them in his due time, not man's due time.

[73]It is with propriety, we think, that we may ask: Why has the Lord permitted his people at this time to have a clear understanding of the parable of the pounds and of the talents, and to perceive that these represent his kingdom interests? Why would he permit us to have a clearer understanding of what constitutes the joy of the Lord in which he invites us to participate? Is not really the joy here mentioned the same as that symbolized by the oil in the parable of the virgins—that joy which results from gladly doing whatsoever our hands find to do? Why, then, does the Lord bring these things to our mind now?

[74]Is it not reasonable for us to conclude that the Lord has permitted these things to be seen by the church, that those who have been somewhat negligent or indifferent and have been permitting self to stand in the way may now reverse their action quickly, put aside all selfishness and self interest, redeem the time, by quickly and joyfully entering the Lord's service, and thereby obtaining that oil which is so necessary to those who enter in with the Lord?

[75]Let each one of us, then, resolve from this day forward to look more carefully after the interests of our King and his kingdom, and in so doing, do it gladly; and instead of fretting about the time of the deliverance of the church, to say to the Lord: 'Gladly will I wait thine own good time; joyfully will I do here whatsoever thou wouldst have me to do, and as long as thou wouldst have me here remain.' Then let us all with one accord joyfully press forward, advertising the King and his kingdom. "The joy of the Lord is your strength." —Nehemiah 8:10.

QUESTIONS FOR BEREAN STUDY

In what words of affection did Jesus prophetically speak of his bride? ¶ 1.
What was one of the joys set before our Lord by the Father? ¶ 2.
Why were the disciples of Jesus anxious to know of the time of his return? ¶ 3.
What answer did Jesus give to the question concerning his return? ¶ 4.
What prophecies refer to the betrothal and marriage of the bride and the Bridegroom? ¶ 5, 6.
What was the chief question in the minds of the disciples? ¶ 7.
In answering their question, what picture did Jesus draw? ¶ 8
How did Jesus indicate the purpose of the union of the bride and the Bridegroom? ¶ 9.
When will the last members of the church enter the kingdom and the door be closed? ¶ 10, 12.
In determining the time of the union of the bride and the Bridegroom, what must be taken into consideration? ¶ 11-13.
Define the following terms: Kingdom of heaven, virgin, ten virgins, five, wise, foolish, oil and vessel, used in the parable. ¶ 14-43.
What things are common to all the virgins, and what mark really distinguishes them? ¶ 44.
When may prophecy be understood, and why? ¶ 45.
As related to the Lord's answer, what particular facts transpired from 1874 to 1914? ¶ 46.
Could we reasonably expect the union of the bride and the Bridegroom until after the presence of the Lord? ¶ 47.
Give Brother Russell's answer relative to the approximate date of the glorification of the church. ¶ 48.
Since 1874 on what date or dates did Bible Students expect the glorification of the church? What efforts did they put forth to finish the harvest work? ¶ 49-51.
What opinion was expressed by the WATCH TOWER in 1914 concerning the change of the church? ¶ 52.
State some evidence indicating that 1914 was the time when the Bridegroom seemed to tarry. ¶ 53, 54.
What fact shows that 1916 to 1918 was a time of darkness? ¶ 55-57.
What is meant by the words "slumber" and "sleep"? ¶ 58-61.
What is meant in the parable by "midnight"? ¶ 62.
What particular facts mark the convention of the Bible Students in 1919? ¶ 63.
What is meant by virgins trimming their lamps, and what proof have we that they did so in 1919? Since 1919 what has been the chief concern of the zealous followers of Christ Jesus? ¶ 64.
In what way did the wise take their lamps and oil in their vessels? ¶ 65.
Describe the condition of the foolish and wise virgins since 1918. In what manner have the foolish requested oil of the wise virgins? ¶ 66-68.
In what way have certain ambitious leaders led some of the Lord's sheep? ¶ 69.
In what sense are the wise now in glory? ¶ 70
Describe the attitude of the foolish virgins later. ¶ 71.
What is the proper attitude concerning 1925? ¶ 72.
For what reason might the Lord permit the church to have a better understanding of the parable now? ¶ 73, 74.
What is the strength of the Christian now? ¶ 75.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 7

"Ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren." —1 Peter 1:22

THE purification of the Christian can arise only from obeying the truth through the spirit. He realizes that the truth is from the Lord and is that which is necessary for his sanctification and transformation into the likeness of the Lord and Head; and realizing this, he obeys the truth in the spirit of loving devotion. His love for the Lord and his cause is unselfish, and his love for the brethren of the Lord is unfeigned; that is to say, it is sincere and honest. He is a real friend of his brother, which means that he loves his brother at all times, whether in prosperity or adversity, and gladly looks out for the interests of his brother. He refuses to lend himself at any time to do injury to his brother; but on the contrary, guards well the interests of his brethren, doing it as unto the Lord. This spirit of sincerity and unselfish love is the characteristic of every true follower of Jesus Christ. Such sincere love, being the moving cause that induces his action, leads such a one to devote himself unselfishly to the interests of the Lord's kingdom.

Continuing in this course of unselfish devotion to the Lord and a faithful service of his cause and a sincere love for the brethren, he has assurance of the Lord's approval and is invited to enter into the joy of the Lord.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.

Seek every hungry heart to feed,
Each saddened heart to cheer;
And when stern justice stands aloof,
In mercy draw thou near.

True, loving words and helping hands
Have won more souls for heaven
Than all the mixed and various creeds
By priests and sages given.

TEXT FOR NOVEMBER 14

"The ornament of a meek and quiet spirit."—1 Peter 3:4.

THE word spirit as used here means disposition or element of character. While St. Peter applies the text to the women in the church, yet it announces a principle that applies to all followers of Christ Jesus. He is speaking of the development of the new creation toward the likeness of Christ Jesus.

It sometimes happens that the wife in the church attempts to direct the course of her husband, who at the time is an elder, insisting that her husband carry out her will and, failing in this, to cause a disturbance. In this she is wrong. All should remember that God has not provided for elderesses in the organization of his church. The woman, therefore, should never attempt to usurp the position of the man; and where such a course is attempted trouble is sure to result, because that is not the Lord's way. The woman has her place in the church; and where it is filled in a Scriptural manner she is an adornment and a blessing.

The one of a meek disposition thinks of himself or herself soberly, as one ought to think, and as the Lord has dealt to such a measure of his spirit. (Romans 12:3) A meek and quiet spirit is one which refrains from provoking strife and confusion, refrains from babbling and gossip, and which calmly and trustfully relies upon the Lord to guide aright the affairs of his church. One with such a spirit or disposition will suffer long and still be kind, will not behave unseemly, will not be easily provoked, will refuse to think evil and therefore refuse to speak evil of others, and will rejoice in doing good unto all as opportunity affords, and especially unto other members of the body of Christ. Such a meek and quiet spirit in the sight of God is of great price. One possessing and manifesting such a disposition shows that he or she has walked with Jesus and learned of him; and that, beholding as in a mirror, our Lord's character likeness, is by his spirit being gradually transformed into his likeness.

I KNOW

"I know as my life grows older
My eyes have clearer sight;
And under each wrong-doing
There lies the root of right.

"I know each sinful action,
As sure as night brings shade,
Is sometime, somewhere punished,
Though the hour be long delayed.

"I know there are no errors
In the great eternal plan;
For all things work together
For the final good of man.

"I know as my life speeds onward
In its grand eternal quest,
That soon we shall all look backward
And know God's way is best."

NEW YORK CONVENTION

ARRANGEMENTS are now well under way for the six-day I. B. S. A. Convention to be held in New York city, October 19 to 24, inclusive. All meetings for the interested on Friday and Saturday, October 19 and 20, will be held in the Auditorium of the Society for Ethical Culture, Central Park West and 64th Street (opposite Central Park), Manhattan.

On Sunday, October 21, all meetings will be held at Madison Square Garden, Madison Avenue and 26th Street, Manhattan. Extensive preparations are under way for the Sunday afternoon public meeting to be addressed by the President of the Society. An electrical loud-speaker is to be installed so that everybody in the great hall can hear easily.

The meetings for Monday, Tuesday and Wednesday, October 22 to 24, inclusive, will be held at the Scottish Rite Cathedral, 315 West 34th Street, Manhattan, near the Pennsylvania Railroad Terminal. The present intention is to have a public meeting each evening to be addressed by the President of the Society.

It is expected that this will be the greatest and best convention of Bible Students ever held in Greater New York. Visiting friends are expected from many of the States and from Canada. Ample arrangements are being made for the accommodation of all who attend. Those who expect to attend should make arrangements as early as possible with the Convention Committee, stating the number in the party, rooms required, and the length of time you expect to remain at the convention. The average daily cost for room and board will be $3.50.

RAILWAY FARES

All the trunk line railways entering New York have made arrangements for excursion rates for those attending the convention, tickets to be purchased on the certificate plan. A special rate of one and one-half fares for the round trip has been granted by the railroads to the I. B. S. A. Convention, New York city. When purchasing your ticket, you pay full fare from the starting point to New York. The agent will give you upon request a certificate which will entitle you to purchase a ticket from New York to your starting point at one-half the rate you paid coming to New York. *Certificate must be deposited with the Secretary of Transportation, Brother R. H. Barber, upon arrival.*

Tickets will be sold for this convention in all parts of the United States and in Central and Eastern and Western Canada, and also on the Fall River Steamship Line, from October 16 to 22, inclusive, except distant points such as the extreme West and Southwest. In those sections tickets will be sold as early as October 13, but not later than October 18. Inquire of your ticket agent. The return limit on these special tickets is October 27. In all cases, those attending the convention must be home by October 27 in order to get the benefit of the reduced rate.

There are a few short lines in various sections of the country that do not belong to the passenger associations. If you live on one of those lines you will not be able to secure a certificate until you reach the nearest station issuing through tickets to New York city.

We urge every one who buys a ticket to the convention to buy it on the certificate plan, as it will be necessary for a certain number to have such tickets in order to get the return rate.

INFORMATION BUREAU

The "I. B. S. A. CONVENTION INFORMATION BUREAU" will be maintained at the Pennsylvania Terminal, 33rd Street and Seventh Avenue, New York city, on Wednesday, Thursday and Friday, October 17 to 19. All room assignments will be made by the Information Bureau. It is requested that visiting friends who have not received room assignments before coming to New York apply at the Information Bureau immediately upon arrival. The Pennsylvania Terminal is easily reached by subway and surface car lines from the other railroad stations.

MANY CLASSES COOPERATING

While this is a convention of Bible Students of Greater New York, all the classes in New England and the Eastern States will be privileged to coöperate to such an extent as they may desire. There will be a large quantity of tracts to be distributed, advertising the public meeting. This will require a large company of workers for Friday and Saturday preceding the public meeting on Sunday. All the brethren of outside classes who desire to participate in this will please report to the Convention Committee. Address all communications: Convention Committee, 124 Columbia Heights, Brooklyn, N. Y.

The Lord has promised that where two or three agree on a thing in his name and ask it of him he will grant the blessing. We earnestly request all the brethren who expect to attend this gathering to earnestly present the matter before the throne of heavenly grace that the Lord may greatly bless the efforts put forth at this convention to advertise the King and his kingdom.

"The year that is far above rubies shall be
The year of our lives that is closest to thee.
And precious and sacred our changes shall grow,
If heaven-light o'er them in tenderness glow.

"Let the burdens of woe and the conflicts of care,
Alike be relieved by the breathings of prayer;
And happy or only resigned let us raise
Each morning and evening the songs of our praise.'

WORLD-WIDE PROHIBITION—WORLD'S TEMPERANCE LESSON

——NOVEMBER 4——PSALM 101: 1-8; PROVERBS 23: 29-35——

SATAN'S METHOD OF ATTACK—FALSE DOCTRINES ALSO INTOXICATING.

"I will set no base thing before mine eyes."—Psalm 101: 3.

TODAY throughout the world, wherever Christendom is represented, attention will be called to the evils in alcoholic liquors and to the advantages of their world-wide prohibition. The desire of the International Committee which sets the lessons is that through the Sunday schools, with their opportunities for training the young, a great forward step may be made towards the establishment of world-wide prohibition. The world in its desperate need is slowly getting wiser to some things; and without doubt it is coming to the realization that strong drink is a force which must be fought. Great numbers have come to the conclusion that liquor is a positive curse which must be swept away, while a lesser number see that the financial interests which control the drink traffic are a positive danger to any community.

[2]The world has had examples in the United States of America and in Russia of what can be accomplished by actual prohibition of production and sale of alcoholic liquors. No doubt the suppression of the liquor traffic, and the deprivation of the possibility of indulging in intoxicants, have revealed almost demoniacal ingenuity in attempts to circumvent the laws; and it is no doubt true that many have been hurt morally, and some physically, by their indulgence in crude alcohol in more dangerous forms. But there can be no question that there has been great gain to the communities both socially and physically, and that the losses are small when compared with the positive gain which has accrued to the general interests of the community. The grape, either the fresh fruit or when dried, is one of earth's richest gifts, a food specially valuable. But man has found that out of the vine he could get something which apparently gave him much strength, which changed his outlook, and which made him other than his normal self. The fermentation of the grape juice produces a pleasing stimulant, but taken in any excess it immediately becomes dangerous; for it breaks down every one of those barriers which man possesses by which he safeguards himself from trespassing on unknown or dangerous territory, and which are his protection against unseen but powerful foes.

[3]Alcohol breaks down the will and therefore the barrier of restraint, and thus proves itself to be dangerous. It takes away the sense of proportion. Both the physical and the moral senses are perverted. It also breaks down the sense of propriety; for he who indulges gets careless of his expression, and lacks restraint in his spirit and in his speech; and if he goes on to intoxication, he loses all ability to restrain himself and is at the mercy of the spirit within. The words of Proverbs 23: 29-35 well describe the condition of the inebriate. Wine and strong drink have long been a danger to men. By reason of the fall of Adam and the entrance of sin into the human family, all the nature of man is perverted and he becomes readily subject to further temptation. Everyone who has experience of the moral or immoral condition which results directly through drink, and who knows anything of God and the great enemy Satan, perceives that strong drink has been one of the most potent instruments Satan has used for the prostitution of men in his enmity against God.

[4]Satan is sometimes a religionist. When he sees that he can keep men from their God by perverting truth and their religious instincts or interests, then he is an angel of light. (2 Corinthians 11: 14) He has succeeded in implanting in every religious system doctrines and ideas which pervert truth, and which darken the counsels of men concerning their God. Sometimes he is a moralist and a reformer. He will follow contradictory schemes if he can only keep men from God. But the devil is an enemy of the human family, as he is the enemy of God; and nothing that can come from him can be of service to humanity. No good fruit comes from that tree. In the beginning of human history he appealed to the fleshly desire as well as to the mind of our first parents; and he succeeded in destroying their purity. But when the race was starting again in the little family saved out of the wreck of the first world, his plan of attack was on a lower level. The fall of Noah, the first failure recorded, was due to drinking to excess. Probably Noah was to an extent caught unawares; for as was suggested in THE WATCH TOWER (1899, page 251) the first age was presumably unacquainted with alcohol. The devil has been the great debaucher of all who have followed him. He has dragged both angels and men down to degradation. God would have man in restraint, and in nobility of character, in the likeness in which he was made. Satan has endeavored to take from man every barrier which kept him from perverted desires, and herein has lain his power through drink.

[5]Man is born into a world which has been under the control of Satan, and which is still subject to evil. By reason of the fall, human nature is corrupted, and the senses are perverted. All through life a man consciously and unconsciously accumulates impressions, and all growth in value of character is gained by restraints, and by eliminating or repulsing all impressions which tend to evil. When drink has control the barriers are broken down, and then there is the riot of the evil which alcohol lets loose. There is a close similarity between the condition of one who is under the control of alcohol and of one under the power of a demon. In the one case it is the evil of nature which rules; in the other a personal evil spirit has control. In either case the person is in subjection.

[6]Satan's kingdom is now very much divided against itself, and prohibition is one of the outward and visible signs. East, in the land of the hardest governmental bondage, and West, in what was the land of liberty, prohibition has been established; and all good men are glad of so much restraint of evil. But there is no evidence that the inability to obtain intoxicants will turn men to righteousness and to God—the objective of every movement impelled by the spirit of God.

[7]A house divided against itself cannot stand, and the end of Satan's kingdom is in sight. It is due to be broken down; and there is plenty of evidence that the blows of truth which it has received have reduced it to a ramshackle condition. What has not been clearly discerned, except by a comparative few, is that the Scriptures show that false doctrine and the union of church with state or with the politics of the kingdoms are as wine. These things pervert human faculties as wine does; they pervert the human family as wine does a man; they break down barriers, let loose things that ought to be in restraint. The churches, which are so ready to speak against the evils of intoxicating liquors, are shown by the Scriptures as having broken down their barriers, and having taken the intoxicants of the world's pleasures, and having become drunk thereby. (Isaiah 28: 1-7) They are intoxicated with the joys of the

world, and have lost sight of the things for which they stand and the hope beyond. A religionist drunk with the pleasures of false doctrine is as broken down and as fallen from the high standard he ought to have as is a man under the influence of intoxicating liquor brought down to the level of the beast.

[8]For the world's salvation it is as necessary that the holders of false doctrines and those who indulge in illicit association with the world—those who have claimed to be leaders of religious life among men—should become forced abstainers from these things, and that prohibition in these things should be established, as that mankind should refrain from indulging in intoxicating liquors or that the use of such should be prohibited.

[9]But there is no more evidence that the religious leaders of the world will become voluntary abstainers from false doctrines and the wine pleasures of their association with the world, than that mankind will voluntarily leave off the use of intoxicants. And God purposes to break down all those systems of evil and to give world-wide prohibition of everything that hurts mankind, whether of the misused juice of the grape, or distillation of ardent spirits, or the intoxicating and degrading wine of ecclesiastical association with the political powers of the world.—Rev. 17:2; 18:3.

[10]The follower of Jesus Christ knows how to restrain himself, and how to overcome the evil which is in him by nature. He knows how to train his family to restraint, and as far as possible to shut them from the things which corrupt, and to train them in the ways of righteousness. He is in agreement with all things which help to educate men to better ways. But what he cannot do is to enter with the world into its schemes to improve itself. He knows that till the Prince of Peace takes full control all attempts at betterment either are merely human desires to make the world better or are instigated by Satan.

[11]The follower of Jesus seeks to be a true disciple; he sees that he cannot enter into any schemes to amend this present evil organization any more than the Master did. The Lord gave the truth and the spirit of the truth to the church; and the power thus given makes the true follower like his Master, and frees him from all fleshly desires, and from all things that would hurt either body or spirit. (John 16:3; 2 Corinthians 7:1) The disciple knows that there is a set time for the salvation of the world, and that his business is not to help humanity to attempt to redeem itself and thus to prolong this present evil order. He realizes that he who is a lover of this world is not the friend of God.—James 4:4; 1 John 2:15; Matthew 6:24.

[12]The 101st Psalm, which is set as a part of the lesson, is said to be a Psalm of David. It very well comports with that good man's desires for himself as king in order that he might be a true and faithful helper of his people and a true representative of God. It is the king determining that no evil thing shall be before his eyes; that he will resolutely put away both the evil and the evil doer. He will also destroy all evil doers out of the land. The Psalm is one which every good man may take to himself in respect to his conduct before his fellow man and before God. But without doubt the Psalm tells of the establishment of the kingdom of righteousness; and it follows, appropriately, the 100th which, as we have seen, tells of the message of truth which is to go out to all people as an invitation to them to come to the presence of the Lord to receive his blessings from his hands. The 101st tells of the Prince of Peace, the antitype of David, putting down every evil thing, and early destroying all the workers of evil. Whenever the kingdom is established there will be prohibition not of drink only, but of every form of evil.

QUESTIONS FOR BEREAN STUDY

Is the liquor traffic a curse? Are the financial interests also a menace? ¶ 1.

Deprivation of indulging in intoxicants has done what? On the whole has it been beneficial? What is the danger in stimulants? ¶ 2.

What are the demoralizing effects of alcohol? ¶ 3.

Why and how does Satan become a religionist? ¶ 4.

What are the conditions obtaining in the world from man's beginning? ¶ 5.

What is one of the evidences that Satan's empire is crumbling? Are doctrinal drunkards in as bad condition as liquor drunkards? ¶ 6, 7.

Have the religionists as much to restrain themselves from as have the inebriates? ¶ 8.

Is there hope for the religionists in their own strength? What is God's remedy? ¶ 9.

What does the follower of Jesus Christ learn? ¶ 10.

What does the disciple seek to do for himself and for others? ¶ 11.

What did David seek to do? When will every form of evil be prohibited? ¶ 12.

SOME MISSIONARY TEACHINGS OF THE PSALMS

——NOVEMBER 11—PSALMS 47:1-9; 67:1-7; 100:1-5——

A PROPHECY NOW BEING FULFILLED—A GRAND HALLELUJAH CHORUS.

"Let the peoples praise thee, O God; let all the peoples praise thee."—Psalm 67:3.

THREE psalms, numbers 47, 67 and 100, are given for our study in "Missionary Teachings of the Psalms"; and they may be considered typical for the purposes of our lesson. As previously stated, one of the guides for rightly dividing the word of truth (2 Timothy 2:15) is that wherever in the psalms or the prophets the Lord's people are called upon to sing, or when the passage speaks of or indicates a time of rejoicing and exultation, it always refers either directly or in typical significance to the time of the Lord's return.

[2]Therefore as each of the psalms for today's study is clearly one of gladness and of rejoicing in the Lord, we know that their message applies to the present time, and on into the establishment of the kingdom. These scriptures cover the experiences of the church in the time of trouble, and often those of earthly Israel restored in the beginning of the kingdom, when under their ancient worthies they take up the song of praise to God and become the proclaimers of the then "present truth." The three psalms of today's study are examples of this.

[3]While the psalms are not in either chronological order or order of interpretation, they are by no means a promiscuous collection. Many of them are in an order of related themes; and this arrangement is seen in regard to each of these psalms. Psalm 47 is clearly a song of the establishment of the kingdom, and its setting confirms the interpretation and fixes it. It is in the midst of a little cluster of psalms, all of which tell of the setting up of the kingdom of God.

[4]The well-known Psalm 45 reveals the church bubbling over with the joy of the truth, because it has seen the King equipped for battle. His sword is upon his thigh; and he is riding prosperously because of truth, and with arrows that are sharp in the hearts of the king's enemies. (See Revelation 19:11) This Psalm also tells of the queen as adorned with garments of beauty (cf. Isaiah 61:10) as with gold of Ophir, the King greatly desiring her beauty;

also of the virgins her companions, that great company who also left their father's house, but who were not so faithful as to be worthy of the chief favors; and of their children, who were once "the fathers," and who are now to be made princes in all the earth, those grand men of ancient days who died in faith, hoping for a better resurrection (Hebrews 11:35), and who are to be raised to the high honor of being the earthly representatives of the Christ in the glory of his kingdom. When the King goes forth to battle, there follows the time of the world's trouble. The earth is moved from its foundations; and the mountains, the great kingdoms, are carried away into the midst of the sea of anarchy.—Revelation 11:17, 18; Psalm 82:5.

[5]The 46th Psalm is specially written for the comfort of the Lord's people at that time. Great desolations are made in the earth, but his people are blessed with peace and confidence. They are refreshed by the river of God, the river of truth flowing freely. (V. 4) They know that God is with them, and that they will be preserved in the trouble. God is being exalted in the earth, and his war makes wars to cease to the ends of the earth.—V. 9.

A PROPHECY NOW BEING FULFILLED

[6]Psalm 47 continues the theme. The Lord's people, with a message in their mouth and in their hands, bid the people of the earth rejoice even though the works of the Lord are terrible. He is the great king over all the earth. (Vs. 1, 2) He is reëstablishing the rule of righteousness, which was broken when Adam sinned and was subjected to the power of Satan. They bid all people to praise Jehovah and to shout unto him with the voice of triumph; for he is conqueror over all the forces of evil and over all the earth.

[7]The Psalm discloses the change in the order of divine government. God, the Creator, had not been specially the God or protector of any save the chosen people Israel, with whom he made a covenant, and to whom he said: "You only have I known of all the families of the earth". (Amos 3:2) As the Most High he had regulated the movements of men as pleased him, but he had not been the God of the nations nor their king. He is king only in Jeshurun. (Deuteromony 33:5) But the time has come for the Most High to become king over all the earth. He will be the God of all men, not of the Jews only. (Romans 9:24) All the earth is to praise him: but the nations, the *goyim*, get their blessings only through his chosen people. (Psalm 47) God chooses the inheritance of his people, the excellency of Jacob, whom he loved. He replants them in their own land, and subdues the people under them. (Psalm 47:3, 4) "God is gone up with a shout." (Psalm 47:5) This is not a reference to the ascension of Jesus, as some have said. It is the exaltation of God in this the day of his power.

[8]Hitherto God has not had his rightful place amongst the children of men; but now with the shout of the victor and with the sound of the trumpet he triumphs over his foes. The name of "the Lord alone shall be exalted in that day." (Isaiah 2:11) "God reigneth over the *goyim* [the nations]: God sitteth upon the throne of his holiness" (Psalm 47:8), for the help and salvation of the people. The princes of the peoples of the earth, that is, the stronger minded of the peoples, gather together with the princes of the God of Abraham. (V. 9) The earthly seed of Abraham, God's princes in the earth, are seen to be those who hold the shields or places of power; and men gather to the Lord's chosen people to get the blessings he so long ago promised should come through Abraham; and God is greatly exalted. —Cf. Isaiah 2:4.

[9]The next Psalm set for study, the 67th, has a similar setting. The 66th Psalm calls upon all the earth to make a joyful noise to the Lord, and to sound forth the honor of his name. It also calls attention (v. 3) to the terrible work that the Lord is doing in the time of trouble in causing his enemies to submit themselves unto him. Thus this Psalm also tells of the establishment of the kingdom.

[10]The 67th opens with the prayer: "God be merciful unto us, and bless us; and cause his face to shine upon us," evidently inspired by the high priestly blessing. (Numbers 6:24-26) This is a prayer which the restored of Israel will soon pray. They will realize that the Day of Atonement sacrifices have been offered in the heavenly courts, and they will seek the face of God for the blessings which follow. This means that Israel after the flesh will have seen and accepted the sacrifice of the Christ on their behalf, and will realize that after all, and so different from what they had thought, the true sacrifices are presented in heaven, and not in any earthly temple.

[11]But all these scriptures have their portion for spiritual Israel (Romans 15:2-4); and without doubt these words tell of the Lord's people at this time praying for the fulfilment of the promises. The passage corresponds with Isaiah 62:1, and has the same connection. The blessings on the church, now enjoying the Lord's favor, are in order that the saving health of the Lord may be known among all nations. (V. 2) The church first, then Israel later, see that the Lord has come to judge the people righteously and to govern the nations upon the earth. Then all the people will praise God; and with the hearts of the people turned to God in righteousness there comes God's blessing upon the earth itself. "Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."—Vs. 6, 7.

[12]The church under the direction of its returned Lord is now fulfilling this Psalm by declaring this truth; it has long preached both the restitution of man and the lifting of the curse from the earth (Genesis 3:17); for the times of restitution are both for man and for his inheritance. (Genesis 1:26-28) Even now under the curse, wherever nature is kind the earth becomes a beautiful place; and where nature is helped by the skill of man it reveals some of its hidden resources and produces extravagantly. But when God's blessing is on the earth, all present beauty and fertility will be eclipsed. A glorious picture is presented: The earth happy because the sunshine of God's smile is upon it; man happy because he is at one with his Creator; and God happy because his banished people are restored to him, and because there is no longer any need for limiting his grace towards his human family and their home.—Isaiah 60:13; Jeremiah 9:24.

A GRAND HALLELUJAH CHORUS

[13]The setting of the 100th Psalm is similar to that of both the 47th and the 67th. From the 93rd onward the theme is the establishment of the kingdom of righteousness. The judgments of the Lord are being manifested in the earth; his glory is being revealed to the nations, and day by day his people tell forth his salvation. (Psalm 96:2) The faithful witnesses of God are now busily engaged in this work, fulfilling the Psalm. They call all kindreds of the people to ascribe unto Jehovah the glory due unto his name. (Psalm 96:8) Soon the earth, which has had its foundations moved, and which is reeling to and fro like a drunken man, will be reëstablished under the reign of the Prince of Peace, on the solid rock of God's promises and of his own gracious purposes.—Psalm 98:9.

[14]The 100th Psalm is as a grand hallelujah chorus to these songs of praise. Probably it should be considered as one of the last messages the church will give to men; and certainly it will be one of the first to be taken up by the ancient

worthies, the "princes in all the earth," who will continue the service of God after the church has been glorified. The Lord's people now realize that his time has come to comfort the peoples of earth, and bid them rejoice in the coming glory of the kingdom. (Isaiah 61:1-3) The 100th Psalm is God's expression of the message that will start the ransomed of the Lord on their walk to Zion. (Isaiah 35) The world has carried on without God; thousands of millions have lived and died in utter ignorance of him. Concerning his character and purposes, the millions of Christendom have been misled into a darkness as dense as that of heathendom. But soon the message will go forth to all people in all lands, bidding them be glad in the Lord and rejoice; to come before his presence with singing, and to serve him with gladness.

15 The desolations in the earth—the destruction of every institution that was of the "evil world" under Satan's rule—the restoration of Israel, and these things seen to be the fulfilment of prophecy, will convince the world of the change of order, and that the Lord has taken his kingdom and is reigning. The Psalmist seems to forecast the conceit which the world has now had for a generation through the teaching of the evolutionists. He bids the people know that Jehovah is God, and that it "is he that made us, and not we ourselves." (V. 3) Man has been led to think that he evolved and produced himself (STUDIES IN THE SCRIPTURES, Vol. 6, page 21) and can undertake for himself, providing for himself out of nature's stores. But the great lesson man needs is to realize his utter helplessness, and that he will find salvation only in accepting the help of God. That is free; the gates of the temple are opened wide. (V. 4) God's banished children may now come back to him with thanksgiving; for the ransom-price has been found for them, and the way is cast up. (Isaiah 62:10) Coming, they will find that the Lord is good, that his mercy is everlasting and endures from generation to generation.—V. 5.

16 The Psalms, like the prophecies, see Israel as a vine which in God's due time shall blossom and bud, and fill the face of the world with fruit. (Psalm 80; Isaiah 27:6) Like other scriptures, and more plainly than some, the Psalms tell of the glory of God which is to be upon all the earth and upon all peoples. Many of them express very closely the experiences of the church during its waiting time. They have provided songs and hymns for the church, and the saints have expressed themselves in prayer by these means. But in a special way they are songs of the King and the kingdom; and now when the time has come to set up the kingdom, they fill the mouth with songs of joy and shouts of praise; and the last word of the last Psalm is the grand culmination of praise, as if it might be the last word the church will utter, "Let everything that hath breath praise the Lord."

QUESTIONS FOR BEREAN STUDY

When singing, rejoicing, and exultation are called for in the Scriptures, to what do these usually refer? ¶ 1.
Our lesson calls for what, and applies when? ¶ 2.
What is the setting of the 47th Psalm? Who will be the King's representatives in the earth? ¶ 3.
In what way is the earth to be moved from its foundations? ¶ 4.
What comfort is found in the 46th Psalm? Does God wage a war to end war? ¶ 5.
Do the Lord's people have a message for the peoples of earth today? ¶ 6.
Does God in a general way regulate the movements of men? Did he have special care over Israel? Will he yet be the God of all men? ¶ 7, 8.
What is taught in the 67th Psalm? Does it apply today? ¶ 9.
Will Israel ever see the true sacrifices for sin and accept them? ¶ 10.
In what order will God's blessings be seen and received? What will the result be? ¶ 11.
What is the true church now doing? Why will earth, man, and God be happy? ¶ 12.
What is the setting of the 100th Psalm? Does it show God's witnesses busily engaged? ¶ 13.
Who continue the witness after the church is glorified? Is there a bright prospect for the world of mankind? ¶ 14.
How are the evolutionists to be reproved? Why? When? ¶ 15.
As a vine, when will Israel blossom and bear fruit? What may be the last word that the church will give to the world? How could this be true if the passing of the church meant the end of all hope? ¶ 16.

INTERESTING LETTERS

TASMANIA RECEIVES WITNESS

DEAR BRETHREN:

Greetings in the Lord. Please find enclosed my answers to the V. D. M. Questions, which I trust you will find in order.

It gives me the keenest pleasure to assure you of the many blessings of knowledge and of opportunities to serve the Lord, that have been mine since becoming interested in the Watch Tower Bible & Tract Society and its work of dispensing the meat in due season to the household of faith.

The work in Tasmania is gaining impetus, greater numbers attending the public lectures and much more activity and interest in the classes. Even the clergy have noticed the efforts of the friends to take the truth to the people. They recently persuaded the aldermen of Launceston to refuse us the use of the Albert Hall for a public lecture on the occasion of Brother R. A. Kinnimmonth's visit; however, another hall was available, and many heard the message gladly.

We greatly appreciated Brother M. A. Howlett's visit to our little island. He will long be remembered for his helpful encouragement. All regretted that he could not stay with us longer.

Our prayers for your guidance and strength ascend daily to the throne of heavenly grace, that you may be strengthened to withstand the assaults of the adversary, and that you may continue in the great Jehovah's favor right down to the end of the way.

With warmest Christian love, C. H. WEBB, *Tasmania.*

"WORLD DISTRESS" BOOKLET ENJOYED

DEAR BROTHER RUTHERFORD:

Having just read the new booklet, "World Distress—Why? The Remedy," I give you my opinion of it: It is to THE HARP OF GOD what THE HARP is to the STUDIES IN THE SCRIPTURES. That is, anyone who reads the "World Distress" will no doubt want to read THE HARP, and anyone who reads THE HARP will want to read the STUDIES IN THE SCRIPTURES. It epitomizes THE HARP as THE HARP epitomizes the STUDIES. Its price is so low that it should be readily purchased, and its fifty-five pages of solid reading matter should induce its ready perusal. Like THE HARP it is concise and very plain.

It liberally cites the STUDIES IN THE SCRIPTURES, and not merely frequently citing them, but quoting the paragraphs and giving the pages and volumes. In this respect it should effectually close the mouth of all opposers of the SOCIETY who have wrongly claimed that the SOCIETY is ignoring or belittling the works of Pastor Russell or is seeking to substitute other works of a later writing. These later writings all honor and support the Pastor and give him full credit as being God's messenger from the Martin Luther period to the close of the Gospel age—1925.

THE HARP OF GOD has 2,029 Scripture citations; "World Distress" has 204. The truth people, seeing the "World Distress" booklet, will want it in large quantity for selling to other people. It will prove a rapid seller, I am hoping.

Faithfully yours, J. A. BOHNET.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Waynesboro, Miss.	Oct. 17	New Orleans, La.	Oct. 24
Mobile, Ala.	" 18	Slidell, La.	" 25
Lucedale, Miss.	" 19	Bogalusa, La.	" 26
Hattiesburg, Miss.	" 21	Zona, La.	" 28
Lyman, Miss	" 22	Folsom, La.	" 29
Gulfport, Miss.	" 23	Baton Rouge, La.	" 30, 31

BROTHER B. H. BOYD

Paducah, Ky.	Oct. 16	Memphis, Tenn.	Oct. 25
Mayneld, Ky.	" 17	Keiser, Ark.	" 26
Mounds, Ill.	" 18	Jonesboro, Ark.	" 28
Anna, Ill.	" 19	Piggott, Ark.	" 29
Carbondale, Ill.	" 22	Forrest City, Ark.	" 30
Thebes, Ill.	" 23	Helena, Ark.	" 31

BROTHER J. W. COPE

Vermilion, S. D.	Oct. 16	Hartford, S. D.	Oct. 24
Yankton, S. D.	" 17	Luverne, Minn.	" 25
Irene, S. D.	" 18	Lake Benton, Minn.	" 26
Chancellor, S. D.	" 19	White, S. D.	" 28
Parker, S. D.	" 21, 23	Jasper, Minn.	" 29, 30
Menno, S. D.	" 22	Minneapolis, Minn.	Nov. 1

BROTHER A. J. ESHLEMAN

Wabash, Ind.	Oct. 16	New Richmond, Ind.	Oct. 23
Ft. Wayne, Ind.	" 17	Clinton, Ind.	" 24
Warsaw, Ind.	" 18	New Goshen, Ind	" 25
Plymouth, Ind.	" 19	Terre Haute, Ind.	" 26
Logansport, Ind.	" 21	Brazil, Ind.	" 28
Crawfordsville, Ind.	" 22	Sullivan, Ind.	" 29

BROTHER A. M. GRAHAM

St. Paul, Minn.	Oct. 2	Schenectady, N. Y.	Oct. 8
Madison, Wis.	" 3	New York, N. Y.	" 19-24
Chicago, Ill.	" 4	Boston, Mass.	" 28
Cleveland, O.	" 5	Albany, N. Y.	" 29
Buffalo, N. Y.	" 7	Rochester, N. Y.	" 30

BROTHER M. L. HERR

Sioux City, Ia.	Oct. 7	Moline, Ill.	Oct. 14
Des Moines, Ia.	" 8	Chicago, Ill.	" 15
Davenport, Ia.	" 10	Ft. Wayne, Ind.	" 16
Rock Island, Ill.	" 11	Canton, O.	" 17
East Moline, Ill.	" 12	Pittsburgh, Pa.	Nov. 1-4

BROTHER W. M. HERSEE

Bow Island, Alta.	Oct. 12	Moose Jaw, Sask.	Oct. 23
Medicine Hat, Alta.	" 14, 15	Regina, Sask.	" 24
Maple Creek, Sask.	" 16, 17	Souris, Man.	" 25
Swift Current, Sask.	" 18	Treherne, Man.	" 26
Herbert, Sask.	" 19, 21	Winnipeg, Man.	" 28
Chaplin, Sask.	" 22	Grant, Ont.	" 30, 31

BROTHER J. H. HOEVELER

Flat River, Mo.	Oct. 14	Chaonia, Mo.	Oct. 21
Farmington, Mo.	" 15	Willow Springs, Mo.	" 22
Fredericktown, Mo.	" 16	South Fork, Mo.	" 23, 24
Dexter, Mo.	" 17	Thayer, Mo.	" 25
Neeleyville, Mo.	" 18	Norwood, Mo.	" 26
Poplar Bluff, Mo.	" 19	Mountain Grove, Mo.	" 28

BROTHER H. HOWLETT

Hurt, Va.	Oct. 17	Winston Salem, N. C.	Oct. 24, 28
Gretna, Va.	" 18	State Road, N. C.	" 25
Java, Va.	" 19	Siloam, N. C.	" 27
Chatham, Va.	" 20	Staley, N. C.	" 29
Danville, Va.	" 21	High Point, N. C.	" 30
Leaksville, N. C.	" 23	Greensboro, N. C.	" 31

BROTHER T. E. BARKER

South Coventry, Conn.	Oct. 17	Spartansburg, S. C.	Oct. 24
Woodbury, Conn.	" 18	Greer, S. C.	" 25
Philadelphia, Pa.	" 19	Greenville, S. C.	" 26
Baltimore, Md.	" 21	Anderson, S. C.	" 28
Charlottesville, Va.	" 22	Greenwood, S. C.	" 29
Greensboro, N. C.	" 23	New Brookland, S. C.	" 30, 31

BROTHER W. H. PICKERING

Ericksdale, Man.	Oct. 15	Transcona, Man.	Oct. 23
Ashern, Man	" 16	Kenora, Ont.	" 23, 24
Woodlands, Man	" 17	Fort William, Ont.	" 25, 28
Dominion City, Man.	" 18	Port Arthur, Ont.	" 26, 28
Winnipeg, Man.	" 19, 21	Searchmont, Ont.	Oct. 31, Nov. 1

BROTHER G. R. POLLOCK

Geyserville, Cal.	Oct. 17	Fresno, Cal.	Oct. 25
San Rafael, Cal	" 18, 19	Reedley, Cal.	" 26
Oakland, Cal.	" 21	Orosi, Cal.	" 27
Vallejo, Cal	" 22	Portersville, Cal	" 28
Richmond, Cal	" 23	Bakersfield, Cal.	" 30
Oakdale, Cal.	" 24	Tulare, Cal.	" 31

BROTHER B. M. RICE

Bloomington, Ill.	Oct. 16	Godfrey, Ill.	Oct. 24
Peoria, Ill	" 17	Alton, Ill	" 25
Springfield, Ill	" 18, 19	Granite City, Ill	" 26
Jacksonville, Ill.	" 21	St. Louis, Mo	" 28, 30
Kane, Ill.	" 22	East St. Louis, Ill	" 28, 29
Jerseyville, Ill.	" 23	Gillespie, Ill.	" 31

BROTHER V. C. RICE

Attleboro, Mass.	Oct. 12	Pittsfield, Mass.	Oct. 18
Providence, R. I.	" 14	Albany, N. Y.	" 19
Pawtucket, R. I.	" 14	Binghampton, N. Y.	" 28
New Bedford, Mass	" 15	Salamanca, N. Y.	" 29
Fall River, Mass.	" 16	Punxutawney, Pa.	" 30
Springfield, Mass.	" 17	Butler, Pa.	" 31

BROTHER R. L. ROBIE

Wall Lake, Ia.	Oct. 16	Winside, Neb.	Oct. 25
Sac City, Ia.	" 17	Clearwater, Neb	" 26
Superior,	" 9	Stanto Neb.	" 28
Estherville, Ia.	" 21	Norfolk, Neb.	" 29
Alton, Ia.	" 22, 23	Columbus, Neb.	" 30
Sioux City, Ia.	" 24	David City, Neb.	" 31

BROTHER O. L. SULLIVAN

Indianapolis, Ind.	Oct. 18	Midland, O.	Oct. 25
Anderson, Ind.	" 19	Chillicothe, O.	" 26
Muncie, Ind.	" 21	Columbus, O.	" 28
Richmond, Ind.	" 22	Newark, O.	" 29
Cincinnati, O.	" 23	Steubenville, O.	" 30
Felicity, O.	" 24	Pittsburgh, Pa.	Nov. 1-4

BROTHER W. J. THORN

Chilliwack, B. C.	Oct. 14	Medicine Hat, Alta.	Oct. 23, 24
Agassiz, B. C.	" 15	Maple Creek, Sask.	" 25
Kamloops, B. C.	" 16, 17	Swift Current, Sask.	" 26, 28
Illicillewaet, B. C.	" 18	Herbert, Sask.	" 29, 30
Calgary, Alta.	" 21	Chaplin, Sask.	" 31

BROTHER T. H. THORNTON

Auburn, N. Y.	Oct. 10	Ft. Johnson, N. Y.	Oct. 17
Cortland, N. Y.	" 11	New York, N. Y.	" 19-24
Syracuse, N. Y.	" 12	Chestertown, Md.	" 26
Watertown, N. Y.	" 14	Elkton, Md.	" 28
Oswego, N. Y.	" 15	Baltimore, Md.	" 29
Canajoharie, N. Y.	" 16	Hobbs, Md.	" 31

BROTHER L. F. ZINK

Hepworth, Ont.	Oct. 16	Palmerston, Ont.	Oct. 24
Wiarton, Ont.	" 17	Mount Forest, Ont.	" 25
Mar, Ont.	" 18	Harriston, Ont.	" 26, 28
Owen Sound, Ont.	" 19, 21	Fordwich, Ont.	" 29
Allenford, Ont.	" 22	Wingham, Ont.	" 31

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Brooklyn, N. Y., Oct. 7.....No Convention

New York, N. Y., Oct. 21—
T. M. Bedwin, 8118 95th Ave., Woodhaven, L. I., N. Y.

Pittsburgh, Pa., Nov. 4—
C. H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLIV SEMI-MONTHLY No. 20

Anno Mundi 6052 — October 15, 1923

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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WORLD-WIDE WITNESS

October 21 will be the next world-wide witness. We had first suggested that this be October 14, on account of New York's big meeting, which we anticipated at that time, but which has been set for one week later. Subject: "All Nations Marching to Armageddon, But Millions Now Living Will Never Die."

ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10 o'clock a. m., Wednesday, October 31, 1923, to transact any business that may properly come before the said convention, including the election of officers. Form of proxy is furnished with the September 15th issue of THE WATCH TOWER for all shareholders. Further copies may be had by addressing the Secretary.

(Signed) W. E. VAN AMBURGH, *Secretary.*

September 15, 1923.

SPECIAL RATES TO THE NEW YORK CONVENTION

A special rate of one and one-half fares has been granted by the railroads to the New York Convention on what is known as the certificate plan. When purchasing your ticket you pay full fare from the starting point to New York. The agent will give you a certificate upon request, which will enable you to purchase a ticket from New York to your starting point at one-half the rate you paid coming to New York. Certificate must be deposited with the secretary of transportation, Brother R. H. Barber, upon arrival.

PITTSBURGH CONVENTION

Following the annual meeting there will be a convention of the Bible Students at Pittsburgh November 1 to 4, inclusive, at which a number of the Pilgrim brethren will be present. On Sunday, the 4th, a public meeting will be addressed by Brother Rutherford in the Syria Mosque. For further information concerning accommodations for the convention please address C. H. Stewart, Secretary, 317 Grace Street, Mt. Washington Sta., Pittsburgh, Pa.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV OCTOBER 15, 1923 No. 20

THE PARABLE OF THE SHEEP AND THE GOATS

"And he shall set the sheep on his right hand, but the goats on the left."—Matthew 25: 33.

A PARABLE is a word picture; a fictitious narrative of something that may actually occur, by which a lesson is to be learned. A prophecy is the foretelling of something that is to occur in the future. Our Lord's statement concerning the judgment of the sheep and the goats is both a parable and a prophecy.

[2]In 1906 Brother Russell wrote: "Nearly all of our Lord's parables related to the kingdom, and all of them therefore are to be understood by the kingdom class, the elect, the consecrated. All of this class should be earnestly desirous of understanding 'every word that proceedeth out of the mouth of God.' Their earnestness in desiring will be a part of the evidence that they belong to this class and that it is proper for them to know. It is to their advantage that it should be hidden, so that they may seek and find, and that in seeking and finding they may have a greater blessing than if the entire matter were strewn upon the surface."

[3]In the Lord's due time, we believe, he will let his consecrated people have an understanding of all his dark sayings. To understand a parable we must rightly apply the symbols. To understand a prophecy we must wait until it is fulfilled or is in course of fulfilment.

[4]All understand the terms "sheep" and "goats" to apply to two general classes of persons. Heretofore we have applied the parable to the Millennial reign of Christ, and the final judgment of the parable to the end of that reign. Such interpretation has been difficult to harmonize. If we find objections to its application during the Millennial age, and if we find the physical facts now known to us to fit the word picture, we would be justified in concluding that we might not have heretofore had the proper interpretation. We have our heavenly Father's promise that the light shall shine more and more unto the perfect day. That promise is certain of fulfilment.

MILLENNIAL APPLICATION

[5]With no disposition to criticize what has heretofore been written, we believe it profitable to consider whether or not our former application has been the right one. There seems to be a number of legitimate reasons why the parable will not be applicable at the final judgment of the Millennial reign of Christ. Some of the reasons for this position are as follows:

[6](1) The parable relates to the final judgment involving two distinct classes of persons. That final judgment is based upon certain events that transpired while our Lord was absent in heaven and before the restoration trial begins. He said: "When the Son of man shall come in his glory, . . . then shall he sit upon the throne of his glory." It would therefore seem impossible for the parable to relate to events that transpire after the beginning of his Millennial reign and judgment.

[7](2) The final judgment of the human race at the end of the Millennial reign of Christ takes place before Jehovah, with Jesus Christ as the executioner, and will be based upon things transpiring during that age; that is to say, during the presence of the Lord as Mediator and King, and not upon events that transpire before that Millennial judgment begins.—Revelation 20: 7-10; E402.

[8](3) The language of the parable indicates that the judgment there mentioned is based upon what the sheep and goat classes either did or neglected to do to the brethren of Christ Jesus; whereas during the Millennial reign and judgment all the brethren of Christ Jesus will be with him in the heavenly kingdom and cannot be ministered unto or neglected by an earthly class.

[9](4) During the Millennial age trial and judgment the peoples of earth will not be brethren of the Lord, but will be the children of the Christ; for they get life through the Lord's administration of the new covenant.

[10](5) During the Millennial reign of Christ all people will be brought to a full knowledge of the truth before final judgment, whereas in the parable those who are judged do not seem to have full and complete knowledge; for the sheep class ask the question: 'When did we minister unto you?' And the goat class ask the question: 'When did we neglect to minister unto you?' It is not reasonable that this condition will obtain at the end of the Millennial age.

[11](6) The Lord plainly shows that the judgment to be pronounced at the end of the Millennial reign will

be because of an open rebellion resulting from the deception practised upon the people by Satan after he is loosed from the pit; whereas the judgment mentioned in the parable is based upon acts done or neglected to be done toward the saints, which had already transpired at the second coming of the Lord, or before the restoration judgment begins.

[12]The judgment described in the parable relates to deeds done or omitted to be done to some of the Lord's brethren who had been in prison; whereas during the Millennial trial and judgment by Christ none of his brethren will be in prison, for the reason that they will be with him; and the peoples of the world will not be in prison, because none could have a fair and impartial trial while incarcerated.

NOT TO THE JEWS

[13]It does not seem at all reasonable to apply the parable to the Jews: (1) Because during the Gospel age the Jews have not in any sense been the brethren of the Lord Jesus, but on the contrary have rejected him completely; and (2) because the judgment of the parable is based upon what the sheep do and what the goats neglect to do to the brethren of Christ, without full knowledge; whereas the Jews made no pretense of doing anything for Christ or anything in his name.

NOT TO THE NATIONS

[14]The judgment of the parable cannot be reasonably applied to the nations of earth as now constituted, such as France, Britain, the United States, etc; for none of these nations is composed entirely of sheep or of goats. The separation does not appear to be that of one nation from another nation. The great court sits, however, in public judgment of those people composing the nations, some of whom are represented under the symbol sheep, while others are symbolized by goats.

NOT A JUDGMENT OF THE CHURCH

[15]It can hardly be said that this parable has any reference to the judgment of the church of Christ: (1) Because the Lord's spirit-begotten ones are not distinguished as sheep and goats, but the Lord speaks of them all as sheep (John 10:11-16); and (2) because the judgment of the little flock and the great company does not take place publicly before the nations of earth.

[16]Having now eliminated from consideration certain classes to whom the parable does not seem to apply, the question is: To whom does it apply? When and where does the judgment take place, and who is symbolized by the sheep and who by the goats?

THE TIME

[17]Time becomes a vital element in the interpretation of this parable; that is to say, the time it was uttered bears relationship to the time of its fulfilment. The parable was spoken by our Lord in response to the question propounded to him by his disciples relative to his second coming and the inauguration of his kingdom: "Tell us, when shall these things be? and what shall be the sign of thy presence, and of the end of the world?" Responding to this inquiry, the Master related the facts as they would appear at the time of his presence and at the end of the world. He showed what would be his attitude toward his servants, both the true and the false; the industrious, active ones, and the lazy, indolent and slothful ones. He distinguished between the wise and the foolish brethren, and pointed out his accounting with and judgment of his servants, all of which appears to be privately rendered, and not before the nations of earth. Then immediately he proceeded to state the parable which relates to another judgment, which judgment takes place before the assembled nations of the earth, this being the parable of the sheep and the goats. Thus he indicates that there is a close proximity between his judgment of his church and the ones mentioned in this latter parable.

[18]Our Lord's throne, or judgment-seat, mentioned in in the parable does not seem to be that of the Millennial throne which will deal with the living and the dead during his reign, but seems clearly to be the throne or court established to judge the things existing at the time of or during his second presence and before the beginning of restoration. He says plainly: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

[19]The prophet Isaiah had a vision of the Lord upon his throne of judgment, the time of which seems to be located definitely as shortly after he takes his power to reign. (For discussion of this point we refer the reader to THE WATCH TOWER for November 1, 1922, pages 334 and 335.) We believe the throne described by Isaiah and that in the parable are one and the same.

[20]The parable reads: "When the Son of man shall come in his glory and all the holy angels with him." Angels are messengers of the Lord. The prophet Isaiah describes in vision the holy messengers around the throne of glory. (See Isaiah 6:1-11) St. Paul speaks of the faithful members of the church as messengers or angels, and the glory of Christ. (2 Corinthians 8:23) St. Jude, quoting from the Prophet, said: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed." (Jude 14,15) In Revelation we read concerning the Lord Jesus, who is "called Faithful and True, and in righteousness . . . doth judge and make war," that "the armies which were in heaven followed him." (Revelation 19:11-14) We understand this picture to represent the Lord Jesus and the saints beyond the vail as well as the saints this side the

vail. This picture also clearly harmonizes with our understanding of Psalm 149, which states that the saints are joyful in glory and that those on earth are engaged with the Lord in the execution of judgment, which "honor have all his saints."

[21]From these scriptures it seems that the judgment in question takes place while some of the saints are in heaven and some on earth; and that this judgment of the unrighteous things spoken of by St. Jude takes place prior to the beginning of the Millennial age judgment, which shall be in righteousness.—Acts 17:31; Z'03-30.

THE NATIONS

[22]The parable says: "And before him shall be gathered all nations." Nations are composed of two general divisions (1) Those who form the governing factor and who are in the minority; and (2) those who are governed, and who make up the majority. The governing factors are composed of three elements; commercial, political, and ecclesiastical. Ecclesiasticism is properly divided into two companies: (1) The clergy called "Shepherds" and "the principal of the flock" (Jeremiah 25:34); and (2) the aggregate membership of ecclesiasticism making up the flock. It is often true that the leading members, called the "principal of the flock," are men of great commercial power or political influence who use religion as a cloak to conceal their real motive while they set about to rule the people. These are kings (governing factors) and nobles (the most highly respected ones) (Psalm 149:8), who are properly designated as hypocrites, the counterpart of the Pharisees. Many among the people are blinded by the adversary, and are in sympathy with the governing factors; while there are many others among them who desire righteousness and peace.

[23]The nations of earth are gathered now and are bound together by compacts, various leagues and other arrangements, just as the Lord foretold they would be. (Zephaniah 3:8; A 317) In this assembly of the nations the commercial and political factors are to the fore, while the ecclesiastics join heartily in the assembly, all claiming that the nations constitute the kingdom of God on earth; and for this reason they designate the same as Christendom, or Christ's kingdom.

TO WHOM APPLIED

[24]To whom, then, do the symbols sheep and goats apply? We answer: Sheep represent all the peoples of the nations, not spirit-begotten but disposed toward righteousness, who *mentally acknowledge Jesus Christ* as the Lord and who are looking for and hoping for a better time under his reign. Goats represent all that class who claim to be Christians, but who do not acknowledge Christ as the great Redeemer and King of mankind, but claim that the present evil order of things on this earth constitutes Christ's kingdom.

CHRISTENDOM AT JUDGMENT

[25]The Lord shows his reckoning with his servants and the judgment of his house. Is it not reasonable, then, to conclude that he would likewise picture some judgment of the church nominal; that is to say, those nations and the peoples composing the nations claiming to be Christian, who make an outward profession of acknowledging Christ Jesus? These draw nigh unto the Lord with their mouth and make much pretense of being Christians. Why should they not be judged, and why would we not expect particularly some pointed judgment of this class before the individual judgment of the world of mankind begins?

[26]The nomial church claims that her membership amounts to many millions. Amongst these surely is a great multitude of people who do not even claim to be consecrated, yet who have some faith in Jesus Christ, as the Savior of mankind. If there is to be a judgment of the church nominal, then must we not conclude that the church this side the vail is to have a part in announcing the execution of that judgment?—Psalm 149:5-9.

[27]It seems that the Lord sometimes permits the saints to fulfil prophecy and later permits them to see that they have been used in connection with its fulfilment; and thus he gives another evidence of his leading of his people and of his using them as they are submissive to his holy will. Based upon evidence heretofore set forth in THE WATCH TOWER, we believe that the Lord came to his temple in 1918 for the purpose of judgment, first upon his saints, later upon nominal Christendom.—Psalm 11:4-7; Malachi 3:1.

SOME FACTS

[28]*Judgment* means the act of determining what is conformable to the law; and Scripturally it means the determining of what is conformable to the law of God; that is to say, his expressed will. God's judgments prophetically are written in his Word. They must be performed in his due time and in his own good way.

[29]In September, 1922, a body of consecrated Christians met at Cedar Point, Ohio, and acting as the servants of the King of kings and Lord of lords passed a resolution and issued a proclamation to all the nations of earth. That resolution contained this clause: "We therefore call upon all the nations of earth, their rulers and leaders, and upon all the clergymen of all denominational churches of earth, their followers and allies, big business and big politicians, to bring forth their proof in justification of the position taken by them that they can establish peace and prosperity on earth and bring happiness to the people; and their failing in this, we call upon them to give ear to the testimony that we offer as witnesses for the Lord, and then let them say whether or not our testimony is true."

[30]We have the Lord's word for it that the human race will never see God's face. He acts officially through his

church. Is it not reasonable to conclude that this proclamation of the great principles of God's Word sent to the nations fulfils the prophetic utterance of our Lord concerning the gathering of the nations before him for judgment? Upwards of forty-five million copies of this resolution were distributed throughout Christendom, particular pains being taken to see that it reached the ruling class. His words concerning the separating of one from another do not seem to relate to the separation of the nations, but rather to the separation of the two general classes composing the nations of Christendom, one symbolized by goats and the other by sheep.

TWO CLASSES

[31]Since the goat class is to suffer a punishment similar to that to be inflicted upon the devil, the presumption is that this class manifests the devil's spirit; and we may be aided in locating the class by observing the spirit or disposition thereof.

[32]As it was in the days of Jeremiah, even so it is in the close of this age; and his prophecy applies in a broader sense to Christendom. The prophet describes "the shepherds" and "the principal of the flock," which we understand to mean the clergy class and the most important ones in the ecclesiastical systems who dominate and control the system contrary to the Word of God. (Jeremiah 25:34-37) It is a well-known fact that many thus described in the nominal churches outwardly claim to be Christians, yet manifest none of the spirit of Christ, but on the contrary manifest the spirit of the evil one—a stubborn, self-willed, unscrupulous class of men who seek the destruction of all that oppose them.

[33]There is in nominal Christendom another class of a docile temperament. They believe that the Lord Jesus Christ is the great Redeemer of mankind. They strive to do right and want to do good. They do not claim to be consecrated to the Lord, but they have great respect and love for the Lord and his people. They manifest a sheep-like disposition. They are looking for the Lord's kingdom and the restoration blessings that will come to them. Doubtless there are many in the world that could not be properly put into either one of these two classes, but the parable deals with classes that pretend to be Christian. We believe there are millions in the nominal church who are holding on because of their respect for the Lord; and they regard the nominal church as in some sense being used of the Lord. Great numbers of these do not claim to be consecrated unto the Lord, and have no heavenly hopes or aspirations. Here we believe is to be found the class designated by our Lord as the sheep. (John 10:16) Our conclusion therefore is that both the sheep and the goats of the parable *claim to be Christians,* forming Christendom, and both are claiming to do the works in the name of the Lord.—Matthew 7:21-23.

PHYSICAL FACTS

[34]Where a prophecy is uttered and later the physical facts fit the words of the prophecy, and are otherwise in harmony with God's revealed plan, we may conclude that we have the correct understanding of that prophecy. We first consider here the goat class. To these the Lord says: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink." These words are subject to both a *literal* and a *spiritual* interpretation. The positive command given to those who would assume to be leaders and teachers of God's people is: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:2, 3) The food for the Christian is the Word of God. The clergy as a class have repudiated the Word of God, and teach the people higher criticism, evolution, and many other false things. They ignore the ransom, the resurrection, the second coming of our Lord and the restoration blessings, all of which is sustaining food to God's people. The true followers of Christ Jesus have been left by these false leaders as sheep without a shepherd, to roam amongst the ravenous beasts of the earth; and thus these shepherds are chargeable with the crime of destroying the faith of many. (Jeremiah 23:1, 2; 50:6; Ezekiel 34:6) Their wrongful course has produced a famine in the land for the hearing of the Word of the Lord. (Amos 8:11) When some of their flock were hungry for the truth and asked for it, they received it not. When they found it elsewhere, they were maligned, misrepresented, and persecuted and driven from amongst the ranks of the nominal flock. The Lord pronounced a denunciation upon these through the words of his prophets.—Ezekiel 34:1-8; Jer. 23:1, 2.

[35]Many instances are on record where colporteurs going about in the Lord's service have called upon ministers, actually hungering and thirsting for food and water; and instead of being invited in and treated kindly because they were Christians, they were driven away with words of denunciation, all because they dared to represent the King of kings and present his message of reconciliation to the world.

[36]"I was a stranger, and ye took me not in; naked, and ye clothed me not." Many seeking after truth and righteousness have called upon clergymen to instruct them and have been turned away empty. The Psalmist describes those who have thus wandered about in a solitary way, saying, "They wandered in the wilderness in a solitary way; they found no city [organized church] to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord."—Psalm 107:4-6.

[37]Literally this scripture has been fulfilled in this: Many colporteurs as strangers have called at the doors of clergymen, and announced that they were calling on Christians to talk to them about God's plan, and have

been refused admittance and driven away with unkind words. During the World War, at the instance of the clergy and "the principal of the flock" of many of the denominational systems, a large number of true followers of Jesus suffered physical pain because of their nakedness and lack of clothing, which had been taken away from them wrongfully and which wrongful acts were aided and abetted by clergymen. In many instances the brethren were tarred and feathered, covered with grease, thrown into cold water, beaten with sticks and otherwise ill-treated, because they were striving faithfully to represent the King of kings.

[38]"Sick and in prison." Prison means a condition of restraint of liberty of thought or liberty of action, either inside or outside of walls or iron bars. Again we find these words of the Master both spiritually and tangibly fulfilled. The Lord, foreknowing the course these shepherds and principal of the flock would take in their ill-treatment of his little ones, described it through his prophet thus: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them."—Ezekiel 34: 4-6.

[39]Many in the nominal church have been restrained of their liberty of thought in the investigation of the Word of Truth, by the clergy openly denouncing those who did accept the truth, and warning their flocks to ignore the truth and to burn the STUDIES IN THE SCRIPTURES. Many have been spiritually sick because of having no spiritual food upon which to feed; and the clergy and the principal of the flock not only failed to visit them and minister to them, but prohibited others from doing so.

[40]In a more tangible way this prophetic utterance was fulfilled in the early church, when the beastly order under the dominating control of eccesiasticism wickedly persecuted the true followers of Jesus Christ because of their faith. They made them sick actually and threw them into prison, and then failed to minister unto them after imprisoning them.

[41]During the World War the beastly order again became particularly active, and no more wicked persecution of Christians has ever blackened the world's record than that instigated and carried on by the clergy and the principal of the flock against defenseless, harmless Christian men and women who dared to proclaim the message of Messiah's kingdom. THE GOLDEN AGE. No. 27, was devoted to an exposé of a number of these acts on the part of the clergy and the principal of the flock, to which reference is made. In that persecution Catholics, Protestants, Methodists, Presbyterians, Baptists, bankers and business men all joined against Christians who did nothing more than practise the religion of Jesus Christ. While these denominations differed upon doctrines and fought each other, yet the apostate clergy of all and the principal of their flocks joined together in the persecution of the brethren of Christ. Christians throughout Christendom were restrained of their liberty of action and prohibited the freedom of assembling together to study God's Word and to worship him according to the dictates of their own conscience. Great numbers were arrested and imprisoned without warrant. Many were arrested and put into jail merely because they had in their possession hymn books and Berean Bibles. Many were haled into court, fined, ill-treated, and imprisoned without a trial and against the law.

[42]In the city of Philadelphia a large company of clergymen by resolution memorialized Congress to amend the espionage law by providing for the punishment by death of alleged violators of that law, upon the judgment of a court martial. The books and papers of Christians were seized at the instance of "the clergy" and the "principal of the flock"; while some were imprisoned illegally for a long term. These persecutors claimed to be acting patriotically and doing a work in the name of Christ for the benefit of the so-called Christian land. The Lord knows the real reason why it was done.

[43]Throughout the entire age the intolerance exercised toward humble Christians has been carried on at the instance of the clergy and the principal of the flock, who themselves claimed to be representatives of Christ. In Canada and the United States, in Great Britain and in Germany, in Switzerland and Roumania; in fact, all over Christendom this persecution during the World War was deliberately carried on, while the clergy and their allies misrepresented the Lord's Word and slandered those who dared to believe and teach it. They refused to accept the kingdom message themselves and prevented many of their own flocks from seeing and accepting the message of the kingdom.—Matthew 23: 13, 14.

[44]It is a well-known fact that during the World War in particular the apostate clergy and the principal of their flock indulged in the persecution of Christians upon the pretext of patriotically looking after the interests of the present world for the purpose of keeping the order going. In other words, their friendship for the world was an excuse for the persecution of the Lord's brethren. St. James says: "Whosoever therefore will be a friend of the world is the enemy of God."—James 4: 4.

[45]During the first presence of our Lord the scribes and Pharisees indulged in the persecution of him and his disciples. The clergy and the principal of the flock of modern times are the counterpart of the scribes and Pharisees; and these the Lord himself describes as the progeny of the devil. He says: "Why do ye not under-

stand my speech? . . . Ye are of your father the devil, and the lusts of your father ye will do." (John 8:43, 44) It should be expected that the progeny of the devil will suffer the same kind of punishment that he receives.

46 Thus we see that the Scriptures definitely locate a class made up of apostate clergy and the principal of their flock, commercial and political men of influence, who claim to be representatives of the Lord, who have had reasonable opportunity to know his Word, but who have wilfully and deliberately rejected it, who have gone into the slums and other places and ministered to those who do not claim to be Christians, who have builded hospitals and libraries under the pretext of representing the Lord, but who have deliberately ignored and persecuted the true saints. When the truth has been brought to them they have spurned it. They go even further and deny the Bible, deny the Lord Jesus Christ as the Redeemer, and substitute their false doctrines instead.

47 The parable then represents this goat class as saying to the Lord: 'When did we do these things mentioned? When did we fail to minister unto you? Or when did we find you a stranger and took you not in, and naked and clothed you not? When did we find you sick and in prison and visited you not?' And he answers: "Inasmuch as ye did it not to one of the least of these ye did it not to me."

48 The true follower of Christ Jesus is dear to his heart. God has declared in his Word that none shall with impunity touch his anointed. (Psalm 105:15) These are precious in his sight and he loves them, and he forgets not ill-treatment of them.

THEIR PUNISHMENT

49 St. Jude describes a class seemingly the same as that mentioned by our Lord, who claim to represent the Lord, yet unite with the devil's arrangement. He then points out that Sodom and Gomorrah are set forth as an example of how some shall suffer the vengeance of eternal fire. He says: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all that are ungodly."

50 The apostle Peter seems to refer to a similar class in his description of those who wilfully spurn the truth. (2 Peter 2:5-22) The Pharisees had an opportunity to learn that Jesus was the Messiah and yet they refused to hear. Jesus seems to hold that they were unworthy of a further opportunity of life when he said to those who deliberately refused to hear: "How shall ye escape the judgment of gehenna?"—Matthew 23:33, *R. V.*

51 The apostate clergy have had even greater opportunities than the Pharisees. They have had the words of Jesus and the apostles, the instruction of the prophets; and these they have ignored. They have gone even further in playing the hypocrite; for they have openly claimed to represent the Lord, at the same time denying him and denying his Word, denying the fall of man and the great ransom-sacrifice, and substituting Satanic doctrines instead. This has been done deliberately; and the principal of the flock, the commercially and politically influential ones, have supported them therein. If the Pharisees were unworthy of a trial for eternal life, why would not the same be true of the modern Pharisees?

52 The apostate clergy, their commercial and political allies, under the influence and supervision of Satan, organized the beast and the false prophet. The Scriptures show that at the beginning of Christ's reign the beast and the false prophet are cast alive into the lake of fire. (Revelation 19:19, 20) This is the same fate that the devil subsequently meets. (Revelation 20:10) May not this mean that those who form the beast and the false prophet and who have neglected to feed the Lord's flock, but who wilfully and knowingly ignored them and permitted them to starve, and who persecuted other Christians who attempted to feed the hungry, and who deliberately misrepresented the Lord and his message of truth, shall suffer a like end? The sons of the devil of this age seem to correspond with the progeny of the evil spirits of Noah's day (John 8:44) The former perished by water. The latter seem doomed to perish by fire. (2 Peter 3:4-7) Concerning them the Lord through his prophet says: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord."—Jeremiah 23:1, 2.

53 These are messengers of the devil and not of the Lord. The devil is to suffer destruction. To the goat class Jesus says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." As a goat class they will be forever destroyed. As to whether or not any of the individuals making up that class will have an opportunity for trial during the Millennial age we cannot surely tell. If they quickly change their course they may. The Scriptures seem to indicate that those who have knowingly and wilfully repudiated the truth during the presence of the Lord, who have substituted Satanic doctrines for the doctrine of the Lord, who have neglected the Lord's flock while claiming to be his representatives, and who have persecuted his brethren, may not be counted worthy of a trial for life during the Millennial age.

54 The Lord seems to call the attention of this class to an opportunity of changing their course and receiving the blessing. He pictures the ruling factors of the earth taking counsel together against the Lord and against his anointed. Then he warns them, saying, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed

are all they that put their trust in him."—Psalm 2:10-12; see also Psalm 41:1, 2.

A BETTER CLASS

55 There are millions of members of the denominational churches, both Catholic and Protestant, who are God-fearing people. They have kind hearts; they believe that Jesus Christ is the Savior; they hope for a better time and are glad to extend kindness toward all whom they believe to be Christians. They have been fearful of their leaders and principal men and have been held in bondage to the Babylonish systems; yet they have never entered into the persecution of Christians who differ with them on the fundamental principles of the truth. During the past forty-five years and during the presence of the Lord his representatives as colporteurs have visited almost every part of Christendom. Their reports show that in that time they have met great numbers of good people who believe the Bible to be God's Word and who desire the coming of the Lord's kingdom. Many of these have been kind to the colporteurs. Often the Lord's little ones, calling as strangers, have been invited into the homes of these good people, who have ministered to their needs, who have found them sick and were glad to render them aid. Many a time they have offered a cup of tea or cold water and food, and even raiment, to these representatives of the Lord because they were representing the Lord. During the World War, by far the greater number of the membership of the denominational churches were in heart sympathy with the Bible Students. They did not participate, as did their leaders, in the wicked persecution. Because of fear, many of these remained silent. When the Bible Students were imprisoned and unlawfully held without bail, and when the "clergy" and "the principal of the flock" exercised every power to keep them there, a petition was circulated amongst the people calling upon the Government to release these Bible Students; and within three weeks 700,000 persons in the United States signed that petition.

56 When after the war had ended, the same goat class carried away to prison a sister and several brothers and incarcerated them because they had at the solicitation of public officers sold a copy of "The Finished Mystery," a large assembly of order-loving people in San Francisco by resolution demanded that the President of the United States release these prisoners; and because of this demand they were released quickly.

57 Why have many people thus been kind to Christians? Because, as we believe, they considered it a privilege to aid those who were striving to represent the Lord and to tell mankind about the blessings coming to them.

THEIR REWARD

58 Jesus sent his disciples into the world to represent him. Treatment accorded them has been counted as treatment of himself. He leaves no doubt about this when he says: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." (Matthew 10:40) Stated in common phrase: His representatives or ambassadors have been sent forth into the earth to represent him; and when one of these is received and kindly treated because he is a Christian and because he does represent the Lord, the Lord takes such treatment as unto himself and will not forget any such kind acts. He said: "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward." (Matthew 10:41, 42) Is not this exactly the principle Jesus announced to the thief on the cross? One of those thieves railed on the Lord. It may be that he pictured the goat class. The other one spoke to the Lord kindly, making request of him that he might be remembered in the kingdom; and for this kindness Jesus said: "Verily I say unto you today, Thou shalt be with me in paradise." He did not promise to give this thief eternal life, but he did promise that the thief should have the opportunity for life during his reign. We venture the suggestion here that the other thief may represent that class who during the Millennial age will not be accorded any further trial for life; for they have wilfully spurned the truth here and have not shown any disposition that would indicate worthiness for life.

59 During the past few years the Lord has caused a wide witness of the truth to be given. He has made known the fact of his presence, advertising his kingdom. Throughout the world and in many languages the message of the kingdom has been proclaimed. There is a large number of people in the denominational churches and outside of them who do not claim consecration, but who now see enough of the truth to convince them that the kingdom is at hand and who rejoice in the fact that the King is here. It is not at all unreasonable to conclude that there are millions now hearing about God's plan of salvation who will pass through the time of trouble and never die, being amongst the first that will have opportunity for a trial for life everlasting. The Prophet says: "It shall come to pass, that in all the land, saith the Lord, two parts therein [the apostate "clergy," who deliberately misrepresent the Lord and his truth, and "the principal of the flock" who oppress the brethren of the Lord and by coercion rule in the church] shall be cut off, and die; but the third [the honest-hearted, order-loving people who believe that Jesus is the King] shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my people; and

they shall say, The Lord is my God."—Zechariah 13: 8, 9.

60 Concerning the goat class the Lord says: "These shall go away into everlasting punishment." Their unrighteous system without doubt shall perish forever. Those making up that system who have proven themselves unworthy of a trial for life will doubtless likewise suffer the punishment to be inflicted upon the devil and his angels. Concerning the sheep class he says: "But the righteous into life eternal." The word *"righteous"* here clearly implies that they must first prove their righteousness. It will be observed that the parable speaks of the sheep and invites them to inherit the kingdom. By this we understand that these will be the ones who will pass through the trouble and who will be the first ones to have a trial for restoration; and *proving* themselves righteous they shall be granted life eternal. Thus we see that the Lord will count some unworthy of a trial for life; while others will have the opportunity; and those proving themselves righteous will be granted the eternal reward.

ATTITUDE OF THE CHURCH

61 The Lord having shown his people the evidences proving his presence and the end of the world, having clearly located his faithful and wise servant, having made clear the distinction between the foolish and wise virgins, and having marked out in clear distinction the slothful and evil servants as distinguished from the earnest, zealous and faithful ones, we should surely expect him to distinguish between those who wilfully reject the truth and reject him and persecute his representatives and those who have a desire for righteousness. The Lord seems again to describe these two classes when he mentions the ecclesiastical systems ruled and controlled by an apostate "clergy" and the "principal of the flock" and others who are in that flock, and then says to those who are his people: "Come out of her, that ye be not partakers of her sins, and receive not of her plagues." The church has no war to make against individuals. But it is the duty of the church, as representing the Lord on earth, to proclaim the day of his vengeance against Satan's unrighteous system and to call upon the people to separate themselves from the unclean thing and come apart and recognize and acknowledge allegiance to the King of kings and Lord of lords. Let every Christian, then, take courage to press on, declaring the presence of the King, advertising his kingdom, and telling the people that millions now on earth turning to righteousness and obeying righteousness shall enter into everlasting life.

QUESTIONS FOR BEREAN STUDY

What is a parable? The statement concerning the judgment of the Sheep and the Goats is what? ¶ 1.
Who are to understand the parables? ¶ 2-4.
Give seven reasons which may properly be considered to prove that the parable of the Sheep and the Goats does not apply at the close of the Millennium. ¶ 5-12.
To whom does the parable evidently not apply? ¶ 13-15.
Does the time of utterance of this parable bear a relationship to its fulfilment? Is it proper for the Lord to recognize a line of demarcation between certain classes? ¶ 16, 17.
What throne or judgment-seat seems to be referred to? ¶ 18, 19.
Who are the angels? Is there a special significance in the statement that Jesus comes to "judge and make war"? ¶ 20.
When does this judgment take place? ¶ 21.
What are the subdivisions that make up a nation? ¶ 22.
How are the nations gathered now? Why are they misnamed Christendom? ¶ 23.
In this parable, to whom do the terms sheep and goats apply? ¶ 24.
Is it reasonable that the nominal church should be judged? ¶ 25.
Has the true church been promised a participation in this judgment? ¶ 26.
What is another evidence that the Lord is leading his people? ¶ 27.
What does "judgment" mean? ¶ 28.
What momentous thing did Bible Students do at Cedar Point in September, 1922, that has an emphatic bearing on this parable? ¶ 29, 30.
What are the characteristics of the goat class? ¶ 31, 32, 56.
Describe the sheep class of this parable. Are they consecrated? ¶ 33.
How were the Lord's words, "I was hungry, and ye gave me no meat" fulfilled? ¶ 34, 35.
How were the Lord's words, "I was a stranger, and ye took me not in; naked, and ye clothed me not," fulfilled? ¶ 36, 37.
How were the Lord's words, "Sick and in prison," fulfilled? ¶ 38-46.
What does the goat class then say? Does their statement help to locate the time of the fulfilment of this parable? ¶ 47.
What is meant by our Lord's reply? ¶ 47, 48, 58.
What seems to be signified by the statement that "the beast and the false prophet are cast *alive* into a lake of fire"? Does it not seem that the active agents of the beast and the false prophet suffer the same fate? ¶ 52, 53.
Does the Lord prove his goodness by offering the opportunity for change of course? Does "taking counsel together against the Lord and his anointed" seem to imply a measure of wilfulness? Does the word "perish" in Psalm 2: 12 refer to the Adamic condemnation or to a special judgment? ¶ 54.
Are there many in the nominal churches who are God-fearing people, yet not consecrated? How have they shown this? ¶ 55, 57.
Has the Lord been keeping a strict account of the treatment accorded his ambassadors? Does Jesus' dying between two thieves seem to parallel present-day experiences? ¶ 58.
Is it evidently a part of the Lord's arrangement that his presence and his kingdom should be advertised world-wide? Is it necessarily a part of that preparatory work of inaugurating the kingdom? ¶ 59.
What is the judgment against the goat class? On what conditions shall the sheep class inherit everlasting life? ¶ 60.
What is the duty of the true church, and what should be our individual attitude? ¶ 61.

INTERESTING LETTER

LORD SERVING HIS PEOPLE

DEAR BRETHREN IN THE ANOINTED:

Greetings of love, joy and peace.

It has often been the desire of my heart to write a few lines to you, to express my appreciation, my joy of heart and blessings which I have received from the Word of God made clear to me by the channel which the dear Lord has used and is still using for the dissemination of the precious truth as it becomes due to be understood. THE WATCH TOWER has always been a great impetus to me. Its timely admonitions, its wonderful and logical expositions of truth have encouraged me to press along the "pilgrim way" that winds "home."

Surely our dear Lord has now girded himself and is serving us with the precious heavenly food from his own table. I count it a great privilege to be associated with those who desire to tell out the glorious message: "The kingdom of heaven is at hand!"

By God's grace I will seek to be loyal to the dear Lord, to his channel of truth and to his Word, that ultimately I may be found faithful unto death. May we all be gathered into our everlasting habitation, evermore to live and reign with our beloved Bridegroom, whom having not seen we love, is my earnest prayer.

With warmest Christian Love in our dear Redeemer,
Your brother in the Anointed, HARRY HUNTER, *Australia*.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 21

"Hereby know ye the spirit of God."—1 John 4: 2.

SATAN makes an attack upon the ransom-sacrifice from two opposite positions, both of which are erroneous. His evident purpose is to cause a fight over the errors that the truth may not be seen at all. Through the modernists he says: 'Jesus was the world's greatest ethical teacher, but not the Son of God and Redeemer'; and thereby plainly the blood of Christ whereby man must be saved is denied. With the fundamentalists he goes to the other extreme, saying that Jesus when on earth was God himself, being part God and part man, thereby making it impossible for him to be an exact corresponding price for the perfect man Adam; hence denying the ransom.

Grateful each one should be who has come to a knowledge of the truth and has a love and appreciation therefor. We know it is the spirit of God that teaches the doctrine of the great ransom-sacrifice and its attending blessings; and anything that denies this great pivotal doctrine of truth is prompted by the spirit of the adversary. Each Christian should see to it therefore that he holds fast to the truth in the love of the truth; that he not only lays hold of the truth for his own personal benefit, but that he delights in telling others about it to the glory of the Lord. If we love the truth and appreciate it and delight to give testimony concerning it, then we may be sure that we know the spirit of God and that we possess his spirit. The spirit of truth causes the possessor thereof to rejoice in the hope set before him; and continuing thus to rejoice in this hope to the end it is sure to result in an everlasting membership in the house of sons of which Jesus is the Head. Happy is the man who has the truth. The joy of the Lord is his strength and his salvation.

TEXT FOR NOVEMBER 28

"God . . . hath blessed us with all spiritual blessings."—Ephesians 1: 3.

ST. PAUL thus lovingly writes to his brethren called saints. Jesus was anointed to the most exalted position; namely, to be Head over the church, the new creation of God, and to occupy the position of honor and glory next to Jehovah through all eternity The members of the church constitute the body of Christ, who also are provided for in the divine plan. These are taken from fallen humanity, justified, begotten, anointed, and developed to the point of perfection in the likeness of the Lord, and given the divine nature.

Jehovah has appointed Jesus his beloved Son as heir of all things, and provided that the members of his body shall also be his heirs and joint-heirs with Christ Jesus in all the spiritual riches and blessings of the universe, all of which blessings the members of the body receive through the Head, Christ Jesus. Thus the Apostle pictures some of the glories of the divine arrangement as pertaining to the church. He holds forth this great incentive to earnest endeavor on the part of the body members to be transformed into the likenesss of the Lord and Master. By God's spirit we are made his representatives, and in proportion to our faithfulness in representing him as his ambassadors we reflect his light and glory. Thus continuing faithfully unto the end, the transformation proceeding from one degree of glory to another, shall result in making each one in the likeness of the Lord, thereafter to dwell in the house of the Lord forever, to behold his beauty and to learn of him.—Psalm 27: 4.

RETROSPECTION

He was better to me than all my hopes;
  He was better than all my fears;
He made a bridge of my broken works,
  And a rainbow of my tears.

The billows that guarded my seagirt path
  But carried my Lord on their crest;
When I dwell on the days of my wilderness march
  I can lean on his love for the rest.

He emptied my hands of my treasured store,
  And his covenant love revealed;
There was not a wound in my aching heart
  But the balm of his breath hath healed.

Oh, tender and true was the chastening sore,
  In wisdom, that taught and tried,
Till the soul that he sought was trusting in him,
  And nothing on earth beside.

He guided by paths that I could not see,
  By ways that I have not known;
The crooked was straight and the rough made plain
  As I followed the Lord alone.

I praise him still for the pleasant palms,
  And the water springs by the way,
For the glowing pillar of flame by night,
  And the sheltering cloud by day.

Never a watch on the dreariest halt
  But some promise of love endears;
I read from the past that my future shall be
  Far better than all my fears.

Like the golden pot of the wilderness bread
  Laid up with the blossoming rod,
All safe in the ark with the law of the Lord
  Is the covenant care of my God.

OUR LORD JESUS A MISSIONARY

——NOVEMBER 18——MATTHEW 9:35-38; LUKE 8:1-3; JOHN 3:16, 17.——

WORK AT JERUSALEM ALMOST FRUITLESS—CHURCH MEMBERSHIP NOT MISSIONARY WORK—JESUS' MISSIONARY EFFORTS LIMITED.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16, R. V.

IN THE truest and fullest sense of the word our Lord Jesus was a missionary He was sent by the heavenly Father to tell of the love and the good purpose of God towards men, and of the establishment of the kingdom of righteousnesss in the day which God had appointed. But it is only as the true relationship of Jesus to his Father is understood that the values of his work can be clearly seen. The Golden Text for today states the matter clearly. Orthodoxy in its wrong views of God declares that God came down from heaven in order to reveal himself to men. But the Scripture is always clear and always is in exact consonance with our Golden Text; namely, that God *sent his Son* into the world to enlighten it concerning himself and his gracious purposes.

[2]The force of the Apostle's statement in Hebrews 3:1 is not always discerned: Jesus was God's Apostle, sent from heaven, charged with a mission to men. God was not known by men. Even his chosen people, to whom he had revealed himself as their God, and to whom in special relationship he had given the name Jehovah as the faithful keeper of the promise, "I will be that I will be" (Exodus 3:14, *Rotherham*), he was unknown. Sinai revealed much of his glory and power; but his wealth of love and depth of grace were hidden, partly by the thunders and clouds of Sinai, and partly by the formalities and ceremonies of the law, which so occupied the minds of Israel that they had not allowed themselves to meditate upon the gracious side of his character.

[3]God wanted his human family, banished from him and held in comparative misery under the power of sin and death, to know him that the knowledge might bring them back to him; for to know the love of God is to love him. So he sent his Son to declare his character, and to tell of the kingdom of righteousness which he would establish. The Son was such a loving living witness of the grace and graciousness of God, so full of grace and truth (John 1:14), that he perfectly represented his Father; and when Philip said: "Show us the Father and it sufficeth us," he could reply: "He that hath seen me hath seen the Father." (John 14:9) A false theology has put forth the foolish claim that Jesus here intended to be understood as saying that the natural eyes that looked upon his human body actually looked upon the person of God!

[4]Our lesson calls attention to the healing and preaching works of our Lord; and the passages given (Matthew 9.35-38; Mark 1:29-39; Luke 8:1-3; 10:1; John 3:16, 17) very aptly draw attention to the gracious healing side of the work of the Lord Jesus.

WORK AT JERUSALEM ALMOST FRUITLESS

[5]Our Lord's ministery was divided mainly into teaching and healing; and it was therefore different from that of John the Baptist, whose ministry was more in the nature of reform, accompanied with the warning to "flee from the wrath to come". Though our Lord began his work by taking up exactly John's message, "Repent: for the kingdom of heaven is at hand" (Matthew 4:17), yet it is clear that his ministry was rather explanatory than hortatory, and was very greatly one of healing and blessing and comforting the people.

[6]The passages chosen for our study refer to a time well on in Jesus' ministry. Our Lord had first turned his attention to Jerusalem and its leaders. It seemed wise to do this; for it and they should have proved his best ground. Jerusalem was the city of privileges, and its leaders at least professed to spend their time in studying the law of God. But his work there was almost fruitless (John 4:44, 45), and he turned from them to the less educated people. He went to Galilee, and it was there that his greatest and most popular ministry occurred. It was to those northern people that most of his parables were spoken, and it was to them also the discourses recorded in John (chapters 6-8) were given.

[7]During this ministry our Lord performed many miracles of healing. But it would be wrong to hold that this ministry of healing was only or even mainly one of compassion for the many sick and distressed who appealed to him. That phase would be a happy part of his mission even though it cost him much suffering, both by reason of the heavy physical strain, and by the fact that he gave of his life; for virtue went out of him and healed them all. (Luke 6:19) In his discourses he always drew attention to the kingdom, and his miracles were wrought chiefly for the same purpose; for with the coming of the kingdom would come those times of restitution which afterwards were spoken of so definitely by the apostle Peter, when there would be healing for all, and for mind and heart as well as body, because the object of the kingdom is man's restoration to Edenic purity and to life. Acts 3:19-21) It is, of course, also the case that Jesus sought by these works to bear witness to the fact that he came from God. Even as he implied: 'If ye do not believe my words, believe me for the very works' sake.'—John 14:11.

[8]The leaders of the people had a considerable measure of what is commonly called the missionary outlook and spirit. But our Lord said that their missionary work was a positive danger to those who received it. He said: "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of Gehenna than yourselves." (Matthew 23:15) And he who was God's Missionary saw the multitudes of Israel as sheep not having a shepherd, and was moved with compassion because they were distressed and scattered. (Matthew 9:36) The shepherds of Israel were pastors such as Ezekiel described. Instead of tending their flocks with a shepherd's care, they killed and ate the fattest and clothed themselves with the wool.—Ezekiel 34:3.

[9]The situation is repeated today; similar conditions prevail. The clergy class, which today corresponds to the pastors of Ezekiel's day and the Pharisees and Sadducees of Jesus' day, busy themselves with the work of foreign missions. But the poor sheep at home are ill-fed; for now there is hardly any real preaching of the Word of God; and the fat cattle, the rich or well-to-do amongst the flocks and herds, are made use of for the upkeep of the church establishments, and to feed both its dignitaries and the common clergy. As then in Judaism, so now a message of truth goes forth and is rejected; for Christendom corresponds both in fact and in spirit to the religious world of Jesus' day. And again the religious leaders pour scorn upon the gospel of the kingdom, and seek by slanders to destroy the messengers of truth. The Lord's harvest work in Christendom is again great, and the laborers are few; and those few are no more esteemed than were the little band of Galileans who followed and served Jesus.

CHURCH MEMBERSHIP NOT MISSIONARY WORK

10 God's missionaries have as hard ground among professors of religion as ever Christendom found in heathendom. Judaism did not care to have the people told of the love of God. The leaders preferred to put heavy burdens of ceremonies and costs of upkeep upon the people, that they might be kept in subjection. And now in these days of the second presence, and though Christendom has taken to itself the wonderful words of our Lord of John 3:16, and evangelicals have inscribed them on their banners, the clergy are angry because the people are told of the love of God. They prefer that the people should be converted to church membership rather than be instructed about the coming of the kingdom.

11 The grandeur of John 3:16, which may be taken as God's manifesto to mankind by his Son Jesus, cannot be discerned until the fact of the kingdom and God's purposes in it are understood. Then this gracious passage readily reveals its wealth. God, who is the deep, sweet well of love, and out of whose heart all grace comes, loved the fallen world of mankind even to the extent of making on its behalf the greatest sacrifice possible to him. He gave his only begotten Son to men, that he in turn might sacrifice himself and become an offering for sin, that atonement for men might be made. And the Son, who was rich, became poor for man's sake in order that the world might be made rich in the gift of God. (2 Corinthians 8:9) The love of God is like a lake, out of which flows his gift to men; and Jesus is the river or channel by which the love flows. The act of faith on the part of the believer is the vessel by which he can partake of the river of water of life. The draught is everlasting life; for he who believes into Jesus shall not perish but have everlasting life.

12 Though comparatively few of the world's millions have drunk of that life-giving stream, its mighty flow is not to waste; for soon and in power will go forth, by the bride and the Spirit, the message, "Let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:17) Those who have believed on the Lord, either through his own Word or by the preaching of the apostles or through those who since have heard and in turn become preachers of the word of the gospel, have rejoiced in the communion with God which resulted. They became sons of God according to the spirit. (John 1:12) Nearly 1,900 years have gone since the death of Jesus; and still the world does not know of the death or of its value or of God's purpose in it. But the Scriptures show that God intends that all men shall know the truth "in due time."—1 Timothy 2:6.

13 Christendom, like Judaism of old, is more concerned in the upkeep of its establishments than in seeking truth; and even now, when the kingdom is being announced by the foretold signs, the clergy are busying themselves with discussions respecting the amendment of the present evil world. They are willingly ignorant of the love of God to be manifested in the kingdom and the return of the Lord. (2 Peter 3:3-5) As in Jesus' day, when judgment upon the Jewish world was impending, God sent John the Baptist, so in these corresponding days when the judgments of the Lord are in the earth God sent his Elijah class to bear witness of the time of trouble. And as John's message was followed by the witness of Jesus through his healing miracles to the blessings of the kingdom of heaven, so now God has a similar witness being given; for the comforting message of the kingdom heals the hearts of those who listen, and at the same time tells of the times of healing soon to come to the wearied earth.

14 The declaration of Jesus that faith in God concerning himself was what God desired, and was the way to life, must have appeared strange and even foolish to the Jews. They were so accustomed to be told of the requirements of the law, and were so deeply entangled in the traditions of the fathers, that it must have seemed impossible that there could be so simple a way to pleasing God. No Jew, however closely he lived to the law, or however pure in intent, ever realized the blessedness of an absolved conscience. But the message which Jesus preached told of acceptance with God and, though he did not so proclaim the fact, led to the thought that whoever received Jesus would be justified before God and counted as if he had never sinned. (Psalm 32:1, 2; Acts 13:39) Thus life itself came as a result of the acceptance of Christ though, as Jesus showed, it could be realized fully only "at the last day," by which he meant the day of his kingdom.

JESUS' MISSIONARY EFFORTS LIMITED

15 Jesus continually endeavored to turn the thoughts of the people to the purpose of God as revealed in him. Even to his disciples he made no promises of immediate access into life and full kingdom blessings. He ever kept before them the necessity of consecration to the will of God; for he saw that it was his Father's purpose that ere the kingdom were set up in power there should be gathered a company of footstep followers who, truly meek and lovers of God, would follow him into the valley of humiliation and suffering, and who, finally, should be exalted with him in the power and glory of the kingdom.—Luke 12:32.

16 Because our Lord and the apostles paid, as was necessary, considerable attention to this immediate and embryo phase of the kingdom, orthodoxy claims that this phase, righteousness on earth among men, is the only one which will ever be established on earth. It fails to perceive that the work of grace during this present age is to prepare those who share with Christ in sufferings, and who are to be joint-heirs with him in the kingdom.—Romans 8:17.

17 If the work of Jesus be viewed from the ordinary missionary point of view, it must be considered as strange in its limitation, and even as a failure. He did not attempt any missionary work until he was thirty years of age; and he knew that he had only a short time in which to accomplish what he had to do; he made no attempt to leave the borders of his people, nor did he expressed any desire to do so. (Matthew 15:24) He understood his Father's plan; he knew that in due time the purpose of God would be accomplished in power. He knew that if he was faithful to the end God would exalt him; and he said: "And I, if I be lifted up . . . will draw all men unto me." (John 12:32) He was lifted up on the cross; but today, even after so long a time, there are very few who are consecrated to God in the faith of Jesus Christ. A few hundred million persons are tabulated as Protestant Christians, more are called Roman Catholic Christians, but there are over a thousand million persons in the world who know nothing of the salvation of God by Jesus. But he is exalted to kingdom power; and in his kingdom, and by the arrangements made for the diffusion of the truth he will reveal himself, and will draw all men unto him. "He shall see of the travail of his soul, and shall be satisfied."—Isaiah 53:11.

QUESTIONS FOR BEREAN STUDY

What is the true view of the Golden Text? What is the erroneous view? ¶ 1.
Was God known to the Jewish people? Why was Jesus sent? ¶2, 3.
How was our Lord's ministry divided? Was it an expression of love? ¶ 4, 5.
Why was Jesus' work in Jerusalem almost fruitless? Where did Jesus carry on most of his ministry? ¶ 6.
What was always a part of Jesus' theme, and why? ¶ 8.
Was the missionary activity of the Jewish leaders profitable? ¶ 8.
Are the "sheep" in the denominational pens well fed today? What is the hindering cause? ¶ 9.

Do the Lord's people today have easy sailing in trying to instruct the people? ¶ 10.
When does the message of John 3:16 reveal itself? What did it cost Jesus to coöperate with the heavenly Father? Give the illustration. ¶ 11.
Is the life-giving stream wasted? Who have already been benefited? ¶ 12.
What is Christendom concerned in? How has God warned the Jews and Christians? ¶ 13.
Why did Jesus' message to the Jews seem foolish? Was is possible for them to have an absolved conscience? ¶ 14.
What was it that Jesus endeavored to keep before the minds of his followers? ¶ 15.
Into what deep and blinding error has "orthodoxy" fallen? ¶ 16.
What was it that Jesus comprehended of the Father's plan? ¶ 17.

CHRISTIANS CALLED TO BE MISSIONARIES

——NOVEMBER 25——JOHN 17:18; MATTHEW 28:16-20; ACTS 1:6-8.——

MISSIONARY EFFORTS THAT ARE BENEFICIAL—WORLD WITNESS FOR DISCIPLES ONLY—THREE PHASES OF MISSIONARY ACTIVITY.

"Go ye therefore, and make disciples of all nations."—Matthew 28:19, R. V.

THE Golden Text for today indicates a change in God's dealings with his people Israel, and in his relationship to the world. It also denotes the end of an age and the beginning of another. The covenant made at Sinai, although styled an "everlasting covenant" (Leviticus 24:8; 25:13), was intended to last only until it had served its purpose. It was to continue until the seed should come through whom the promise made to Abraham should be fulfilled. (Galatians 3:19) That seed is the Christ, of which company Jesus was the first and its chiefest member.—1 Corinthians 12:27.

[2]Jesus had come to Israel as God's missionary; but after a short ministry of teaching the things of God and of healing, he had been cruelly murdered. (John 1:11) When Jesus died, the period of God's favor with Israel, which began at Jacob's death, had almost run out; only a half "week" or three and one-half years remained. In the purpose of God their last "week" of favor was a special one: the first half was to have the witness of Jesus directly; the second was to be occupied by the ministry of Jesus' disciples. During the interval between his resurrection and his ascension Jesus met with the disciples on several occasions. On the one when this command was given they were in Galilee, where they with him had spent so much time and labor in his ministry.

[3]Almost all Christians, and nearly all the religious organizations, have concluded that our Lord meant that his disciples were to attempt to convert the world; and the phrase "the world for Jesus" or "the world for Christ" has for some generations been a slogan in the churches. That this is a misconception is clear. Only a few weeks previously Jesus had given the discourse recorded in Matthew 24th, which leaves no question that he saw that at the time of his return the world would be in a very evil condition. He had then said that this gospel of the kingdom should be preached in all the earth for a *witness;* and his further statements clearly show that at the end only a comparatively few well-tried disciples would be found faithful.

[4]Previously, looking forward to the same time, he had said: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) Thus when he said: "Go ye therefore, and make disciples of all nations," he is to be understood as meaning that they were no longer to confine their attention and labors to Israel, but were to go amongst all the nations, preaching the word of the gospel. It is almost certain that the Lord specially chose Galilee as the place where he should give this instruction; for the fact of being there would more than any other thing bring to their mind what kind of ministry he had intended. There in Galilee he had preached to the people and ministered to them, but had set no organization in force with the intent of making them all disciples; and out of all Israel there were but few who had listened and had become baptized disciples. He could not, and his other words show that he did not, expect his disciples and his church to be more successful than he.

MISSIONARY EFFORTS THAT ARE BENEFICIAL

[5]If it be claimed that the blessing of Pentecost had not then fallen upon the church, the answer is that Jesus received at Jordan that which the church was to get at Pentecost. As there is nothing in our Lord's words to warrant the thought of any attempt to convert the world but to the contrary, so there is in the subsequent accounts of the apostles and their writings an entire absence of any such thought or purpose. If these things had been kept clear, there would have been a clearer perception of other truths. Instead of endeavoring to make church members out of the heathen, or gathering adherents to mission stations by the bait of a handful of rice, there would have been among professing Christians a more serious attempt to conform to the will of God; and the high calling of God in Christ Jesus would not have been so utterly lost to sight.

[6]The passage, John 17:18, which is given as part of our study is in closest harmony. God sent Jesus into the world to draw to himself the true-hearted of Israel, who waited for the salvation of Israel, and those of meek and humble disposition, who were willing to be taught. Even so Jesus sent his disciples into the world, not to bring it to the foot of the cross, but to gather out of the Gentiles those who, in humility of mind, would listen to the Word of Truth, and would give their hearts to God. By this means God visited the Gentiles to take out of them a people for his name.—Acts 15:14.

[7]Those who were drawn to Christ by the preaching of the gospel of the kingdom were to be taught to observe all things that the Lord had given to the apostles. (Matthew 28:20) Here is no thought that a mere acceptance of a form of Christianity, or an acknowledgment of Jesus as the Savior of men is sufficient; or that even a formal and definite acceptance of Jesus as a personal Savior would suffice. Nothing less than discipleship up to the standard which the Lord set to the Twelve is acceptable. Everyone who is acquainted with the present state of the churches knows that there are very few in them who make profession of being footstep followers of Jesus of Nazareth; and every student of history knows that such consecrated ones have been few in number at any time.

WORLD WITNESS FOR DISCIPLES ONLY

[8]The passage, Acts 1:6-8, which is also set as part of our lesson tells the same things. The disciples, and also the church, after the holy spirit had come were to be witnesses in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth. Here again the thought is quite apparent that the representatives of Jesus would be separated from the world of mankind.

9The occasion when our Lord spoke these words to his disciples was when he met them all together for the last time. Evidently he had visited them in the upper room; and once again, he led them towards Gethsemane. But he passed on over the brow of the Mount of Olives, and on "as far as Bethany", which place he had chosen for his ascension. It was, therefore, when talking with them for the last time that he gave his disciples the commission to be witnesses unto him. As our previous lesson showed, Jesus was God's witness and was faithful to the end of his ministry. (Revelation 3:14) His work had been limited in time, and was confined within the borders of Israel. But it was God's purpose that the witness he was to give of his Father should not be to Israel only but should go into all the earth, though it was the Father's will that Jesus' personal ministry should be thus limited.

10During our Lord's ministry, he chose the apostles to be with him that they might be fitted to carry on his work in the regions beyond Palestine. The apostles and all who should believe on him through their word, and who should be made one with the apostles and with the Lord (John 17:21), should witness for Jesus exactly those things that he would witness could he have done the work in person. That witness, as has already been shown, was (1) to the character of God, and (2) to his purpose in the establishment of his kingdom. However, in the case of the apostles there is some difference to be noted; for they were not called to be so directly witnesses of the Father as of his Son Jesus. For the work of declaring the truth was his, and must be continued under his guidance. Hence during all the time of the Gospel age Jesus has this work under his care.

11It was in relation to this work that Jesus said: "All power is given unto me in heaven and in earth" (Matthew 28:18), and "Lo, I am with you alway, even unto the end of the age." (Matthew 28:20) This declaration of our Lord should not be taken merely as a general statement of his change to divine authority and power, and that in spirit he is always with his church, but as a particular statement made with special reference to the work of witness which he would continue to do through his disciples. We repeat: The witness which Jesus would have his disciples give for him was a continuation of his own witness on behalf of his Father.

THREE PHASES OF MISSIONARY ACTIVITY

12The first verse of Acts tells of the work which Jesus began to do until the day that he was taken up, a statement which seems in itself a declaration that all the work that Jesus did was but a beginning of the work which was given into his care. In other words, he was to continue his work by his apostles, and by those who should believe on them until the last witness had been given. That witness is (1) to the holiness of God and the fact of righteousness; (2) to the power of the grace of God to renew the human heart in righteousness; and (3) to the coming kingdom, when Satan and all evil powers shall be dethroned, and when Christ shall reign in righteousness. (1) The witness would come through the power of the holy spirit, which would witness that men could live in harmony with God. This same witness also proves that the world, despite its profession, does not want to live in harmony with the will of God; and therefore that it really loves evil. (See John 16:9, 10) (2) The knowledge of God and the grace of God through the holy spirit bring the power of holiness. When the love of God in Christ is discerned, and an honest and meek heart is drawn to Jesus, consecration results. The consequent acceptance by God, and the begettal of the holy spirit, begins a new life, a new creation; and there is a renewing in holiness into the image of God as it is seen in the life of Jesus. (Ephesians 4:24) The grace of God in the heart enables a man to walk according to the will of God; and though he cannot do that will perfectly as Jesus did, he has the heart to do it. (3) All who are true disciples of Jesus realize that his kingdom is not according to this world, and they hold themselves separate from it. They will neither take part in its policies nor help to keep up its institutions. They witness to the kingdom of righteousness which is to be established in the earth on the return of the King.

13These three phases of the witness for Jesus which the Lord will have his disciples bear were never so necessary as today; and, as might be expected, the Lord has his people who are giving the witness. During the dark ages, when the consecrated were as a people scattered and were mostly unknown to each other, such a witness as is here indicated was not possible, though each individual saint, wherever he was, certainly let his light shine. History, in this particular phase, has repeated itself; and the necessity for a definite general witness is again upon the disciples.

14The Christian world has lost faith. It does not expect nor believe in righteousness among men as was exhibited in the life of Jesus. Within its borders it has no such witness, and it hardly believes that such exists. But God will have all men know that even in this evil day he has a people who have been with Jesus, and who live with him—a people who witness that Jesus' kingdom is not merely individual righteousness, nor such as the ecclesiastics would have, a merely decent sort of world, nor such as politicians profess they would give. In other words, it is not of this world. The "Christian world" would stand aghast if it were told it would do the things that the Jews and their high priest and Herod and Pilate did to Jesus. But God will prove to it that it is not one whit better than they. He will have the disciples of Jesus stand forth in this evil day, in meekness witnessing to the grace in their hearts and to the Word of God and to the coming of the kingdom; and the Christian world will treat them as the Jews treated the Master.

15Jesus gave a faithful witness (Revelation 3:14), and the faithful witness of the true disciples brings them a corresponding reward. Here, then, is the true missionary work of the church. He who would serve his Master will seek to further his Master's interests. He will try to live so as to honor him; he will have courage to do so, and he will tell of the coming kingdom, to which only he acknowledges allegiance. The Lord's witnesses seek every opportunity to further the Master's interests; but unlike Christendom they make no attempt to establish the kingdom of heaven on present conditions. They wait for the King and for the kingdom.

QUESTIONS FOR BEREAN STUDY

What was the object of the covenant made at Mt. Sinai? ¶ 1.
Did Israel have a special time of trial? When was it? ¶ 2.
Were Christians to attempt the conversion of the world? If not, why not? ¶ 3.
Will the world be converted at the second coming of Jesus? What was Jesus' ministry in Galilee? ¶ 4.
Is there an absence of any evidence that either Jesus or the disciples were to convert the world before the second advent? ¶ 5.
What was the object of the message? ¶ 6.
What was intended to be the standard for those who accepted Christ? ¶ 7.
What is implied in the last message Jesus gave his disciples? ¶ 8, 9.
Has Jesus been representatively present throughout the Gospel age? Of what two things was the witness to consist? ¶ 10
Has the Gospel age work had the special supervision of the Lord Jesus? ¶ 11.
In what threefold aspect has the witness been given, and how has it resulted? ¶ 12.
Is the witness still needed? Can the "Christian" world produce the witness? Then who must give it? ¶ 13, 14.
What is the true missionary work of the church? How does it result to those who discern the Lord's will? ¶ 15.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Rock Hill, S. C.	Nov. 1	Bonesville, Ga.	Nov. 8
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Charleston, S. C.	" 4	Union Point, Ga.	" 11
Elko, S. C.	" 5	Athens, Ga.	" 12
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Laurel, Miss.	Nov. 1	Anna, Ill.	Nov. 7
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Thornton, Ark.	" 5	Three Brothers, Ark.	" 13
Little Rock, Ark.	" 6, 8	Cotter, Ark.	" 14
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Judsonia, Ark.	" 9	Monett, Mo.	" 16

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Pease, Minn.	" 5, 6	Eureka Center, Minn.	" 14, 15
Princeton, Minn.	" 7, 8	Mankato, Minn.	" 16, 19
Cambridge, Minn.	" 9	Evan, Minn.	" 18
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Martinsville, Ind.	" 11	Montgomery, Ind.	" 18
Nashville, Ind.	" 12	Orleans, Ind.	" 19

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Canonsburg, Pa.	" 7	Farrell, Pa.	" 14
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Fairmont, W. Va.	" 13	Mobley, W. Va.	" 20
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Clarksburg, W. Va.	" 15	Parkersburg, W. Va.	" 22

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Timmins, Ont.	" 2, 4	Woodstock, Ont.	" 16, 18
New Liskeard, Ont.	" 5, 6	Toronto, Ont.	" 25
Bracebridge, Ont.	" 7, 8	Barrie, Ont.	" 26

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Verona, Mo.	" 5	Carthage, Mo.	" 13
Monett, Mo.	" 6	Jasper, Mo.	" 14
Wheaton, Mo.	" 7	Clinton, Mo.	" 15
Baxter Springs, Kan.	" 9	Coal, Mo.	" 16

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Louisburg, N. C.	" 5	Whitakers, N. C.	" 13
Raleigh, N. C.	" 6, 8	Enfield, N. C.	" 14, 15
Selma, N. C.	" 7	Scotland Neck, N. C.	" 16

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North Bay, Ont.	" 6	Preston, Ont.	" 15
Orillia, Ont.	" 7	Guelph, Ont.	" 16
Barrie, Ont.	" 8	Toronto, Ont.	" 18
St. Catherines, Ont.	" 10-12	Brampton, Ont.	" 19

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Modesto, Calif.	" 4	Paradise, Calif.	" 12
Stockton, Calif.	" 5	Sisson, Calif.	" 14
Lodi, Calif.	" 6	Ashland, Calif.	" 15, 16
Sacramento, Calif.	" 7	Medford, Ore.	" 18

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Valier, Ill.	" 5	Mound City, Ill.	" 12
Marion, Ill.	" 6	Metropolis, Ill.	" 13
White Ash, Ill.	" 7	Harrisburg, Ill.	" 14, 15

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Indianapolis, Ind.	" 6	Claremore, Okla.	" 13
St. Louis, Mo.	" 7	Nowata, Okla.	" 14
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Springhill, N. S.	" 2, 4	Nashwaak Bridge, N. B.	" 14
Athol, N. S.	" 5	Fredericton, N. B.	" 15
Amherst, N. S.	" 6, 11	St. John, N. B.	" 16, 18
Charlottetown, P. E. I.	" 7, 9	Rollingdam Sta., N. B.	" 19
Moncton, N. B.	" 12	Moore's Mills, N. B.	" 20

BROTHER R. L. ROBIE

Sutton, Neb.	Nov. 1	Kearney, Neb.	Nov. 12
Hastings, Neb.	" 2, 6	Brady, Neb.	" 13
Bloomington, Neb.	" 4	North Platte, Neb.	" 14
Wilsonville, Neb.	" 5	Big Spring, Neb.	" 15
Grand Island, Neb.	" 7, 11	Sidney, Neb.	" 16
Ravenna, Neb.	" 8, 9	Sterling, Neb.	" 17

BROTHER W. J. THORN

Moose Jaw, Sask.	Nov. 1	Northcote, Minn.	Nov. 12
Regina, Sask.	" 2, 4	Erskine, Minn.	" 14
Qu'Appelle, Sask.	" 5	Minneapolis, Minn.	" 15
Brandon, Man.	" 6, 7	St. Paul, Minn.	" 16
Portage La Prairie, Man.	" 8	Milwaukee, Wis.	" 18
Winnipeg, Man.	" 9, 11	Chicago, Ill.	" 19

BROTHER J. B. WILLIAMS

Earl Grey, Sask.	Nov. 1	Assiniboia, Sask.	Nov. 9, 11
Regina, Sask.	" 2	Willows, Sask.	" 12
Moose Jaw, Sask.	" 4, 5	Marigold, Sask.	" 13, 14
Mazeno Sask.	" 6, 7	Joeville, Sask.	" 15
Vantage Sask.	" 8	Luella, Sask.	" 16, 18

BROTHER L. F. ZINK

Goderich, Ont.	Nov. 1	St. Catherines, Ont.	Nov. 10-12
Seaforth, Ont.	" 2	Niagara Falls, Ont.	" 13
Stratford, Ont.	" 4, 5	Welland, Ont.	" 14
Brantford, Ont.	" 6, 7	Port Dover, Ont.	" 29
Dunnville, Ont.	" 8	Simcoe, Ont.	" 30

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

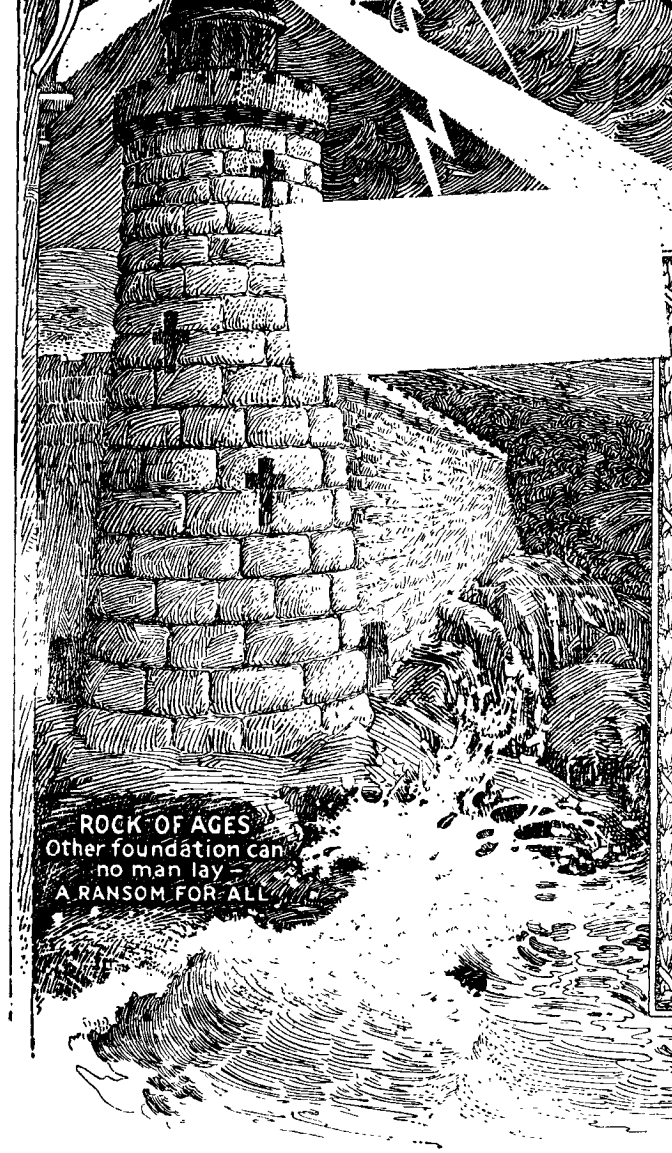
New York, N. Y., Oct. 21—
T. M. Bedwin, 8118 95th Ave., Woodhaven, L. I., N. Y.

Pittsburgh, Pa., Nov. 4—
C. H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.

The WATCH TOWER

and

Herald of Christ's Presence



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

VOL. XLIV SEMI-MONTHLY No. 21

Anno Mundi 6052 — November 1, 1923

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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WATCH TOWER BIBLE & TRACT SOCIETY

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER, R. H. BARBER.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

Entered as Second Class Matter at Brooklyn, N.Y. Postoffice., Act of March 3rd 1879.

HYMNS FOR DECEMBER

Sunday	**2**	42	**9**	7	**16**	203	**23**	173	**30**	153
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Friday	**7**	308	**14**	291	**21**	59	**28**	157		
Saturday	**1**	214	**8**	4	**15**	143	**22**	229	**29**	70

CHANGE OF ADDRESS

The friends will please take notice of the change in the address of the SOCIETY'S Canadian office. The SOCIETY now has a permanent office at 38-40 Irwin Avenue, Toronto, Ontario, Canada. All communications concerning the Canadian work should be addressed there.

CONVENTION AT BOSTON

A three-day convention will be held in Boston, Mass., November 9, 10, 11. For further particulars address the Secretary, Alexander Ogston, 48 Wyllis Ave., Everett, Mass.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Boston, Mass., Nov. 11—
Alexander Ogston, 48 Wyllis Ave., Everett, Mass.
Montreal, Que., Nov. 18
Leonard Kent, 297 Ninth Ave., Rosemount, Montreal.
Mansfield, Ohio, Nov. 25—
U. G. Hostetler, care of Colonial Printing Co., Mansfield, O.
Baltimore, Md., Dec. 2—
Chas. H. Anderson, 119 S. Calvert St., Baltimore, Md.

PRAYER-MEETING TEXTS FOR DECEMBER

December 5: "Ye, . . . as living stones, are built up a spiritual house."—1 Peter 2:5.
December 12: "To be spiritually minded is life."—Romans 8:6.
December 19: "It is raised a spiritual body."—1 Corinthians 15:44.
December 26: "The Lord is that Spirit." "We shall be like him."—2 Corinthians 3:17; 1 John 3:2.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

CHAPTER 1: THE FACT AND THE PHILOSOPHY
CHAPTER 2: THE AUTHOR OF THE ATONEMENT

Week of Dec. 2.....Q. 57-63 Week of Dec. 16.....Q. 7-13
Week of Dec. 9.....Q. 1- 6 Week of Dec. 23.....Q. 14-21
Week of Dec. 30.....Q. 22-28

Question books on "The At-one-ment," 10c postpaid

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV NOVEMBER 1, 1923 No. 21

CONVENTIONS

"Assemble yourselves and come; draw near together, ye that are escaped of the nations."—Isaiah 45: 20.

THOSE who are now the true followers of Christ Jesus were at one time of the world. They have escaped this world and its corrupting influences by and through the merit of Christ Jesus our Lord. (2 Peter 1:4) They have been translated from the power of darkness into the kingdom of God's dear Son. (Colossians 1:13) Having been adopted into the house of sons they have received the spirit of sonship. (Romans 8:15) They have been commissioned as ambassadors for Christ to bear the message of reconciliation to the world. (2 Corinthians 5:19, 20) They have been commissioned to declare the day of God's vengeance upon the present evil world and to bear the message of peace and salvation to the peoples of earth and to tell those of nominal Zion that the Lord has begun his reign.—Isaiah 61:1, 2; 52:7.

As members of the body of Christ these are members of his heavenly army, which under the leadership of their great Captain, Christ Jesus, now goes forth to judge and to make war. (Revelation 19:11-14; Psalm 149:5-9) Happy is their lot. Blessed among the creatures of God, they are engaged in the greatest campaign of all the ages. They are witnessing the old world crumbling into the dust; and continuing faithful to the end of their earthly journey they shall, with their Captain, participate in the establishment of the new world. Love is the motive that prompts all their actions, and as members of his house they are devoted to each other and to the Head of the house. They are commanded to admonish one another in this day as they press on in the campaign, saying, "Let not thine hand be slack." (Zephaniah 3:16) The Lord has put a sweet song into their mouths; and in harmonious cadences they sing: "The kingdom of heaven is at hand." And they are commanded to "say among the nations that the Lord reigneth; the world also shall be established that it shall not be moved: he shall judge the people righteously."—Psalm 96:10.

The prophet Isaiah seems to be speaking to this class of feet members of Christ, saying to them, "Assemble yourselves and come; draw near together, ye that are escaped of the nations. . . . Tell ye [to the peoples of Christendom] . . . Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." In addition to fulfilling the terms of this great commission the members of the body are to build each other up on their most holy faith. (Jude 20) They are to encourage and exhort one another to faithfulness as the end of the journey approaches.—Hebrews 10:25.

Having, therefore, this commission and exhortation from the Lord, the consecrated Bible Students ever and anon assemble themselves together in convention. And so it has been recently. Remembering those who are by force of circumstances compelled to remain behind with the stuff, and knowing their heart's desire to share in the feast spread by the Lord for his people, THE WATCH TOWER makes this brief report of a series of conventions recently held:

TORONTO

July 27-29, inclusive, a convention of the Bible Students was held at Toronto, Canada. The largest attendance of the consecrated was about 1,200. Brother C. J. Woodworth acted as chairman of the convention, which was addressed by Brothers Macmillan, Copeland, and a number of others. Sixty-seven brethren symbolized their consecration at this convention. On Sunday morning there was a consecration service of the children, conducted by Brother Rutherford, a large number being presented by their parents to the Lord in consecration. It is particularly happy that at this time, when the kingdom is being established, the consecrated are earnestly looking after the welfare of their children, presenting them to the Lord and beseeching him to give them heavenly wisdom in the education and guidance of their little ones. The parents owe an obligation to the children naturally, but especially do they owe an obligation to them now to instruct them in things pertaining to the kingdom. No greater heritage could be left a child by the parent than a knowledge of the divine plan to enable the child readily to receive the message of the King, and to go rapidly upon and over the highway of holiness.

In the afternoon Brother Rutherford addressed the convention upon the subject of loyalty to the Lord and to his cause. The hearts of all those present were drawn near together; and they fully realized and appreciated

the fact that they had escaped from the world, that they were separate and apart from earth's organization, that their citizenship is in heaven, and that they enjoyed the blessed privileges of being the ambassadors of the King, and the great privileges of proving their fidelity and loyalty to him.

In harmony with the commission granted to the church the friends had advertised a public meeting to be held at Pantages' Theatre in the evening, to be addressed by the President of the SOCIETY. This theatre has a seating capacity of 4,400 and long before the hour for opening the service the house was packed out, the doors locked and hundreds turned away. The audience gave rapt attention and showed a great interest in the subject discussed, namely, "Satan's Empire Falling—Millions Now Living Will Never Die." It was an opportunity to tell the people, and it was told to them, that Jehovah is God, that Christ is King and that the hope and salvation of the world must come through Messiah's kingdom now at hand. A great number of books were taken by the people. This concluded the convention; and the friends returned to their homes, happy and conscious of the fact that this had been a blessed season of fellowship together. Many were heard to say, and doubtless all said in their hearts: "It was good to be here."

WINNIPEG

The Winnipeg Convention of the Bible Students was held from August 3-5, inclusive. Brother C. A. Wise, was chairman of the convention. This convention was also addressed by Brothers Graham, Hersee, Salter, and others. Space here will not permit giving a synopsis of the discourses of the brethren; but without exception they were helpful, instructive, and encouraging. The testimony meetings showed how greatly the Lord's little ones assembled together are appreciating their privileges of service. One day was given over to service; and a large number engaged in activity, with splendid results. This also afforded an opportunity to invite others to the public meeting. Brother Rutherford arrived in Winnipeg on Sunday morning. After meeting the elders of the Winnipeg ecclesia and enjoying with them some sweet fellowship, he conducted a consecration service for the children, at which many parents presented their children unto the Lord. Without doubt these little ones, who can understand, will long remember the day when their parents presented them to the Lord. Sweet is the thought that this will be one of the treasure places in their memory chamber when their parents are forever with the Lord. The Lord has promised that when the report of the people is written up all shall know who were born in Zion; and these children will know whether or not their parents are in the heavenly phase of the kingdom. Calling to mind the fact that their fathers and mothers presented them to the Lord as children, will be a great blessing to them throughout the entire Millennial age. It is scarcely possible for the parents to realize what this consecration service may mean to their little ones.

In the afternoon Brother Rutherford addressed the convention on the privileges of serving the King and his kingdom and of faithfully representing his interests on earth. There were 1,105 of the consecrated present, all of whom gave testimony by their smiling countenances that they were rejoicing in the Lord.

The Winnipeg ecclesia had put forth an unusual effort to advertise the public meeting, which was held in the largest auditorium in the city, used as a public skating-rink. Without doubt it was attended by the greatest number that ever attended a religious meeting in Canada. A special sounding-board had been erected that made it possible for all the people to hear. The Winnipeg papers next morning announced that 10,000 were present; but we believe a conservative estimate would be a little less than 7,000. The people showed great interest in the fact that Satan's empire, which has so long oppressed mankind, is falling; and that there is a better day just ahead. Blessed is the privilege of the Lord's people assembling together and calling together the public to tell them that Jehovah is God, that Christ is King, that the kingdom has begun and that its blessings are at the door.

On Tuesday, August 7, a one-day convention was held at Moose Jaw; and on Wednesday, the 8th, a one-day convention at Regina. These conventions were addressed only by Brother Rutherford. The public meeting at each place was well attended; and splendid interest was manifested by those who came, notwithstanding the opposition that had been put forth by the clergy to keep people away.

SASKATOON

A three-days' convention was held at Saskatoon, August 8-10, inclusive. About 400 of the consecrated attended. It was a blessed season of fellowship together. Brother Johnson, Service Director, Columbus, O., attended this, as well as the Winnipeg convention and others mentioned herein, and assisted in the organization of the drives and the sale of the books. Many friends engaged for the first time in the service, greatly to their own joy. This convention was addressed by Brothers Wise, Hersee, Salter, Graham, and others.

Brother Rutherford addressed the convention in the afternoon of the 9th, and the public in the evening. The attendance numbered 1,400. At the conclusion of the public discourse an Episcopalian clergyman attempted to interfere and discredit what was said. But the audience almost unanimously put him to silence, thus indicating that the people are becoming somewhat tired of the nominal clergymen, who do not tell them the truth and who wish to interfere with their hearing the truth from others. Many of the Lord's dear saints traveled a long distance to this convention, coming across the prairies, at great sacrifice to themselves. It was a happy assembly, however, and all went away rejoicing.

EDMONTON

The same brethren who had addressed the conventions at Winnipeg and Saskatoon, attended and addressed the convention at Edmonton, August 10-12, inclusive. About 300 friends attended this convention, which was presided over by Brothers Wise and Williams. As at the other conventions the brethren had arranged for a special service day; and a large number who attended the convention went out in active field work, greatly to their own joy and upbuilding in the Lord. More and more they appreciate the privilege of telling the people concerning the King and his kingdom and of placing in their hands the food which the Lord has provided upon his table for those who love him and desire to know about him.

Brother Rutherford addressed the convention in the afternoon on Saturday, on the "Christian's Obligations unto the Lord." The friends were deeply impressed concerning their privileges and obligations, and many remarked that they felt strengthened to go forth again with renewed energy in the Lord's service. The public meeting was attended by about 1,400; they listened to the proofs concerning the fall of Satan's Empire and that millions now living will never die.

Without doubt the consecrated of Canada have never before been in such a happy, healthy spiritual state. They are zealous, united in heart and in action, eagerly pressing forward to serve the King and his kingdom.

Vancouver had no convention because of the convention that was to be held at Tacoma; nevertheless Vancouver arranged for one meeting addressed by Brother Rutherford, which was attended by about 550. The friends enjoyed a brief season of sweet fellowship together.

TACOMA

Without doubt the greatest convention of the consecrated that has ever been held in the Northwest was that held at Tacoma, Washington, August 14-19, inclusive. Brother Pickering presided over the convention, which was addressed also by Brothers Van Amburgh, Wise, Riemer, Herr, Baker, Salter, Horth, Nash, and others. The largest attendance of the consecrated was approximately 2,000. The entire six days were given over to discourses, praise, prayer and testimony meetings, except one day, Friday the 17th, which was devoted to service. A large number of the friends went with their automobiles to the country and canvassed the people, placing a great number of books with them. The report at the testimony meetings following the service day showed how greatly the friends who were engaged in this work were blessed.

A baptismal service was conducted during the convention, and forty-eight brethren symbolized their consecration. Brother Rutherford addressed the convention Friday evening on "Loyalty to the Lord and His Cause," and on Saturday afternoon on the subject of "The Virgins." A consecration service was conducted for the children also on Saturday. On Sunday morning a question meeting was conducted by Brother Rutherford, in which much interest was manifested in the questions propounded and answered. This was indeed a happy convention, and it seems impossible to have a better one this side the vail. Everyone was rejoicing, having special joy in the fact that they are privileged to have some part in telling the peoples of earth that the King is present and his reign begun.

For the public meeting the Tacoma Stadium had been taken. At an expense of $800 an electrical voice-amplifier had been installed by the Bell Telephone Company. This enabled every person within a radius of a mile of the speaker to hear clearly everything that was said. The friends of the Northwest made an extraordinary effort to advertise this public meeting. Announcement was made in seventy-eight different newspapers, including most of the newspapers in Washington state, many in Oregon, and Idaho, and some in British Columbia. The railroads granted special rates for the occasion, while street-cars issued passes to the people at a greatly reduced fare. In the ordinary course of events it would not be expected that a town so small in population as Tacoma should have such a large attendance at a religious meeting; but this was the exception. The meeting was held at 7:30 p. m., and long before the hour great streams of people were pouring into the Stadium. When Brother Rutherford began to address the audience fully 20,000 people were present in the Stadium.

The United States war fleet of twelve vessels, carrying 5,500 men, had anchored in the harbor on the previous Friday, and within a short distance of the Stadium. In testing the loud speaker on Saturday, the fleet was asked to signify whether or not they could hear the speaker; and they signaled that they could hear distinctly. On Sunday evening the audience in the Stadium was augmented by the men and officers of the fleet, and in addition to this great numbers were on the hillside and on the porches of their homes. Everyone within a mile could hear distinctly. It was estimated, therefore, that between twenty-five and thirty thousand heard the lecture.

Mayor Faucette presided. He is a man of eighty years of age; and when he learned that the President of the SOCIETY was to be present in Tacoma again he signified his desire to preside at the meeting and to welcome the people, as well as the speaker. A number of prominent lawyers and judges of the courts from Seattle and Tacoma attended, and had seats on the platform. The audience listened with rapt attention for one hour and a half to the subject: "All Nations Marching to Armageddon—but Millions Now Living Will Never Die."

It was a wonderfully impressive meeting. The consecrated brethren who attended this convention rejoiced specially in the fact that they had been permitted to have a part in telling the people concerning Jehovah and the Lord Jesus, the King of kings, and that his kingdom is present. The press showed a kindly interest in report-

ing the discourse; and within less than an hour after the meeting closed on Sunday night news-boys were scurrying through the streets, crying, "Full report of Judge Rutherford's lecture." The weather had been ideal up until the time of the lecture; within thirty minutes after it was concluded a heavy rain began to fall. The Lord seemed to hold back the showers until this outdoor meeting was concluded, thus manifesting his favor upon it.

This convention and public assembly, we believe, has made a great impression on the people in the Northwest concerning the Lord's kingdom now at hand.

A special car from Tacoma carried Brother Rutherford and party to Los Angeles, a stop of one day being made at Oakland, where a convention was held of the Bay Cities' classes addressed by many of the brethren who were aboard the train making the journey for Los Angeles.

LOS ANGELES

The convention held at Los Angeles for eight days, August 18-26, inclusive, it was suggested, is an epoch-making one. Approximately 2,500 consecrated attended. Brother Sexton was chairman, Brother Pollock assistant chairman. The convention was addressed by Brothers Sexton, Pollock, Taliaferro, Howlett, Seklemian, McPherson, Anderson, Van Amburgh, Stark, Wise, Nash, Horth, Salter, Riemer, and others. One day of this convention was given over specially to service; and a great number of the friends engaged in the canvassing for the books, with splendid results. Space will not permit us to give a detailed statement of the many interesting experiences had by those who participated in the work.

Thursday afternoon Brother Rutherford addressed the convention on the subject of the "Wise and Foolish Virgins," emphasizing the fact that the distinguishing point between the two is this: The wise virgins enter fully into the joy of the Lord, while the foolish virgins do not possess that joy. We do not here attempt to set forth even the substance of this discourse; for it appeared in THE WATCH TOWER of October 1st. Saturday afternoon Brother Rutherford addressed the Convention on the parable of the "Sheep and Goats", a full report of which appeared in the October 15th WATCH TOWER.

It seemed appropriate that this convention of the consecrated, as witnesses for the Lord, should give a clear expression of the proper attitude of a Christian at this time and aid, if possible, our brethren in Babylon to see their privileges of withdrawing and taking a firm and positive stand on behalf of the Lord. At the conclusion of Brother Rutherford's discourse he read and moved the adoption of a resolution expressing these views. The motion being seconded and the resolution discussed, it was practically unanimously adopted, a standing vote being taken. Everyone in the great audience stood, except two persons, one of these being a nominal preacher, who had evidently come in for the purpose of hearing what he could, who kept his seat and perspired profusely. The other was a secret service man, who was present taking notes and who of course was not interested in expressing his views of the resolution. The time seems to be appropriate to sound the alarm to the peoples of the earth who love the Lord and his Word, admonishing them to separate themselves from those who pretend to represent the Lord but who at the same time repudiate his Word. The resolution adopted is as follows:

RESOLUTION

We, the International Bible Students in general convention assembled, again declare our absolute faith in and allegiance to Jehovah God our Father and to his beloved Son, Christ Jesus, our Redeemer and King, and our absolute confidence in the Bible as God's inspired Word of Truth given to man for his guidance and instruction in righteousness.

As followers of our Lord who are diligently striving to be his true and faithful witnesses, we deem it our privilege and duty to call the attention of all peace and order loving peoples of all the nations to the deplorable conditions now existing in the world and to point them to Messiah's kingdom as the only remedy for national and individual ills.

We hold and declare that Jesus Christ organized his church in purity to represent him upon earth; that selfish and ambitious men, loving earthly honor and glory more than the approval of God, have brought in false doctrines destructive of faith in God and his Word; and that as a result there now exist in the various denominational churches two general classes, to wit:

FIRST: Those who pretend to be Christians, but do not believe in the Bible as God's inspired Word of Truth, who repudiate the doctrines of the fall of man and his redemption through the blood of Jesus Christ, which class is made up of apostate clergymen and "the principal of their flocks," who are worldly men of strong financial and political influence, which class exercises the controlling influence and power in the denominational organizations; and

SECOND: That great multitude of peoples who claim to be Christians and who hold and believe the fundamental doctrines of Christianity, namely: That the Bible is the Word of God written under inspiration of the holy spirit; that the Lord Jesus came into the world to redeem man from sin and death; that he gave his life a ransom for mankind; that he rose from the dead and ascended into heaven and will come again and set up his kingdom, as he promised.

The class first above-mentioned are lovers of self, covetous, boasters, unthankful, unholy, fierce, despisers of those who strive to be good, heady, high-minded, having a form of godliness but denying the power therof, and who slander, misrepresent and persecute those who faithfully try to represent our Lord. (2 Timothy 3:1-5; Matthew 24:9; Mark 13:9) While claiming to be representatives of our Lord, they misrepresent him in this, to wit:

(1) They have forsaken the Word of God, denied the fall of man and denied the Lord Jesus, by whose blood man must be redeemed.—Jude 4.

(2) They have used the name Christian and the Christian religion as a cloak to hide their unrighteousness and to enable them to deceive the people, and have committed spiritual fornication by uniting church with political and financial power.—Jeremiah 2:21-24; Revelation 18:3.

(3) While posing as the representatives of the Prince of Peace, they have prepared war, openly advised, encouraged, and advocated the same, and by appealing to the patriotism

of the people have induced them to engage in war; they have wrongfully preached the men into the trenches, caused them to fight and die, have filled the land with a host of widows and orphans, and thereby increased the sorrow and suffering of mankind.—Romans 13:9; Matthew 26:52; Hebrews 12:14; Galatians 6:10; Luke 3:14.

(4) They have with selfish design invaded the schools, colleges, seminaries and universities with their God-dishonoring doctrines of higher criticism and evolution, have led the people into gross error and destroyed the faith of multitudes in the inspired Word of God.—Jeremiah 12:10, 12; 13:13, 14; 5:25, 30; 8:11; 9:8, 9.

(5) They have spurned the true teachings of Jesus and the apostles, have scattered the flock of God, have produced a famine in the land for the hearing of the Word of the Lord, and have caused the hungry and thirsty to starve for spiritual food.—Amos 8:11; Psalm 107:4, 5; Ezekiel 34:4-6.

(6) They have hated the light and the bearers of the light (Matthew 5:14), refused to give meat to the hungry and drink to the thirsty Christian, turned away the stranger, failed to minister to the sick, persecuted and caused to be imprisoned honest and faithful Christians, resorted to deeds of violence against peaceable and order loving Christians, and "on their skirts is found the blood of the souls of poor innocents."—Jeremiah 2:34; Matthew 25:42, 43.

(7) They have wilfully repudiated and rejected the teachings of Jesus and the apostles concerning the Lord's second coming and the establishment of God's kingdom on earth for the blessing of the people, and have substituted therefor a man-made, Satan-directed League of Nations which they hail as the savior of mankind and as "the political expression of God's kingdom on earth," thus blaspheming his name and cause. They have taken counsel together against the Lord and his kingdom, which counsel Jehovah declares shall not stand.—Psalm 2:1-12; Isaiah 8:9, 10.

Furthermore, we hold and declare that of those described in the second class there is a multitude of the peace and order loving ones in the denominational churches, both Catholic and Protestant, who have held and yet hold to their faith, who have been kind and considerate with and respected the faith of their fellows regardless of creed or denomination, have fed the hungry and given drink to the thirsty, have taken in the stranger, clothed the naked, visited the sick and ministered to those wrongfully imprisoned, all in the name of our Lord; that these have hope in the kingdom of our Lord Jesus Christ and its attendant blessings; and that for such the Lord has declared his love.—Matthew 25:34-40.

We point to the fact that God through his Word has declared his vengeance against all unrighteousness and particularly against the present evil order (Isaiah 34:1-4, 8) that the Lord Jesus is now invisibly present judging the nations of earth; that the end of the world has come and the dashing to pieces of Satan's empire is in progress (Matthew 24:7-14); that all who willingly ally themselves with Satan and his organization shall suffer terrible punishment; that those espousing the righteous cause of the Lord and serving him shall pass through the trouble and receive boundless blessings (Zephaniah 2:2, 3; Zechariah 13:8, 9; Psalm 41:1, 2); that the line of demarcation between the two classes of Christendom is clearly drawn, and that the time has come for the separation of those who prefer evil from those who love righteousness and desire the Lord's kingdom.

We, therefore, in the spirit of love sound the warning to all such peace and order loving and God-fearing ones who are associated with the denominational churches, and point them to the fact that they can have no part in nor fellowship with that class of pretending Christians who repudiate the Word of God and deny the Lord Jesus Christ and his kingdom; and we call upon them to heed the Word of God and separate themselves from the unclean thing (2 Corinthians 6:17), to withdraw themselves from the unrighteous ecclesiastical systems designated by the Lord as "Babylon", and to "come out from her, lest they be partakers of her sins and receive of her plagues" (Revelation 18:4); and

We appeal to all such to recognize Jesus Christ as King of kings and Lord of lords, and that his kingdom now at hand is the hope and salvation of the peoples; and that they individually and collectively declare themselves on the side of the Lord and in sympathy with his cause, and be ready to receive the blessings of God's kingdom which he has prepared for them from the foundation of the world.

* * *

This resolution will be used as volunteer matter for this year, and will be issued shortly and sent to the classes in such numbers as each ecclesia can well and judiciously distribute. The purpose is, and will be, to give a wide witness of the truth through this resolution and we believe the friends everywhere will take hold of the work zealously.

PUBLIC LECTURE

For several weeks the friends of Los Angeles had put forth a strenuous effort to advertise the public meeting to be addressed by Brother Rutherford at the Coliseum. Banners were placed upon more than two hundred street-cars; and approximately two hundred automobiles belonging to the friends had banners on them for several days in advance. Streamers were stretched across the streets; billboards appeared throughout the city; 500,000 handcards were distributed; in addition to this, the press was freely used, as many as fifty-five newspapers making announcements of this meeting. Because no other hall had been adequate on previous occasions to accommodate the people who came to hear when Brother Rutherford lectured at Los Angeles, the recently completed Coliseum was engaged, with a seating capacity of 75,000. It was not expected that this immense building would be filled, of course; but it was expected that a large number would attend.

The street-car companies had been advised and had promised to furnish extra cars to transport the people to the Coliseum, which is some four miles from the center of the city. The meeting began at three o'clock. The Manager of the Coliseum drove through the city a little before three o'clock, and reported that there were more than ten thousand people in the streets clamoring for street-car accommodations, who were unable to get to the Coliseum at all. On every side of the Coliseum for many blocks automobiles were parked; and shortly before three o'clock there were by actual count 29,000 people in the Coliseum, with streams pouring in from every side. When the speaker began to address the audience, over 30,000 people were inside of the building; and it was estimated that from three to five thousand people were in their cars on the outside of the Coliseum.

The electrical voice-amplifier recently installed for President Harding was used by the speaker. This ampli-

fied the voice so well that every person in the great Coliseum, and those on the outside, could hear distinctly every word. The public address was preceded by a musical program, which was well received by the audience. For upwards of one hour and a half this great multitude listened with rapt attention to the discourse by the speaker on the subject, "All Nations Marching to Armageddon, but Millions Now Living Will Never Die."

Ever and anon the speaker's remarks were punctuated by a tremendous applause that rose from every part of the Coliseum, the great audience thus indicating its approval of the telling points made. So clearly was the voice transmitted over this amplifier that no one had difficulty in hearing; but the demonstration by the audience manifested that it took fully thirty seconds for the voice to travel from the speaker's stand to those farthest away in the Coliseum. Without doubt this was the greatest religious meeting ever held on the Pacific Coast, if not the greatest ever held in America. The interest was unusual. At the conclusion the speaker asked all the audience to indicate their respect for the Lord by silently standing while a prayer was offered. It was remarkable to see upwards of thirty thousands people standing in silence, and thus indicating their respect for the Lord and for his cause. Then they in a quiet and orderly manner withdrew, many of them carrying the books with them.

A total sale of books at this meeting and the drives was 6,563, notwithstanding that Los Angeles and vicinity have been well canvassed.

In addition to this audience of over 30,000 people who heard direct, a microphone on the platform connected with a broadcasting station, broadcasted the lecture, which was heard by people in many other states as well as on ships at sea. It is difficult to estimate the size of the audience, including those who heard over the radio. Wonderful are the manifestations of the Lord's blessing upon the effort at this time in the closing days of the old order and the coming in of the new, to give witness to his kingdom. Blessed is the privilege of those who are permitted to assemble and tell out to the people that Jehovah is God, that his King has been set upon his throne and reigns, and that millions of people on earth, obeying righteousness, shall live and never die. Surely there never has been a time in which God's people enjoyed such privileges of witnessing for the Lord and his blessed arrangement; and this, together with the fact that the King is here, should fill every consecrated heart with joy. Truly can everyone say: "How can I keep from singing!"

This convention and public assembly will go down in history as one of the happy occasions along the journey, in which God's people were permitted to give testimony in his behalf. Some of those present who, not emotionally inclined, viewed this great multitude listening to the truth, wept for joy. It was a happy time; yea, indeed a blessed time. All who were there who participated either directly or indirectly, gave testimony to the joy in their own hearts.

In no uncertain terms the speaker pointed out the combine of the commercial, political, and ecclesiastical powers of the earth for the purpose of controlling the people. It was to be expected, therefore, that the press owned by big business would try to minimize the meeting; and even so it was. The Los Angeles *Examiner,* owned by Mr. Hearst, gave a very reasonable report next morning; and the Los Angeles *Record,* which is owned and edited by men of liberal views, gave a splendid report. But the other press of the city, owned and controlled by big business, had received their instructions from higher-ups that no report was to be made. Notwithstanding the fact that this was the greatest religious assembly ever held on the Pacific Coast, it was treated by them almost with silence. The consecrated have reason to rejoice in this. We do not expect those who are arrayed against the Lord and his Anointed to receive with enthusiasm the kingdom or the announcement of the kingdom. May each one of the King's own take courage and press on, rejoicing in the fact that we are privileged to represent the King; that he who is for us is more powerful than all that can be against us; and that notwithstanding all efforts to retard his kingdom it is majestically marching on to certain and eternal victory.

"MIGHTY TO SAVE"

"Who is this that cometh from Edom,
Garments all dripping and crimsoned with gore?
Who is this that travels in power,
Tempests about him and fire before?

"Who comes here with legions of angels,
Cohorts of light, through the cloud-ridden sky?
Who, this One, before whom the nations
Tremble and falter, and weaken and die?

"Hark! The rumbling thunder of armies,
Cherub and seraph are urging them on.
See! They clash! The light against darkness,
Clearing the way for the kingdom to come.

"Lo! He comes whose right is to rule.
See! He stoops to rescue his own.
Look! He takes the 'rod' in his fury,
Hurls the usurper adown from the throne.

"Sing, ye heavens, with jubilant gladness;
Earth, submit, to your Monarch's good will;
Roar, O sea! Break, ye waves, in your madness.
Listen, my soul, for his 'Peace, be still!'"

TEXT FOR DECEMBER 5

"Ye, . . . as living stones, are built up a spiritual house."—1 Peter 2: 5, R. V.

HERE is another beautiful figure of speech. It pictures the Christ as a wonderful building, the handiwork of Jehovah God. The chief cornerstone of that marvelous spiritual structure is his beloved Son, Christ Jesus. There are 144,000 smaller stones, to be erected into the spiritual house. In the beginning these lesser stones were rough, and did not correspond to the chief cornerstone. The Lord graciously and lovingly provided for the chiseling, polishing, and preparation of the lesser stones, which when prepared will be noiselessly erected into the glorious building of which Solomon's temple was a type. That marvelous spiritual structure when completed will be the meeting place between God and man. It is God's organization and is spoken of as Zion, which God 'hath chosen for his habitation.'

As a condition precedent to being placed in this completed temple, each stone must be made in the likeness of the chief cornerstone; and this is accomplished by the process of transformation through the holy spirit. This transformation requires the coöperation of each member with the Lord, and also requires each one to be earnestly active and energetic, obedient, faithful and loyal. It requires a joyful performance of duty and obligation as laid upon one by the Lord as his representative and ambassador. To such the service of the Lord is a joy and a strength.

In proportion as each one has the spirit of the Master and appreciates his privilege, he puts forth an effort to serve the Lord and coöperate with him in announcing the kingdom, which will be the expression of God's will amongst men, restoring man to his condition of perfection and filling the earth with a happy, glorious race.

TEXT FOR DECEMBER 12

"To be spiritually minded is life and peace."—Romans 8: 6.

THE new creature in Christ has had the promise of life everlasting upon the divine plane. Only the spirit-begotten anointed ones can have such a hope. The transformation of the new creature into the likeness of the Lord Jesus is a gradual process. The mind is the field of action; hence there is where the transformation must take place. To be spiritually minded means to have a mind that can discern spiritual things. Such is an impossibility with the natural man. (1 Corinthians 2: 14) At the time when one is begotten and anointed with the holy spirit, he begins to have an insight into spiritual things. The promise set before him then is life upon condition that he continue to be spiritually minded; that is to say, that he continue to have his mind occupied in searching out the precious things of God's Word and in striving to conform his life to the principles of righteousness announced by that Word.

That which is opposed to spiritual mindedness is the carnal mind. The latter means to have the mind occupied with things pertaining to the flesh, things that are selfish. For the new creature to follow in this course means spiritual sickness, and to continue therein leads to death. If the new creature would grow more and more into the likeness of our Lord, the Head of the new creation, that creature must occupy his mind with things that pertain to the kingdom of God, and must fashion his daily life in harmony with the righteous rules of God's kingdom. The business of the new creature is therefore the King's business. He must be concerned with the things that pertain to the Lord's kingdom. He will, therefore, occupy his mind by diligently considering how he may better qualify himself to represent the Lord, and will earnestly strive to faithfully represent the Lord both in word and in action. It therefore follows that such creature must be active in the Lord's service as opportunity is afforded, and that such service must be prompted by love out of a pure heart and be joyfully performed.

Love and joy are fruits of the spirit which develop in one who is spiritually minded and who continues faithfully in that course. The promise to him is sure and the reward is certain. Both the promise and the reward of glory held before him is an incentive to spiritual mindedness. The more the mind is centered upon the Lord and his kingdom the more rapid is the growth of the new creature. The mind thus centered upon the Lord reflects the Lord's image, so that others may see that such a one is walking with Jesus and learning of him. Spiritual mindedness, then, becomes a habit; and the growth of the new creature is steady and healthy. This growth in the Lord's due time reaches maturity; and then the Lord is pleased to grant unto such creature the great reward of life everlasting upon the divine plane. Precious is the promise! Wonderful is the reward!

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach!
It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

THE POWER OF THE EARLY CHURCH

——DECEMBER 2——ACTS 2:1—8:1——

THE GIFT OF THE HOLY SPIRIT—ONLY ONE PENTECOST NEEDED—DECEIVED BY "TONGUES" AND MIRACULOUS "GIFTS"—EARLY CHURCH ACTIVITY MANIFESTED NOW.

"Whosoever shall call on the name of the Lord shall be saved."—Acts 2: 21.

THE day of Pentecost was the greatest single day in the history of the church. From one point of view it may be said to be the day on which the church was born; for it was the day on which the faithful followers of Jesus received together his great gift to the church, the gift of the holy spirit, which he himself had said was of more importance to them than his own human presence. By it the disciples were united in more than the common bond of similar experiences and hope. They were made one body, members of the body of Christ, and thus they became one in Christ Jesus. (John 17:21) The holy spirit, which Jesus had received of the Father for them (Acts 2:33), had many phases of service. The one mentioned particularly in today's lesson is that of power, certainly not the least of the phases of the life with which the disciples were then enriched.

[2]The latest hours of the Master's life had demonstrated how weak the disciples were when brought face to face with human authorities and, from a human point of view, how very unfitted they were for the work that was before them. But the gift of the holy spirit also demonstrated the power of that spirit to make weak men strong and fearful men courageous. Before, when danger threatened they had fled, each his own way. Now, we see them bound in a holy bond of faithful and courageous service to God, to their Lord, to each other, in the service for which they realized they had been called.

THE GIFT OF THE HOLY SPIRIT

[3]We inquire: What is the gift of this spirit which came upon the church at Pentecost, and which so changed the apostles? Clearly it was not merely courage, nor enthusiasm, nor that the apostles were quickened with a new desire to be busy with something, or to get something done; nor was it simply enlightenment, as if they then understood something which hitherto had been dark to them. All these qualities are included in the gift of the spirit; but neither any one nor all of them together is the spirit. The holy spirit is the power of God which quickens, enlightens, and guides the church; it is the life itself of which all the aforementioned are the qualities. The gift of the holy spirit, then, is superhuman, and was a clear addition to the apostles; it was something which the natural man could not attain unto under any circumstances whatever.

[4]Many a man has entered into urgent religious service or into foreign missionary work, who has been impelled by motives and by a spirit which have never been above the human plane. We venture to say that a large proportion of the work done by those who are highly honored in Christendom for their pioneer work as foreign missionaries has not been wrought under the power of the spirit of God so much as in and by the desires of a good and kindly nature with which has been combined a spirit of adventure. Consecration to a service, however ardently and devotedly that service may be followed up, does not prove quickening of the holy spirit, or that such a one has that which the apostles received at Pentecost.

[5]What Pentecost meant most of all to those who received its manifestation and its blessings was the significance that they were now of the anointed class. The first work of the holy spirit is the begetting to a new nature; it is, as it were, the seed of life which at last brings forth a new creation. Henceforth those who received it were new creatures in Christ Jesus. This is something very different from the enduing of a company of men with extra or even extraordinary power for service.

[6]It seems very fitting that the gift of the holy spirit should come to the church on the day of Pentecost; for this day, the fiftieth after the offering of the wave sheaf of ears [heads] of corn [wheat], was that upon which two loaves, made of the newly harvested wheat were waved upon the high priest's hands before Jehovah. (Leviticus 23:15-17) The loaves were baked with leaven, which made the offering unusual; for leaven was a symbol of sin, and must not be associated with the offerings of the people. (Leviticus 23:6, 17) The wave offering at Passover on the sixteenth day of the first month of the newly ripened grain represented the resurrection of our Lord, the first of the ingatherings of Jehovah's harvest gathered out from the dead. The offering fifty days later of the two loaves baked with leaven represented the church presented to Jehovah, in the individual members of which was the leaven of corrupt human nature, although they were acceptable to Jehovah because they were accepted in his Son. The two loaves also indicate the fact that ultimately there are two classes disclosed in this one offering, one less faithful in their sacrificing and covenant than they might have been.

ONLY ONE PENTECOST NEEDED

[7]It is sometimes claimed that there have been many Pentecosts in the history of the church. Special seasons of religious revival or excitement are called Pentecosts; and there are some who continually urge that Christians should now seek another great revival, while some suppose this should be the regular experience of the church. All this reveals ignorance of the plan of God. There could be only one Pentecost or one occasion of the gift of the holy spirit to the church; but there were two occasions when the gift was manifested. Three and one-half years after Pentecost Peter was sent to Cæsarea; and while he was addressing the assembled little company at the house of Cornelius, the holy spirit fell on them, said Peter, "as on us at the beginning."—Acts 11:15.

[8]Since the day of Pentecost no man has received God's blessings apart from that gift; there has always been a link, a teacher, a preacher, even as Peter was the link at Cæsarea. In the present day no man has received "present truth apart from the instrument that God used to give it to the church. It is proper, even necessary, to seek to enter into the fulness of the blessings given through Christ to the church. But none may seek another Pentecost or another outpouring of the spirit of God; for the spirit could be given once only. The nominal churches disclose their lack of spirituality in wanting another Pentecost, and even by talking publicly about it. But they demonstrate that it is not enlightenment they want, nor really that the name of God should be glorified; for they will not take the truth now given to the people of God to guide them in his counsels and thus to learn of the Lord. And there is no other channel by which the power and life of the spirit can be gained.

[9]While the noted leaders of religion are bemoaning their lack, faithful believers are receiving the blessings which come with God's gift of the spirit. These realize that it is no part of the Lord's purpose to have special seasons of outbursts of religious fervor or excitement, nor has it ever been so; and that these are in no way outpourings of the spirit of

God, but are rather to be looked at as deceptions. They also know that to be filled with the spirit does not mean filled with a received enthusiasm so much as with the purpose of a life wholly given to God and a determination to live out the life of full consecration.

DECEIVED BY "TONGUES" AND MIRACULOUS "GIFTS"

10 It is thought by some that the outward manifestations of the holy spirit, such as the gift of tongues and an ability to work miracles, should always be found in followers of Jesus; and that the very apparent present inability of Christians to speak in tongues is as clear a manifestation of unfaithfulness as at Pentecost the ability was a proof of fidelity. Such generally expect also to have, when faithful, the other miraculous gifts of the spirit as were distributed to the early church. (1 Corinthians 12:28) Some have been badly misled under this delusion, and have fallen into the bonds of the devil, who has provided them with tongues, which sometimes have been discovered to be filthy expressions of a (to them) foreign language, while much of the noise made carries no human meaning. Much in the same way many who are associated with what is called evangelicalism seek for some "power" to come upon or into them. In the belief that the holy spirit is a person, they place themselves ready for demon obsession, and thus they lay themselves open to the snares of the devil; for they get something which carries them from common sense and often from propriety.

11 Paul distinctly shows that outward manifestations of a supernatural power were intended only for the infancy of the church, given with the double object of convincing outsiders that the disciples were in touch with the risen Jesus, as they claimed to be, and for the disciples themselves for their help and encouragement. But these things belong to the childhood of the true church, and were to pass with the necessary infantile period; then it would develop through exercise in the higher qualities of faith and hope and love in the written Word through the spirit.—Hebrews 5:13; 1 Corinthians 13:11-13.

12 It is important to inquire: How much of the power of the holy spirit may the church look for at the present time? With the dangerous doctrine of the trinity out of the way, so that he who would be filled with the spirit does not seek to be obsessed or possessed by a "person" dwelling within him, there are no people who know so much about the spirit's power and its relation to the Father, to the Lord, and to the life of the church, as those Bible Students who by enemies of the truth are said to ignore the holy spirit altogether as a factor in the life of the church. The begetting to a new nature and the anointing for service are always clearly discerned; but the church should not lose the value of the Lord's words in the lesson: "Ye shall receive power." Though without doubt this means power to understand, it as truly means that there is heavenly help for the work of the Lord; and it is clear by the experiences of the brethren that the Lord's promise of special help for special times will be made good. See Mark 13:11.

EARLY CHURCH ACTIVITY MANIFESTED NOW

13 Those early days of the church were full of service for the Lord; and never were the apostles wanting in wit or desire to serve. They seemed quick to perceive and to take every opportunity. It was a very busy time, one indeed which seems to have its correspondency in the urgency of the present-day service for the Lord. Sometimes fears are expressed that the Lord's people may get so busily engaged in service as to forget to attend to their "spiritual" needs; but there need be no fear that those who are moved of the holy spirit will lack in spiritual development, and in any case those who are opposed to the work of the Lord are not safe counselors. Had these heavenly wisdom they also would be busied in the harvest field, telling the good news of the kingdom. The outpouring of the spirit and the immediate results soon brought the disciples into conflict with the religious authorities, the Sanhedrin. The notable miracle wrought on the lame man, which stirred Jerusalem so much, compelled the Sanhedrin to take some action. They were faced with the fact, which could not be explained away; they were forced to confess that there was a power with these people that was beyond them.

14 The apostles were commanded not to preach in the name of Jesus. Obedience to that mandate meant spiritual death; and Peter and John with the confidence of men who knew that they had a commission from God asked the Sanhedrin to judge whom they were likely to obey—God or them. (Acts 4:19, 20) These experiences caused the church to go to the Lord in prayer to tell him of the situation and to ask for greater courage and confidence and boldness. And they were answered immediately. (Acts 4:31) The apostles continued to witness, and all the church was occupied along with them, and many miracles were wrought. (Acts 5:12) Again the Sanhedrin had the apostles before them; for they were afraid, and rather complainingly said that the apostles intended to bring the guilt of the blood of Jesus upon them. Again the noble band said that they must obey God, not the Sanhedrim; that he whom the Jews crucified was now exalted to be a Prince and a Savior; and that they were his witnesses, as was also the holy spirit which God had given to them that obey him. (Acts 5:31, 32) The apostles were beaten, probably with rods; but in spirit they triumphed, and the beating gave them great joy. They saw that they were associated with their Master Jesus both by their enemies and by him; for they were counted worthy to suffer shame for his name.—Acts 5:41.

15 The earliest days of the church seem to have a close correspondency with its last days. It is as if the ends of the church's life were welded together, the cycle being completed. Similar experiences are coming upon the last members of the church. The true followers of Jesus living in the spirit must in some measure come into conflict with the rulers of the present darkness; but whatever experiences come, they are certain to bring increased happiness and confidence, even as with the disciples of old.

QUESTIONS FOR BEREAN STUDY

What may be said of Pentecost? What did it do for the disciples? What gift came to the church at Pentecost? ¶ 1.

When were the disciples weak? How were they made strong? ¶ 2.

How does the spirit operate? What is the specific gift of the holy spirit? ¶ 3.

What kind of spirit has prompted nearly all foreign missionary activities? ¶ 4.

What important fact was manifested to the disciples at Pentecost? What is the first work of the holy spirit, and what may this be called? ¶ 5.

Why was it appropriate that the spirit should be given on Pentecost? What did the wave offering represent? What did the two loaves represent? ¶ 6.

Is every religious revival a Pentecost? How many times have there been visible manifestations of the holy spirit? ¶ 7.

Do people receive the truth independently of the spirit, or must there be a connection between Pentecost and the recipient of the spirit? Does this principle hold good in our day? ¶ 8.

What blessings do faithful believers enjoy while many noted religious leaders bemoan their lack of spiritual perception? ¶ 9.

Is refusal in our day to speak with tongues an evidence of unfaithfulness? Explain how the power to speak with tongues has misled many, and why it is a deception of the devil. ¶ 10.

What were the outward manifestations of a supernatural power intended to do? What does Paul teach concerning this? ¶ 11.

What advantages have the true disciples over the mere professor of religion? ¶ 12.

Was the early church a busy church? In what direction will the holy spirit lead the children of God, those who love God above selfish interests? ¶ 13.

Is it the duty of Christians to obey the commands or precepts of men? Why does God permit the world to treat his children unjustly? ¶ 14, 15.

THE OUTREACH OF THE EARLY CHURCH

——DECEMBER 9——ACTS 8:1—15:35.——

"GIFTS" A SIGN IN THE EARLY CHURCH—KEEPING CLOSE TO THE WORD OF GOD—FAVORED CITIES SINK INTO OBLIVION

"Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth."
—Acts 1:8. R. V.

OUR study for today tells us of that spreading abroad of the witness concerning himself of which Jesus had spoken just previous to his ascension. After the blessing of Pentecost the brethren, who were mainly in Jerusalem, occupied themselves in prayer and fellowship and doctrine. In the first joy of their fellowship they endeavored to bring about a family relationship in which all the needy should have a fair share of the wealth of the richer brethren. But dissatisfaction arose, and some dissension followed. Then the church, guided by the apostles, set apart seven men to attend to what might be called the business side of the church's life and work, an action which freed the apostles for the direct preaching of the Word. In that company of seven good men were Stephen and Philip, both of whom were to be much used of the Lord. Stephen, a bright and shining light, comparatively quickly completed his work for the Lord. The persecution which arose on the death of that faithful witness caused the brethren to be scattered abroad; and as "they . . . went everywhere preaching the word" there was much increase in the number of those who believed.—Acts 8:4.

[2]The dispersion or scattering of the brethren may be taken as an indication that their ideal of a family arrangement was not according to the will of God. The experience also reveals that the Lord did not undertake to keep the church from errors of judgment. Furthermore, it teaches the church that he uses experiences to fulfil his purposes; for the endeavor to adjust their circumstances caused Stephen and Philip, two of the seven deacons, to be brought into prominence. Here are lessons for the church in these days also. It may not expect to have forward instruction, as if it were a servant to be particularly directed as one without responsibility; but, following the guidance of the spirit, the church waits upon the Lord, and prays the prayer which seems specially written for it at this time: "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." —Psalm 27:11.

[3]Everywhere, everyday, according to its vow the church prays for the general interests of the harvest work, and particularly for the brethren in the watchtower, who are specially responsible; and in his own way God guides the work; for in that center the privileges and the opportunities of service are seen and arranged for. It does not seem out of place to remark that the Lord's work cannot be sectional or local. In its nature it must be one, and as world-wide in its operation as the members of the body are in location. A local or partial work cannot be the Lord's harvest, or witnessing work.—Isaiah 21:5, 8.

"GIFTS" A SIGN IN THE EARLY CHURCH

[4]Some of the brethren went down to the city of Samaria; for they had not the antipathy of the orthodox Jew towards the Samaritans. Interest was quickened; and Philip, who like Stephen was a whole-hearted lover of the Lord and a capable evangelist, went down; and the notable miracles convinced the people concerning Jesus. All the city was stirred, and very many believed and were baptized. Without doubt the seed which Jesus at the well of Sychar had sown in the heart of the woman of Samaria, and in the hearts of the others who then listened to him, was now grown, and was ready to be watered by the preaching of Philip.—John 4:5, 30-41.

[5]As Philip was not an apostle, and therefore had not the privilege of conferring the gifts of the spirit, which in the early days were the outward sign of begettal of the spirit, Peter and John were sent from Jerusalem. On their arrival they prayed that the disciples might receive the holy spirit, and they laid hands on them, and the holy spirit came upon them. It is suggested by some that Philip lacked in faith and in earnestness of prayer, and that he might have gained for the Samaritans those gifts and blessings which came by means of Peter and John. But there is no evidence that these gifts of the spirit could be conferred by any save the apostles.

[6]In the early days of the church it pleased the Lord to have an outward manifestation of the spirit accompany the begettal and anointing of the spirit. (Acts 19:1-6; 1 Corinthians 12:7) Later, those outward signs gave place to the graces of the spirit, which in their development give the outward evidences of the indwelling spirit of Christ.

[7]Philip was now sent from the busy work in Samaria into the desert part between Jerusalem and Gaza. Watching for the reason why he was sent there, he was ready for any service. An Ethiopian eunuch, a man of authority, came in sight, traveling with his company; and Philip under the guidance of the spirit joined him. With commendable aptitude he entered into conversation with the Ethiopian, who at that moment was exercising his mind on the very things to make Philip's ministry quickly effective. Philip preached to him Jesus. A man of decision, as soon as water was seen the eunuch asked for immersion; and by the roadside he and Philip went down into the water, and he was baptized. "He went on his way rejoicing." (Acts 8:39) Philip was next heard of at Azotus, whence he went on to Cæsarea, preaching in all the cities.

[8]About the same time Peter went down from Jerusalem and had gotten as far as Joppa where, by the power of the Lord, and in answer to his prayer, Dorcas was raised to life. Peter tarried in Joppa many days with Simon, a tanner. In Cæsarea, where Philip now was, there was Cornelius the centurion, a devout man who feared God with all his house, and who was regular in his prayers to God. Guided by a vision he sent to Joppa to call for Peter; and as the servants of Cornelius were approaching Joppa, Peter also had a vision which prepared him to go to Cæsarea. (Acts 10:17) Until this time this loving, earnest, devoted, and quick-minded disciple had not yet discerned that the Gentiles were to be received into as close communion as God had given to the Jews who believed. But the vision enlightened him, and he gladly but wonderingly went with the messengers. While he was speaking to Cornelius and his household and telling them of his own enlightenment and preaching salvation by Jesus, the holy spirit came upon that little company in the same manner that it had come upon the church in the upper room. Peter then knew that the Gentiles were called to be fellowheirs and sharers in the covenant of grace.—Acts 10:44; Colossians 1:27.

KEEPING CLOSE TO THE WORD OF GOD

[9]In the account of that early ministry, chiefly associated with Philip, there are seven different phrases used to describe the preaching. The scattered brethren 'preached the word'; Philip "preached Christ"; he preached "the things concerning the kingdom of God, and the name of Jesus Christ"; "he preached the word of God"; "they [Peter and John] preached the word of the Lord"; "they preached the gospel"; and to

the eunuch Philip "preached unto him Jesus". (Acts 8:4, 5, 12, 14, 25, 35) Whatever purpose the Lord had in causing these things to be written, it is certain that here is instruction for every evangelist. That which the Lord's people need is not theory respecting certain phases of truth not clearly made known to the church, nor exploitation of ideas, nor fanciful possible interpretations, but direct instructions from the Word of God concerning Jesus, and the Christ, and the good news of the kingdom; and it may safely be accepted that this account of Philip's successful work for the Lord is given not merely to relate the doings and the increase of the church, but for our guidance as to similar successful service. He serves God and his hearers best who keeps close to the Word of God.

[10]These passages in the Acts mark the various stages of the fulfilment of Jesus' words. (Acts 1:8) The message was first preached in Jerusalem and Judea (Acts 1:1 to 7:60), then in Samaria (to 8:40), and the Lord had now prepared the way into the wider field.—Acts 10:1.

[11]Some of the brethren who settled in Jerusalem later settled in Antioch in Syria, and it pleased the Lord to gather there a company of earnest and able men. These devout men, interesting themselves in the work of the Lord, their circumstances and their sympathies helping themselves to the wider outlook over the Gentile world, fasted and prayed as they ministered to their brethren and the Lord honored and rewarded them. He directed that Barnabas and Paul, who were of their number, should be set apart for the work which he had in mind for them. (Acts 13:2) The church at Antioch, which was now second in importance, and which came to occupy a very prominent position in the life and work of the early church, rose to their privileges; and the two men were sent out on what was the first ordered missionary tour.

[12]Previous to this Paul had preached the gospel in his home country, Cilicia; but this definite instruction by the Lord, through the holy spirit and the church in Antioch, is the first of its kind for the establishment of churches. Hitherto the word had been proclaimed wherever possible by earnest men and women; but the diffusion of the truth had been by providences, or by the persecution which dispersed the brethren. It seems singular that this first missionary work should start from Antioch rather than from Jerusalem. The Lord certainly had a purpose in this. Perhaps he wished to show that this work was particularly under *his* care. But more probably it was because the apostles, untraveled, and busied with their labors, had not yet perceived that which had become plain to the leading brethren in Antioch.

FAVORED CITIES SINK INTO OBLIVION

[13]The passages for today's study include all the recorded history of the early church up to the time when the gospel was first preached in Europe. Jerusalem would be the home of a large number of believers, and the church there would call for much care by the apostles. Nearly all of them probably, of whose labors we know almost nothing, were used to guide this large number; and their ability to speak with personal knowledge of what the Lord had said would be just that which was required by a people accustomed to be guided by the word of authority. Jerusalem became the earthly center of the church. Samaria, the hated city, had been greatly moved by the truth, and the coast cities had each its little company of disciples. But those cities where most of the mighty works of Jesus had been wrought, and out of which the disciples had come, are not heard of; they sank into oblivion.—Matthew 11:20-23.

[14]A period of about seventeen years is covered by our lesson. During that time the truth had spread to Antioch and Damascus, and into Cilicia and Cyprus and Galatia. But this early *outreach* and increase came about chiefly by the faithful brethren seizing opportunities of service such as are recorded in Acts 11:19, and by good men praying for the interests of the kingdom, as in Acts 13:1, 2, and then by the appointed labors of Paul and Barnabas; for God would prove that increase is made "not by might, nor by power, but by my spirit". (Zechariah 4:6) In those days the brethren were spread abroad with very few means of communication; whereas now the Lord is gathering his people together in order that they may give a united witness to the assembled nations.—Isaiah 43:9, 10.

[15]The outstanding feature of this study is that of faithfulness to opportunities of service by those who knew and loved the Lord. Let every follower of the Lord follow the good example.

QUESTIONS FOR BEREAN STUDY

Did the early church undertake to establish community interests? Did this cause dissatisfaction, and what was the result? What took place after the martyrdom of Stephen? ¶ 1.

What did the scattering of the brethren indicate? Does the Lord keep the church from making mistakes or does he overrule all its doings? ¶ 2.

How has the church today been drawn together into a oneness of heart and mind and action? ¶ 3.

What did Philip accomplish at Samaria? What about the seed sown there by Jesus? ¶ 4.

Why was it necessary for Peter and John to go to Samaria? Did Philip lack faith? ¶ 5.

What superseded the outward manifestations of the spirit to the church's benefit? ¶ 6.

What were Philip's experiences after leaving Samaria? ¶ 7.

What are the circumstances in which Cornelius got into touch with Peter? ¶ 8.

Name the seven phrases used to describe the early preaching. Who is it that serves the Lord best? ¶ 9.

How was the message to be heralded as to its scope? ¶ 10.

Name two prominent churches in the apostolic days. How were the brethren at Antioch honored? ¶ 11, 12.

Does it seem likely that many Christians lived in Jerusalem, and that they had the services of the apostles not prominently known in the Scriptures for their activities, the history of the early church covering more particularly the activities of the brethren who were spreading the gospel abroad? ¶ 13.

How was the gospel made known then? How is it made known today? What is the difference and the similarity? ¶ 14, 15.

TRUTH BRINGS JOY

DEAR BRETHREN:

Greetings to the Household of Faith.

I want to thank the dear heavenly Father for the meat he has provided for us in these last days, and I want to thank him for the blessing he bestows upon Brother Rutherford for the HARP and its sweet music. It is a grand book and I have the self-quiz cards; they are a wonderful thing to me. So praise his dear name for the deep, still waters of truth. I did not know they were so deep till I began to read these dear books and your publications. I cannot tell the joy it brings to my soul, joy unspeakable. I will always praise his name for these dear brethren at Bethel, and I will remember them in my prayers.

Yours in the Master's service, MRS. MAY HOLLIS, *Ark.*

THE LORD PROVIDES FOR HIS OWN

DEAR BRETHREN:

I cannot help expressing my appreciation at this time to the Lord for THE WATCH TOWER articles.

Every issue provides something which seems to me more and more appropriate as the time goes on, more especially since the beginning of this year. The general tone of them shows how the Lord would provide in advance against that which is soon coming to pass.

Doubt seems to be assailing some, but to my humble intelligence these articles are right to the point and are verily meat in due season.

May we all stand and acquit ourselves like men, is the prayer of one of the least of my Master's servants.

Your brother in Christ, A. J. BLISS, *Calif.*

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Retail prices have been revised on a number of our publications. There are special class rates given for quantity orders, carriage charges prepaid; these prices may be had on request. Colporteur rates may be had by colporteurs or prospective colporteurs on application to the SOCIETY'S Service Department. Friends residing in foreign countries where branch offices are maintained will kindly place their orders with these branches. The SOCIETY'S foreign offices are given below.

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LETTERS FROM AFIELD

SUPPOSED NEW LIGHT PROVED BAD LIGHT

DEAR BROTHER RUTHERFORD:

It is with humble heart that I write you these few lines to acquaint you with the particulars of a severe testing which I, by the Lord's grace, have survived.

About two months ago I came in contact with a copy of Brother Robison's manuscript on Revelation. I read it eagerly, along with other articles, and felt at the time that it was new light. I read the theory of Mr. Knoch on universal reconciliation, which is practically universal salvation, and the theory that God is the author of evil, etc. etc. I was swept along by an irresistible desire for knowledge; and before I realized it, I was willing and ready to discard ninety-five percent of what Brother Russell had shown from the Scriptures to be the truth.

Had I stopped sooner and considered what Brother Russell had written on these very subjects in 1890 I would not have gone so far. After reading the December 1, 1922, WATCH TOWER, I saw clearly the Lord's ample provision for his little ones at all times, and that I was guilty of the sin of ingratitude. It lost for me my privilege of being a public speaker in the St. Louis Ecclesia, as well as Director of Service, in the very midst of the battle between the beast and the Lamb. The love and prayers of the saints here prevailed exceedingly; and now I am learning the needful lessons, though painful the humbling may be.

I hope that by the Lord's grace I shall soon be restored to the service of the cause we love, in his own good time, however. To this end I ask an interest in your prayers, that I may be found faithful.

Your brother in Christ, WALTER H. WISSMAN, *Mo.*

BLESSEDNESS OF FELLOWSHIP

DEAR BRETHREN:

Hark! while I tell you how my whole being is dancing for joy. Our heavenly Father sent Brother Hemery to minister unto us, and oh, the blessedness of our fellowship in the truth!

Blest be the tie that binds us specially to all whose chief aim is to glorify God and comfort others, even as we ourselves have been comforted.—Matthew 5:2, 4.

By his grace, I am now and forever your fellow member of the heavenly choir.—Psalm 150.

SISTER (MRS.) ELIZA LADD, *Scotland.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Willard, Ga.	Nov. 15	Eastman, Ga.	Nov. 23, 25
Irwinton, Ga.	" 16	Atlanta, Ga.	" 26
Davisboro, Ga.	" 18, 20	Douglasville, Ga.	" 27
Avera, Ga.	" 19	Dallas, Ga.	" 28
Dublin, Ga.	" 21	Rockmart, Ga.	" 29
Rentz, Ga.	" 22	Rome, Ga.	" 30

BROTHER J. A. BOHNET

Pittsburgh, Pa.	Nov. 1-4	Detroit, Mich.	Nov. 11
New Brighton, Pa.	" 5	Ann Arbor, Mich.	" 18
Alliance, O.	" 6	Tiffin, O.	" 25
Canton, O.	" 7	Toledo, O.	" 26
Wooster, O.	" 8	Dundee, Mich.	" 27
Mansfield, O.	" 9	Alma, Mich.	Dec. 2

BROTHER B. H. BOYD

Marcella, Ark.	Nov. 12	Noel, Mo.	Nov. 20
Three Brothers, Ark.	" 13	Siloam, Ark.	" 21
Cotter, Ark.	" 14	Springdale, Ark.	" 22, 23
Flippin, Ark.	" 15	Fayetteville, Ark.	" 25
Monett, Mo.	" 16	Ft. Smith, Ark.	" 26, 29
Joplin, Mo.	" 18	Ozark, Ark.	" 30

BROTHER J. W. COPE

Eureka Center, Minn.	Nov. 14, 15	Rochester, Minn.	Nov. 24
Mankato, Minn.	" 16	Tunnel City, Wis.	" 25
Evan, Minn.	" 18	Black River Falls, Wis.	" 26, 27
Mankato, Minn.	" 19	Osseo, Wis.	" 28
Whalen, Minn.	" 20, 21	Marshfield, Wis.	" 29
Winona, Minn.	" 23	Withee, Wis.	" 30

BROTHER A. J. ESHLEMAN

Washington, Ind.	Nov. 16	Boaneville, Ind.	Nov. 23
Montgomery, Ind.	" 18	Evansville, Ind.	" 25
Orleans, Ind.	" 19	Owensboro, Ky.	" 26
Salem, Ind.	" 20	Magnet, Ind.	" 27, 28
French Lick, Ind.	" 21	Brandenburg, Ky.	" 29
Tell City, Ind.	" 22	Louisville, Ky.	" 30

BROTHER A. M. GRAHAM

Erie, Pa.	Nov. 18	Kane, Pa.	Nov. 25
Warren, Pa.	" 19	De Young, Pa.	" 26
Onoville, N. Y.	" 20	Clarington, Pa.	" 27
Salamanca, N. Y.	" 21	Clarion, Pa.	" 28
Bradford, Pa.	" 22	Brockwayville, Pa.	" 29
Rew City, Pa.	" 23	Falls Creek, Pa.	" 30

BROTHER M. L. HERR

Clarksburg, W. Va.	Nov. 18	Oakland, Md.	Nov. 25
Wallace, W. Va.	" 19	Lonaconing, Md.	" 26
Mobley, W. Va.	" 20	Frostburg, Md.	" 27
New Martinsville, W. Va.	" 21	Cumberland, Md.	" 28
Parkersburg, W. Va.	" 22	Berryville, Va.	" 29
Mt. Lake Park, Md.	" 23	Rock Enon Springs, Va.	" 30

BROTHER W. M. HERSEE

Woodstock, Ont.	Nov. 16, 18	Elmvale, Ont.	Nov. 29
Toronto, Ont.	" 25	Collingwood, Ont.	Nov. 30, Dec. 2
Barrie, Ont.	" 26	Meaford, Ont.	" 3
Orillia, Ont.	" 27	Owen Sound, Ont.	" 4, 5
Midland, Ont.	" 28	Wiarton, Ont.	" 6

BROTHER J. H. HOEVELER

Clinton, Mo.	Nov. 15	Loose Creek, Mo.	Nov. 23
Coal, Mo.	" 16	Jefferson City, Mo.	" 25
Deepwater, Mo.	" 18	Burton, Mo.	" 26
Freeman, Mo.	" 19, 20	Macon, Mo.	" 27, 28
Pleasant Hill, Mo.	" 21	Wheeling, Mo.	" 29
Sedalia, Mo.	" 22	Chillicothe, Mo.	" 30

BROTHER H. HOWLETT

Whitakers, N. C.	Nov. 13	Wilmington, N. C.	Nov. 23, 25
Enfield, N. C.	" 14, 15	Hayne, N. C.	" 26
Scotland Neck, N. C.	" 16	Salemburg, N. C.	" 27
Vanceboro, N. C.	" 18, 19	Fayetteville, N. C.	" 28
Kinston, N. C.	" 21	Charlotte, N. C.	Nov. 29, Dec. 2
Mt. Olive, N. C.	" 22	Rock Hill, S. C.	Nov. 30

BROTHER W. H. PICKERING

Guelph, Ont.	Nov. 16	London, Ont.	Nov. 23, 25
Toronto, Ont.	" 18	St. Thomas, Ont.	" 26
Brampton, Ont.	" 19	Aylmer, Ont.	" 27
Kitchener, Ont.	" 20	Chatham, Ont.	" 28
Stratford, Ont.	" 21	Leamington, Ont.	" 29
Woodstock, Ont.	" 22	Windsor, Ont.	Nov. 30, Dec. 2

BROTHER G. R. POLLOCK

Sisson, Calif.	Nov. 14	Canyonville, Ore.	Nov. 22, 23
Ashland, Ore.	" 15, 16	Roseburg, Ore.	" 25
Medford, Ore.	" 18	Eugene, Ore.	" 26
Jacksonville, Ore.	" 19	Marshfield, Ore.	" 27, 28
Rogue River, Ore.	" 20	Reedsport, Ore.	" 29 30
Wolfe Creek, Ore.	" 21	Eugene, Ore.	Dec. 2

BROTHER B. M. RICE

Robinson, Ill.	Nov. 16	Flora, Ill.	Nov. 25
Lawrenceville, Ill.	" 18	Alma, Ill.	" 26
Bellmont, Ill.	" 19	Patoka, Ill.	" 27
Dix, Ill.	" 20, 21	Vandalia, Ill.	" 28
Clay City, Ill.	" 22	Oconee, Ill.	" 29
Rinard, Ill.	" 23	Pana, Ill.	" 30

BROTHER V. C. RICE

Coffeyville, Kans.	Nov. 15	Muskogee, Okla.	Nov. 22, 25
Bartlesville, Okla.	" 16	Peggs, Okla.	" 23
Pawhuska, Okla.	" 17	Stigler, Okla.	" 26
Tulsa, Okla.	" 18	Tamaha, Okla.	" 27
Sapulpa, Okla.	" 20	McCurtain, Okla.	" 29
Okmulgee, Okla.	" 21	Waller, Okla.	" 30

BROTHER C. ROBERTS

Fredericton, N. B.	Nov. 15	Woodstock, N. B.	Nov. 23, 25
St. John, N. B.	" 16, 18	Millville, N. B.	" 26
Rollingdam Sta., N. B.	" 19	Temple, N. B.	" 27
Moore's Mills, N. B.	" 20	Woodstock, N. B.	" 28
Piercemont, N. B.	" 22	Sherbrook, Que.	" 30

BROTHER R. L. ROBIE

Sidney, Neb.	Nov. 16	Loveland, Colo.	Nov. 23
Sterling, Colo.	" 17	Berthoud, Colo.	" 25
Haxtum, Colo.	" 18	Boulder, Colo.	" 26
Sterling, Colo.	" 20	Colorado Springs, Colo.	" 27
Denver, Colo.	" 21	Cripple Creek, Colo.	" 28, 29
Greeley, Colo.	" 22	Trinidad, Colo.	Nov. 30, Dec. 2

BROTHER W. J. THORN

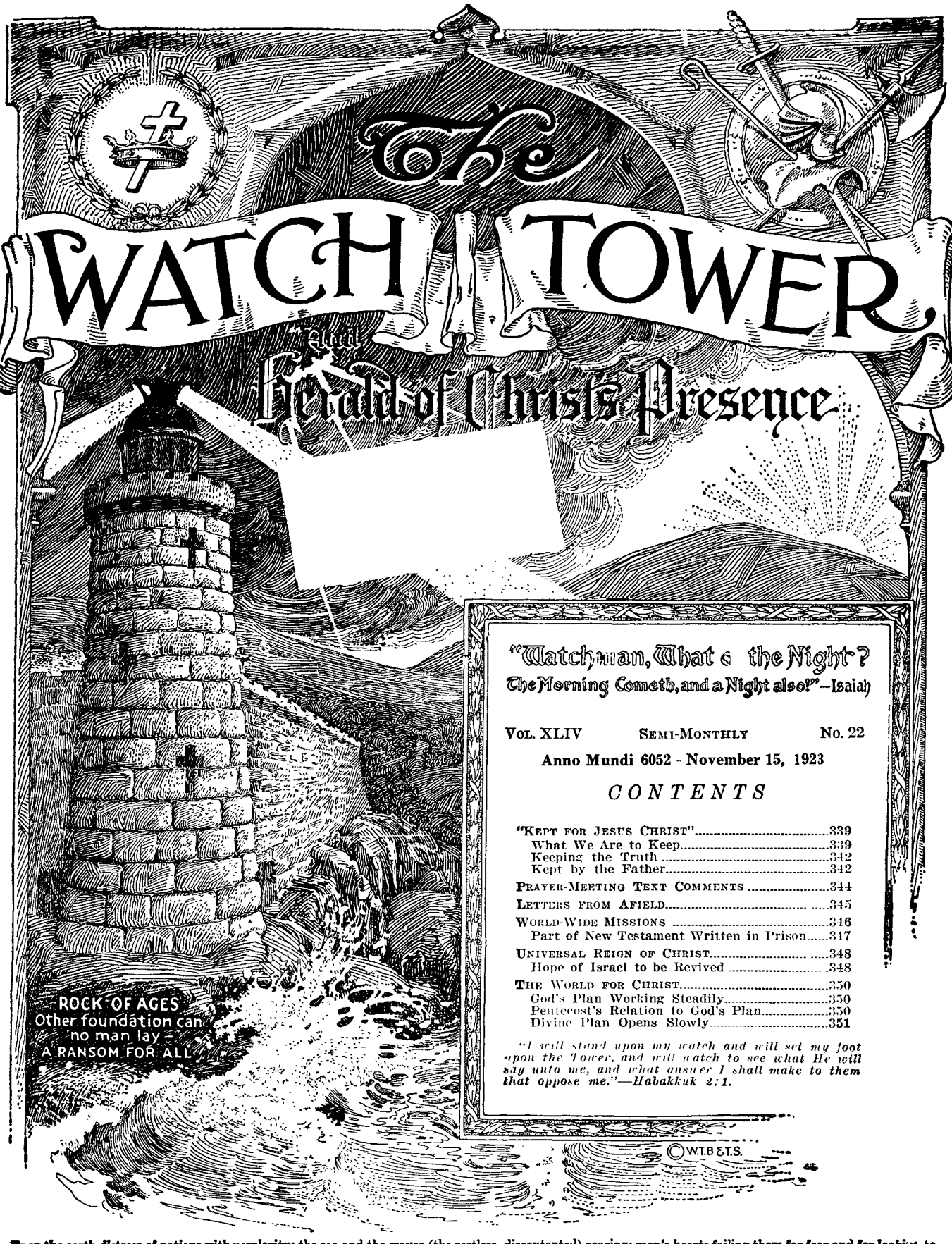
Northcote, Minn.	Nov. 13	Chicago, Ill.	Nov. 20
Erskine, Minn.	" 15	Ft. Wayne, Ind.	" 21
Minneapolis, Minn.	" 16	Mansfield, O.	" 22
St. Paul, Minn.	" 18	Greensburg, Pa.	" 23
Milwaukee, Wis.	" 19	Brooklyn, N. Y.	" 25

BROTHER J. B. WILLIAMS

Marigold, Sask.	Nov. 13, 14	Weyburn, Sask.	Nov. 25
Joeville, Sask.	" 15	North Portal, Sask.	" 26
Luella, Sask.	" 16, 18	Oxbow, Sask.	" 27
Harptree, Sask.	" 19, 20	Medora, Man.	" 28
Viceroy, Sask.	" 21, 22	Souris, Man.	" 29
Khedive, Sask.	" 23	Treherne, Man.	" 30

The Watch Tower

and Herald of Christ's Presence



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

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Anno Mundi 6052 - November 15, 1923

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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ATTENTION, GERMAN FRIENDS

Classes east of the Rocky Mountains that would like to arrange for a public witness to the German-speaking people in their section, will kindly write the SOCIETY (German Department) for a German Pilgrim. If at the same time a discourse in the English to the class is desired, please state this in your communication to the German Department.

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 7¾"), and the maroon cloth pocket edition on thin paper (size 4" x 6¼"); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition — volumes I, II, III, 75c each; Volumes IV, V, VI, VII, 85c each.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV NOVEMBER 15, 1923 No. 22

"KEPT FOR JESUS CHRIST"

"Judas, a servant of Jesus Christ and brother of James, to them that are called, beloved of God the Father and kept for Jesus Christ: Mercy unto you, and peace and love be multiplied."—Jude 1, 2, R. V.

IN THIS text the word *kept* means to guard from loss or injury by keeping the eye upon. It also means holding fast; to keep and to watch. Those who are kept of God are the members of his household. Speaking to this same class, St. Jude (verse 21) says: "Keep yourselves in the love of God." It is evident that there is a close relationship between the keeping of ourselves and the being kept by Jehovah. We shall find that if we keep ourselves in harmony with Jehovah he will keep us for Jesus Christ.

[2]Man was created a free moral agent, with the liberty of exercising his will. The new creature in Christ Jesus is a free moral agent, with the liberty of exercising his will. In order to be kept for Jesus Christ he must exercise that will in harmony with the divine will. By acquiring a knowledge of God's Word the new creature learns what is the will of the heavenly Father. The responsibility of each one is in proportion to his knowledge. As one grows in knowledge and understanding of the will of God, the responsibility of keeping himself in harmony with that will increases. This is illustrated by an earthly parent keeping his child from harm. While the child is very small, the father employs measures to keep it from falling out of bed or down the stairs, or otherwise injuring itself. But the time comes, as the child grows, that it is expected to look after those things for itself. When one is inducted into the body of Christ by begettal and anointing of the holy spirit, he is spoken of as a babe in Christ. (1 Peter 2:2) He is expected to develop and grow up into Christ.—Ephesians 4:15; 2 Peter 3:18.

[3]If there is a willingness toward righteousness and an effort honestly put forth to serve the Lord, then the heavenly Father exercises his boundless love and unlimited power to the end that his child shall be kept in the hollow of his hand and prepared for membership in the bride of Christ.

WHAT WE ARE TO KEEP

[4]It will be of profit for us first to determine what things we are to keep. One would be a poor keeper or watchman who had no knowledge of what things he is expected to watch and to keep. When one is inducted into the body of Christ he becomes a member of the "holy priesthood." (1 Peter 2:5) Hence the rules that applied to the priesthood of Israel after the flesh apply with stronger force to the priesthood of Israel after the spirit. Concerning such the Lord says: "The priest's lips should keep knowledge." (Malachi 2:7) The keeping of such knowledge as here mentioned is not merely as acquisition of knowledge or understanding of the divine Word. It is one thing to acquire, and another thing to keep. One may have the ability to acquire the knowledge, but properly to apply it and keep it as he would a sacred treasure often becomes a difficult thing.

[5]The best way for one to keep the truth is to use the truth by telling it to others. The more we give away of the truth, the more we increase in it. This was evidently the thought in the mind of Jesus when he said: "It is more blessed to give than to receive." If we attempt to keep the truth by merely acquiring some knowledge and keeping it, as a sponge absorbs water and never give it out, we shall not be keeping knowledge in the sense that the Lord intends, as expressed by the Prophet.

[6]Again, the Prophet says: "They [the people] should seek the law at his mouth." It was incumbent upon the priest to read the law to the people, and the obligation was upon them to hear it. As the new creature, a member of the holy priesthood, proclaims the truth to the people of God, he is thereby keeping the knowledge of the truth for himself and enabling himself to keep close to the Lord.

[7]Again, the Apostle, addressing the royal priesthood, admonishes them to walk worthy of the vocation wherewith we are called: "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." (Ephesians 4:2, 3) Some of the Lord's children have difficulty in appreciating the fact that all are called in one hope of our calling and that all have one great objective, to win Christ and be partakers of his resurrection. Forgetting this, they often indulge in misunderstandings, unkind speech, which lead to strife and dissension, frequently resulting in the division of a class of Christians. This is not right. It is incumbent

upon each one to keep the peace and to be willing to be longsuffering with his brother and to forbear one another, always in love looking for some way to care for the other in order that he may render some aid in keeping himself and keeping his brother as members of the bride class.

[8]Again, some of those who start in the narrow way, not being satisfied with what others are doing withdraw and start a class of their own, endeavoring to draw away followers after themselves. This is not keeping the unity of the spirit in the bonds of peace. If we properly appreciate the fact that the Lord is the Head and that there is but one body, then we may be sure that if the Lord is leading one he is not leading an opposing organization that is trying to do his work. If we are once convinced that the Lord is carrying on his work in a certain way, then it should be our pleasure to try to further that way, even though fiery trials may come. Here is an opportunity of forbearance in love. The fact that one has ability to draw away followers after him is no evidence of spiritual growth; but on the contrary it is an evidence of his own selfishness and of the weakness in others in following such selfish leaders. All of the Lord's children must learn to dwell together in peace and holiness if they would see the Lord, having their hearts united together in love. (Hebrews 12:14; Colossians 2:1-3) This is keeping the unity of the spirit in the bond of peace.

[9]The world is the devil's organization. He is the god of it. He influences the minds of those that make up the earthly organization. It has its allurements and contaminations. The Christian belongs to the Lord's organization, and must see to it that he keeps himself free from alliances with the world. The Christian is represented as wearing the wedding garment resulting from the righteousness of Christ Jesus. To such the Apostle says: 'Keep yourselves unspotted from the world.'—James 1:27.

[10]There is a natural tendency of human beings to follow a leader. Satan lays hold upon one of stronger mind and puts him in the van, and many others follow. This is the deception of the world. The Christian must war against such an influence and see to it that he does not conform himself to the world nor mix up with it, but that he keeps his mind ever fixed upon the Lord and his kingdom. The Christian, therefore, should avoid following ambitious men. Ambition was the thing that caused Lucifer to fall. He has led many away for a similar reason. To keep ourselves unspotted from the world, then, means to take a firm stand on the side of the Lord and refuse to compromise ourselves in any way whatsoever with Satan's organization.

[11]The natural man is represented as being clothed in filthy rags; and when he gives himself to the Lord and the Lord imputes the merit of his sacrifice, he is pictured as having a change of raiment. (Zechariah 3:3, 4) This covering of the Christian is the robe of Christ's righteousness. To the prospective member of the bride of Christ it means this and much more. It carries with it the expectation of being a member of the bride and awaking in the likeness of the great Bridegroom. Concerning such the Lord caused to be written: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Revelation 16:16) In this evil day not many professed Christians even claim to be saints. Few have any well-founded opinion of what constitutes the bride of Christ. Many have discarded the robe of Christ's righteousness altogether, and yet claim to be Christians. Many of these occupying pulpits as teachers and preachers believe and teach the doctrines of devils, exactly as the Lord foretold that it would be at this time.—1 Timothy 4:1, 2.

[12]There is no other name given under heaven whereby men can be saved except the name of Jesus. To keep ourselves in the love of God we must continue to keep ourselves in full appreciation of the merit of Christ's sacrifice and the covering of his robe, which makes us acceptable before the Lord. Every doctrine that is offered may be squared by the ransom-sacrifice; and anything that is out of harmony with it is not the truth. And when we find ourselves inclined or tempted to yield to some doctrine out of harmony with the ransom, let us look well then to our garments, that we do not walk naked and others see our shame. The robe of Christ's righteousness is our protection, our shield.

[13]There are two senses in which we are to keep our bodies. One is, in the sense that "he that is begotten of God keepeth himself, and that wicked one toucheth [seizeth and holdeth] him not" (1 John 5:18); that is to say, he guards himself from spiritual loss and injury by keeping his eye upon himself, upon his thoughts, words and doings, and sees to it that these are in harmony with the divine standard insofar as it is possible for him to do. He keeps his tongue from evil and his lips from speaking guile. He remembers that he occupies the high position of ambassador of Christ, and as such he is eager to conduct himself in such a manner that will bring honor to his King.

[14]Another sense in which we are to keep ourselves is, that we are not to be a burden to our brethren. Concerning this St. Paul wrote: "In all things I have kept myself from being burdensome unto you, and so will I keep myself."—2 Corinthians 11:9.

[15]A true Christian is governed by love. Love means a proper consideration for his brother. Some professed Christians seem to have the idea that they should not do any work, but that others in the truth who have some means should take care of them and supply their needs. Thereby they make themselves burdensome, contrary to the Word of God; and such are not following the admonition or the example of the Apostle. Our Lord gives the proper example when on the way to Emmaus he declined to turn aside and receive the hospitality of the disciples until pressed to do so, thus

showing that no one is at liberty, because he thinks he is in the truth, to burden his brother by forcing himself upon him. Familiarity breeds contempt; and if we rush into our brother's home and make ourselves familiar with his things it is hardly showing the proper respect. The people of the Lord should be dignified, considerate, and respectful. Any one who is showing forth the true Christian principles will not make himself a burden to his brethren, but will seek to take care of himself and to keep himself as St Paul did and taught. There is no excuse for one who claims to be a Christian to be shiftless, lazy, or what is often called a "sponger." Everywhere the Scriptures admonish to diligence, and this applies in everything.

16And again the Apostle admonishes: "Keep thyself pure." (1 Timothy 5:22) This includes keeping the body clean and pure, and appearing decent in the presence of all; but it means much more than that. It means to keep the mind filled with pure and holy things. This was the same thing the apostle John had in mind when he wrote: "These things write I unto you, that ye sin not." (1 John 2:1) If the mind is filled with things pertaining to the Lord and his arrangement these are pure and holy things and will enable one to walk in purity as a footstep follower of Jesus. The purity here then means pureness of thought, of word, and of action. But back of all this is purity of heart. That means the secret intent or motive that prompts one's action. The Christian must see to it that all deceit, malice, hatred, ill will and everything in the heart that would have a tendency to do injury to another is put away from him; otherwise he could not have a pure heart, and is not keeping himself in the love of God. Jesus specially commended the pure in heart, saying, "Blessed are the pure in heart: for they shall see God."—Matthew 5:8.

17The principal things that the Lord's saints are instructed to keep are his commandments. A commandment is a law or rule of action governing the conduct of the Christian. Such commandments are not for a part of the body of Christ, but for all; and by these fixed rules each one must follow if he reaches the plane of glory. If we keep the commandments of the Lord with a pure heart, this will prove that we love the Lord, as St. John says: "This is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5:3) If thus we do, we may be sure that we are keeping ourselves in the love of God; for Jesus said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. . . . If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love." —John 14:21, 23; 15:10.

18It would be impossible for us to know the commandments of the Lord without studying his Word. This is why it is so essential to feed constantly upon the Word of God. With the mind we search out his Word to ascertain his will; and then if with a joyful heart we do what we conceive to be his will, prompted by love, we may be sure that we are pleasing to him. One thus doing has the assurance of fellowship with God and with the Lord Jesus Christ. This fellowship really meant partnership. This means jointly working together for our good and for the good of others and to the glory of God.

19Speaking specifically to the new creatures in Christ, Jesus said: "A new commandment I give unto you, That ye love one another, as I have loved you." (John 13:34) This does not mean a selfish love. It means both a *phileo* and an *agape* love. It means that love which exists among the members of a well-regulated family, where there is reciprocity to aid one another. It is the love that binds together the members of the house of the Lord, and each one has a special interest in the other and is willing to make a sacrifice in behalf of the other. It means that *agape,* or unselfish love, which goes beyond the true family relationship and still loves a brother with the unselfish desire of building him up in the most holy faith. One having this love is willing and glad to make a sacrifice in behalf of his brethren. Would that all the Lord's dear children everywhere could see and appreciate this fully. There could never be a division in the class if such were the case. Instead of each one contending for what he conceives to be his own selfish rights, he would be willing to surrender these for the benefit of peace and unity and for the furtherance of the cause of Christ.

20The love that the Lord Jesus had for us was such that it caused him to die for us; and we ought also to be willing to lay down our lives for the brethren. In thus keeping the new commandment given to his people we are keeping ourselves in the love of God, which gives us more assurance that we are being kept by him and prepared to be members of the bride of Christ. The real test of our love for the Lord Jehovah and the Lord Jesus is, that we are willing to make a sacrifice in order to keep the commandments of the Lord, and that we do it joyfully.

21After the resurrection of our Lord, in conversation with Peter, he said to him: "Lovest thou me more than these?" And Peter answered: "Yea, Lord; thou knowest that I love thee." The Lord's response was: "Feed my lambs." From this we gather the Lord to mean: 'Peter, you have expressed your love for me. The best way for you to prove that you really love me is to look after my little ones, the members of the flock that are small. See to it that you feed them upon the

precious things my Father has provided for their sustenance through my hands.'

[22]To put him to a further test, Jesus again asked: "Lovest thou me?" to which Peter replied: "Lord, thou knowest that I love thee." Our Lord answered: "Feed my sheep." Again here was a statement emphasizing the importance of our serving one another in love, looking after the interests of the flock of God willingly and joyfully; and this proves our love for him. That this lesson might be thoroughly impressed upon the mind of St. Peter, and not only upon his mind but upon the minds of all the church thereafter, particularly those who should be elders, again Jesus said a third time: "Lovest thou me?" to which Peter responded: "Thou knowest that I love thee." Again Jesus said: "Feed my sheep."

[23]So thoroughly did this impress St. Peter's mind that long thereafter he wrote to the elders of the church in particular, saying, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:1-3) Thus the Lord has demonstrated that pure, unselfish love for the brethren, such a love as he had and manifested, means that we not only have a desire to do good, but that we will watch for opportunities to do good to them, even at a sacrifice, in order that they may be fed, builded up, and grow up into perfect men in Christ.

KEEPING THE TRUTH

[24]To have the truth is not to have a little thing; it is to have a great thing—the greatest thing in all the world. Who that has a knowledge of God's plan would exchange it for any possible consideration that might be offered? And yet some do exchange it, and for not even a mess of pottage.

[25]One of the special heritages of our day is an understanding of the Revelation of St. John. For nineteen hundred years the book has been closed; now it is open. The opening of it has been at once a blessing and a test upon God's people; a blessing in bringing to light certain truths reserved for the close of the age, a test of humility and of gratitude. If the book had been explained by an angel from heaven some would not have accepted it if it bore the imprint of the Watch Tower Bible & Tract Society. To such it has been a stumbling-block.

[26]The Lord pronounces a special blessing upon those who understand the book at the end of the age and who hold fast to that understanding. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein [guard them from loss or injury by keeping the eye upon them]: for the time is at hand."—Revelation 1:3.

[27]Illustrations multiply that the Lord continues to use the book as a test. It was not until a much loved and very able but unstable brother was asked to teach a class in Revelation that it was brought to light that he did not believe that the Lord is present, did not believe in the chronology, did not believe that there has been any harvest work in progress, did not believe that Pastor Russell was the Lord's wise and faithful servant, did not believe that the nominal church is Babylon, etc., etc.

[28]Twice more, in Revelation 22:7, 9, the Lord pronounces a special blessing upon "them which keep the sayings of this book." Surely there must have been some special reason for this thrice-repeated promise and admonition, some special reason why the book would be of value at the end of the age.

[29]The Lord in the same book also pronounces a special blessing upon the overcomers—"he that overcometh, and keepeth my works unto the end." (Revelation 2:26) This seems to show that the Lord will have works even down to the end. Quite likely the accompanying promise—"to him will I give power over the nations"—has a limited fulfilment even on this side of the vail. It cannot be supposed that the circulation of millions of copies of the resolution adopted at Cedar Point would be without any effect upon the nations among whom it was circulated.

KEPT BY THE FATHER

[30]The bride of Christ is designated in the Word as the daughter of the great King. (Psalm 45:10) It is to be expected that the great and loving Father will keep in safety his daughter, the companion of his beloved Son, depending of course upon her willing obedience to the Father. The prayer of the Psalmist is that she shall be so kept: "Keep me as the apple of the eye; hide me under the shadow of thy wings." (Psalm 17:8) Jehovah then through his prophet gives to such the exceeding great and precious promise that they shall be kept, saying, "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust."—Psalm 91:1, 2.

[31]Again, David voicing the sentiment of the church expressed great confidence in such keeping when he wrote: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."—Psalm 18:1, 2.

[32]Of course one must first be of the house of sons and therefore a prospective member of the bride of Christ, and as such must continue steadfastly in faith to the end, in order to be assured of such keeping. The

apostle Peter concerning this says that these are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Peter 1:5) Those who are thus kept and who keep themselves in the love of God by keeping the sayings of Christ have the precious promise of life everlasting.

33 After Judas had withdrawn from the room at the Lord's last supper, Jesus gave a wonderful discourse to the eleven who remained with him. In this discourse he gave them much instruction as to how they should deport themselves in keeping the commandments of the Lord and keeping in his love. Then followed in the same upper room that most marvelous prayer uttered by the Lord Jesus; and in this prayer he said: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11) The fact that the Lord Jesus would utter such a petition at such a time would be strong evidence that the Father will guard the members of Christ's body from loss or injury by keeping his eye upon them. In the same prayer the Lord again said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:15) The words of St. Jude (v. 1) are proof that the Lord's prayer was answered in the affirmative. There Jude speaks of them as the beloved church of God, who are kept for Christ; and these are kept to be his bride and joint-heir, his companion through eternity; and this keeping is by the power of God.

34 St. Paul must have had such a thought of absolute security in the Lord when he wrote: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Then he answers his own question: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:35, 38, 39) But it will be noticed here that St. Paul omits mentioning self. One might withdraw himself from the keeping of Jehovah. Thus he emphasizes the point that those who are kept by the Father for Jesus Christ must participate in the keeping in this, that they must be willingly obedient to the Father, abiding in Christ and his Word abiding in them, and keep his commandments with a glad heart.

35 There is a precious promise given to those who thus strive to keep themselves in the love of God, which reads: "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3:22) This is in harmony with the words of Jesus, who said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

36 In the Old Testament there are words translated *guarded, protected,* and *preserved,* which have the same meaning as the word *kept* here used. In Proverbs 2:8 we read that Jehovah "preserveth the way of his saints." David, whose name means beloved, and who is therefore a type of the Christ, prophetically wrote as a mouthpiece for the Lord's kept ones: "Preserve me, O God: for in thee do I put my trust." (Psalm 16:1) Foreknowing that his people would be put to severe tests, that they would suffer reproaches for the truth's sake and because of their confidence in him, for the encouragement of all those who would keep themselves in his love God caused his prophet to write the prayer of the saints: "O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee." (Psalm 25:20) As these little ones of the Lord are the targets of the wicked one, again the Psalmist writes their prayer: "Keep me, O Lord, from the hands of the wicked." (Psalm 140:4) These are encouraged to pray with faith and confidence, because they are the favored ones of Jehovah: "Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee."—Psalm 86:2.

37 The Lord Jehovah would encourage his children to trust confidently in him, to keep themselves in his love and to hold fast that which they have; and so his prophet writes this assurance to the saints: "He preserveth [keepeth] the souls of his saints; he delivereth them out of the hand of the wicked." (Psalm 97:10) It is those who trust in the Lord that have that peace and confidence which passes human understanding; not those who are heady, high-minded, and trust in their own ability, knowledge or strength. And this is shown by the words of the Psalmist: "The Lord preserveth the simple: I was brought low, and he helped me."—Psalm 116:6.

38 It would be reasonable to look forward to a time when error would no longer be permitted to blind God's people, and that that time would come during the presence of the Lord Jesus, at his appearing to claim his bride. The Psalmist seems to refer to this time in the harvest period when he wrote: "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore." (Psalm 121:7, 8) Again the inference here must be drawn that he preserves those who confidently trust in him and who abide in the shadow of his wing: "The Lord preserveth all them that love him."—Psalm 145:20.

39 Summing up the matter, then, we see that all who are in Christ Jesus and who diligently strive to keep themselves in the love of God, who with all their keeping keep their hearts pure, who trust in the Lord with all their heart and lean not to their own understanding, who in all their ways acknowledge him, these he will keep; and all the powers of the evil one and his agencies arrayed against them cannot separate them from the love of God and cannot pluck them out of his hand,

for he who is for us is greater than all they that can be against us.

40 The condition upon which this strength is manifested in behalf of the children of the Lord is that they must each keep a pure heart. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." (2 Chronicles 16:9) What a great and loving Father we have! What an invulnerable fortress! Here we may dwell in peace, confident that as long as we strive to do our part in keeping our covenant of sacrifice we are sure of God's special favor. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."—Isaiah 26:3, 4.

41 Let no one, then, be discouraged who is doing his best to please the heavenly Father. The trials may be fiery, at times seeming almost to overwhelm us. But keep in mind the words of the Apostle, that these light afflictions endure but for a moment, and are working out for us a far more exceeding and eternal weight of glory. With our faces turned heavenward, our hearts fully set upon the Lord, let us have in mind that exceeding glory, that eternal glory, which is far greater than can be imagined or described by word or pen; and thus rest in confidence in the love of the Lord until we shall have an abundant entrance into his kingdom.

QUESTIONS FOR BEREAN STUDY

What is the meaning of the word "kept" in the text? Is there a difference between keeping ourselves and being kept by God? ¶ 1.
Why is it necessary for one to keep himself in harmony with the divine will? Does responsibility increase? ¶ 2.
What is the present reward for every honest effort toward righteousness? ¶ 3.
How may one become a member of the holy priesthood? Is there a difference in acquiring and in keeping? ¶ 4.
How may we keep the truth and yet give it away? ¶ 5, 6.
What is the great objective of the Christian? How are his interests conserved? ¶ 7.
Is starting independent classes keeping the unity of the spirit? If one can draw away followers does it indicate a growing spirituality? ¶ 8.
What is the duty of the Christian? Whom should he avoid? ¶ 9, 10.
How is the Christian made clean? Why the necessity for watching? ¶ 11.
How do we keep clean? By what rule or doctrine may all doctrines be tested? ¶ 12.
What are the two senses in which we keep ourselves? ¶ 13, 14.
Is it Scriptural to be burdensome to others? How are familiarity and dignity opposites? ¶ 15.
To keep ourselves pure means what? What is the reward for purity of heart? ¶ 16.
How may we prove to the Lord that we love him? ¶ 17.
How may we know the commandments? How may we know that we are pleasing to him? ¶ 18.
What kind of love exists in a well-regulated family? How does the *agape* love specially operate? ¶ 19.
What is the real test of our love for God and for Christ? ¶ 20.
How may we paraphrase Jesus' words, "Feed my lambs" and "Feed my sheep"? ¶ 21, 22.
What admonition did Peter write to the elders? What does it mean? ¶ 23.
How valuable is the truth? For less than what is it sometimes exchanged? ¶ 24.
What is one of the special heritages of our day? How does it bless? How test? ¶ 25, 26.
Give an illustration how the Lord uses Revelation as a test. ¶ 27.
To whom are the blessings promised? ¶ 26, 28, 29.
By what endearing term is the bride of Christ designated? What prophetic words represent her desire and determination? ¶ 30, 31.
What is necessary for such care and relationship to be realized? Has the heavenly Father a special care over the church, resulting from Jesus' prayer? ¶ 32, 33.
What does Paul say about having security in the Lord? What is the significance of Paul's omitting himself in his answer? ¶ 34.
Mention a precious promise to those who keep themselves in the love of God. ¶ 35.
What words in the Old Testament correspond to this word "kept"? Give examples. ¶ 36.
Does the heavenly Father encourage his children to put their trust in him? ¶ 37.
Is it reasonable that a time should come when God's children will no longer be influenced by blinding error? ¶ 38.
Summing up the matter, what is necessary on our part in order to be kept in the love of God? ¶ 39, 40.
If we do our best, is there cause for discouragement? What is in store for us at the end of the way? ¶ 41.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR DECEMBER 19

"It is raised a spiritual body."—1 Corinthians 15:44.

IN THIS text St. Paul makes mention of the reward granted to the one who, as a spirit begotten and anointed new creature in Christ Jesus, faithfully performs his covenant of sacrifice even unto death. Every creature must possess an organism. While in the state of development the will, the mind, and the heart of the new creature must operate in the body of flesh. When such creature experiences his resurrection and awakes in the likeness of the Lord Jesus Christ, he will be clothed upon with a new body. That will be a spiritual body, made glorious in the palace of the King.

The *it* here mentioned is the creature, who for convenience we call Honest John. From the time Honest John is adopted into the body of Christ by spirit begetting and anointing, he realizes that he has many weaknesses which make his burdens grievous to be borne. He longs for the time of deliverance. He looks forward to his resurrection change, when he may be free from all these burdens and be clothed with his new body. Honest John must die before he can receive his new and glorious body. His death must be like that of Prince Jesus, in order that he may partake of the resurrection of Christ Jesus. Necessarily, then, while in the flesh he must follow a course similar to that which Jesus followed. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps." (1 Peter 2:21) Jesus said: "I came to *do* the will of my Father." To follow in Jesus' steps means that Honest John must *do* God's holy will. This is a condition precedent to participating in our Lord's glorious resurrection. Each new creature, then, should ascertain from God's Word and his providences what is the will of God concerning him and then joyfully do that will.

The Lord, the King of glory, is now present. It is the expressed will of God that Jesus' true footstep followers now announce the presence of the King and do

it with joyful hearts. (Isaiah 52:7-9) One of the titles now applied to the King of glory is the "Faithful and True." His followers, now with him as members of his army, must likewise be faithful and true. In doing so they will sing in their hearts, delighting to do God's will. They will appreciate the fact that it is the will of God that they shall be conformed unto the character likeness of the Lord Jesus, and will give diligence to make their election sure. "If ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." What an incentive to faithfulness in doing the will of God! Wonderful will be the reward to those who continue in so doing.

Necessarily the mind must be fixed upon the Lord in order to do his will. Staying the mind upon the Lord and doing his holy will result in peace and confidence in the Lord, and gradually transform Honest John into the Lord's likeness. While he tries to do the Lord's will he realizes how weak he is, how dishonorable he appears in the sight of others, how far he is from perfection. For his encouragement, however, the Lord through his inspired witness sweetly speaks to him concerning the glory of his resurrection change: "It [the creature] is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

Thus the victory is with Jehovah. By his holy spirit he transforms the creature from an imperfect and dishonorable thing to a perfect and glorious thing. It is the privilege of the creature to coöperate joyfully with the Lord in the transforming process. The new creature, knowing that the Lord by his spirit is changing him from glory to glory, may always be content while in the flesh. He can with confidence look forward to the blessedness of his glory home and say: "I shall be satisfied, when I awake in thy likeness."

TEXT FOR DECEMBER 26

"The Lord is that Spirit." (*2 Corinthians 3:17*) *"We shall be like him."—1 John 3:2.*

DURING the entire year our minds have been directed to our perfect pattern, Christ Jesus, and to the transformation resulting to those who strive to copy that perfect pattern. Christ Jesus our Lord is that spirit being whom the church when completed shall be like. Nothing short of power divine could transform an imperfect thing into the glorious likeness of the Lord our Master. When the work is finished, each member of that body will be a miracle of God's grace. Then each member will possess an inward beauty and glory of character, and will be arrayed in garments of surpassing beauty. "She shall be all glorious within the palace." They will behold without hindrance the beauty of Jehovah and his blessed Son, and will continue to gain knowledge and wisdom while dwelling in that house divine forever.

This glorious hope set before the church has all along the trial time served as an anchor to the soul of each member, holding them safe amidst all the raging billows, trials and persecutions, because Jesus has been at the heavenly end of the anchor. Many of these faithful souls have already gone to be forever with the Lord. Soon the last weary traveler will finish his course with joy and then shall receive an abundant entrance into that heavenly abode, where there is fulness of joy and peace for evermore.

Only by faith can the mind now get a glimpse of the blessings that await the church triumphant. But that mental vision enables such a one to stay his mind on the Lord and with patience and contentment await the completion of the transforming process. Now each one holding fast to the Lord and his precious promises can say:

"Content whatever lot I see,
Since 'tis my God that leadeth me."

LETTERS FROM AFIELD

PROCLAIMING KINGDOM MESSAGE

DEAR BRETHREN:

Greetings in the name of our dear Redeemer. We greet you from our little corner of the kingdom now begun. We desire to acquaint you with the knowledge of our earnest Christian love and our loyalty to the SOCIETY, the channel of much blessing to thousands of faithful, honest-hearted Christians.

We enjoyed the immense blessings which came to us, and which still remain with us, through the visit of Bro. M. A. Howlett. We should like to have kept him in Australia very much.

The first speaker I heard here after I had been in the truth six months was Brother McPherson, who sounded here the first time the trumpet message: "Millions Now Living Will Never Die." Since then I have been privileged to join in that shout.

Our class is a very small one: Three sisters in town, and one twenty miles away, whom we often meet. We are busy getting out the proclamation message, and following up with colporteur work and lectures.

Yours in the Master's service,

W. J. MOURITZ, *West Australia.*

DRINKING DEEPLY KINGDOM JOYS

DEAR BROTHER RUTHERFORD:

Since the Seventh Volume was published nothing has given me greater joy than the wonderful exposition of the article, "Virgins Fair," in the October 1 WATCH TOWER. It is to me just as if the Lord himself (and so it truly is) were today answering our earnest questions as he did his beloved disciples of old. I have feasted on this precious truth from the storehouse and drunk deeply of this refreshing and stimulating draught, a foretaste indeed of what our Lord has promised we shall drink with him in the kingdom of our Father. It is joy unspeakable.

Humbly your sister, MRS. G. H. KELLER, *Colo.*

WORLD-WIDE MISSIONS

——DECEMBER 16——ACTS 16:1-28:31; ROMANS 15:18-21; EPHESIANS 3:2-9.——

SATAN'S WITNESS NOT RECEIVED—PAUL NOT DEPENDENT ON OTHERS—PART OF NEW TESTAMENT WRITTEN IN PRISON.

"I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth."—Romans 1:16, R. V.

OUR last lesson covered the life and work of the early church from the time of the death of Stephen to the time when the gospel began to be proclaimed in Europe. Today's study tells us of the entrance of the gospel into Europe in Macedonia, in Greece, and in Italy, and takes into account all Paul's labors to his captivity in Rome. In other words we have before us all the chapters of the Acts of the Apostles from Acts 16:1 on.

[2]The New Testament tells us of the wider outreach of the church in the same way that it relates the early increase; namely, by a series of narratives. There is no set record covering the whole of the activities of the apostles. Whatever order or constructional purpose was in operation was not arranged or seen or understood by those who were engaged in the service. But to us who live at the end of the age it is easy to see that the Lord's hand guided the work, and caused certain events to be written or to be left unrecorded, as pleased him. And it is evident that sufficient for the service of the church is recorded, just as the things written of Jesus's life are sufficient for its need.

[3]We have already noted that on his second missionary journey Paul and his companions intended to work in Asia. Paul would have gone either to Ephesus, or to Bithynia but was prevented. (Acts 16: 6, 7) Pushing on to Troas the "man from Macedonia" in Europe called him, and Paul took this as direction from the Lord. The party immediately sailed for Samothrace, whence they went on to Philippi, probably because it was an important center. On the first sabbath they went out of the city gate to go into the fields by the river side; for they had heard that a little company met there for prayer. Says the writer: 'There we sat down and spake unto the women that were come together.' (Acts 16:13) Amongst the women who met regularly was Lydia, "a seller of purple," which means that she was a business woman. She received the truth; and as her household were of one mind with her, a circumstance which shows her force of character and her good example, they were all baptized. She provided hospitality for the party, which shows her largeness of heart and that grateful disposition which God can so easily bless.

SATAN'S WITNESS NOT RECEIVED

[4]Paul and his companions stayed there some time preaching the truth, but before long Satan started opposition. As God had used the heart of a good woman, so Satan used a woman, but a poor victim of an evil spirit. Obsessed by a demon the young woman followed Paul and the others crying aloud that "these men are the servants of the most high God, which shew unto us the way of salvation." (Acts 16: 17) Her apparent coöperation was calculated to make it appear that Paul's ministry was from the same source as her divination, and Paul cast out the evil spirit. The mediumistic powers of this woman were being exploited by a number of men, her masters, who made profit out of her wretchedness. These, maddened, succeeded in creating an uproar; and they laid false charges against Paul and his companions, saying that they were enemies to the state, and were teaching things contrary to the laws of Rome. Philippi was a Roman colony.

[5]Paul and Silas were seized and beaten and cast into prison; but God delivered them by an earthquake. Finally the local Roman authorities apologized for the wrong which had been done to them, and besought them to leave. The incident of the earthquake with its evident relationship to Paul's imprisonment brought the jailer to fear and repentance; and when in those midnight hours Paul preached to him and his household the Word of the Lord, both he and they came into the truth. (Acts 16:32, 33) Thus in the peaceful quiet of the sabbath morn by the river side, and by the violence of the midnight earthquake, and in all the commotion of a broken-up prison, the truth was first preached and established in Europe. Satan made the same kind of effort to discount the message of the gospel in Europe as he did in Israel in the case of our Lord; for when Jesus began his more public ministry Satan set the demons crying out that Jesus was the Son of God. (Luke 4:41) Our Lord repelled their proffered coöperation, and Paul copied his example. Later, and with less powerful upholders of the truth, Satan succeeded in getting hold of the foundation truths (Hebrews 6:1) and perverting them, so that even good men thought they were doing the service of God when actually they were building up Satan's empire.

[6]Paul made no attempt to carry the truth to every village or hamlet. He judged it to be according to the mind of the Lord that he should preach the gospel in the cities, in the centers of learning and commerce, whence the glad message might more readily be carried abroad in the earth. He endeavored to get a hearing in Athens, and by persistence he at last succeeded. But Athens laughed at the central idea of his message. Its wise men, filled with the Platonic teaching of the immortality of the soul, were too knowing to believe in the resurrection of the dead. And who was this babbler that he should attempt to instruct those who enjoyed the fulness of the world's knowledge? (1 Corinthians 1:22, 23) Paul left Athens and went on to Corinth, where amidst many trials and sorrows, and with fainting of heart, and with tears he labored for a year and a half. But the Lord had there some who loved the truth; and a church was formed which, if not very spiritual, was always dear to Paul's heart.—2 Corinthians 12:15.

PAUL NOT DEPENDENT ON OTHERS

[7]Later, Paul spent three years in Ephesus, the chief city of Asia Minor, a center of trade, of learning, and of wickedness; for the world-noted temple of Diana was there. (Acts 19:35) The Apostle was a wonderful man; for though charged with the establishment of the gospel among the Gentiles, as he well understood (1 Corinthians 9:17), he could go into a city like Ephesus prepared to earn his living, and to depend upon using such means to speak of and teach the gospel of the grace of God as spare time and opportunities afforded, such as his evening hours and the sabbath days. (Acts 20:34) It was slow work, which none but a great man, who was well assured in faith, and who knew himself to be in communion with his Lord, could have maintained. But in this case also, as in practically all cases where there is faithful service for the Lord, the devil became a lively advertising agent. When the truth is preached Satan cannot keep still; and apparently he has not self-control. In Ephesus, when the truth began to spread abroad, he stirred up the town until the whole city and the country around were made aware of Paul and his mission.

[8]That the church in Ephesus grew in grace and in the knowledge of the Lord is very evident; for the Epistle to the Ephesians reaches the high-water mark of Christian experience and declaration. In this it is in contrast with the

epistles to the Corinthians. To the Corinthian brethren Paul had to say, though they were called to be saints, that he could not write unto them as to spiritual, but as to carnal brethren. (1 Corinthians 3:1) It would be a moral impossibility for the matter of the Epistle to the Ephesians to be written to the Corinthian brethren.

9 Paul traveled from place to place, building up the brethren in their most holy faith, and establishing the churches. In this he endured many hard experiences, and much physical suffering, though apart from the account of the rough experiences at Philippi, there is nothing recorded in Acts of those things he enumerates in 2 Corinthians 11:23-28.

10 Because Paul had a love for the Jews in Jerusalem, amongst whom in his younger days he had lived and studied, because he was anxious to show that though he was called to be a minister to the Gentiles he continued to have a warm heart toward his people, he had set himself to make a collection for the sufferers in Jerusalem. Thinking it good to deliver the collection in person, he set his face to go there, though in every place on his journey there was a witness to him that sufferings and bonds awaited him. (Romans 15:25-28; Acts 20:23) His experiences in Jerusalem were hard; he had only part of one day and the next day in fellowship with the brethren and the elders.

PART OF NEW TESTAMENT WRITTEN IN PRISON

11 Following their advice to go into the temple as a faithful son of Israel, he was soon in danger of his life by the sons of those men through whom the Lord met his death. The immediate result of the turmoil was a compulsory cessation of his work for nearly five years: Two years in prison in Cæsarea, then the long winter experience of the shipwreck at Malta, and then two years imprisonment in Rome. Without doubt this break in his life would be used by Satan as a temptation to him; and indeed this must also have been the case with the well-known brethren who labored with Paul, and whose activities in the mission work must likewise have been curtailed or stopped. But the Lord, who is the Head of the church, saw greater results to come from Paul's imprisonment and from his witness preparatory to his confinement and during it, than could have been gained from his continued active service. Paul's life was for the church as a whole, and not merely for the brethren of his own day or generation. Moreover, the imprisonment in Cæsarea almost certainly produced the gospel by Luke, who was with him there; while the imprisonment in Rome developed that maturity which is so manifest in the captivity epistles—Ephesians, Colossians and Philippians, which were written at that time.

12 There are points of much interest contained in this study, and many valuable lessons may be learned from it. One point which may be considered of first importance is the fact that Paul in very considerable measure was left to his judgment as to where he would work, and how long he would stay. We noted that he was guided to Europe by providences; and, of course, in such matters as his imprisonments he was under divine control. But he makes no mention of prayer for divine guidance as to the details of his work, where he should go or what he should do. Such mention as there is of prayer is for readiness of utterance and for divine blessing on his work.—Colossians 4:3; 2 Thessalonians 3:1.

13 This course seems still to be God's way of guiding his people whether as a church or as individuals. He brings such providences to bear upon their circumstances and life as necessitate changes. But his way for his children is rather that of a master dealing with a steward than with a servant under direction; and their relationship to him is not even that of super-servant who needs continually to seek to know whether he should, or should not, do certain things which present themselves either in ordinary life or even in the Lord's service. God's purpose with his little flock, his faithful servants, is to develop their judgment and give them exercise in discretion to bring them to a maturity which continual instruction cannot possibly develop.

14 Another point is worthy of mention. Paul had visions from the Lord; as when the man of Macedonia called him to Europe, and as when the Lord himself stood by him in Corinth to tell him that he had much people there. But such direct tokens of the Lord's favor and his watchful care and presence in spirit with his servants are no guarantee that the servant will have an easy pathway made for him, or that difficulties will be removed from his work. It was not long after Paul had the vision in Troas that he was in the Philippian jail beaten and sore with stripes. The servant of God may have every reason to believe that the Lord's blessing is with him in his work; but it does not follow that he will have constant success, or that his difficulties will be quickly removed. Our life is one of faith, and our work must be done in faith.

QUESTIONS FOR BEREAN STUDY

Of what does today's lesson teach? Principally whose activities does it cover? ¶ 1.
Is there a providential overruling in connection with what is written in the Acts of the Apostles? If so, what was the object? ¶ 2.
What did it mean to Paul to hear the call from Macedonia? What was done the first sabbath there? What did Lydia do? ¶ 3.
Contrast the operation of God's power with that of Satan. What was Satan's object in giving testimony to the truth? What did God permit to be done when Satan lost his victim? ¶ 4.
How was God's power exercised to accomplish his purpose and at the same time develop the faith of his obedient sons? Whom does God want to herald his truth? ¶ 5.
Where did Paul do his preaching? Why was it hard to get a hearing in Athens? Where did Paul next labor and under what difficulties? ¶ 6.
What did Paul do at Ephesus, and were his meetings "seats free and no collection"? Who helped advertise his meetings? ¶ 7.
What is the difference, and why is the difference, between the epistles to the Ephesians and to the Corinthians? Are we benefited by both, and how? ¶ 8.
Are there often hard experiences and physical suffering connected with the proclamation of the truth? ¶ 9.
Was Paul's collection taken up for himself or for a new "church" building or for a parsonage or what? What prompted it? ¶ 10.
How was Paul rewarded for his zeal for the Jerusalem brethren? Were Paul's imprisonments a test to him and to those with him? How did the Lord overrule to his own glory and for the benefit of all the consecrated brethren from then till now? ¶ 11.
What is a special point we should not lose sight of? ¶ 12.
Does God recognize and have respect for our free moral agency? How does God teach us, and how may we coöperate with him? ¶ 13
Why are the persecutions, the imprisonments, the mistreatment and the hard, distressing circumstances permitted of the Lord to come to those whom he loves? ¶ 14.

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood
For the good or evil side. . . .
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they had denied.

"Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong—
Yet that scaffold sways the future,
And behind the dim unknown
Standeth One within the shadow
Keeping watch above his own."

THE UNIVERSAL REIGN OF CHRIST

——DECEMBER 23——ISAIAH 9:6, 7; 11:1-10; PSALM 2:1-12.——

EARTH TO BE BEAUTIFUL AND MEN RESTORED—HOPE OF ISRAEL TO BE REVIVED—DUMB BRUTES TO BE BLEST AND DOMESTICATED —BREAKING DOWN OF OPPOSITION AS KINGDOM COMES.

"Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." —*Psalm 2:8.*

THE subject for today is THE UNIVERSAL REIGN OF CHRIST; it also is intended to be a Christmas lesson. To the passages set for the study, we add the words of the angels' song so closely associated with the Christmas sentiment, words which give so happy an expression of God's great gift to men: "Behold, I bring you good tidings of great joy, which shall be to all people." "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10, 14) The Golden Text tells of the fulness of the dominion of Christ, when all nations and all the earth will be under his rule and care. Bible expositors and the teachers of Christendom have almost wholly perverted these and other plain declarations of the prophets which tell of a time when heaven will bless the earth, and God will make the place of his feet glorious. (Isaiah 60:13) As a result, the comfort of God's Word has been lost to men.

[2]After the apostles fell asleep, the Word of God began to be neglected. (Matthew 13:25) Evilly disposed men got into the church, and the truths were perverted. Error was the more easily taught because few could read, and very few copies of the Scriptures were available. So, through error and ignorance, the purpose of God towards the human family as declared by the prophets and confirmed by our Lord and the apostles was almost completely lost to sight. Men were taught, and have continued to believe, that life on the earth was but as a vestibule in which they waited for a little while, and from which they would be translated to heavenly bliss, or be cast down to regions of eternal darkness and woe; that the kingdom of heaven would come upon earth when the church should have increased so much that all men everywhere would recognize its rightful dominion, and submit themselves to its guidance.

[3]Although God has never been without some who have loved his Word and who have discerned his purpose to set up his kingdom on earth with Jesus as King on his second advent, it was only at the end of the dark night of the rule of the anti-christ system (1799, Vol. 3, S. S., page 48) that the light of the kingdom began to come; and only when God raised up his beloved servant Pastor Russell and the truths were restated, that the faithful saw clearly the truth of the kingdom.

EARTH TO BE BEAUTIFUL AND MAN RESTORED

[4]The Bible student now understands God's purpose to have the earth made glorious, its desert places made fertile, its wilderness made to blossom as a rose, that it may give such increase as shall honor God (Psalm 67:6); also that whosoever will of the whole human family, being redeemed according to the purpose of God by the precious blood of Christ, and brought out of death, shall enjoy blessings of life everlastingly. He sees that this is the message of all the prophets, even as St. Peter says: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) He rejoices therefore in the reality and certainty of the universal reign of Christ, and in the fact that the angels' song shall be honored. He sees God's human family on God's earth happy under the rule of Christ, being prepared for everlasting blessings in the ages of glory which are to follow that reign.

[5]Isaiah 9:6, 7 tells of the king who shall come, first as a child, and who in due time shall have the government of earth laid upon his shoulder, and whose kingdom shall be established with justice and judgment forever. Because Jesus was born as a babe in Bethlehem and later was proclaimed as the Savior of men to deliver those who trust in him from the power of evil, many have thought that this passage was fulfilled by him in his earthly life and exaltation, and that the kingdom Isaiah foretold is the kingdom of grace in which Christ rules.

[6]But this prophecy looks beyond the rule of grace in the heart: It sees Israel restored, and the King made an everlasting Father to his people. A false theology has claimed that it speaks of Jehovah, and it is advanced as a proof text in support of the teaching that the Son and his Father are the same. It claims that Isaiah must be understood as saying that the child which should be born and become great in Israel is really their own God, Jehovah. The Bible student knows that Isaiah neither said this nor meant it; he sees and understands that the man Jesus was exalted to be a Prince and a Savior; and that he is the second Adam, and is thus to be a father of life to all those who in his kingdom will accept life at his hand.

HOPE OF ISRAEL TO BE REVIVED

[7]In the second passage for study, Isaiah 11:1-10, the Prophet tells of a rod which shall come forth out of the stem of Jesse, and of a branch which shall grow out of his roots. In the previous chapter he had told of a great destruction upon all the cedars of Lebanon and all the forests of Israel. (Isaiah 10: 33, 34) The vision portrayed a complete desolation, including apparently even the hope of Israel. But while all other trees withered, the cut-down stem of Jesse springs into life! This is undoubtedly a prophecy of the revival of the hope of Israel and of the kingdom long ago covenanted to David, a promise which appeared to fail.

[8]Plainly the prophecy was not fulfilled by the first coming of our Lord; for though he was anointed with the spirit of God, and therefore had the spirit of wisdom and discernment, he did not exercise kingly power. It is, however, undoubtedly receiving its fulfilment now in the time of the second advent. The passage tells of triumph and of the rule of righteousness. It is easy for the church of God of this day, enlightened by present truth, to see the prophecy being fulfilled. The great cedars of Lebanon, which represent the great empires of earth, are being brought low; and the forests of human institutions are being destroyed; and to the onlooker it seems as if the Christian religion is involved in the general desolation. The church of God sees, and watches with wondering interest this development of prophecy.

[9]The stem of the tree which shoots forth is not just the same as the root of David of Revelation 22:16. The reason is that after the deflection of Saul, God's choice for a king was not so much David as an individual, as David as a member of Jesse's family. Samuel was sent to Bethlehem because God had chosen that family.—1 Samuel 16:1.

[10]Jesse of Bethlehem, of the tribe of Judah, had a family of fine sons, out of whom, from Samuel's point of view, several could be chosen as king to succeed Saul. David the youngest unexpectedly proved to be God's choice, because

of the inner qualities of heart which accompanied his mere outward qualifications. Jesse therefore represents the promise of God to Judah as given through Jacob (Genesis 49:10); and David represents the fulfilment of that promise. The "Branch" of this prophecy is not the Lord Jesus only; for his faithful followers are joint-heirs with him in the kingdom. (Romans 8:17) Through the grace given unto them they become partakers of the promises; and are made sharers in the hope of Israel. (Ephesians 2:19) They are children of the covenant of grace. The name Jesse, signifying gift, means the gift of God; and they, like David, all unexpectedly both to themselves and to others, find themselves called to this grace.

DUMB BRUTES TO BE BLEST AND DOMESTICATED

11 When God raised up his servant in 1878, corresponding closely in point of time with the resurrection of the dead saints (1 Thessalonians 4:16, 17), the hope of the church was but dimly seen. But God caused the Branch to spring forth, and now the hope of Israel is a living power in the hearts and minds of thousands of consecrated persons who see themselves to be the servants of God, unified with the returned Lord to accomplish the purposes of God. They see the fulfilment of Isaiah's word, and proclaim the fulfilment. They, like David, realize that they are not chosen directly, but because they are sharers through Christ of the hope of Israel. As David proved his worth before he was settled in the kingdom and the covenant sealed to him (Psalm 89:34-37), so these know that they must prove their worth to be made acceptable as joint-heirs with the Lord.

12 The Prophet goes on to tell that under this rule nature itself will be delivered from the bondage of evil: The wolf shall lie down with the lamb, and the leopard with the kid, and nothing shall hurt nor destroy, and the earth shall be full of the knowledge of the Lord as the waters cover the sea. Bible expositors have decided against a literal fulfilment of this passage. They say that if received at all it must be spiritualized. The instructed Bible student enjoys the spiritual instruction and guidance and comfort which these passages give to spiritual Israel, but he also knows that they await their literal fulfilment. Even those who, in opposition to the higher critics, proclaim that they hold the fundamentals of Scripture do not rise to the height of Isaiah's word.

13 One of these, writing of this prophecy, "But with righteousness shall he judge the poor," (Isaiah 11:4) says: "Isaiah does not look forward to a time, even in Messiah's reign, when there shall be no more poor"; and in support of his thought he quotes our Lord's words, "The poor ye have always with you." Apparently all that may be looked forward to is a time of amelioration of the hard poverty of the poor of the world! To say this is to miss the meaning and the point of the prophecy.

14 With the coming of the kingdom of righteousness and peace judgment will immediately go against all those who have held the world's riches in unrighteousness. The poor of the earth are the first to be delivered; for they have been deprived of their proper share of the earth's gifts. (Isaiah 11:4; Psalm 72:2, 4; James 5:1) The rich and the mighty are to be dethroned, and the meek of the earth shall get those blessings which have long been denied them. In *all these things* the valleys are to be exalted as well as the hills made low.

BREAKING DOWN OF OPPOSITION AS KINGDOM COMES

15 The Second Psalm, also set for our study, gives a prophetic picture of the events which take place during the time of the Lord's presence before the reign in glory, and while the Anointed, like David of old, is asserting the power of Zion and breaking down all opposition thereto. The Psalm shows the rulers of the earth set in opposition to Jehovah and his Anointed. Jehovah laughs at their feeble efforts to oppose his kingdom. He speaks to them in wrath, and troubles them in his sore displeasure. He causes the Anointed to declare the decree which gives him the right to rule over all the earth and over all men everywhere. The decree is proclaimed by those of the anointed class who are faithfully doing the will of God. The church, which is the mouthpiece of the invisible King, declares his will and purpose; it proclaims that if the kings and rulers of the earth will make friends with the new kingdom, and will cease their evil ways, the time of severest trouble will be softened. Otherwise, they shall be broken to pieces like a potter's vessel.

16 With the message to the peoples goes also the comforting word: "Blessed are all they that put their trust in him." (Psalm 2:12) The opposition of the kings and the rulers of this world will result in the final destruction of this present order of things. But this is all in God's order: for he will not build his kingdom on any human-laid foundation, nor by anything saved out of the rubbish of this world's institutions. All these are consumed in order that the kingdom of righteousness may be wholly of God through Christ. God's opposition to the present evil world is to its order and arrangements and to the opposing spirits, those who destroy the earth (Revelation 11:18); it is not at all to the people. These he loves and has provided a Savior for them, a deliverer, strong to save: one who will break down all evil forces, whether those seen by men or those unseen evil powers which are described as wicked spirits—the devil and his angels.—Ephesians 6:12.

17 The reign of Christ will continue till every evil thing is destroyed, death being the last enemy of God and man; "for he must reign till he hath put all enemies under his feet." (1 Corinthians 15:25) The Scriptures show that the reign of Christ is triumphant over evil in every sense; for it will take hold of the apparently lost past, will give the dead an equal opportunity of obtaining those blessings which come to man through the grace of God in Christ, and for which Christ died that men might enjoy them; and the evil suffered will serve to teach lessons and to enhance the joys of life.

QUESTIONS FOR BEREAN STUDY

What are the principal things in today's lesson? What does the Golden Text teach? How are these perverted by Bible expositors? ¶ 1.

How did error get such an early tremendous start, so that it is only now beginning to be overtaken? ¶ 2.

Has God been without faithful witnesses, and why have these been comparatively unknown? ¶ 3.

What is God's purpose concerning the earth, and for his human family? ¶ 4.

Did the prophecy of Isaiah 9:6, 7 have complete fulfilment at the first advent? ¶ 5.

When will it have fulfilment? What false theology is an awful monstrosity? What will Jesus be to the race at the second advent? ¶ 6.

What is the rod that comes out of the stem of Jesse? What is the branch that grows out of his roots? ¶ 7.

How is the prophecy being fulfilled? How does it appear to the world? ¶ 8.

What is the difference between a stem or stock of a tree and its root? What do these things mean? ¶ 9, 10.

What two very important things occurred in 1878? What is meant by the branch springing forth? ¶ 11.

Should all Scripture be spiritualized, or should we look for a more literal fulfilment of many of the prophecies? ¶ 12.

How is violence often done to prophecy? ¶ 13.

What will take place in the kingdom of righteousness, respecting the rich and the poor, the proud and the humble? ¶ 14.

Where upon the stream of time does the second Psalm have its setting? What does it portray? ¶ 15.

What is to be the outcome of the present world distress? Will God utilize any of the material out of the old order for the new kingdom? ¶ 16.

How long is the mediatorial reign? What is its purpose? Are the blessings sure to come? ¶ 17.

THE WORLD FOR CHRIST

——DECEMBER 30——QUARTERLY REVIEW——

GOD'S PLAN WORKING STEADILY TO A COMPLETION—PENTECOST'S RELATION TO GOD'S PLAN—DIVINE PLAN OPENS SLOWLY AND ORDERLY.

"They shall utter the memory of thy great goodness, and shall sing of thy righteousness."—Psalm. 145:7. *R. V.*

THE passage chosen as the Golden Text for our review of the past quarter's lessons directs attention to Jehovah, the gracious Source of all good. As all things came into being through his will and his power, so also every expression of good will towards the fallen human race, whether in the divine Word or in the manifestation of Jesus, came from him. (James 1:17) The truth concerning God is gradually becoming known. All well-informed Bible students now know that the old incomprehensible creedal teaching that God is really three persons each equal to the other, each really the same as the other, yet quite distinct and separate, is pagan and not Christian. Also they know that the same teaching which made *one* person in the godhead kind towards fallen man, and *another* vengeful, is altogther a perversity.

[2]Bible students know the Father whom the Son revealed: That he is the Elohim of creation, the Almighty of Abraham, the Jehovah of Israel, and the Most Iligh over all the earth; that it was he who by his Son created man, and who when man sinned condemned him unto the bondage of sin and death. But they also know that it is also he who promised and provided a Deliverer; and who arranged that the Deliverer should become a ransom-price for all men; that it shall be done in the way that he has planned, and in due time that all the human family shall find an opportunity of retracing their downward steps by walking up the highway of holiness, and thus of entering into everlasting life and happiness on the earth. (Isaiah 35:8) it is he, the God of all grace, the God and Father of the Lord Jesus Christ, who is the deep sweet well of love.

[3]When the time came that God would reveal himself, he sent his Son from heaven, the first missionary. (Hebrews 3:1) As man views things that mission failed; for after only a short time of active service, and when only a few disciples had been gathered, evil men, instigated by Satan, slew Jesus. But even this was according to the determinate counsel and foreknowledge of God (Acts 2:23); for Jesus was to be a sin-offering in order that a meritorious covering could be provided when the time came for dealing with the human family, and that was the way in which the sacrifice was appointed to be killed. The death and resurrection of Jesus make the central point of human history. Round it the ages of human history revolve, though as yet the world knows little ot it, nor has felt its power. And though millions in Christendom use the name of Jesus, they neither know nor understand the value or purpose of his death.

GOD'S PLAN WORKING STEADILY TO A COMPLETION

[4]God's purpose in sending his Son to reveal himself and his purpose was no failure; for in every way the work and life of Jesus as a man was acceptable to his Father, and he was raised to divine glory to be made a Prince and a Savior. (Acts 5:31) The Scriptures clearly show that God has not purposed, and therefore has not desired, that the human family should be instructed in the things of God or understand the way of truth until the due time.—1 Timothy 2:5, 6.

[5]The revelation of himself and his Son which God gave through Jesus, and which came to the church in power at Pentecost, has done what God designed that it should do; It has gathered the footstep followers of Jesus, the little flock, to whom he said: "It is the Father's good pleasure to give you the kingdom." (Luke 12:32) But all our quarter's lesson have revealed the purpose of God to have the world enlightened and the human family, given into the care of his Son, delivered from those evil powers, sin and death, Satan and his wicked hosts, and those human agencies, controlled by evil, which have held it in bondage.

[6]The testimony of the Scriptures everywhere is that God purposes to deliver the human family from the power of evil, and to restore it to the inheritance which he gave it in Adam. This is seen in the first lesson of the quarter, the promise made to Abraham, also in all that God did and said to Israel when he made them his special people. The testimony of all the prophets is to the same purport. But until the coming of Jesus there was no direct effort to save men nor was any people other than Israel enlightened as to his Word.—Amos 3:2.

[7]During the period from the death of Jesus until the time of the establishment of the kingdom of heaven, the missionary work of God has been continued by his church; but, enlightened by the holy spirit and under its guidance, his saints have not attempted to convert the world. These saw that the holy spirit was given to the church to enable it as a whole when occasion might serve, and to the members in particular at all times, by walking after the spirit, to be witnesses for Jesus as to the power of the grace of God to change the heart and to make it Christlike, and to speak forth the Word of Truth.

PENTECOST'S RELATION TO GOD'S PLAN

[8]Our lessons showed how the spirit came upon and guided the early church. It was necessary that the church should have the same power as that which Jesus had, both for the maturity of its own life and for its work. And as the spirit could not be given save to the consecrated and justified, it was necessary that Jesus should accomplish his work and be received into heaven and present his sacrifice on their behalf. God then gave him the holy spirit of promise, but not as it was given to him at Jordan. Now he received it to hold, a gift from God to be bestowed upon the various members of his body as it pleased him. Pentecost therefore proved our Lord's acceptance with God, and demonstrated that he had received gifts for the church —Acts 2:33; Ephesians 4:8.

[9]From Pentecost until now the work which God began to do in Jesus has been continued. The missionary work of God had three phases: The first by Jesus himself, when he was the only one who had the power of the spirit; the second by the church, from Pentecost until 1878; the third continues from that date onward to the end of the present life of the church. The church is now again directly under our Lord's guidance, and has the happy experience of realizing in a special manner the oneness of the body of Christ. The question naturally arises: Is there a further purpose or intention beyond that of giving the apostles and the church power to continue the work of Jesus? Was Pentecost the beginning of a work which should increase until all the world has been brought to a knowledge of the Lord? The answer is both Yes and No.

[10]The gift of the spirit as at Pentecost was for the footstep followers of Jesus to prepare them for their high calling to be his joint-heirs and to be kings and priests with him, and to give a witness to the world such as he gave at Jerusalem.

If the churches had kept this in mind they would not have sought to make heathendom Christian, nor have lowered the standard of the Christian life in order to accommodate nominal Christians. Now they have both lost their way and been deprived of their privilege of representing God. They are cast off.—Jeremiah 51:9.

11 Pentecost did involve further blessings; for those who have been blessed are in turn to be blessers of others. They are Abraham's seed to bless. (Galatians 3:29) It follows, therefore, that God will do something for the world which will correspond to Pentecost. His grace and help through Christ will go forth to all flesh.

12 For many days after Pentecost Jerusalem was kept lively. The apostles wrought many miracles, one, the notable miracle of the healing of the forty-year-old cripple. The priests and the leaders were stirred; and as there were thousands of converts, it is certain that every person in that walled city knew of the singular happenings. To be a disciple meant, of course, confession of faith in Jesus of Nazareth, and therefore meant much decision of character. It also meant much joy of heart to those who realized that in Jesus God had once again remembered his covenanted people. Those who were dispersed abroad by the persecution told of their joy that others might share it, and the telling manifested and helped to fix their loyalty to God. They gave a witness, whether the people would hear or not. Their hopes had been in a speedy restoration of Israel to its high place as God's chosen people; but it began to be discerned that God had a people who were nearer to him than natural Israel; a spiritual Israel was to be formed who were to be specially the people of God "formed to shew forth all his praise." (Isaiah 43:21) That Israel is now nearly gathered; the names of the last members of that citizenship are being enrolled in heaven.

DIVINE PLAN OPENS SLOWLY AND ORDERLY

13 Because the New Testament does not specially carry on the theme of the Old Testament, namely, the coming of the kingdom long-promised to Israel, comparatively few have been able to withstand the error which makes out that the teaching of Jesus and the apostles about the kingdom is that it is only a kingdom of grace. With the light of present truth, the Bible student sees that the kingdom of grace was a necessary preliminary phase of the kingdom. He sees that the kingdom did begin when the grace of God through the holy spirit became a living power to deliver the believer from the kingdom and bondage of evil into the kingdom of liberty of the sons of God.—Colossians 1:13.

14 Also he sees that these who through faith received this citizenship are to be kings and priests, or honored servants, in the highest phase of the kingdom, when it is manifested in power among men; and that then will come the fulfilment of the promise to Israel, and to the world through them. In the kingdom it will be discerned that God in Jesus came very near to men, that he has visited men and taken out of them a family for himself (Acts 15:14); and the world then will thank God that Jesus and those faithful followers who are then their judges and rulers have been of themselves and therefore know the weakness of human nature, and are lovingly and kindly disposed towards them, even as Jesus was to the multitudes of Galilee.

15 God's movements for the salvation of mankind have been so slowly developed that men have not perceived them. And the Bible is written in such a way that it does not readily disclose what those movements are. But once discerned, they are clear as the day and refreshing as sunshine after rain. During the first age no movement was discernible, and what there was might be said to be in superhuman realms rather than amongst men. Later God called Abraham and his natural seed, the Jews. Still later he widened the ministry of truth so that, going among the Gentiles, it would by his spirit gather out of the world a spiritual Israel. And now the time has come when the truth must go out to all the world in floods of blessing until the knowledge of the Lord covers the earth as the waters cover the sea.

16 When the purpose of God is completed, men will bless themselves in his love even as our Golden Text says: "They shall utter the memory of thy great goodness, and shall sing of thy righteousness"; and the Son of God, who came to be a man that he might redeem them and be their Deliverer, shall see of the travail of his soul and shall be satisfied. (Isaiah 53:11) And God himself will take his pleasure out of his works "when he has gathered in one all things in Christ, both which are in heaven and which are on earth."—Ephesians 1:10.

QUESTIONS FOR BEREAN STUDY

Who is the fountain of all grace and truth and goodness? ¶ 1.
Who is the Elohim of creation and the Most High over the earth? Who planned the scheme of redemption? ¶ 2.
When it came time for God to reveal himself what did he do? What is the pivotal event of all human history? ¶ 3.
Has God's plan been a failure? Has he a due time for every feature thereof? ¶ 4.
What has God accomplished thus far? ¶ 5.
Will God restore the lost dominion? When shall it be done? ¶ 6.
How has the heavenly Father carried on his missionary work? Has it been to convert the world? ¶ 7.
In order for the church to be endued with power from on high, what was first done? ¶ 8.
What are the three phases of God's missionary work? ¶ 9.
If the church had understood what the gift of the holy spirit was for, would they have lowered the standard to make all heathendom Christian? ¶ 10.
Do the Scriptures teach that Abraham's seed is to bless others? ¶ 11.
Was Jerusalem a lively place after Pentecost? Did it mean much decision of character to be a follower of the lowly Nazarene? What did the disciples begin to see? ¶ 12.
What is meant by the "kingdom of grace"? Why has not that phrase been fully understood? ¶ 13.
How near has God come to the world? How is that nearness shown? ¶ 14.
Is God in a hurry in the development of his plan? Show the order of its development. ¶ 15.
How will men bless themselves? When shall this be? ¶ 16.

BENEFITED SPIRITUALLY BY ACTIVITY

DEAR BRETHREN:

A few months ago the friends here, ten consecrated, thought that they could not possibly get out in the canvassing work. Since May 1, all but two have had part in the canvassing work; and of those two, one is so crippled as to be able to walk but very little, while the other is old and almost an invalid. All testify to the personal spiritual benefit derived from activity in the service From one meeting a week, poorly attended, we now have grown to three meetings; and all seem to hate to miss a service.

A canvassing party arranged recently for a lecture to be given in a small hamlet of twenty or thirty houses. We advertised through the rural districts with handbills, and had an attendance of about one hundred, in spite of the fact that two nominal Sunday schools were held at the same hour.

Crop conditions in this part of Texas make book sales slow. The grain crop was light; and now the continued dry weather and the severely hot days are ruining the cotton. All these things help to unsettle this part of Satan's empire, but make money scarce; and so sales are lighter.

Praying the Lord's rich blessings on your labors, I am

Your brother and fellow servant, ROY E. HENDRIX, *Texas.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Tallapoosa, Ga.	Dec. 2	Thomasville, Ga.	Dec. 10, 11
Raymond, Ga.	" 4	Waycross, Ga.	" 12
Chipley, Ga.	" 5	Fitzgerald, Ga.	" 13
Columbus, Ga.	" 6	McRae, Ga.	" 14
Dawson, Ga.	" 7	Savannah, Ga.	" 16
Albany, Ga.	" 9	Ridgeland, S. C.	" 17

BROTHER J. A. BOHNET

Alma, Mich.	Dec. 2	Birch Run, Mich.	Dec. 10
Wheeler, Mich.	" 3	Midland, Mich.	" 11
Saginaw, Mich.	" 4	Traverse City, Mich.	" 12
Bay City, Mich.	" 5, 6	Lake Ann, Mich.	" 13
Burt, Mich.	" 7	Empire, Mich.	" 14
Flint, Mich.	" 9	Manistee, Mich.	" 16

BROTHER B. H. BOYD

Lamar, Ark.	Dec. 2	Donaldson, Ark.	Dec. 10
Dover, Ark.	" 3	Hope, Ark.	" 11, 13
Russellville, Ark.	" 4	Foreman, Ark.	" 12
Havana, Ark.	" 5, 6	Shreveport, La.	" 14
Danville, Ark.	" 7	Hattiesburg, Miss.	" 16
Little Rock, Ark.	" 9	Laurel, Miss.	" 17

BROTHER J. W. COPE

Unity, Wis.	Dec. 2	Wasau, Wis.	Dec. 9
Milladore, Wis.	" 3	Marion, Wis.	" 10
Plover, Wis.	" 4	Clintonville, Wis.	" 11
Stevens Point, Wis.	" 5	Bonduel, Wis.	" 12
Junction City, Wis.	" 6	Green Bay, Wis.	" 13
Merrill, Wis.	" 7	Marinette, Wis.	" 14

BROTHER A. J. ESHLEMAN

New Albany, Ind.	Dec. 2	Whiteland, Ind.	Dec. 10
De Pauw, Ind.	" 3	Acton, Ind.	" 11
Palmyra, Ind.	" 4	Batesville, Ind.	" 12
Jeffersonville, Ind.	" 5	Greensburg, Ind.	" 13
Madison, Ind.	" 7	Newcastle, Ind.	" 14
Indianapolis, Ind.	" 9	Cincinnati, O.	" 16

BROTHER A. M. GRAHAM

Mahaffey, Pa.	Dec. 2	Duquesne, Pa.	Dec. 9
McGees Mills, Pa.	" 3	McKeesport, Pa.	" 10
Punxsutawney, Pa.	" 4	Buena Vista, Pa.	" 11
Kittanning, Pa.	" 5	Elizabeth, Pa.	" 12
New Kensington, Pa.	" 6	Monongahela, Pa.	" 13
Greensburg, Pa.	" 7	Monessen, Pa.	" 14

BROTHER M. L. HERR

Winchester, Va.	Dec. 2	Richmond, Va.	Dec. 9
Berryville, Va.	" 3	Orchid, Va.	" 10
Waynesboro, Va.	" 4	Newport News, Va.	" 11
Charlottesville, Va.	" 5	Norfolk, Va.	" 12, 16
Fredericks Hall, Va.	" 6	Currituck, N. C.	" 13, 14
Rutherglen, Va.	" 7	Exmore, Va.	" 17

BROTHER W. M. HERSEE

Meaford, Ont.	Dec. 3	Mount Forest, Ont.	Dec. 12
Owen Sound, Ont.	" 4, 5	Harriston, Ont.	" 13
Wiarton, Ont.	" 6	Fordwich, Ont.	" 14, 16
Mar, Ont.	" 7	Wingham, Ont.	" 17
Allenford, Ont.	" 9, 10	Goderich, Ont.	" 18, 19
Palmerston, Ont.	" 11	Seaforth, Ont.	" 20

BROTHER J. H. HOEVELER

St. Joseph, Mo.	Dec. 2	Rutledge, Mo.	Dec. 9
Hopkins, Mo.	" 3	Medill, Mo.	" 10
Independence, Mo.	" 4	Warren, Mo.	" 11, 12
Kansas City, Mo.	" 5, 6	Hannibal, Mo.	" 13
Hale, Mo.	" 7	St. Louis, Mo.	" 16

BROTHER H. HOWLETT

Charlotte, N. C.	Dec. 2	Salisbury, N. C.	Dec. 9
Gastonia, N. C.	" 3	Hickory, N. C.	" 10
Lincolnton, N. C.	" 4	Asheville, N. C.	" 11
Cherryville, N. C.	" 5	Canton, N. C.	" 12
Shelby, N. C.	" 6	Cruso, N. C.	" 13
Kannapolis, N. C.	" 7	Hendersonville, N. C.	" 14

BROTHER W. H. PICKERING

Detroit, Mich.	Dec. 3	Newark, O.	Dec. 10
Toledo, O.	" 4	New Philadelphia, O.	" 11
Wapakoneta, O.	" 5	Dover, O.	" 12
Lima, O.	" 6	Massillon, O.	" 13
Marion, O.	" 7	Akron, O.	" 14
Columbus, O.	" 9	Cleveland, O.	" 16

BROTHER G. R. POLLOCK

Eugene, Ore.	Dec. 2	Portland, Ore.	Dec. 9
Albany, Ore.	" 3	Vancouver, Wash.	" 10
Marion, Ore.	" 4	Bend, Ore.	" 12
Salem, Ore.	" 5	LaGrande, Ore.	" 14, 16
Dallas, Ore.	" 6	Joseph, Ore.	" 15
McMinnville, Ore.	" 7	Pendleton, Ore.	" 18

BROTHER B. M. RICE

Decatur, Ill.	Dec. 2	Champaign, Ill.	Dec. 10
Hammond, Ill.	" 3	Kankakee, Ill.	" 11
Arcola, Ill.	" 4	Hammond, Ind.	" 12
Mattoon, Ill.	" 5	Gary, Ind.	" 13
Martinsville, Ill.	" 6, 7	Michigan City, Ind.	" 14
Danville, Ill.	" 9	La Porte, Ind.	" 16

BROTHER V. C. RICE

Quinton, Okla.	Dec. 2	Shattuck, Okla.	Dec. 11, 16
Guthrie, Okla.	" 4	Follett, Tex.	" 12, 13
Enid, Okla.	" 5	Arnett, Okla.	" 14
Aline, Okla.	" 6	Pampa, Tex.	" 18
Alva, Okla.	" 7-9	Amarillo, Tex.	" 19
Woodward, Okla.	" 10	Clinton, Okla.	" 20

BROTHER C. ROBERTS

Northfield Sta., Ont.	Dec. 3	Flower Sta., Ont.	Dec. 12
Iroquois, Ont.	" 4	Kingston, Ont.	" 13
Prescott, Ont.	" 5	Belleville, Ont.	" 14
Brockville, Ont.	" 6	Toronto, Ont.	" 16
Smiths Falls, Ont.	" 7, 9	Brampton, Ont.	" 17
Clayton, Ont.	" 10	Guelph, Ont.	" 18

BROTHER R. L. ROBIE

Walsenburg, Colo.	Dec. 3	Salt Lake City, Utah	Dec. 12
Pueblo, Colo.	" 4	Ogden, Utah	" 13
Florence, Colo.	" 5	Sacramento, Calif.	" 14
Basalt, Colo.	" 6	Oakland, Calif.	" 16
Grand Junction, Colo.	" 9	San Francisco, Calif.	" 23
Midvale, Utah,	" 11	San Jose, Calif.	" 30

BROTHER O. L. SULLIVAN

Roanoke, Va.	Nov. 29	Knoxville, Tenn.	Dec. 9
Wytheville, Va.	30	Chattanooga, Tenn.	" 10, 11
Bristol, Tenn.	Dec. 2, 3	Beans Creek, Tenn.	" 12
Greenville, Tenn.	" 4	Doyle, Tenn.	" 13
Knoxville, Tenn.	5, 6	Normandy, Tenn.	" 4, 16
New Tazewell, Tenn.	" 7	Murfreesboro, Tenn.	" 17

BROTHER T. H. THORNTON

Shawver, W. Va.	Nov. 27, 28	Gallipolis, O.	Dec. 7
Mt. Lookout, W. Va.	" 29, 30	Huntington, W. Va.	" 9
Wickham, W. Va.	Dec. 2	Paintsville, Ky.	" 10, 11
Charleston, W. Va.	" 3, 4	Ashland, Ky.	" 12, 13
Coco, W. Va.	" 5	Ironton, O.	" 14, 15
Nitro, W. Va.	" 6	Portsmouth, O.	" 16

BROTHER J. B. WILLIAMS

Winnipeg, Man.	Dec. 2	Sturgis, Sask.	Dec. 10
Portage La Prairie, Man.	" 3	Pelly, Sask.	" 12
Dauphin, Man.	" 4	Durban, Man.	" 14, 16
Gilbert Plains, Man.	" 5	Swan River, Man.	" 17
Grandview, Man.	" 6	Minitonas, Man.	" 18
Kamsack, Sask.	" 7, 9	Dauphin, Man.	" 19

BROTHER L. F. ZINK

Simcoe, Ont.	Dec. 2	Ridgetown, Ont.	Dec. 10
Delhi, Ont.	" 3	Blenheim, Ont.	" 11
Courtland, Ont.	" 4	Leamington, Ont.	" 12
Port Burwell, Ont.	" 5	Kingsville, Ont.	" 13
Aylmer, Ont.	" 6	Windsor, Ont.	" 14, 16
St. Thomas, Ont	" 7, 9	Chatham, Ont.	" 17, 18

CONVENTION AT BALTIMORE

A four-day convention will be held in Baltimore, Md., November 29, 30, December 1, 2. For further particulars address the Secretary, Chas. H. Anderson, 119-121 S. Calvert St., Baltimore, Maryland.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

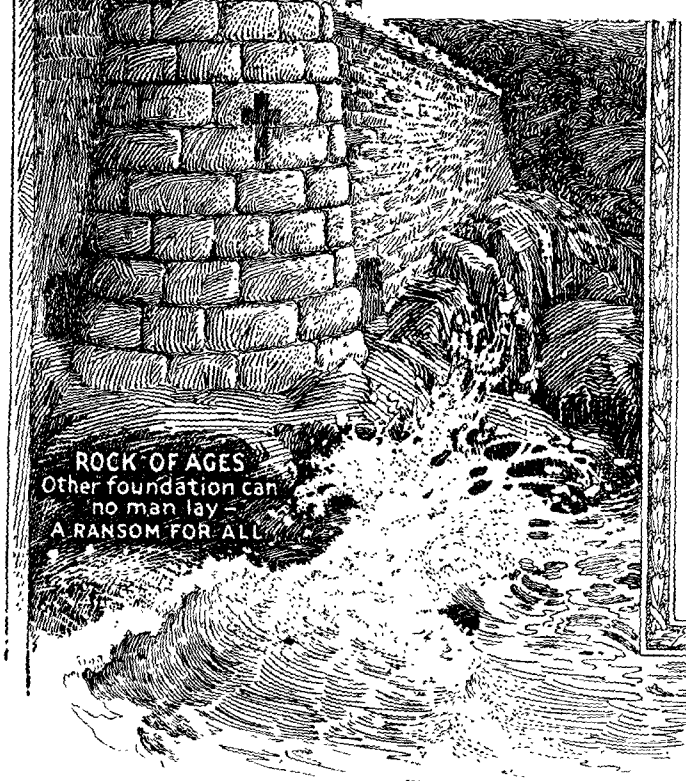
Montreal, Que., Nov. 18—
Leonard Kent, 297 Ninth Ave., Rosemount, Montreal.

Mansfield, Ohio, Nov. 25—
U. G. Hostetler, care of Colonial Printing Co., Mansfield, O

Baltimore, Md., Dec. 2—
Chas. H. Anderson, 119 S. Calvert St., Baltimore, Md.

The WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night? ... Morning Cometh, and also the Night"—Isaiah

VOL. XLIV SEMI-MONTHLY No. 23

Anno Mundi 6052 December 1, 1923

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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HYMNS FOR JANUARY, 1924

Sunday			**6**	150	**13**	290	**20**	67	**27**	198
Monday			**7**	130	**14**	200	**21**	123	**28**	82
Tuesday	**1**	34	**8**	145	**15**	177	**22**	25	**29**	40
Wednesday	**2**	14	**9**	203	**16**	35	**23**	312	**30**	45
Thursday	**3**	239	**10**	43	**17**	188	**24**	Vow	**31**	104
Friday	**4**	110	**11**	164	**18**	309	**25**	305		
Saturday	**5**	261	**12**	295	**19**	219	**26**	226		

DE LUXE EDITION "STUDIES"

A De Luxe edition, pocket size, of the Seven Volumes STUDIES IN THE SCRIPTURES will be ready for delivery about December 15th. While the printers hope to have them ready for shipment on this date, we cannot guarantee their receipt by the friends for Christmas. This edition is durably bound, semi-flexible, elaborately embossed in five colors, gold edges, thin Bible paper, and is designed more especially for use of the friends. It contains some of the material used in the Memorial WATCH TOWER; the original text of Tabernacle Shadows; the booklet, "The Bible versus the Evolution Theory"; and an index of all Scripture texts in the Seven Volumes. The set of Seven Volumes $8.75, single volumes $1.25. Class rates for fifty or more volumes, $7.00 per set; single volumes $1.00. "The Harp of God" in same style of binding, but different cover design, $1.25 per copy; class rates as above, $1.00 per copy.

PRAYER-MEETING TEXTS FOR JANUARY, 1924

January 2: "The God of heaven shall set up a kingdom."—Daniel 2:44.
January 9: "Thy kingdom is an everlasting kingdom."—Psalm 145:13.
January 16: "The Lord hath prepared his throne in the heavens."—Psalm 103:19.
January 23: "I have set my king upon my holy hill."—Psalm 2:6.
January 30: "The government shall be upon his shoulder."—Isaiah 9:6.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The At-one-ment"**

STUDY 2: AUTHOR OF THE ATONEMENT

Week of Jan. 6.....Q. 29-35 Week of Jan. 20.....Q. 43-50
Week of Jan. 13.....Q. 36-42 Week of Jan. 27.....Q. 51-58

Question books on "The At-one-ment," 10c postpaid

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIV DECEMBER 1, 1923 No. 23

VIEWS FROM THE WATCH TOWER

DEPLORABLE CONDITIONS RECOGNIZED

THE American Tract Society, through its secretary, Rev. William Henry Matthews, is sending out an appeal for financial aid for publishing Christian literature to offset an attack on our institutions by anti-Christian literature which is flooding the country. The first paragraph of this appeal reads:

"We crave your aid in answering a tremendously serious question. Large groups of foreign-speaking people here and thousands in Latin America are beseeching the American Tract Society for Christian literature and especially Gospel Hymn books in languages they understand; and when, through lack of adequate funds we cannot meet their requests, they ask: 'Why is it that the churches of America fail to provide us the literature we so imperatively need when we are flooded with pamphlets hostile to home, church and state?' "

Then follows the appeal for money. In a little booklet, "God's Seal," they ask enough money to increase their endowment to $1,000,000. They point out that the hostile forces have plenty of money; and of course they are not now in a condition to meet the issue. They say: "America is facing a crisis; ultimately it must be Christ or the ruin of our great Republic." Besides the two Secretaries, they have an Executive Committee consisting of eighteen members, and a Board of Managers consisting of thirty-five members. The American Tract Society boasts of being in the field for nearly one hundred years, and boasts also that "its history reads like a romance."

It is strange that such a wonderful institution would need to beg so hard for funds to carry on a work which has the appearances of doing good. The fact is that the "doctrines and precepts of men" which have been passing for Christianity are now being exposed, and that many led captive by the enemy are now able to see the destruction of the citadel of confusion which they themselves have erected and dedicated to Christ, but which Christ neither recognizes nor honors.

The rising tide of discontent in the great conflict between the Fundamentalists and Modernists, between truth-lovers and error-lovers, will show who's who in the realm of Christianity. When it becomes necessary to make such an urgent appeal for money to stem the tide which is engulfing civilization it would seem as though they should inquire, Is the God whom we serve really alive? Can he see our deplorable condition, and has he the power to send assistance ere we perish? They realize not that the crumbling of the present order of things is the harbinger of Spring.—Acts 3:19-21; Matthew 6:10.

THE ADVENTISTS' "BETTER DAY"

The Seventh Day Adventists are looking for a "better" day. But theirs is a dismal day. Their advertising is headed, "Anticipating the Coming of a Better Day"; then follows the statement: "Urged on by the belief that time is hastening to a close, we are compassing land and sea to herald the imminent advent of our Lord and Savior Jesus Christ," etc. They must advertise a better day as an offset to the Bible Students; for ours is truly a better day and is attracting attention—a day of blessing, of hope, and of restitution into everlasting life conditions.

The Adventists' day is a day ushered in by a visible Jesus in human form, the blowing of literal trumpets, the ascending into the air of all the good in fleshly bodies, the dying of all the wicked and remaining as dung upon the earth for a thousand years, at the end of which time the wicked dead are to be resurrected. But on the strength of the Bible we can positively say that their day will never come; that there shall never be the ushering in of any day by a visible or fleshly Jesus, nor shall the wicked lie as dung upon the earth.

The prophetic day is one ushered in by the glorified Christ, an invisible spirit being of the divine nature. The day is to dawn as sunlight upon the earth, gradually, stealthily, and at first unrecognized by the world in general. The glorification of the church takes place, unrecognized also by the world. The order of society gradually gives way, disintegrating through wars, pestilences, famines, revolutions, etc. When man reaches his extremity, the Lord uses his power to bring order out of chaos. His kingdom is then established world-wide; new constructive work begins with the millions then living, who will pass through the turmoil and never experience death nor need an undertaker. The visible resurrection begins with the bringing forth of the holy men of old who died prior to the time for the selection of the members of the church of Jesus Christ. Then

for a thousand years will follow the raising up from death all the families of the earth for the express purpose of rescuing them from Adamic condemnation, giving them a knowledge of the divine truth, assisting them to perfection of character, mental, moral and physical, so that they may live upon the earth forever and never die; for "the earth abideth forever." The earth is God's footstool, and he will make the place of his feet glorious. and his will shall be done on earth as it is done in heaven. The prophetic day is a great day or epoch of blessing, of restoring to man his lost estate, and of recovering him to the original image and likeness of God. It is a glorious day, a long-prayed-for day. The first rays of this new day began coming over the horizon of the spiritual perception of God's people in 1874. It has been growing brighter and brighter; and after 1925 the light of truth and the blackness of error will be sufficiently manifest to begin to make its impression upon the irreverent and unbelieving Godless minds, and also upon those hampered and hindered with "ecclesiastical minds," those closed with bigotry and cant.

MODERNISTS ARE IN THE QUICKSANDS

Not long ago there was much commotion in religious circles over the controversy between Bishop Manning and Rev. Percy Stickney Grant of the Episcopal church. Dr. Grant apparently has not backed down from his position. He still pursues the even tenor of his way, and he and his church have been neither disfranchised nor disfellowshiped.

The difference between these two big churchmen amounts to practically nothing. Perhaps the Bishop's main objection was in jumping into print before the "dear people" were educated up to the point where they could receive the heresies with complacency.

Bishop Manning believes that Christ, being divine, must of necessity be God himself. Dr. Grant does not believe that Christ is God himself, and therefore holds that our Lord is not divine. They are both wrong. Dr. Grant's position is a vantage ground from which it is easier to step over onto the true foundation than is Bishop Manning's. These are two learned clergymen who are blind leaders of the blind!

Bishop Manning delivered a sermon of which it is said: "Many Episcopal dignitaries listened to the sermon and regarded it as a milestone in the history of the church." That they did not take vigorous exceptions to it shows there are many blind leaders of the blind.

"We must make it clear," said Bishop Manning, "that the truth revealed in Jesus Christ is in no conflict with any truth or fact made known to us by science or scholarship." Further on he said: "There is nothing in the Christian faith which conflicts with the scientific theory of evolution. To many of us this hypothesis seems to make clearer both the glory of the Creator and the naturalness of His revelation of Himself in the incarnation."

When will Bishop Manning and two hundred thousand other clergymen learn that the incarnation idea is a doctrine of the devil, and has neither part nor lot in the story of the sacred Scriptures? All Trinitarians believe in the incarnation. Is it rational to think that God, Jehovah God, who says he will not give his glory unto another, abdicated the throne of the universe, entered the womb of Mary down here on the earth, was lost for a season, was born in a manger, had not the power to stop the wicked designs of Herod, fled into Egypt, was a carpenter, was baptized in the river Jordan, was persecuted, was slandered, was maltreated, was arrested for sedition, had his head crowned with thorns, sank under the weight of his own cross to which he was afterward nailed, dying an ignominious death—is it rational to believe that this was God Almighty! Is it rational to believe that Jesus in praying, "My God, why hast thou forsaken me," was praying to himself as the Almighty Eternal One? How is it possible for the Son of God to be the Father of God, or for the Virgin Mary to be the Mother of God!

No wonder there are infidels, agnostics and atheists in the world! No wonder the world is in trouble! It has long ago forsaken God, and has for centuries been paying out its hard-earned money for instruction from the devil's agents, who have received the money in the name of the Lord and hypocritically pretended that it was for the glory of the Lord.

That Bishop Manning has straddled the fence in an effort to please and hoodwink the largest number, and that he is thoroughly out of harmony with God, may be seen from the following further expression of his sermon:

"The present controversy in some of the Protestant communions between the Fundamentalists and the Modernists is confusing and misleading to many. That controversy has no place among us in this church. This church of which we are members holds a position which is larger than that represented by either of these groups, and which includes that which is true of each of them. Those who calls themselves Fundamentalists are unhappily identifying themselves with a particular theory as to the inspiration of the Scriptures, which is untenable and which has never been a part of the Christian faith. We who preach the gospel today must make it clear, and especially to our younger people, that the Christian faith, belief in our Lord Jesus Christ as God made man for us, is not a barrier to our thinking nor a restriction imposed upon our minds."

Who has told him that such a monstrous belief is a barrier to thinking and a restriction imposed upon the mind! Ah, he then has had warning! Somebody has told him the truth; and he refuses to study the Scriptures in their own light in order to be edified. Who among us would relish his place in the judgment?

NEW YORK CONVENTION

"This is the Lord's doing; it is marvelous in our eyes."—Psalm 118: 23.

THE New York Convention is a matter of history. Those who attended and those who participated were greatly blessed. That the Lord's hand was in the whole matter there cannot be the slightest doubt. He manifested his approval upon the effort in no uncertain manner.

The convention was held from October 19 to 24, inclusive. For several months prior thereto the New York Congregation was active in arranging for this convention. The Convention Committee, composed of Brothers Lueck, Finken, Woodworth, Brenisen, Wiley, Bedwin and Goux, had the matter of arranging for the convention and the public meetings in charge, and each member of the committee put forth every effort within his power to make the convention and the public meetings a great success. The Lord added his blessing.

Brother R. J. Martin was active as chairman of the convention, with Brother M. A. Howlett as assistant chairman. The convention opened at 10 o'clock Friday, October 19, with an address of welcome by the President of the SOCIETY. We quote a part of the address of welcome, as follows:

"A convention of God's people is, as indeed it should be, a blessed occasion. It is my happy privilege to greet you as members of the royal priesthood. You are joyfully looking to that time when you shall be forever with the Lord in indescribable glory.

"All who are confidently trusting in the merit of the great ransom sacrifice are welcome to this convention. But thrice welcome are all who have devoted their lives to the Lord by full consecration and who are now with gladness heralding the message of his kingdom. These are the called and chosen; and having been faithful to this hour, they by his invitation have entered into the joy of the Lord.

"Brought here by his grace, there is laid upon each of us an obligation to faithfully represent our Lord. To this end we must be true witnesses for him, that others may know that Jehovah is the only true God and that Jesus is the King of kings and Lord of lords. Furthermore, the world must know that God has a people on earth who have his favor. It is also our privilege and duty to comfort, encourage and strengthen each other.

"By his grace we are engaged in the most momentous campaign of the ages, witnessing the incoming of a new government and having some part in making this fact known to the world. It is now our privilege to say to each other and unto nominal Zion: 'Thy God reigneth!' and to point the world to the fact that his kingdom is the complete and only panacea for the ills of humankind.

"Honored by the King with active service in his heavenly army, we can truly say that we are now joyfully in glory; and if our loyalty persists to the very end, we shall be granted an abundant entrance into that heavenly kingdom and be recipients of a far more exceeding and eternal weight of glory, honor and immortality.

"Happy now is our lot. Blessed are our eyes; for we see the kingdom at hand. Blessed are our ears; for we hear the jubilee sound proclaiming the day of deliverance. With becoming humility and gladness let us greet each other in the name of our King."

Additional speakers on the program were Brothers Thornton, Woodworth, Barber, Macmillan, Franz, Kendall, Lueck, Donald, Wise, Hudgings, Stewart, Sexton, Magnuson, Van Amburgh, Grimes, Brenisen, Bedwin, and Lippincott. The maximum attendance of the consecrated during the convention was 3,000. The first two days' sessions were held in a hall that was entirely inadquate as to seating capacity. The other meetings, aside from Sunday, were held in the Manhattan Opera House, with sufficient capacity to accommodate all who attended.

The discourses delivered by the various brethren were joyfully received by the friends and without doubt were very helpful and upbuilding to those who are trusting in the precious merit of Christ's sacrifice. The keynote of the convention was love and joy. All showed the true Christian spirit of love for the brethren, manifesting by both speech and action that they were rejoicing in the Lord and in the opportunities of showing their love toward him.

PUBLIC MEETINGS

For the public meeting on Sunday afternoon, October 21, the Madison Square Garden was engaged. The contract called for seats to the number of 13,500. Some were skeptical about filling the place; and of course merely with man's effort it could not be done. Two weeks prior to this meeting the celebrated musician Sousa, with his band of more than a hundred pieces, was there, and at the same time the world-renowned Marine Band of Washington. With this attraction the place was not nearly filled. A week previous to our meeting the place was used to exhibit moving picture and radio returns of the world's series baseball games and even this did not attract audiences nearly sufficient to fill the place. It is no wonder that the management of the Madison Square Garden was doubtful about a religious meeting beginning to fill the auditorium.

The New York Ecclesia took hold of the matter with a real spirit of service. Announcements to the number of 1,250,000 advertising the meeting were distributed. These tracts carried an explanation of the divine plan which was in itself a splendid witness for the truth. Posters were placed in alternate stations of the subway and elevated lines. A large number of window cards were put out and the committee arranged for and carried in the leading daily newspapers of New York practically

full-page advertisements. In addition to this other newspapers in adjoining towns and cities carried advertisements of the meeting placed by the local classes. Had no one attended the public meeting at all, there was a splendid witness for the King and the kingdom by these advertisements. But the Lord added his blessing.

Additionally the Convention Committee sent a personal letter of invitation to each one of the clergymen of Greater New York. Many of these responded by requesting reserved seat tickets. A special letter was also sent to most of the office holders and leading politicians and bankers of the city. A conference of Governors of all the States had been called by President Coolidge for October 20 in Washington and the Committee sent a personal invitation to each of the Governors; also a special invitation to the Rt. Hon. David Lloyd George, former British Premier, visiting in the United States at the time. Mr. Lloyd George responded very kindly, expressing regret that engagements to which he was already committed would not permit his attendance at the meeting. A number of Englishmen, however, were observed in the audience.

Mr. W. E. Harkness, manager of the Broadcasting Department of the Bell Telephone System, expressed to the Convention Committee the company's desire to coöperate in any good work and extended an invitation to some representative of the International Bible Students Association to speak over their station for ten minutes and announce the Sunday meeting. Brother Martin was assigned to this duty and responding to the kind invitation, he delivered a ten-minute address and announce the public lecture at the Madison Square Garden. The estimated listening audience of this station is two million persons. After giving a brief resumé of the great truths now being promulgated by the International Bible Students Association, Brother Martin concluded with the announcement that the President of the Association would deliver the "Armageddon" lecture Sunday afternoon. THE WATCH TOWER, as the official organ of the International Bible Students Association, takes occasion to express its appreciation of the kindness shown by Mr. Harkness of the Bell System in thus coöperating in this good work. We cannot help recalling in this connection the words of the Master: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matthew 10:41, 42) Without doubt the Lord will remember and properly reward this act of kindness.

Sunday, the 21st, was a beautiful day, which would of course attract the people to the outside. Notwithstanding this, before the lecture began practically every seat in the great Madison Square Garden was taken and people were still arriving. It was remarked by the manager that it was the largest crowd that had ever assembled in the Garden. And the astonishing thing to strangers was that such a great multitude would come to a merely religious lecture without any other attraction.

The meeting opened promptly at three o'clock by singing of the familiar hymn, "All Hail the Power of Jesus' Name." It was a wonderful inspiration to hear these words sung by such a great multitude. Then Brother Martin, the chairman, followed with a brief speech, pointing out the privilege that the people would have of purchasing at this meeting THE HARP OF GOD; and they were asked to sign slips indicating that they wished the HARP STUDY Course. Brother Rutherford ascended the platform shortly after three o'clock. There was no introduction. He immediately began his address to an audience that listened with rapt attention throughout the entire discourse, frequently manifesting approval by hearty applause. During the discourse the controversy between the Modernists and Fundamentalists was clearly pointed out and it was shown that this was to be expected in the closing days of the old order, as Jesus had foretold; and the speaker appealed to those who believed in the Lord and the Bible to separate themselves from those who deny Jehovah, the Lord Jesus and the Scriptures. At the conclusion of the lecture the speaker said in substance: "All here who believe in God and the Lord Jesus and in the Bible, and who desire to see a better condition of affairs established in the earth, kindly stand and engage in a moment of silent prayer." It was inspiring to watch that tremendous audience arise and silently stand. And then with a brief prayer in conclusion they all began to file out quietly and orderly, while the brethren were taking their addresses and selling them the books. When these orders were counted it was found that 1,723 had subscribed to THE HARP BIBLE STUDY Course, while a great many more had purchased 1,310 other books or in all over 3,000 books.

The Western Electric Company, at the instance of the Convention Committee, installed in the Madison Square Garden an electrical voice ampifier which made the voice of the speaker easily heard throughout the great auditorium. Those behind as well as those in front could hear equally well.

Reservations were made in the boxes for the clergy and prominent citizens of New York. These boxes were occupied by officials, officers and others connected with the United States Army, and many other citizens of note. The lecture was well received and, it is believed, has accomplished much good.

A most remarkable thing, however, to the people was the fact that notwithstanding this was the greatest religious meeting ever held in New York city, with the largest crowd ever assembled in this great auditorium, the next morning the newspapers of New York, aside

from the New York *American,* were silent. The real reason of their silence, however, is this: The newspapers are owned by big business. There is a combination between big business, big politicians and big preachers to have things their own way. To quote a member of the official staff of one of the leading New York papers concerning the publication of a report of the meeting: "We print only that which is in harmony with public opinion, adhering closely to our motto: 'All the news that's fit to print.'" In other words, the public press, controlled by the agencies of the god of this world, believe that by keeping the truth away from the people they will help to destroy its value. In this they are foolish. They do not realize that the work now in progress is the work of the Lord and he will make it known to every one who desires to know it. The course pursued by the newspapers only awakens the people to a realization of the fact that instead of being used in the interest of the people in general the public press is used for the selfish interests of the few. Thanks be to God, however, that the time is not far distant when all shall know the Lord from the least to the greatest, and it shall not be necessary to depend upon newspapers that are controlled by selfish interests to publish anything concerning the truth.

On the Monday night following, Brother Macmillan addressed a public audience numbering 3,000 at the Manhattan Opera House. The lecture was well received by all present.

Monday was "Service Day," when 525 friends engaged in canvassing for the books. This was followed Monday afternoon by a service testimony meeting, which demonstrated how greatly the brethren are blessed who engage in this part of the work.

When the count was taken as to the number of books sold at the public meeting Sunday afternoon and on "Service Day," the total exceeded *9,000 volumes.* This was an unusual record, the like of which has never been attained at any convention of the Lord's people in such a short time.

It had been announced through the press that on Tuesday evening, the twenty-third, Brother Rutherford would deliver a lecture at the Manhattan Opera House on "The Restoration of Israel." Mr. Nathan Straus, one of the most noted Jews in America and a man much beloved both by Jews and Gentiles, on learning that Brother Rutherford would deliver this lecture, put an announcement in two Jewish newspapers at his own expense. He sent a special messenger with a letter to Brother Rutherford, which we here set forth:

"Driftwood" Mamaroneck, N. Y. Oct. 23, 1923.

Judge Rutherford,
124 Columbia Heights, Brooklyn, N. Y.

My Dear Judge:

I only saw the announcement of your meeting tonight in this morning's N. Y. *American.* I fully agree with what you say about Israel Zangwill. He is a Jew absolutely in name only. I did not know his views when I invited him to be my house guest. After the Carnegie Hall meeting I took an apartment for him in the city, where he is living now.

As one who is deeply impressed with the prophecies of the Bible and with the aspirations of my people for their regathering in Palestine and the restoration of their own land, I hail you as one of the prophets who will help the Jews towards the realization of their hopes of two thousand years. They are willing to wait and work, without injury to the rights of any other people.

I bring to your attention enclosed pamphlet, which you will surely find interesting. Mr. Blackstone had this reprinted for me when I met him many years after it had been published.

In all admiration of your unselfish efforts, I remain

Very sincerely yours,

NATHAN STRAUS

On the evening of the meeting Mrs. Straus sent her own florist to the Manhattan Opera House and decorated the stage with a beautiful floral display, sending with it a note complimentary to the speaker of the occasion.

THE WATCH TOWER is pleased to take note of the interest our Jewish friends manifested in this meeting. This real interest manifested by orthodox Jews who have hope in God's promises to Abraham and the prophets is an evidence of their appreciation of what Bible Students are trying to do in announcing the King and the kingdom, him who is their Messiah. We may reasonably expect that within the next two years there will be a greatly increased interest among the Jews in examining and understanding the prophecies.

The lecture at the Manhattan Opera House on this occasion was attended by a large number of Jews, all of whom manifested their decided approval of the address by frequent applause. We hope that this meeting has been a great blessing to many and a real witness of the truth to some who are seeking to know who is the Messiah.

The convention concluded on Wednesday night with an address by Brother Rutherford to the public at the Manhattan Opera House on "Man's Duty to the Lord." The friends were loathe to part, lingering long after the conclusion for personal fellowship and expressions of love one for another. Upon all lips were words of joy and appreciation of what the Lord had done for his people at this convention. Without doubt it was the best held up to this time, because those who have been attending conventions and participating in the Lord's service increase in their joy, as should be expected. Therefore this was one of the most joyful, if not the most joyful convention ever held. All the consecrated who participated in this convention and attended can truly say in the language of the Psalmist: "This is the Lord's doing; it is marvelous in our eyes." He has manifested his loving kindness and his approval; and we are encouraged to press on with increased zeal and earnestness in advertising the King and his kingdom.

PITTSBURGH CONVENTION

IMMEDIATELY following the annual meeting of the Watch Tower Bible & Tract Society a convention of the Bible Students was held at Pittsburgh in Memorial Hall for five days. Brother Baeuerlein was chairman; about a thousand friends attended the convention. All were happy and rejoicing in their privileges of service.

The proceedings of the annual meeting are too lengthy to insert in this issue of THE WATCH TOWER, but will appear in the next issue. Here we give but a brief report of the convention. Amongst other things done at this annual meeting and convention was the passing of a resolution, which we set forth here as follows:

RESOLUTION

WHEREAS Pastor Charles T. Russell, as the Laodicean messenger of the church, faithfully filled the office of "that faithful and wise servant" while here on earth, and seven years ago enjoyed his change, as we believe, to spiritual glory; and

WHEREAS it is our desire to perpetuate his memory in the minds of the people by some appropriate means, and believing that the Society should take some official action to this end;

NOW THEREFORE RESOLVED by those attending the annual meeting and convention of the Watch Tower Bible & Tract Society at Pittsburgh, Pennsylvania, October 31 to November 4, 1923, inclusive, and now duly in convention assembled, as follows:

(1) That it is the sense of this convention that the life-work and writings of Pastor Russell constitute the greatest tribute to his memory. However, it would not be inappropriate to publish a volume setting forth the incidents of his life and work aside from and in addition to his personal writings;

(2) That such publication to be of value should be carefully prepared and edited by those who are familiar with his life and who are competent to do said work; and that such a volume should be published, if at all, by the Watch Tower Bible & Tract Society, which Society was organized by Pastor Russell;

(3) That this convention by resolution requests the President of the Watch Tower Bible & Tract Society to appoint a committee of five brethren whose duty it shall be to collect data and prepare and edit manuscript relating to the life and work of Pastor Russell and to report the same to the SOCIETY with recommendation of said committee as to whether or not such manuscript should be published by the SOCIETY; and that we further request that the SOCIETY, if report of said committee recommend the publication of said book or volume, publish the same and that notice thereof be given in THE WATCH TOWER; and that said committee so appointed shall make a report of its action at the next annual meeting of the SOCIETY to be held in Pittsburgh, October 31, 1924, as to what action it has taken in this behalf.

The committee called for by this resolution has not yet been appointed, but will be announced later. The SOCIETY is preparing to publish the entire set of STUDIES IN THE SCRIPTURES bound in very handsome binding as a memorial to Brother Russell. These will be ready in a short time and announced in THE WATCH TOWER.

It was generally remarked at the convention that the friends showed a keener appreciation of the truth and of their privilege of service and more of the spirit of the Lord than in the past, thus testifying that they are growing in grace and in the fruits of the spirit. The addresses of the brethren were well received, and were helpful to those who heard.

The Pittsburgh friends had made a splendid effort to advertise the public meeting. The advertisements were carried not only in the Pittsburgh press but in other papers in the vicinity. The public meeting was held Sunday afternoon in the Syria Mosque. It rained all day, and many of the friends were doubtful about good attendance. This hall has 3,850 regular seats, and about 200 extra seats were put in. Every seat was taken, and quite a number of people were standing. It was estimated that there were 4,100 present. The attention was splendid. Up to this time we have not the report of the number of books sold. The convention was concluded Sunday night with a symposium. It was good to be there. The Lord's spirit was made manifest.

"THE WATCH TOWER" HELPFUL

DEAR BRETHREN IN THE LORD:

Greetings in the name of our mighty Lord and King! It is quite a time that I have been wanting to write you, expressing my thankfulness to our dear heavenly Father for the food that he is permitting us to get in these troublesome days through the medium of THE WATCH TOWER, especially in such articles as "The Principal Thing," which indeed are heart-searching for all professed followers of the Lamb. When one reads such an article, one realizes more and more how truly "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Hebrews 4:12.

And now, last week, I received a pleasant surprise in the shape of the July 1st WATCH TOWER, with the article entitled "A Clear Vision of Chronology," with the most helpful chart of one of the most difficult periods in Bible chronology. As I am fond of this branch of chronology, which gives me greater understanding of the wonderful prophecies of God's Word, it is needless to say that I rejoiced.

ROB. F. A. PESCHEL, *So. Africa.*

HELPED BY TOWER QUESTIONS

DEAR BRETHREN:

Loving greetings. I want to open up my heart to you and tell you how very grateful I am for the Berean Questions in THE WATCH TOWER. When Brother Rutherford was here in convention I noticed that he referred to the Questions, also stating that he thought few present studied them. I *for one* HAD NOT; but from that moment I made a firm resolve to do so and have taken from seven to ten questions each day and have received great joy and blessing as a result. I have encouraged others to do the same; for they too will find sweet refreshment. They are as dear to me daily as my Vow, Resolve, Manna Text, and prayers.

Your sister in Christ, VIOLET ISABEL JAMES, *Canada.*

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JANUARY 2

"The God of heaven shall set up a kingdom."—Daniel 2:44.

ONLY once prior to now did the God of heaven set up a kingdom on earth, and that was merely a typical kingdom foreshadowing the great kingdom mentioned in this text. The important factor of a kingdom is the royal house or reigning family. King David and his house pictured the church, Head and body, in a militant condition. Solomon pictured Christ reigning in glory. Solomon's reign was one of peace and rest. It pictured the reign of the Prince of Peace and the rest which that reign will bring to the peoples of earth.

In due time the nation of Israel fell; and God declared that no more would his kingdom be in authority on earth until he whose right it is should come. The Gentile times ended in 1914. The rightful King was then present and had been since 1874, but his first work was a preparatory work for the beginning of his reign. In the last days of these Gentile kings the God of heaven has begun to set up a kingdom; and his kingdom is now breaking to pieces the kingdoms of this world, as God foretold through his prophet Daniel would be done.

The greater number of those composing the royal family are in heaven with the King and Prince of Peace, while on earth there are yet some members of his royal house, we believe. The latter are the visible representatives of the kingdom which the God of heaven is setting up. No one on earth could exactly point out who these are. The Lord himself knoweth them that are his. In the eyes of the world these earthly representatives of the king are not desirable persons; but when the last members of the royal family have been completed and are forever with the Lord in glory, and when the record is written up, then all the people will known who are members of the kingdom class. Then all the nations will come and bow before them.

The members of the kingdom class now on earth occupy a position of honor that no one else on earth can occupy. They are the honored servants of the Lord, and as such are commanded to proclaim to the world that the kingdom of heaven is at hand; that the God of heaven is now setting up his kingdom; that the day for which Christians have long waited and prayed is here. These earthly representatives are the ambassadors of the kingdom of God, and are clothed with authority to tell mankind of that kingdom and the blessings it will bring to them. The mission of these ambassadors is one of love. They are performing a service prompted by love, unselfishly desiring to do good to their fellow man. All those who now appreciate the privilege of announcing this kingdom have an invitation from the Lord to enter into his joy. Those entering and continuing faithful and loyal for the remainder of the way, representing the King, will be granted power, honor, glory, and immortality, in that kingdom which the God of heaven is setting up. The angels of heaven have never enjoyed such an honor.

TEXT FOR JANUARY 9

"Thy kingdom is an everlasting kingdom."—Psalm 145:13.

IN THIS text the prophet of God tells of the endlessness of the kingdom. In the context he shows the duty and privilege of the saints in connection with announcing its establishment. The new creation is the work of Jehovah, and will constitute his greatest work because the members of it are all to be partakers of the divine nature. "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Psalm 145:10-12.

The kingdoms of this earth, established by Satan and governed by his dupes, have endured for a season only. They have been oppressive, unrighteous, coercive and wicked, and have brought sorrow, misery, and death upon the race. Thanks be to God these are now fast fading away! The kingdom of peace is breaking them like a potter's vessel. The kingdom which the God of heaven is now establishing does and shall rest upon the shoulder of his beloved Son, Christ Jesus. In a thousand years that kingdom will undo all the wrong that Satan has accomplished in six thousand years. It will bring to the people beauty of health instead of ashes of death; and instead of sorrow and mourning it will give mankind the oil of joy and gladness. Those who love and do that which is right the King will lead over the highway of holiness, and when the work of restoration is done every creature that has breath will be found praising God and his beloved Son, the King. That kingdom will not end with the bringing man to his perfect estate, however. The reign of righteousness will endure on earth forever, standing as an everlasting monument to the graciousness and to the love of Jehovah, and an endless praise to his name.

To know now that the kingdom is here and that its reign will be endless thrills the hearts of the saints; and they delight in joining their voices in the glad proclamation to mankind: "The kingdom of heaven is at hand." Their enthusiasm for the King and his kingdom is the joy of the Lord. The benefits it will bring to fellow creatures is a joy and strength to the heart of every saint. They cannot keep back the song, but in beautiful cadences are singing:

> "Joy to the world! The Lord has come
> O earth, receive thy King.
> Let every heart prepare him room,
> And grateful tribute bring."

A CHOSEN LEADER AND A CHOSEN LAND

——JANUARY 6——GENESIS 12:1 TO 25:10——

ABRAHAMIC PROMISE OF BLESSINGS TO COME—LAND INCLUDED IN THE PROMISE—GOD'S OATH TO ABRAHAM—LAND TO BE RESTORED TO ISRAEL.

"In thee shall all families of the earth be blessed."—Genesis 12:3.

THE Sunday studies for the first half of 1924 will bring before us some of the outstanding features of God's dealings with his chosen people. They begin with Abraham, and end with the restoration and the reforms under Ezra and Nehemiah. The Bible student knows that these records are not mere history, but are God's treasure-store laid up for his people, for the guidance of all succeeding generations, and for the strengthening of men of faith in every age. He also knows that particularly they are for the instruction of the church of God. (Romans 15:4) Further, he sees that these scriptures of truth (Daniel 10:21) are in a very special way intended to instruct and guide the church in these its last days on earth, when under the headship of the returned Lord it is once more brought to a unity.

[2]The history of Abraham is recorded in Genesis 12:1 to 25:10. But Abraham and his promise dominate the Bible. Indeed, the Bible may very properly be described as the history of the development of the promise, "In thee shall all families of the earth be blessed." (Genesis 12:3) The account of Abraham's call and experiences in the land of promise (1) reveals God's purpose towards mankind; (2) emphasizes the typical significance of Abraham's life both as regards God's plan and his method of carrying out his purpose; (3) marks the development of Abraham's character, and him as a worthy example to all who are called to walk according to faith.

[3]Our lesson speaks of Abraham as a chosen leader, but he was not so much a leader as a head. He is the father of all them that believe (Romans 4:11), whether according to the flesh or to the spirit. And to be true seed of Abraham according to the spirit is one of the greatest of favors, even as Paul stated: "If ye be *Christ's*, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:29) This, of course, does not make Abraham greater than Christ; but it does declare the true Scriptural relationship of believers with the Abrahamic promise, and with Abraham as the holder of the promise of God. It is always necessary to remember that the spiritual seed of Abraham, the footstep followers of Christ, are not the only seed; and that these do not absorb all the promise. The earthly seed, those grand men and women who were true children in faith prior to Christ are also heirs; and they also were selected by the test of faithfulness to God according to the hope which had been given to father Abraham.

ABRAHAMIC PROMISE OF BLESSINGS TO COME

[4]Abraham has this high place (1) because he was chosen of God as the one through whom the promised seed of the woman should come (Genesis 3:15), (2) because he walked worthy of the vocation wherewith he was called. The first ray of promise or hope that the human family would be restored to its original purity, and to the enjoyment of the blessings of God, was of a negative character. The head of the tempter was to be bruised, indicating that the seed would break the power of evil. But the promise to Abraham, 2,081 years afterwards, was a positive one of actual blessing: "In thee and in thy seed shall all families of the earth be blessed." Although before his day Abel, Enoch, and Noah had exercised faith in God, Abraham was the first with whom God entered into a covenant. He was the first to be called to a life of faith.

[5]Those worthies who preceded Abraham exercised faith according to the circumstances of their lives; but it is as heirs of the righteousness which is by faith that they are to be rewarded (Hebrews 11:7), and that was first made known to Abraham. After Abraham had been called, and God had thus designated his family and the hope coming through them, no one could come into harmony with God apart from association with Abraham and the hope. Also, as is shown in Genesis 12:3, the call of Abraham and his family sooner or later vitally affects everyone.

[6]The attitude towards Abraham will mean the salvation or destruction of all others: "I will bless them that bless thee, and curse him that curseth thee." (Genesis 12:3) It is evident that God made careful selection as to the one who should thus represent him. Of Noah's three sons Ham was ruled out of the choice; evidently his character was of too poor a nature to allow him to be progenitor of the chosen seed. Japheth was also left aside, probably because his seed was too unrestful. Shem's seed was chosen as more suited to that calling in life which could develop the characteristics that God required. This is revealed in Genesis 18:17-19, where God says to Abraham: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." While the passage probably means that God foreknew Abraham in the sense of calling him to himself, it surely means that God foresaw the development of the character of Abraham in his children.

LAND INCLUDED IN THE PROMISE

[7]The covenant made with Abraham is variously expressed. It is stated in its simplest form in our Golden Text. Later, the land of Canaan was included in the covenant (Genesis 15:18-21), thus determining that land as the ultimate center of the world's blessings. Later still, on the offering up of Isaac "the seed" was included (Genesis 22:18), indicating to Abraham that the honor of holding this great covenant should be shared by the seed of promise. There was nothing to indicate that God would produce a *spiritual* seed, "begotten not . . . of the will of the flesh, nor of the will of man, but of God." (John 1:13) This is the revelation of the New Testament, a mystery hidden till Christ came, though the fact was shown in type by two classes of seed which Abraham was to have—as the stars (spiritual) and as the dust (earthly). It was also represented in Isaac and Jacob, both of whom were included with Abraham in the covenant. Compare Genesis 26:4, "I will make thy seed . . . as the *stars*," and Genesis 28:14, "Thy seed shall be as the *dust* of the earth." God for a time deprived him of the pleasure of having a son, through Sarah's barrenness.

[8]Apparently, considering that God would be pleased for him to use natural means, Abraham with Sarah's consent married Hagar, his wife's handmaiden, by whom Ishmael was born to him. This human attempt of produce the heaven-promised seed brought much trial upon Abraham. God repudiated Ishmael as the holder of the promises, and kept Abraham still waiting, even until his body was as good as dead.

(Romans 4:19) Then, and in due time, the seed according to promise was born, a figure of those born according to the spirit, and not according to the will of the flesh.

GOD'S OATH TO ABRAHAM

[9]Abraham's supreme test came when his beloved son Isaac had grown into budding manhood, and Abraham was commanded of God to offer him as a sacrifice. Abraham had such confidence in God that he failed not even under that mighty test. He knew by his experiences that God could and would work miracles, and in supreme confidence and loyalty he took Isaac to offer him as a sacrifice. His confidence was not that he believed God would give him another son, but that Isaac should be given back to him even from the dead (Hebrews 11:19—a mighty faith which brought an exceeding great reward. God then entered into a closer covenant with Abraham, swearing by himself that the promise should be made good both to Abraham and to his seed.—Genesis 22:15-18.

[10]The many minor tests which came through the vicissitudes of life, and through Lot's association with him, proved very helpful to Abraham. Like a well-built, well-manned ship riding out a storm, Abraham rode the storms of life almost majestically. But the strong man of faith failed in what seemed to be the simpler things of life; for he descended to subterfuge, where confidence in God should have ruled, owing to an initial mistake not corrected until confessed to Abimelech. (Genesis 20:13) It could be said of him that he was tempted in all points in the life of faith as we, his faith-children are, though the record which is given of his great son Jesus cannot be given of him; for it cannot be said either of Abraham or of any other of his children that 'he was tempted yet without sin.' Yet Abraham walked worthy of God, and in his development of character proved himself to be indeed a noble man.

[11]The land which the Canaanites and other descendents of Ham chose was the land which God had in mind for his chosen people. Moses says (Deuteronomy 32:8) that on the division of the earth amongst the families of men God "set the bounds of the people according to the number of the children of Israel." God knew to what extent the chosen family would multiply and how large they must be for the accomplishment of his purpose of making them: (1) Blessers of the world, and (2) servants to Abraham, the faithful natural seed who with him were to be the holders of the covenant as it related to the land. As has previously been stated, the land was greatly varied in its fauna and flora and in its range of climatic conditions, from the eternal snows of Lebanon in the north to the tropical heat of the Jordan valley at Jericho. That land is forever associated with God's promise.

LAND TO BE RESTORED TO ISRAEL

[12]The seed of Jacob, Israel according to the flesh, are to be its inhabitants, not by right of possession, but because they are children of their fathers. It is to be the everlasting home of the chosen people. Because of their waywardness and unfaithfulness they have been scattered abroad on the face of the earth amongst "the *goyim*," the nations. But when the times of restitution come (Acts 3:19-21) Israel will be the first to be restored to their land and to their God, and to enjoy the blessings covenanted with their fathers, that they may be servants to those, their princes, who shall live in the land as its God-given possessors.—Rom. 11:26, 27.

[13]While it is correct to think that the blessings which God has for all the human family, even to delivering the dead from the power of death and to bringing all men to a full knowledge of God, which will radiate from the land of Israel and from Abraham and his seed, yet it is particularly true that the nations must seek God. He says: "Look unto me, and be ye saved, all the ends of the earth." (Isaiah 45:22) This does not mean look to heaven, but look to the arrangement which God has made for the dissemination of his truth and blessings. The nations which will not go up to Jerusalem to acknowledge God and seek his blessing will find the blessings of God withheld from them.—Zech. 14:17.

[14]The Abrahamic promise, "In thee and in thy seed shall all families of the earth be blessed," or "bless themselves" as otherwise expressed (Jeremiah 4:2) does not mean that all nations must become Jews. It does mean that God has appointed a channel by which his blessings shall come, and none but those who acknowledge that channel can have his blessings. Since God called Abraham no one, whether of spiritual or natural Israel or of the world of mankind, has been able, or ever will be able, to get God's blessings apart from Abraham and the Abrahamic covenant. The covenant is sure; it is sworn to by God himself. (Hebrews 6:13) The children of men shall be delivered, and shall rejoice in the salvation of God.

[15]This study is a special help to the loyal Bible student. Here God is seen laying the foundations of the superstructure of the divine Word of Truth; for Abraham and his three wives represent the three great covenants through which the promised blessing will go to the human family. The history of the children of Israel, and the development of the church of God, have but disclosed in full that which was shown in miniature in the life of Abraham; and the blessings of the kingdom of heaven, now almost due, will be the extending of the New Covenant, as represented by Keturah and her children. God alone could do this thing; and the fact that he has thus fore-written the developments of his plan and human history not only strengthens his servants, but is his own witness to himself.—Isaiah 43:9; 41:26.

QUESTIONS FOR BEREAN STUDY

In what way is the history of the Old Testament of advantage to Christians? ¶1.
Where do we find the history of Abraham recorded? What three things are the call and experiences of Abraham intended to teach? ¶2.
Of whom is Abraham the head? Who are the real seed of Abraham? Who else share that honor? ¶3.
What is the character of the promise that the seed should bruise the serpent's head? What is the character of the promise made 2,081 years afterward? Who was the first to be called to a life of faith? ¶4.
How far reaching is the promise made to Abraham? ¶5.
Just how careful was God in selecting Abraham to represent him? Why will the world have to make friends with Abraham? ¶6.
How is the covenant variously stated? Where is it that we learn of the development of a spiritual seed? How was this stated symbolically in the promise? ¶7.
Was Ishmael a child by promise? Was Isaac? ¶8.
When did Abraham's supreme test come? Was he equal to it? What did God then do? ¶9.
Why say that Abraham "rode the storms of life *almost* majestically"? Who only was tempted yet without sin? ¶10.
Who possessed the land which God intended for his chosen people? ¶11.
Why were the Israelites to possess Canaan? Why and when shall they possess it forever? ¶12.
What advantage will it be for the nations to seek God in the restoration day? ¶13.
Must all the world become Jews in order to be saved? What is meant by God's appointing a channel? ¶14.
How is this lesson of special help to Bible students? ¶15.

"Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold!
Hail to the millions from bondage returning!
Gentiles and Jews the blest vision behold.

"See the dead risen from land and from ocean;
Praise to Jehovah ascending on high;
Fall'n are the engines of war and commotion;
Shouts of salvation are rending the sky."

THE LONG SOJOURN IN EGYPT

——JANUARY 13——GENESIS 37 TO 50——

ABRAHAM'S POSTERITY IN A STRANGE LAND—JOSEPH RECONSTRUCTS EGYPT—BONDAGE CAUSES LOSS OF FAITH—ISRAEL IN EGYPT A TYPICAL PEOPLE.

"Jehovah shall keep thee from all evil; he shall keep thy soul."—Psalm 121:7, R. V.

THE land of Egypt is very intimately associated with the history of God's chosen people. For a time it provided a refuge and even a home country for them. But after their deliverance from it, Egypt is ever a land of whose seductions they must beware; for Egypt and its people represent the world, careless of God or opposed to him. This connection of God's people with Egypt is necessary in the plan of God; for the people of God are: (1) Those who, desiring to be in harmony with him, have received a promise of a better inheritance than could be theirs by nature, and who seek to be freed from that bondage of evil which Egypt represents; or (2) they are that great mass of the human family, even yet estranged from God, who will be delivered from the thraldom of Satan's empire and the bondage of corruption by the direct manifestation of the power of God in the break-up of that empire, and who will learn of God and serve him under the reign of Christ.

[2]God tested Abraham by permitting a famine in the land of promise; and Abraham reasoned that it would be proper for him to seek means to provide for the needs of his dependents and himself. He therefore decided to leave the promised land for a time and to go south to Egypt. It is easy to say he ought to have depended upon God, and have remained in the land; nevertheless it must be said that in this Abraham reasoned "according to the flesh."

[3]Under similar circumstances God told Isaac not to go down to Egypt (Genesis 26:2), a warning which indicates that Isaac contemplated going down as his father had done. It also indicates, and evidently is intended to illustrate, the covering care which God has over his elect. Sometimes he permits his children to make mistakes of judgment; but sometimes there are providential warnings or circumstances which save them from temptations which would be too strong for them. (1 Corinthians 10:13) In character Isaac was not so strong as either his father or his son Jacob. Probably he would have made serious mistakes under the tests which would have come upon him in Egypt. In Jacob's day also there came a severe famine in the land; and this was the means God used to take the chosen family out of the land for a time and to cause them to dwell in Egypt.

ABRAHAM'S POSTERITY IN A STRANGE LAND

[4]God had said to Abraham that his seed should be strangers in a land not theirs, and should be servants, and come into affliction (Genesis 15:13); but the land of bondage was not mentioned, and there was nothing to indicate that it was Egypt. It pleased God to bring Abraham into Canaan more than 400 years before giving it to Abraham's seed for an inheritance. God states one reason for this: "The iniquity of the Amorites is not yet full." (Genesis 15:16) He had other reasons, some of which appear in our study today.

[5]It was, of course, in the overruling providences of God that Joseph was sold to a company of Midianites who were *going to* Egypt. In mere chance the first buyers to appear on the scene might have been a company *coming from* Egypt, going northwards or eastwards. This was the first link in the chain of God's providences; the famine which came upon Egypt twenty years later was another. That famine served many purposes. It was designed to teach Egypt: (1) that their gods were no gods (Exodus 12:12); (2) that the God whom Joseph worshiped, the God of the Hebrews, was the true God, who alone held the secrets of time, and was Master of nature (Genesis 41:38); (3) that famine and its associate circumstances were intended for types of future world events; (4) and that its extension to Canaan was for the purpose of reuniting Jacob and his son Joseph, and to bring true family reunion, both physically and in heart.

[6]When Joseph learned that his father was still alive, knowing that there were yet five years of famine to come, he decided, agreeably to Pharaoh, to bring all the family to Egypt that they might be under his care. Jacob was somewhat doubtful about going down to Egypt, perhaps because of what God had said to his father Isaac; but on Joseph's invitation he decided to visit Joseph and return. (Genesis 45:28) When on his journey and at Beer-sheba, he offered sacrifices unto "the God of his father Isaac"; and God assured him that it was right for him to go to Egypt, and that he should die there with Joseph at his side. He said: "Joseph shall put his hand upon thine eyes"—Joseph should be the one to draw the eyelids when sight had gone. He also indicated that in Egypt there should come that prosperity which the word of God had declared to his grandfather Abraham. (Genesis 46:1-4) Thus it came about that they took their goods and cattle which they had got in Canaan, and that with Jacob's sons and grandsons (besides his daughters and his sons' daughters) the seventy souls went down into Egypt.—Genesis 46:26.

[7]Pharaoh honored Jacob both in life and in death; and he who feared that his grey hairs would go down to the grave in sorrow had in Egypt seventeen years of an easy and beautiful ending to his much varied life. Very probably when the Psalmist drew the mental picture of the blessing of God on a long life, saying, "Thou shalt see thy children's children, and peace upon Israel" (Psalm 128:6), he had the patriarch Jacob in mind. Jacob died in faith. A little while before his death, and when he would give his blessing to Joseph's sons, he called for his pilgrim staff. He had ever lived as a pilgrim in faith; and though he was now settled in Egypt, he would die as a pilgrim, looking for the realization of the hope which God had covenanted with his fathers and himself.—Hebrews 11:21.

JOSEPH RECONSTRUCTS EGYPT

[8]During these last years of Jacob's life, Joseph was extremely busy reconstructing the affairs of the kingdom of Egypt. Under Pharaoh he took advantage of his position as dictator, and reorganized and partly socialized the resources of the kingdom, as the full account of Genesis 47:13-26 shows. Jacob was a wise man, and the family of sons were evidently men of ability; and no doubt all of them, then living harmoniously together, were giving their best, and were helpful to Joseph in his great work. Here, clearly, is a picture of the chosen people going down to Egypt, which in Scriptural symbology represents the world, and bringing it to restitution and to full blessings of good government.

[9]Genesis contains more pictures and illustrations of the plan of God and its various features than does any other book of the Bible. It is the root out of which the tree of revelation grows. Naturally it begins with human history in its golden age; it tells of the desolations; it tells also of God's chosen family, chosen to be the channel of his blessings. It ends in showing Egypt, representing the world, restored under the guidance of that chosen family. Genesis is the story of paradise lost to mankind and of the paradise

of good and orderly govrenment under the blessing of God regained.

10Joseph lived fifty-four years after the death of his father, and it is to be presumed that he always occupied a position of authority. But "there arose a new king over Egypt which knew not Joseph" (Exodus 1:8), and Israel's experiences in Egypt rapidly changed from those of a favored people to the opposite extreme. Under the blessing of God they greatly increased in numbers as well as in goods. Indeed, their increase seemed almost phenomenal in comparison with that of the Egyptians, and Egypt began to alarm itself. The Israelitish question became a matter of high policy; for the Egyptians feared that these foreigners, now profitable to them in case of war would join their enemies and so escape; or would increase so much as to become the rulers of the land. Repression of various kinds were attempted and hard labor was enforced; even the murder of all newly born male children was demanded.

BONDAGE CAUSES LOSS OF FAITH

11The circumstances of Israel's going into Egypt had caused them to settle there, and later there had appeared no reason why they should remove. Moreover, as their numbers rapidly increased, a peaceful return to Canaan and occupation of land there could hardly be hoped for. Now the hard bondage to which they were subject began to be a test of faith in the care of God. Apparently there was no thought that they should expect removal to Canaan. Indeed, God had given no direct promise of that land to Israel. The covenant was only with Abraham, Isaac, and Jacob; and Israel seems to have lost sight of the possibility of a return to Canaan. Many of Israel would have preferred a betterment of their Egyptian conditions rather than to be removed from Egypt.

12In this the Israelites became typical of the great number of orthodox professing Christians. The hope of the church was set before them by the apostles; but after the aggressive spirit of the false clergy began to becloud the doctrines, "the hope of glory" and the fact of the Lord's return were almost lost sight of. And when the Lord returned in 1874, faith in the fact that he would return and avenge his waiting people (that is, would deliver them from the bondage of error and would establish the long promised kingdom) had almost disappeared. (Luke 18:8) Nominal Christendom has been looking for an amendment of present earthly conditions rather than for deliverance from them.

13Our Golden Text is not a Scriptural comment upon God's care over his people when in Egypt, nor does it actually apply to the circumstances there. Yet in connection with our lesson it is a sweet reminder of the fact that God does care for his people and does not forget his covenanted promise. Israel, except a faithful few, had forgotten God. But God had not forgotten them. He did not deliver them, however, without bringing them through such experiences as would serve to emphasize their needs and to be permanent lessons for them. The testimony of Jacob, written for our sakes, has been of great serivce to all the household of faith. (Genesis 48:15, 16) God never forgets. Even if we forget, he does not; and he always takes means to remind us of our share of the covenant. It is only when we deliberately break the covenant that God does so. "He is faithful that promised." —Hebrews 10:23.

ISRAEL IN EGYPT A TYPICAL PEOPLE

14The long sojourn in Egypt must come to an end; for Canaan was Israel's home, and God had a time limit for their absence. How they were delivered is our next study. But though we see that Israel's sojourn in Egypt and deliverance from its bondage was specially intended as a type of the long sojourn of spiritual Israel under the course of this present evil world, and of the final revival of the hope of the church, and of its deliverance, we should miss valuable instruction if we carried the illustration no further.

15Israel in Egypt represents the human family under the bondage of its enemies—the princes of this world, whether angelic, as Satan and his hosts, or human, as those evil institutions which hold the human family in bondage. Once the outward conditions of the children of men were comparatively easy to bear; but as "civilization" has grown in the Western world, and as the population of the Eastern hemisphere has greatly increased, the general conditions of life for the millions are become very hard to bear. The vast majority live in conditions of poverty or on its border line. And, like Israel in Egypt, who seemed to have forgotten that they had a hope of another country, so men have lost sight of the hope given them by God in "many ways and divers manners" and specially by his Son. However, God does not forget his promises, and soon men shall see that their pitiable condition has moved heaven to their deliverance.

QUESTIONS FOR BEREAN STUDY

How is the land of Egypt intimately associated with God's chosen people? ¶ 1.

How were the inheritors of the Promised Land sometimes put under test? ¶ 2, 3.

When God said that the children of Israel would be strangers in a land not theirs, was it intimated that that land should be Egypt? ¶ 4.

Was it of God's overruling providence that Joseph was sold and taken to Egypt? What fourfold lesson do we learn from the great famine of Egypt and Canaan? ¶ 5.

What did Joseph do when he learned of the conditions in his father's country? How did the Lord indicate to Jacob that he would die in Egypt? ¶ 6.

How long did Jacob live in Egypt? What is signified by Jacob's calling for his staff? ¶ 7.

As dictator of Egypt, how did Joseph conduct himself? Is it reasonable to suppose that his brethren helped him? ¶ 8.

What book in the Bible contains more pictures of the plan of God than any other? And why? ¶ 9.

Why did Israel's experiences in Egypt change from favorable to unfavorable? What were the contributing causes? ¶ 10.

Were the bondage and hardship of Israel in Egypt a test of faith? Why should the Israelites be in a great dilemma as to the proper course to pursue? ¶ 11.

What is the sequel to the Egyptian bondage and the diminishing and dying out of the faith of the Israelites? ¶ 12.

Is God's leading of his covenanted people always for their highest good? Does God forget? Under what condition does God break a covenant? ¶ 13.

Does God have respect to time in working out his beneficent plan of redemption? ¶ 14.

What are the typical pictures to be drawn from Israel's sojourn in Egypt? ¶ 15.

CONFIDENCE IN GOD'S LEADING

DEAR BRETHREN:

With joy in my heart I am writing you this letter, for the many messages I've received during the past year. They have opened my mind more and more. The light has been shining brighter and brighter through the power of Jehovah's work. Praise his holy name! The household of faith is getting meat in due season. Thank you very much for the way I have been helped. "Slack not thy hand" encourages me to go on more fully trusting where I cannot trace him. Trials and difficulties I have. When I tell out the message our dear Redeemer is on the scene to give me joy in delivering the message.

I would ask you to go on as usual. We know our work will not be in vain if we be true and faithful. Our reward is sure through the merit of Jesus Christ our Redeemer.

I am yours in the Lord,

SISTER ELIZABETH GOODINGS, *British Guiana.*

MOSES CALLED TO DELIVER ISRAEL

——JANUARY 20——EXODUS 1:1 TO 12:36——

MOSES, THE REPRESENTATIVE OF JEHOVAH—MOSES EQUAL TO THE OCCASION—SPRINKLING OF BLOOD SAVES ISRAEL.

"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season."—Hebrews 11:24, 25, A. S. V.

ONE hundred and eighteen years after the death of Jacob, when the repressive measures of Egypt were in full operation, a child was born in Israel who, in the providence of God, proved to be the instrument of the salvation of Israel. The edict of Pharaoh that all male children should be destroyed at birth had just come into force; but Aaron seems not to have been subject to it. The story of the birth of Moses, of his parents' faith in God, of their attempt to keep their son, and of the wonderful way in which the child was preserved and was brought up by Pharaoh's daughter as her son, is one of the treasures of human history.

[2]All the time Moses was in the house of Pharaoh, the condition of his people grew worse; for the increase in numbers was persistent, and correspondingly the fears of Pharaoh grew. When Moses was forty years of age he came to the crisis of his life. Then a man of note and authority, mighty in words and deeds, learned in all the wisdom and knowledge of the Egyptians (Acts 7:22), and perhaps a prospective heir of the throne of Egypt, he deliberately severed himself from the court, and took his place with his own despised people. 'He chose rather to suffer affliction with the people of God than to enjoy the pleasures of Egypt for a season.'

[3]Hoffman named his picture of the rich young man going away from Jesus "The Great Refusal"; but that title could be more truly applied to this decision by Moses who "refused to be called the son of Pharaoh's daughter." (Hebrews 11:24) Probably no greater truly earthly sacrifice was ever made. Moses was disappointed, however; for he had thought that his brethren would have understood that God would deliver them by him. They were not yet ready for deliverance; and as Pharaoh now sought his life, he fled eastward across the Sinaitic peninsula.

[4]For another forty years Moses was in the land of Midian, a keeper of sheep. As he made no attempt to get rich, we must think of him as waiting for God's leading. But the long waiting must have tried his faith; for when at last God spoke to him, telling him that the time for the deliverance of his people had come, and that God would now use him to that end, he was almost diffident. Yet, as the event showed, Moses had been developing; and he proved to be exactly the right instrument for God's purpose.

[5]During Moses' stay in Midian things in Egypt had also developed. The condition of Israel had grown worse continuously. Their cries reached heaven, even though Israel did not direct them there. The Scriptures seem careful not to say that they cried unto God. Indeed, many of them had lost faith; and many were idol worshipers, and were rebellious in heart. (Joshua 24:14; Ezekiel 20:5-9) Moreover, the generation which had sought Moses' life had died, and a Pharaoh had come to the throne in whose elevation God had been interested. Probably born many years later than Moses, he developed such a spirit as made him serviceable to God; for, in the events which were culminating, God had a design far and away greater than that of delivering Israel from the bondage of Egypt.

[6]In all these things God was laying types and shadows of great things to come, that the men of later days might have evidence that he alone is God Almighty, knowing future events as if they were present. But there was a need that the world of that day should have witness of the authority of the God of heaven. The human race was traveling fast on the downward road; for Satan was extremely busy, and the knowledge of God and his power was hidden amid the worship of a multitude of gods.

MOSES, THE REPRESENTATIVE OF JEHOVAH

[7]As Egypt was the greatest world-power of that time, its Pharaohs claiming that they had the rightful power of the gods to rule among men, God chose the occasion of the bondage of his people for the manifestation of his power against all gods. Of these marvels in Egypt the Scriptures say that God went down to Egypt to make himself a name. (2 Samuel 7:23) The conflict which ensued was, therefore, not merely the will of Pharaoh pitted against God, but was a conflict of God against the powers of evil, and a manifestation of his judgments against all who oppose him. Those events provide an illustration of the things God is doing today when he is delivering the human family from the bondage of Satan and Satan's empire, and is bringing the children of men into the glorious liberty of the sons of God. (Romans 8:21) It was for this reason that Pharaoh was brought to the throne of Egypt at that time, "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth."—Exodus 9:16.

[8]Of Moses, the representative of God, it is written: "The man Moses was very meek, above all the men which were upon the face of the earth." (Numbers 12:3) The other, the bold opposer of God, and the oppressor of all those who would worship God was the most arrogant spirit of all time. When Moses said Jehovah had sent him, this man said: "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go."—Exodus 5:2.

[9]Moses started from Sinai with Aaron, who had been sent there to meet him. Accompanied also by his wife and two sons, he went on his way towards Egypt. But Moses had a sharp reminder of his neglect. If Israel in Egypt had been neglectful of the hope that was before them as a people, he also had been neglectful of the covenant God had made with the fathers; for his two sons had not been circumcised. God smote him with a sickness which seemed unto death. The situation was realized—apparently his wife had an objection to circumcision. The children were circumcised, and Moses was raised up.—Exodus 4:24-26.

[10]Before they entered on their work in Egypt Moses was fortified in his mission by signs; for the children of Israel were unprepared, and Pharaoh would certainly object to the call made upon him. At last they stood before Pharaoh, making request that their people might have freedom to worship their God. The conflict began. Of the nine plagues which came upon Egypt, in series of threes, the children of Israel also suffered in the first three. This tried Israel, and must have tried Moses also; for Israel complained that their condition was made worse by his coming amongst them.—Exodus 5:20-23.

MOSES EQUAL TO THE OCCASION

[11]But despite lack of support by his own people, and the opposition of Pharaoh, Moses persisted in his work for the Lord. His diffidence and declared lack of ability to speak seemed to be forgotten. The work God gave him brought

out the full force of his character. And now was revealed the benefit of his being brought up in Pharaoh's house; for, familiar with the manner of life and the formalities of the court, he was able to stand in the company of these men as their equal. He proved to be exactly the right man. And so God still provides: he always has the right instrument for his purpose. At first the magicians of Egypt were able to work the same signs as Moses, as if there was nothing special in his power. They also turned water to blood, and caused frogs to come up over the land; but they could not mitigate the evil they created. Apparently the devil can make trouble, but lacks power to stop or control it.

12 As the severity of the plagues passed away, either as God chose or on Pharaoh's petition and promise to agree to God's desire, Pharaoh hardened his heart. The Scripture says that God hardened Pharaoh's heart, but that can only be attributed to the Lord in this way: That the mercy he showed Pharaoh had a bad effect upon the king's arrogant spirit. A wicked or even an ungrateful heart always takes mercy to its own hurt.—Isaiah 26:10, *Leeser*.

13 The demands of Moses were persistent, and Pharaoh increased his concessions little by little. At last Moses plainly demanded that every man, woman, and child of Israel, together with all their cattle, should go out of Egypt. Pharaoh absolutely declined. Moses said that they should go, and not a hoof be left behind. (Exodus 10:26) Pharaoh rose up in a temper and said: "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die." "And Moses said, Thou hast spoken well, I will see thy face again no more" (Exodus 10:28, 29); but he added that he would go only when the servants of Pharaoh came to him, begging him that he would go and take all Israel with him.—Exodus 11:8.

14 Here were two mighty spirits in conflict: This most arrogant of all men, and this meekest of all men, rising in spirit equal to the occasion. Surely there never was such a parting. Moses had previously been warned of God to be ready; for God would send such a plague upon Egypt as would cause them to want Israel out of their way. God purposed that his people should go out by night; and preparation was made for the deliverance when next the moon was at the full, a night which was to be a night to be remembered throughout all the generations of Israel. (Exodus 12:42) On that night an angel would pass throughout the land of Egypt, and would enter every house and slay the firstborn of every family, and also the firstborn of beasts.—Exodus 11:5.

SPRINKLING OF BLOOD SAVES ISRAEL

15 To safeguard Israel's firstborn, the blood of a lamb was to be put on the doorposts and the lintels of their houses. At midnight all Egypt was in distress; in every house the pride of the family died suddenly. The former plagues had been general; but here was a particularity which sought out the firstborn of every family, and even of cattle. All Egypt saw that working for the Hebrews was a mighty power which had such intimate knowledge as to distinguish between child and child. There was no question now that the Almighty was for Israel and against Egypt, and that the gods of Egypt were as nothing compared with this powerful One.

16 The Egyptians' agony, their consciousness of the losing battle they were fighting, their fear of that mighty power and of further calamity caused such a cry as made even Pharaoh call for Israel to go, and to ask Moses and Aaron to bless him. All Egypt was urgent that Israel should go; else they said: "We be all dead men." The Israelites intimated that they were ready, and would go at once; but they asked for (and were readily given) jewels and raiment, partly as payment for their services and for property left behind.—Exodus 12:33-36.

17 To the Bible student instructed in the way of the Lord there is no question that here is an illustration of the deliverance of God's people from the thraldom of error and evil domination and, on a grander scale, of the deliverance of the human family from the bondage of Satan and of the evil powers that are associated with him. The human family under the present conditions of life, particularly in these days of commercialism, are well represented by Israel under the hard bondage of Egypt. The faces of the people have been ground; and, as they have cried in their bondage, those who have held the reins of power have in very many cases done all they could to keep them in their "proper place"—in servitude. Especially has this been the case in England and in Europe.

18 St. James described present conditions when he said: "The cries of them which have reaped are entered into the ears of the Lord of Sabaoth." (James 5:4) The human family have cried out in their pain, and the Lord of Hosts (armies) hears. He has come down to deliver them; that is, Jehovah has again sent his own Son, this time to deliver from bondage his purchased possession. (Ephesians 1:14) Moses and Aaron represent the faithful people of the Lord who are brought forward to speak for Jehovah, to witness to the truth before the powers of this present evil world.

19 The meek of the earth must suffer with the careless of the world in some of the troubles; but as these get more severe the Lord keeps from the severity of the trouble his people and those who draw near to him. The supporters of Egypt are beginning to feel the plagues; the false clergy class are already making their pain known. They are being tormented with the truth in the presence of the Lamb and his holy angels. (Revelation 14:10) Let the Lord's people keep their boldness before the powers of this evil world; they will be rewarded by seeing the accomplishing of their work.

QUESTIONS FOR BEREAN STUDY

What were the date and the conditions surrounding the birth of Moses? ¶ 1.

Where were the children of Israel, and what was their condition? What was Moses' standing in Egypt? ¶ 2.

What noteworthy thing did Moses do? How was he disappointed? ¶ 3.

What was Moses' business for the second forty years of his life? During that period was his faith under a strain? ¶ 4.

What were the changes in Israel and in Egypt during those forty years? ¶ 5.

How is God's overruling providence manifested, especially to us? ¶ 6.

What did the Pharaohs claim? Why did God permit his chosen people to be in bondage? ¶ 7.

What is said of Moses and of this particular Pharaoh, in contrast? ¶ 8.

When Moses entered upon his new duties in Egypt, who was with him? How did God strengthen Moses? ¶ 9, 10.

Of what particular use was the training Moses had received in the Egypt court? To what extent ddi Satan duplicate the power of God? ¶ 11.

In what way did God harden Pharaoh's heart? ¶12.

What was Moses' final demand? How did it affect Pharaoh? ¶ 13.

What was the conflict between these men? Was Moses equal to the emergency, and why? What happened that night? ¶ 14.

In what manner was Israel's firstborn safeguarded? What did the Egyptians now recognize? ¶ 15.

What was the fear of Egypt, and the effrontery of Pharaoh? What were the Israelites concerned about? ¶ 16.

What lessons do all these experiences convey to the Bible student? ¶17.

Though the delivery from sin and death seems long in coming, has God heard the cries of the groaning creation? Are the forces of liberty and bondage now testing their strength? ¶ 18.

Do the meek and good suffer with the proud and the mean of earth? Is there hope for deliverance? ¶ 19.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Florence, S. C.	" 19	Washington, D. C.	" 9
Petersburg, Va.	" 20	Rutherglen, Va.	" 10
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De Funiak Springs, Fla.	" 22	Homassassa, Fla.	" 30
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Markeson, Wis.	" 21	Lake Mills, Wis.	" 28
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Guthrie, Ky.	" 19	Gladewater, Tex.	" 26
Gadsden, Tenn.	" 20	Grand Saline, Tex.	" 27, 28
Memphis, Tenn.	" 21	Big Sandy, Tex.	" 30
Little Rock, Ark.	" 23	Gilmer, Tex.	" 31

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Brave, Pa.	" 19, 20	Johnstown, Pa.	" 27
Point Marion, Pa.	" 21	Alexandria, Pa.	" 28
Leckrone, Pa.	" 23	Altoona, Pa.	" 30
Leisenring, Pa.	" 24	Bellefonte, Pa.	" 31

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Norfolk, Va.	" 18	Keysville, Va.	" 25
Suffolk, Va.	" 19	Dolphin, Va.	" 26
South Hill, Va.	" 20	Republican Grove, Va.	" 27, 28
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Petersburg, Va.	" 23	Burt, Va.	" 31

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Allenford, Ont.	" 9, 10	Goderich, Ont.	" 18, 19
Palmerston, Ont.	" 11	Seaforth, Ont.	" 20
Mount Forest, Ont.	" 12	Stratford, Ont.	" 21, 23
Harriston, Ont.	" 13	Woodstock, Ont.	" 30

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Kansas City, Mo.	" 5, 6	St. Louis, Mo.	" 16
Hale, Mo.	" 7	Anna, Ill.	Jan. 1
Rutledge, Mo.	" 9	Memphis, Tenn.	" 3
Medill, Mo.	" 10	Chewalla, Tenn.	" 4
Warren, Mo.	" 11, 12	Tuscumbia, Ala.	" 6

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Canton, N. C.	" 12	Roanoke, Va.	" 19
Cruso, N. C.	" 13	Berryville, Va.	" 20
Hendersonville, N. C.	" 14	Cumberland, Md.	" 21
Asheville, N. C.	" 16	Butler, Pa.	" 22
Skyland, N. C.	" 17	Buffalo, N. Y.	" 23

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Wapakoneta, O.	" 5	Dover, O.	" 12
Lima, O.	" 6	Massillon, O.	" 13
Marion, O.	" 7	Akron, O.	" 14
Columbus, O.	" 9	Cleveland, O.	" 16
Newark, O.	" 10	Altoona, Pa.	" 17

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La Grande, Ore.	" 14	Weston, Ore.	" 23
Joseph, Ore.	" 15	Walla Walla, Wash.	" 24
La Grande, Ore.	" 16	Yakima, Wash.	" 25, 26
Pendleton, Ore.	" 18	Ellensburg, Wash.	" 27
Heppner, Ore.	" 19, 20	Everett, Wash	Dec. 29, Jan. 1

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Goshen, Ind.	" 19	Warsaw, Ind.	" 26
Auburn, Ind.	" 20	Wabash, Ind.	" 27
Garrett, Ind.	" 21	Peru, Ind.	" 28
Fort Wayne, Ind.	" 23	Logansport, Ind.	" 30
Valparaiso, Ind.	" 24	Kokomo, Ind.	" 31

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Shattuck, Okla.	" 16	Blair, Okla.	" 25
Pampa, Tex.	" 18	Hobart, Okla.	" 26
Amarillo, Tex.	" 19	Roosevelt, Okla.	" 27
Clinton, Okla.	" 20	Chickasha, Okla.	" 28, 30
Watonga, Okla.	" 21, 23	Minco, Okla.	" 31

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Basalt, Colo.	" 6	Oakland, Calif.	" 16
Grand Junction, Colo.	" 9	San Francisco, Calif.	" 23
Midvale, Utah	" 11	San Jose, Calif.	" 30
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Ogden, Utah	" 13	Geyserville, Calif.	" 3, 4

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Stouffville, Ont.	" 12	Galt, Ont.	" 20
Claremont, Ont.	" 14	Kitchener, Ont.	" 21, 23
Toronto, Ont.	" 16	Orangeville, Ont.	Jan. 3
Brampton, Ont.	" 17	Camilla, Ont.	" 4

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Murfreesboro, Tenn.	" 17, 20	Paducah, Ky.	" 26
Milton, Tenn.	" 18, 19	Mayfield, Ky.	" 27
Lebanon, Tenn.	" 21	Dixon, Ky.	" 29
Nashville, Tenn.	" 23	Evansville, Ind.	" 30
Adams, Tenn.	" 24	Owensboro, Ky.	Jan. 1

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Pelly, Sask.	" 12	Rapid City, Man.	" 21
Durban, Man.	" 14, 16	Brandon, Man.	" 23
Swan River, Man.	" 17	Baldur, Man.	" 27
Minitonas, Man.	" 18	Roseisle, Man.	" 28
Dauphin, Man.	" 19	Winnipeg, Man.	" 30

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Blenheim, Ont.	" 11	London, Ont.	" 21, 23
Leamington, Ont.	" 12	Beamsville, Ont.	Jan. 3
Kingsville, Ont.	" 13	St. Catherines, Ont.	" 4
Windsor, Ont.	" 14, 16	Niagara Falls, Ont.	" 6

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Baltimore, Md., Dec. 2—
Chas. H. Anderson, 119 S. Calvert St., Baltimore, Md.



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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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PRAYER-MEETING TEXTS FOR JANUARY, 1924

January 2: "The God of heaven shall set up a kingdom."—Daniel 2:44.

January 9: "Thy kingdom is an everlasting kingdom."—Psalm 145:13.

January 16: "The Lord hath prepared his throne in the heavens."—Psalm 103:19.

January 23: "I have set my king upon my holy hill."—Psalm 2:6.

January 30: "The government shall be upon his shoulder."—Isaiah 9:6.

CHILDREN'S BOOK

"The Way to Paradise" is the title of the new book for children. It was planned to have this book ready for Christmas, but pen drawing of illustrations selected has delayed the publication. It can be announced that the book will be ready about February 1st. It will contain 256 pages including 40 illustrations, is cloth bound, gold stamped, about 5x7¼ inches. Price per copy 65 cents; in quantities of 50 or more, 40 cents.

1924 YEAR CALENDAR

A specially drawn design apropos to the year text. The card is 10¾x18¾ inches in size and is printed in six colors. A weekly calendar pad is attached containing the year text, also the weekly text for prayer-meeting topic together with the Bethel morning hymn. 35 cents each, three for $1.00. In quantities of fifty or more, 25 cents each, charges collect.

MOTTOES

An entirely new line of 22 beautiful designs, 44 texts, of various sizes, viz., 5x7, 7x10, 10x14, 14x20 inches. The designs were made especially for us, and have texts in keeping with the year text. This line of mottoes may be obtained as follows:

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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ANNUAL REPORT NINETEEN TWENTY-THREE

"O give thanks unto the Lord; call upon his name: make known his deeds among the people. . . . Remember his marvelous works that he hath done."—Psalm 105: 1, 5.

ANOTHER year in the Lord's service has passed. It has been a blessed year. It is our privilege to call upon his name and to give thanks unto him with joy for all he has done for us. His work is marvelous, and none other could have done it except the Lord. To recount to each other what he has done and to make known his deeds among the people is a happy privilege.

The work in which the SOCIETY is engaged is unlike any other work that is being done on earth; for it is the Lord's work. Our chief purpose is to glorify God and to advertise the King and his kingdom. Great political organizations, at a sacrifice of much time, money and effort, attempt to form a new government with a hope of bettering the conditions of society. Such efforts have usually failed. But the Lord's people are engaged in a campaign looking to the establishment of a new government which cannot possibly fail. That new government will be upon the shoulder of the Lord Jesus Christ. It will be a government of righteousness and lasting peace. Then the people will call his name Wonderful, The mighty God, The everlasting Father; and of his government and peace and righteousness there shall be no end.

The Lord's people are not following an illusion, but know that the results are certain, that the kingdom of Messiah is at hand; and they have the privilege, by his grace, of making this known to others. God's prophet had a vision of this dawning of the new day, and moved to do so by the spirit of the Lord wrote: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52: 7.

All nations are in distress and perplexity. Men's hearts are failing them for fear of what they see occurring and what is about to follow. Divers and numerous suggestions are offered as solutions of the world's difficulties; but none of these meet the requirements. There is nothing in human statesmanship, financial power, or nominal Christianity to comfort the people by giving them any assurance of good for the future. Therefore it is God's opportunity to send his messengers to declare unto the world the cause of the present distress and trouble and to show the divine remedy that will bring the desire of all nations. Hence the work that is being done by the Lord and his servants in his name is marvelous in our eyes. All glory is to the Lord, and in due time the victory will be his absolutely, and all the people will recognize it, and everything that lives and breathes will praise him.

THE SOCIETY

The Watch Tower Bible & Tract Society is the name of the corporation that is transacting the business or material affairs in carrying on the work of a body of consecrated Christian people who are engaged in advertising the King and his kingdom. There are certain conditions that one must comply with, in addition to being a consecrated Christian, in order to be a member of the corporate body of the SOCIETY. There are many consecrated and devoted Christians who are engaged in the work who are not members of the corporation. Hence the SOCIETY, whether it be called the Watch Tower Bible & Tract Society or the International Bible Students Association, in the broad sense means the *body of consecrated people harmoniously working together in the service of the Lord in proclaiming the message of his kingdom and striving to build up each other in the most holy faith.*

Truly consecrated people on earth have been witnesses for the Lord during the Gospel age, and have been used by him as his channel and method of conveying his message to others. That is the sense in which the SOCIETY is spoken of as the channel of the Lord to carry on his work. No offense, of course, is meant. Surely no one truly consecrated to the Lord could object to the statement that the *Lord's people are his channel to do his work,* regardless of the name of the body of Christians. The Scriptures require that those who are approved by the Lord must be true and faithful witnesses to him. There is, as indeed there could be, no division in the body of Christ; and all who are in harmony with the Lord of necessity must be in harmony

with each other; and where a body of Christians in harmony with the Lord and in harmony with each other is doing his work, there could be no objection to the statement that these are the agency or channel of the Lord for bearing his message.

The corporate body acts as the agent for the entire number of Christians thus engaged in the Lord's work. The Lord does everything orderly; hence his work necessarily must be done orderly. The corporate body for convenience is designated (and properly so) as the official part of the SOCIETY. It is the official or corporate part that holds the annual meeting to which the report is made. Not every person who attends the annual meeting is entitled to cast a vote in the *corporation;* but every consecrated child of God in harmony with the Lord and his cause is entitled to cast a vote in the *church,* and is therefore equally a member of the SOCIETY as a whole.

The official body of the SOCIETY is made up of those consecrated Christians who have made contributions to the funds of the SOCIETY to the amount of ten dollars and more to carry on the work and who are in full harmony with that work and with each other. These are entitled to vote at meetings of the corporation. The elected officials or servants of the corporation are the Board of Directors, composed of seven brethren and the officers, namely, the President, Vice-President, and Secretary and Treasurer.

While neither the law nor the charter requires an annual report to be presented or published, it has always been the custom of the SOCIETY to do this; and therefore it becomes the privilege as well as the pleasure of the President of the SOCIETY to make this report.

EXECUTIVE DEPARTMENT

The Executive Department of the SOCIETY is situated at 124 Columbia Heights, Brooklyn, New York. The President is the general manager of all the work, both domestic and foreign. It is his duty to keep in close touch with the SOCIETY'S work all over the earth and, by the Lord's grace and acting on authority conferred by the charter, to manage and direct the work.

The Secretary and Treasurer is the custodian of the books and files of the SOCIETY and of the funds of the SOCIETY; and it is his duty to receive and pay out all moneys.

To publish a full and detailed report of the activities of the SOCIETY would be impossible unless a large volume were devoted thereto. We give herewith a general outline:

OPERATIVE OFFICES

The operative offices of the SOCIETY are situated at 18 Concord Street, Brooklyn, New York, and are directed by an office manager, who in turn is under the general supervision of the President of the SOCIETY. The entire operative force is duly organized upon the theory of efficiency, and the desire and attempt is to do the work as efficiently as it is humanly possible for those engaged in it to do it. There are various departments with different clerks in charge of each department. These departments are: Correspondence, Service, Accounting and Cost Accounting, Dispatch and Control, Purchasing, Stencil, Editorial, and General. At the Concord Street office, in addition to the English work there is work carried on in the following languages, to wit: Arabic, Armenian, Czechoslovakian, German, Greek, Hungarian, Italian, Lithuanian, Polish, Roumanian, Russian, Spanish, and Ukrainian.

In addition to the general office work there is that done in the factory and printing department which is also managed by the office manager under the supervision of the President of the SOCIETY.

CORRESPONDENCE DEPARTMENT

The mail or correspondence with the home office at 18 Concord Street, Brooklyn, is conducted by this department, consisting in the acknowledgment of letters, donations, orders, etc., and in the writing of such other letters in connection with the work as are necessary. During the past year 185,443 letters have been received and 169,019 have been dispatched from this office. Three brethren handle this work.

SERVICE DEPARTMENT

The work of this department is the organization of colporteurs, auxiliary colporteurs, sharp-shooters, and class workers, and assigning territory for this work, keeping accounts, receiving and tabulating reports, directing the shipment of literature, filling orders, dispatching "Bulletins," and generally to look after the service work in the field. Three brethren are employed in this department. All the colporteur work is directed from this department.

ACCOUNTING AND COST ACCOUNTING

This department keeps accounts with all the branch offices and commercial business houses, attends to matters relating to lost shipments, keeping of stock and the cost of operating the office and the factory. By this arrangement the cost of publishing anything can be ascertained before the work is started, and at any time in its progress the amount of cost incurred may be quickly known. Two brethren handle this department.

DISPATCH AND CONTROL

This department, directed from the office, manages and directs the manufacturing of books and booklets and the printing of magazines, tracts, or any other printed matter. The entire office and factory is worked on schedule time; and it is the business of this department to see that the orders and things being manufactured are kept up to schedule and that the interruption

of work in one department does not interfere with work in another. One brother has charge of this work.

PURCHASING DEPARTMENT

This department attends to the purchasing of paper, ink, cloth, cover stock, machine supplies, office supplies, and, in fact, everything used in connection with the operative offices, and is handled by one brother, known as the purchasing agent.

STENCIL DEPARTMENT

The name and address of each WATCH TOWER and GOLDEN AGE subscriber is kept on a stencil. This department has charge of these stencils, the changing of addresses, writing new addresses, reporting non-delivery, and maintaining the list in proper order for mailing, and enters all new and renewal subscriptions to both THE WATCH TOWER and THE GOLDEN AGE.

EDITORIAL DEPARTMENT

This department is separate and distinct from the Editorial Committee. Manuscript is furnished by the Editorial Committee and the Editor of THE GOLDEN AGE. This department then arranges the copy for composition, attends to proof-reading, and correcting of typographical and other errors. It also examines current magazines and newspapers for the purpose of keeping up with the development of the world's affairs and the evidences of the setting up of the kingdom. Five are employed in this department.

GENERAL DEPARTMENT

This includes the general work of the office and factory not embraced in any particular department. It also includes activities looking to the encouragement of classes to develop speakers and to start Berean studies.

FACTORY

It has heretofore been announced in THE WATCH TOWER that the SOCIETY maintains a printing and book binding factory at 18 Concord Street, fully equipped with typesetting machines which set type in twenty-two different languages, printing presses, folders, sewing machines, mashers, stereotype and electrotype molding equipment, and binding machinery, for the purpose of printing magazines and books and binding the same.

This factory was fully installed and started, and is now finally paid for, and is now the property of the SOCIETY; and the SOCIETY can manufacture its own books much cheaper than it could otherwise get them, thereby enabling the books to be placed in the hands of the people to the best advantage.

Few realize the work in connection with making a book; and for the benefit of those who are interested we name the processes required to make a book from its inception to delivery. See January 1st WATCH TOWER for this information.

During the fiscal year 1923 there were manufactured in the SOCIETY'S plant at the above address cloth-bound and paper-bound books and booklets to the total number of 1,705,512. This was not sufficient to supply the demand during the year, and it became necessary to have manufactured under contract by other concerns books to the number of 731,375. In addition thereto, our own factory published 1,820,500 copies of THE GOLDEN AGE; 1,326,975 copies of THE WATCH TOWER; 300,000 "Harp" quiz cards; 13,076,500 tracts for free distribution; 710,455 handbills; 235,500 hymn slips; making a grand total of 19,932,957 pieces of literature printed. The above includes printing in English and other languages.

CIRCULATION

During the year the number of colporteurs has been increased from 489 to 921, and at present there are 889 colporteurs and auxiliary colporteurs in the active service. In addition to the colporteurs there are reported to the service department class workers and sharpshooters to the total number of 9,847. During the year there has been an average of 1,789 workers in the field each week.

During the year books have been sold as follows: STUDIES IN THE SCRIPTURES and SCENARIOS, 711,865; "The Harp of God," 529,642; booklets, 985,330; Bibles, 7,588; making a grand total of 2,247,595.

RESOLUTIONS

The resolution passed by the Cedar Point Convention in 1922 was distributed from the home office to the number of 13,076,500; and the total distribution in the various languages in different countries of the earth was upwards of 45,000,000. The resolution passed by the Los Angeles Convention in August of this year is now in course of manufacture, and it is expected that its circulation will reach even a greater number than that of the former resolution.

CONVENTIONS

During the year sixteen conventions have been held, chief amongst which were the conventions at Tacoma, Washington; Los Angeles, California; and New York city, an account of which has heretofore been given in THE WATCH TOWER. These conventions have been a great uplift to the brethren, stimulated them to activity, increased their faith, strengthened their hearts and united them more closely together in the bonds of love and sweet fellowship, and enabled them to press on with increased zeal in the service of the Lord.

WORLD-WIDE WITNESS

During the year at regular intervals the world-wide witness has been carried on. That is to say, on a fixed day in every country where the truth is known, and in

every language where the truth is spoken, meetings have been held at which the brethren used the same subject in presenting the divine plan to the public. This subject has always been "Millions Now Living Will Never Die" or, when something else was used, that has been a subhead. The value of keeping before the minds of the people one message is that it clearly identifies the SOCIETY with the Lord's work. It is our privilege and duty to be faithful witnesses to the Lord, testifying to the people that God has a people on earth who are not ashamed to declare the gospel of Jesus Christ, and who are anxious to testify that Jehovah is God and that Jesus Christ is King of kings and Lord of lords and that the kingdom of heaven is at hand. From all parts of the world reports come that the attendance at these public meetings has steadily increased. The interest of the public is likewise increasing.

These meetings have been a great stimulus to the brethren; for they afford wide opportunity for service in various languages. Constantly holding before the people the message of the kingdom is bound to have its effect as does the constant dropping of water upon a stone. The brethren appreciate the fact that they are working shoulder to shoulder for a common cause, and the Lord has certainly added his blessing everywhere.

PILGRIM DEPARTMENT

During the year the Pilgrim service in the United States has given a good account of itself. In the United States alone there have been engaged in the Pilgrim service English and foreign speaking brethren to the number of 137. These have traveled in the aggregate 720,328 miles. They have addressed parlor or class meetings as well as public meetings. The attendance at class meetings during the year has been 300,107. A total of 8,213 public meetings were held, with a total attendance of 985,913. In addition to this, great numbers heard the truth by means of radio broadcasting.

NUMBER OF PILGRIMS 1923

Traveling Pilgrims, English	32
Bethel Pilgrims, English	43
Sunday Pilgrims, English	18
TOTAL	93
German Pilgrims	11
Polish Pilgrims	11
Lithuanian Pilgrims	5
Greek Pilgrims	5
Slovak Pilgrims	2
Italian Pilgrims	2
Ukrainian Pilgrims	2
Armenian Pilgrims	2
Scandinavian Pilgrims	1
Syrian Pilgrims	1
Hungarian Pilgrims	1
Colored Pilgrims	1
TOTAL FOREIGN	44
TOTAL PILGRIMS (ENGLISH AND FOREIGN)	137

FINANCIAL

The shepherds and the principal of the flock in nominal Christendom are often much concerned about the finances of our work. They circulate the report that the work is supported by Jews, and again by the Soviet government or some other similar organization. Of course there is absolutely no foundation for these conclusions, but they originate in the fertile imagination of those who are opposed to the truth. We have no hesitancy in making known whence our funds have come. Not one penny has at any time been received from Jews, representatives of the Soviet, or any other person or organization outside of those who are interested in proclaiming the gospel of Jesus Christ, which was preached by him and his inspired apostles of old. When a man or a woman is thoroughly devoted to the Lord and appreciates the fact that there is only one means of solving the perplexing problems of mankind, and that is Messiah's kingdom, love and zeal for the Lord prompt such a one to help his fellow man to understand the Lord's arrangement so that he may have hope. The divine commission given to the church (Isaiah 61:1, 2) is to bind up the broken-hearted, to comfort those that mourn, by proclaiming the glad tidings of great joy concerning God's plan of redemption and deliverance. The true Christian appreciates the fact that we are living in a time in which the old order is passing away and the new kingdom is coming in. His love for God and for his fellow man impels him to use his faculties, time, energies and money to thus aid and comfort his fellow creatures.

Nominal Christian organizations spend a great deal of money on high-salaried men, boards, committees, etc. In our SOCIETY no one desires or attempts to make private gain. On the contrary, he desires to use what substance he has and to work with his hands as opportunity affords to gain a livelihood and to spend all spare time in proclaiming the message of the kingdom. Hence the cost of carrying on this work is reduced to a minimum; and the money provided for it comes from voluntary donations, which we call the "Good Hopes" fund, and which is donated in small amounts by the various consecrated brethren throughout the world. We append hereto a summary of the financial statement filed by the Treasurer of the SOCIETY, as follows:

RECEIPTS:	
To balance from 1922	$ 19,253.43
To "Good Hopes" donations	195,402.99
	$214,656.42
EXPENDITURES:	
By general conventions	$ 9,041.72
By Pilgrim work	32,764.76
By publicity, free literature, public lectures, etc.	24,943.69
By foreign work	146,281.78
Balance, October 1, 1923	1,624.47
	$214,656.42

If we had more money we could do more; but the work is laid out and attempted to be carried on in proportion as the Lord provides the funds. We realize that it is his work and not man's, and we delight to accomplish the most that we can with the provision made. Where service is prompted by love much more can be accomplished than when prompted by any other motive. Ere long the world will come to a realization that love is the only power that will move things in the right direction, and then profiteers and profiteering will cease. When the people learn righteousness, then every one will be striving to do good to every other one.

THE FOREIGN FIELD

The old world is bleeding to death. Many are starving for want of hearing the Word of God. They are looking for something to comfort mind and heart. While the philanthropic people of the world are trying to relieve the material sufferings of the people, it is the privilege and duty of Christians to "bind up the broken-hearted and comfort those that mourn" who desire to be comforted. This can be done only through the Word of God, pointing them to his great plan of redemption and deliverance. With the thought of fulfilling this commission, the SOCIETY during the year has endeavored to do what it could to comfort the soul-sick ones of foreign countries who are looking for a happier and better day. We only wish that we might have done much more, and we pray that the Lord may provide the way to do much more during the ensuing year.

CENTRAL EUROPEAN OFFICE

To the end that the work might be more systematically and efficiently handled in that part of Europe which is suffering most a central European office of the SOCIETY is maintained at Zurich, Switzerland, in charge of Brother C. C. Binkele as manager. Switzerland is about the only country of Europe that has maintained anywhere near her state of equilibrium since 1914. It has therefore been the most favorable place from which to operate a central European office.

All of the foreign work through each of the offices is done from Brooklyn under the supervision of the President of the SOCIETY; but it has been found more advantageous to direct the work of Germany, Austria, Italy, France, Belgium, and Holland, as well as Switzerland, from the Central European Office. Concerning the conditions in these countries we quote from a report received from the Central European Office:

"Conditions in Germany are growing from bad to worse so rapidly that one cannot tell what moment there will be an outbreak that will be fearful indeed, embroiling all Europe and bringing quickly the great Armageddon conflict. We therefore ask you to please continue your efforts to assist us in every possible way in the spreading of the Lord's message on this continent, as far and wide and fast as possible. The greatest help in view, of course, is our own printing plant. But you will understand, dear Brother, better than any one else could, that the impoverished nations of Europe are a poor soil to work upon with what we have to work. And if it is the Lord's will that they shall hear the message of the kingdom and our privilege to bear it to them, we must sacrifice financially almost more than any other way; and as there is only little Switzerland that is able to take care of herself, it is always her big brother American that must be called upon for help again and again. . . . The best plan and the only hope of ever getting cheaper literature and plenty of it for Europe is to increase our printing plant at Bern. Books cost too much for the price at which we shall be compelled to sell them; but if we can produce the books cheaply we shall be able to do more for the poor districts."

The money situation in Europe being so deplorable, and the trouble increasing the people's desire for the truth, seemed to make it imperative that the SOCIETY use more money in that land in spreading the glad tidings. Aside from Great Britain, Switzerland, and Sweden, practically all the European countries as well as other parts of the foreign field have required financial help during the year to carry on the work. It will be observed by reference to the financial summary that the major portion of the money contributed by the friends to the SOCIETY through the "Good Hopes" fund has been spent to spread the message of the kingdom amongst foreign peoples. It is a great privilege and blessing, of course, that the American brethren have been permitted by the Lord to feed the soul-hungry ones of Europe upon his precious Word. If the Lord sees fit to supply us with much larger sums of money during the ensuing year, then we shall take delight in using more to carry the message of salvation to those countries that have so little ability to help themselves. Practically all the free literature distributed in continental Europe during the past year has been paid for by the Brooklyn office; and great quantities of books have been produced and sold at less than cost. But the Lord has blessed the efforts, whereof we are glad.

At the end of the World War the SOCIETY'S work in Switzerland had been so disturbed by false brethren that there were only a few consecrated left in that land who were doing anything to put forth the message of the kingdom. During the past two years the Lord has brought many to a knowledge of the truth; and now there are in Switzerland more than three thousand fully consecrated ones, who are doing their best to spread the glad tidings.

GERMANY

Probably the truth has reached more of the German-speaking people during the past two years than those of any other country in the world. As an illustration, prior to the World War there was a city in which there was a class of less than one hundred consecrated, and now that class is composed of more than two thousand. Likewise has the class attendance throughout Germany

increased. The order-loving people of Germany, hard pressed by the trouble, are turning to the Lord for consolation, just as the Scriptures foretold. The Lord has been adding his blessing to the efforts of the brethren to spread the gospel there.

For about fifteen years the SOCIETY'S office in Germany was maintained at Barmen, which city is within the limits of the Ruhr district occupied by the French. When the French army took possession of the Ruhr they did not occupy Barmen at first; while almost every other city in the district was occupied by them. Our brethren were advised to find a place and move the office as quickly as possible, we believing that the army operations would greatly hamper our work. Diligent effort was put forth to find a place and move the office. A very suitable place was found at Magdeburg on the Elbe River, which affords water shipment all the way to New York. One morning the information reached the Brooklyn headquarters that the German office had been safely removed to Magdeburg. The very next morning the public press announced that the French had taken possession of Barmen. We thanked the dear Lord for his protection and blessing.

The work in Germany is spreading and is in splendid condition, in view of the great trouble there. Most of the money used in Germany during the past year has been furnished by the SOCIETY from Brooklyn. We quote from the report of the German manager, Brother Balzereit, as follows:

"Because of the increase of distress and perplexity in our country the people begin to ask more and more for God, visiting in goodly numbers meetings held by the German branch and the classes. But by reason of the steadily decreasing value of money, and because of unemployment, many people are not able to buy any literature, although our literature is very cheap. They are not in position to buy even the most important necessities of life. Therefore we exert ourselves to be independent of worldly printing institutions, which demand enormous gold-mark prices. THE WATCH TOWER, THE GOLDEN AGE, and all office forms such as invoices, catalogs, letterheads, post cards, letters of instruction, bulletins, handbills, and tracts are being printed in the German Bible House.

"By means of the help and assistance given us from time to time by the President of the SOCIETY, we have been enabled to equip the Bible House with the following machinery:

2 large steam presses
2 folding machines
1 Tiegel press
1 Tiegel automatic printing press
1 large press for binding plant

"All this and much other small equipment has greatly helped the German work; but our greatest care until this hour has been to be independent to the extent that we should be able to publish the STUDIES, 'The Harp,' etc.

"Enabled by the president of the SOCIETY, our beloved Brother Rutherford, we have acquired a property at Magdeburg (Elbe), having an area of 1,334.229 square yards; working and lodging rooms with an area of 12,257.677 square yards; and cellar and stock rooms having an area of 402.457 square yards. The enlarged Bible House makes it possible to place additional machinery. We have now bought one of the latest 'Heidelberger' presses, double sheet form, equipped for sewing and wire-stitching. With this press it would be possible to print the STUDIES; but in order to be entirely independent in the manufacture of books, some other machinery is required, such as an automatic folding machine, bookbinding machine, casemaking machine, and other smaller things, which cannot be bought by the German work for the reason above mentioned. But we are thankful to the Lord that we can hope to begin to print Volume I within three or four weeks, and to print 'The Harp' thereafter.

"The message of the kingdom spreads more and more in Germany, and the hearts of those who hear the message are full of desire for the kingdom.

"We wish to take this opportunity in behalf of the German brethren to render thanks to the dear American brethren, and particularly to the President of the SOCIETY and to the SOCIETY, for the help given us at all times to perform the task of satisfying the hunger for spiritual food which is so great in our country."

The European countries have not observed our change in fiscal year until the present year. Therefore the report this year means practically ten months' activities instead of twelve; but notwithstanding this it will be seen that the results have been greater during 1923 than in any other year. Quoting further from the German report concerning the sale of literature in German:

"STUDIES IN THE SCRIPTURES, 'The Harp,' and other of the SOCIETY'S books sold during the fiscal year, 932,907; public meetings held, 4,608; total attendance, 1,243,729; class meetings held for the newly interested, 7,697, with an attendance of 451,814; meetings of the brethren, 30,379, with an attendance of 1,195,599; total attendance at meetings, 2,891,142; colporteurs in the field (regular and auxiliary), 3,642; Pilgrims giving all their time, 10; copies of free literature distributed, 8,753,020."

RUSSIA

It has been almost impossible to do anything in Russia, evidently due to the fact that that people were so long kept in darkness by the Czar. A letter recently received from Russia says:

"This letter is written for the purpose of informing you of what is happening in Russia. Brother Rutherford was right when he said that tribulation will begin from the North. This saying is being fulfilled now. The Jews are being chased out of Russia to Palestine. Verily 1925 will show in fact the fulfilment of prophecy, in which year blessings will begin from Abraham. At present we have the necessary things, food, clothing, etc., for the human life; but we are in great need of spiritual food.

"The books that were sent to us were confiscated by the government. So we beg you to send us extracts in letter form of all literature which you have in the Russian language; for we have no food for our spiritual growth, and as you know, we should not stay in one place, but go forward and show that we are worthy of the Word of God.

"At present many are hungering for the Word of Truth. Not long ago five persons showed their consecration by water immersion, and fifteen Baptists have joined us also."

The SOCIETY is making an attempt to get the literature into Russia and will continue to do so, by the Lord's grace.

NEW BRANCH OFFICES

During the past year the SOCIETY has opened new branch offices in Czechoslovakia, British West Africa, and South America. Our readers will recall that it was in Bohemia, now a part of Czechoslovakia, that the great reformer John Huss earnestly contended for the faith once delivered to the saints and for this cause suffered martyrdom, being burned at the stake. Surely the Lord has some people in that land where the good seed so long ago was sown. The Lord opened the way, and the SOCIETY is happy to have an opportunity of sending the truth there. A branch office has been established in Most; and during the past few months eighteen public meetings have been held with a total attendance of 5,175. There are quite a number there who are consecrated; and the class meetings held during the last six months have numbered 360, with a total attendance of 9,000. These class meetings, of course, are attended by newly interested ones. While the people are quite poor, books have been sold to the number of 6,794, and free literature distributed to the number of 191,500 pieces. The conditions are not so favorable for spreading the truth because of governmental interference, but the brethren are zealous and are pressing on. From the manager's report we quote:

"We have no regular colporteurs in the field. Six brethren made application for permits several months ago, but have not received them. Most of the books are sold by class workers. We could do much more if the brethren were not so scattered. Many of them have not the financial means to travel from place to place to distribute literature."

BRITISH WEST AFRICA

In the Spring of 1923 information reached the Brooklyn headquarters that there was a brother on the west coast of Africa, in Sierra Leone, deeply interested in the truth; and the population being quite intelligent, it was thought a good field. No witness had been given there. It seemed to be the Lord's will that some one should be sent. Brother W. R. Brown, of Trinidad, B. W. I., was selected; and, accompanied by Sister Brown, he journeyed to Sierra Leone and established headquarters at Free Town. Arriving the latter part of April, they began on April 28 to hold meetings and sell books. From the very first the halls were packed out; and by the first week of May all the books that Brother Brown had taken with him were disposed of and he cabled for more. A shipment of 5,000 was immediately dispatched, and this was followed by other shipments. The work continues to increase, and the interest increases. The clergy have taken up the cudgel and are attacking the truth through the press. Brother Brown answered them time and again, the papers publishing both sides. A letter written from there October 1 says: "The ministers are now silent in the papers. Because of these answers to our critics in the papers we are receiving letters from many places for the books."

The work has increased so rapidly there that Brother Brown called for an assistant; and Brother C. Brown, of Winnipeg, formerly of the West Indies, is now on his way to join in the work at Sierra Leone, and the purpose is after the work is well under way there to establish an office in Liberia and spread the truth amongst the people there. It was our Master who said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

BRAZIL

Brazil, South America, has long been in darkness. Darkness covers the land, and gross darkness the people. It is reported that about eighty percent of the population is illiterate. The prevailing language is Portuguese, while the major portion of the population are Catholics or spiritists. Early in the year 1923 the SOCIETY sent Brother George Young to Rio de Janeiro, to look over the ground and see what might be done to spread the gospel there. For about twenty years there had lived in that vicinity one lone sister, consecrated to the Lord, patiently waiting upon him and serving him. Brother Young arrived and called at her residence, sending word that an American Pilgrim brother was there to see her. The sister came to the parlor, and for a time was speechless. Taking hold of the hand of Brother Young, and looking earnestly into his face, finally she remarked: "Are you a really live Pilgrim?" She was overjoyed at seeing one who was trusting in the Lord and attempting to serve him.

Brother Young began to hold meetings in Rio de Janeiro and neighboring towns. The interest was good from the very beginning, and is constantly on the increase, and now there is quite a number fully consecrated. For want of an interpreter the work was greatly hampered there for a time. Brother Young reports:

"The interest in the work here has increased so rapidly that I was feeling my inability to do it. Additionally, no one seemed competent to help in the work or to translate. Today my heart is full of praise to our heavenly Father, and he has raised up one right here in our midst. A talented gentleman and his wife became interested in the first lectures. He is private secretary to the President of a large corporation, speaks English, Portuguese, and German, fluently. His wife is brilliant, speaks Portuguese and French. They are thoroughly consecrated. A few days ago this brother wrote me: 'I have already handed in my resignation. I am so happy that I can hardly wait until the end of the month; and I will be right over in Rio to do the greatest work in my life for our dear Christ. My wife shares my sentiments.'"

Brother Young further says:

"The free literature is creating much interest. Babylon is solid against us, Catholic and Protestant; but the wheat will hear the message."

When we consider that the work there began June 1 and that no literature was on hand at the time, it is remarkable how the Lord has blessed the work. Since then the "Millions" book and "Can the Living Talk with the Dead?" have been translated and published in Portuguese. "The Harp of God" also is nearly complete in the Portuguese language, besides a large quantity of free literature.

From June 1 to September 30 Brother Young has held 21 public meetings, with a total attendance of 3,600; 48 class meetings, with an attendance of 1,100; distributed free literature in Portuguese to the number of 5,000 copies; books sold, 2,138; and now there is one colporteur in the field. On October 1, publication of THE WATCH TOWER in Portuguese began in Rio de Janeiro. The "Hell" booklet was also ready at that time in Portuguese. Brother Young reporting says:

"The outlook for the work here is becoming brighter. Our loving Father seems to be arranging everything in a wonderful way. Quite a number of the people are consecrating. When 'The Harp of God' is published, these people will have instruction which will help them."

As soon as the work is on a more solid basis in Brazil, Brother Young expects to move on into Argentina.

SOUTH AFRICA

The SOCIETY'S work in South Africa is managed from Cape Town. The prevailing language there is Dutch, while a large portion of the population speak English. The distribution of the Cedar Point resolution has had a great effect in South Africa. It is the custom of the Dutch clergymen to visit their parishioners once a week to gather in the shekels by way of a house-to-house collection. Since the distribution of this resolution these shepherds of the flock have been much disturbed. Their parishioners meet them at the door and many of them with a copy of the resolution in hand shake it in their face and say: "You ought to read this and you would not come around again to get money from us," and refuse to give them money. And thus the waters are being turned away from Babylon.

The manager for the SOCIETY there reports:

"In addition to the distribution of the proclamations in English and Dutch by colporteurs in the field, Brother Scott has recently completed a six months' tour covering Cape Province, Natal, Transvaal, and the Orange Free State, which was undertaken for the sole purpose of distributing proclamations in the Dutch and English, the total number given out amounting to approximately 300,000. In addition they have been posted to the clergymen of every denomination throughout the Union of South Africa and Rhodesia. There is not the slightest doubt that the public are becoming alive to the fact that the clergymen are taking their money and giving them very little in exchange; and wherever opposition is aroused in the ranks of the clergy the people compare the attitude of their ministers unfavorably with that of the Bible Students. The common people hear with eagerness, realizing that in the strenuous times in which we live, here at last is the ray of light for which they have looked to their spiritual leaders in vain."

In Nyasaland many of the natives are interested in the truth. The SOCIETY'S representative reports:

"I had a visit recently from Major ——, Chief Commissioner of Police. He is a fine man, a modern Gamaliel. He has been investigating our work in Nyasaland. He is disgusted at the amazingly wicked lies circulated about us and told him by the clergy. He stated that he had disguised himself and gone to our meetings amongst the natives. He knows individually all the leaders. He tells me that the truth is spreading like wildfire amongst the natives."

Books were sold from this branch during the year to the number of 15,820; colporteurs in the field, 6, with hope of an early increase. The manager writes:

"All centers, doubtless stimulated by the stirring articles in recent issues of THE WATCH TOWER, can be said to be humming with activity. Great interest is shown in the public meetings in this land, but at these meetings the friends are not permitted to sell books."

BRITISH BRANCH

The report of the British branch covers a period of eleven months, but shows up better than any previous report. Books sold during the fiscal year, 225,050; public meetings held, 1,819, with a total attendance of 168,419; class meetings, 4,112, with an attendance of 139,962; colporteurs and auxiliary colporteurs in the field, 220; Pilgrims, 11; free literature distributed, 4,260,802. In addition to the free literature, advertisements for meetings carrying the message in tract form were printed and distributed to the number of 5,332,300. Letters received 32,422; dispatched, 42,535. Quoting from the manager's report:

"The work during the year has been one of steady progress and continues encouraging. When the fact is remembered that Britain is suffering a very bitter aftermath of the war, that trade is very bad and that all the year past there has been an average of a million people on the unemployed list, it is wonderful that we can report the past year as the best in the British work. This means that many of the class who have some money to spare have been stirred by the message of the truth, and that many have bought books out of their scarcity of means because they realize that the people who brought them have a message to give; and also that the brethren have been earnest in their endeavors to carry the message to the people and have been blessed by the Lord in their work. The people want instruction. They are crying out for guidance, and in proportion to their need they are ready to listen. There are great numbers of God-fearing people in Britain and Ireland who will yet pay attention to the truth.

"There have been amongst the Lord's people continued and special evidences of his purpose to gather his people into unity of the spirit and purpose, such as is seen when all are in one mind and heart to do his will; and his people here also are ready for the Master's service and to share with their brethren in every land in the work of advertising the King and the kingdom. Never did they see the message so clearly and never was their determination to faithfulness more definite."

We give below the British financial statement:

RECEIPTS:	
To donations	£7,288: 0: 4
EXPENDITURES:	
By Pilgrim service	£ 907: 8: 8
By conventions, free literature, postage and expense	2,609: 4: 6
By general expense, office and home, dispatch	2,127: 9: 9
By special witness work and motorcycle parties	1,790: 18: 4
	£7,435: 1: 3
Deficit	147: 0: 11
	£7,288: 0: 4

CANADIAN BRANCH

The Canadian branch makes its sixth annual report. The SOCIETY'S representative says: "While the statistics of the service by no means reflect the fulness of the witness which has taken place, nevertheless to a large degree it reflects the progress of the work here."

Public meetings held, 1,177, attended by 145,338; class meetings, 2,027, with an attendance of 83,013; Pilgrims and auxiliary Pilgrims in service, 16; miles traveled, 136,088; letters received, 13,842; dispatched, 17,319; circulars dispatched, 14,653; parcels dispatched, 6,767; books sold, 156,134; free literature distributed, 1,377,994; colporteurs in the field, 68. We quote from the report:

"Never was the attendance so large as it has been during the past year, and never was the interest so keen. During the year nine conventions were held and upon each occasion a public witness was arranged, and with one or two exceptions a day given over to special sales. The latter has become a feature at conventions much appreciated by the friends.

"Our new quarters are well lighted, comfortable, roomy. We have 5,600 feet of floor space—sufficient for our present needs with allowance for further expansion.

"The past year has been one in which a very large shaking has taken place in financial circles. Canada has always boasted of her strong financial banking arrangement, but the fallibility of the system has made itself very manifest this year. The Merchants Bank of Canada, to save liquidation, was absorbed by the Bank of Montreal. The deficits of the Union Bank of Canada were so great that they were required to reduce their reserve fund by four million dollars. The Home Bank of Canada has closed its doors, and it is expected that it will have a shortage of between eight and nine million dollars.

"Business conditions generally throughout the Dominion have been gradually growing quieter; building has to a considerable degree slackened down, the result being that there has been a tremendous exodus of skilled labor from Canada to the States. It is estimated that 30 percent of the population of the northern portion of the western provinces have emigrated. Outside of the coal strike in Cape Breton, there have been few labor troubles, however.

"We were all greatly pleased indeed to have had the pleasure of a visit from you during the year. It seemed to have been very timely, and has resulted in much good and great encouragement to the friends as a whole. We think that it has done much to increase their enthusiasm for the service of the Lord.

"Everywhere from coast to coast we find the friends abounding more and more in the spirit of the Lord, joyfully striving to serve him, his cause, and to bear testimony to the incoming kingdom. Manifestly the Lord's blessing is upon their effort."

FRENCH WORK

The SOCIETY'S work in the French language embraces particularly a part of Switzerland, France, and Belgium, under the management of the SOCIETY'S representative at Bern, Switzerland, who in turn is under the supervision of the Central European Office. This office reports the French work during the fiscal year as follows:

Books sold, 82,280; public meetings held, 2,130, with an attendance of 173,280; class meetings, 5,044, attended by 51,486; colporteurs in the field, 171; Pilgrims, 8; free literature and tracts distributed, 5,260,910. In his report the representative says:

"In the whole work we mark a real increase of zeal amongst the friends. We appreciate the great privilege we now have to proclaim the good tidings of the kingdom. Generally the friends go out in groups of five or six for colporteuring, and they sell on Sunday mornings upwards of 250 volumes.

"The convention at Denain voted unanimously upon a motion expressing loyalty to the SOCIETY and its President, and they manifested their firm resolution to work faithfully unto the end and in perfect harmony with the chosen channel of the Lord. They commissioned me quite specially to express to you their message of love and loyalty and to assure you that daily they intercede for you before the throne of grace.

"I visited also the Polish classes in the North of France and studied carefully the conditions in this part of the work; and I am able to tell you, dear Brother Rutherford, that I never in all my life found such favorable conditions for the Lord's work. They do not know French, their language being Polish; but all of them know German. The language used amongst them is of course Polish; for the French government does not allow them to use German. To these people the French government had promised mountains of gold. They all came to France, believing that they would have there a very fine position, and they all were very much deceived. In France they have to work much harder and under less favorable conditions than in Silesia, from whence they came. On the other hand, the whole thing is a matter of policy between Poland and France. Poland wants to get rid of the more German elements and France needs them in her own mines, as she is sending the French miners into the Ruhr and driving the German miners away. Already there are about 100,000 Poles in Northern France, and daily more are arriving. I was informed that the French government desires to get 500,000 Poles. All of them are very poor, with large families. Once they are in France, they have not the means necessary to go back to Poland; and they are really slaves. On the other hand, these miners are very much opposed to the orthodox church of Poland. The friends there told me that all the Polish miners had been very well organized in their country, and that the clergy there are the greatest enemies of these organizations of miners, so that most of the miners are against the church. On the contrary, the women are

still under the dominion of the clergy. The Polish priests have come to Northern France and established themselves. I was informed that the men do not go to church, but that only women attend. When our friends give a public lecture in Polish, however, the halls are filled with men, and no women are to be seen. I addressed such meetings of men in German and had opportunity to see these things personally.

"I organized a service of regular public lectures. There are now some friends there who will carefully prepare public lectures and go regularly to the Polish parts of the country to proclaim the kingdom news. Any of these miners who do not work in the mines are not permitted by the government to stay in the country. They would be unable to find lodging, as all houses belong to the mining companies. So it will be very difficult for a brother to be wholly engaged in the work. But when the miners have night service, they have the entire afternoon and evening free for the Lord's work."

The SOCIETY is sending a Polish brother to Northern France to organize the Polish work there for the spreading of the gospel of our Lord and Savior Jesus Christ.

Some two years ago, as was reported through THE WATCH TOWER, some brethren established a printing plant at Bern, Switzerland, operating it on economical terms under contract with the SOCIETY. On July 1 last the SOCIETY acquired title to the building and this printing plant, increasing the capacity of the plant by adding more modern equipment, the purpose being to get a greater quantity of free literature for Europe. This plant is now operated exclusively for the SOCIETY'S literature. In this printery and bookbinding shop and the offices forty people are employed. It publishes THE WATCH TOWER in German and French, and THE GOLDEN AGE in German and French. Since starting THE GOLDEN AGE this year there have been printed 242,532 copies. Mats were sent to Magdeburg, where the same numbers of THE GOLDEN AGE are printed for Germany. Mats are also sent to Roumania for printing in the German language there.

ROUMANIA AND HUNGARY

The work for Roumania and Hungary is managed from the SOCIETY'S office at Cluj, Roumania. The brethren there work under great difficulties. Their zeal and earnestness for the Lord and his cause is a real inspiration. The SOCIETY'S representative in reporting says:

"The government, which has little respect for liberty and progress, is keeping us continually down by force, imprisonment, beatings, and all other methods of the dark ages. Despite all these, 176 public meetings were held during these ten months—not largely advertised public meetings, which are absolutely impossible in this country. These meetings in the main were held where we had to bargain with police to allow the meetings. Meetings were arranged cautiously; but being in towns of few inhabitants, the simple news that some one had come to their village was enough to gather the people to hear the lecture. Many conventions are held by the brethren, in which they are much blessed. The colporteur work is continually growing, though this is one of the hardest parts of the work here. Difficulties are with the authorities. They arrest the brethren, take their books, treat them roughly, keep them in dirty jails for two or three days without food, and then send them home on foot, under guard, from post to post, hundreds of miles away. Yet there were during the summer 23 colporteurs constantly in the field, some of whom have now developed into first-class fighters on this front. The number of field workers will grow during the winter months.

"The 'Millions' book is now entirely forbidden, yet our colporteurs continue to sell them without our knowledge. THE GOLDEN AGE is growing. One colporteur alone sells 2,000 of each number and now places an order for 3,500. From time to time we get warnings from the authorities that they will suppress THE GOLDEN AGE. I told one of these over-zealous officials that if they stop THE GOLDEN AGE we will start a daily paper. This country is under martial law because of the university students' movement against the Jews and the Fascisti movement, which has taken hold of all the uncivilized.

"The work in Hungary is going very hard. The present authorities seem to have lost their heads entirely and are going from bad to worse against the brethren. Information received from there a few days ago states that twenty brethren are in jail for distributing the proclamation tract. However, it is our belief that it is the greatest witness for the truth in these countries; and by the Lord's grace and help we shall not lie down until it shall be given."

The SOCIETY owns its printing plant in Cluj; otherwise we would be unable to get any literature printed. While the work is done in these countries under great difficulties, the friends are developing into real saints, appreciating the fact that he who endures to the end shall be saved.

HOLLAND

It has always been difficult to do much in Holland, but now even that sleepy land is awakening. The work there under the direction of the Central European Office, and more particularly under the management at Amsterdam, is now spreading the truth throughout Holland as it has not been heretofore. The interest is increasing in no uncertain degree.

SWEDEN

The Swedish work, hindered by adverse conditions during the past year or two, is now making decided progress and we are happy to report that the Swedish work seems in a healthier condition than it has been for quite a while. The brethren have manifested their zeal for the Lord and his cause and their determination to spread the message of the kingdom. Books were sold during the year to the number of 81,421; 1,684 public meetings were held, with an attendance of 81,878; colporteurs in the field, 20; Pilgrims, 10; free literature distributed during the fiscal year, 533,827.

The work in Sweden is directed from the SOCIETY'S office at Orebro. The SOCIETY'S representative for Sweden recently visited America, and reported the spreading of the truth on the increase and the condition of the friends good.

DENMARK

The truth in Denmark continues steadily to push forward, yet not so rapidly. The brethren are earnest and zealous and continue faithfully to give the witness for the King and the kingdom. The work is managed from the SOCIETY'S branch at Copenhagen. Only two brethren have been actively in the Pilgrim service and nine colporteurs in the field. The classes have likewise engaged in some colporteur work. The SOCIETY'S representative reports:

"Amongst the working people very many have been out of work for long periods of time and money has been scarce. This has made it difficult to sell books. Quite a number of new classes have been formed.. There has been much opposition and much written against us, in both the religious and the secular press, and warning given against us in the nominal churches, which I think proves that we have been doing something to let our light shine."

Books were placed in the hands of the people to the number of 13,007; 265 public meetings were held, with a total attendance of 30,500; meetings for the friends, 350, attended by 7,500; 198,000 copies of the proclamation were distributed.

NORWAY

The work in Norway is directed from the SOCIETY'S office at Christiania. The representative in his report says:

"This year the friends, by the Lord's grace, have made good progress, especially when we remember that we are small in numbers and the work is more difficult on account of the long distances to be traveled over the many mountains and fjords. The friends are happy and the Lord's spirit dwells richly amongst us."

Norwegian books sold, 12,202; English and other books and booklets, 6,594; free literature distributed, 200,136; letters and post cards received, 1,125; dispatched, 3,847. The work here is making healthy and steady progress and the Lord is blessing the efforts of the brethren to spread the message of the kingdom.

FINLAND

Detailed report from Finland is delayed. From monthly reports, however, it can be said that the work in Finland during the year has substantially increased.

GREECE

The SOCIETY'S work for Greece is managed from its branch office in Athens. The Greek friends have been working under great difficulties during the past year. The bishops of the state church have great influence, and succeeded in getting an order directing the Attorney-General to prosecute brethren engaged in preaching the truth. This has not deterred the brethren, however, but rather has worked to a further spreading of the truth, arousing the people to a keener desire to know more about it. A brother from the Isle of Crete, associated in the work, concerning activities in Greece writes:

"The editors of the daily paper *Anaghennessis*, of Thessaly, have been lately converted to the truth and have invited me to visit them. The conversion of many school teachers to the truth, and above all the editors of this paper, has aroused a serious opposition on the part of the Greek ecclesiastics and the Greek government. The teachers are being denounced as carrying on proselytism. So the Holy Synod of Greece has issued a long circular against us, which circular was read in all the churches of the state and stuck up on the walls. Then the Minister of Justice addressed another circular to the Crown Prosecutors, commanding them to proceed legally against us.

"We have had several meetings and arranged with these editors to turn their paper gradually from a daily political one to a weekly and semi-weekly scientific and religious magazine, according to the desire of these brethren. They are financially independent, their presses, machinery and shops being their own property. They have been supplied with articles for publication and will continue to be supplied. Great efforts must be spent now for the spreading of the truth in Macedonia."

The SOCIETY is sending many books and other literature into Greece, and the brethren are manifesting a great amount of zeal in spreading the message throughout that land amidst opposition.

JAMAICA

For some time the SOCIETY has maintained a branch office at Kingston, Jamaica, British West Indies. The local manager reports:

"Words fail me in expressing my gratitude to God for all his kind favors bestowed on us through Jesus Christ our Lord. I must also express my gratitude and appreciation for the kind interest shown to the Jamaica branch by the SOCIETY through the President and his staff of faithful workers. I am glad to report that through the method adopted by the SOCIETY our output of books far exceeded that of last year, notwithstanding a financial depression. The service work has been a great impetus to the friends. The world-wide witness lectures have been the means of arousing much interest among the public and a greater demand for literature. The colporteurs, though few, are doing their best. All engaged in the service are rejoicing."

Books sold during the year, 2,836; magazines, 1,400; free literature distributed, 10,000; public meetings held, 122, with an attendance of 13,309; class meetings, 182, attended by 5,413; letters and cards received, 903; dispatched, 1,503.

During the past year there has been a great impetus given to the truth in the Canal Zone, British and Dutch Guiana, and the brother who recently visited those parts reports about 1,300 consecrated.

SPANISH

It has been very difficult to do much amongst the Spanish people, because, we believe, of the influence of the Papacy. The Spanish people do not take readily to things that require serious thought. The Spanish work of the SOCIETY for the United States and Mexico

is managed more particularly from the Los Angeles office under the supervision of the Brooklyn headquarters.

Books sold, 3,150; public meetings, 20, attended by 1,700; class meetings, 142, with an attendance of 3,051. There are no Spanish colporteurs in the field. THE WATCH TOWER is published in Spanish every other month, which is much appreciated by the Spanish friends. Free literature distributed during the year, 150,000. We rejoice that the Lord is pleased to continue to send the message to the Latin peoples.

AUSTRALASIA

The work for Australia and New Zealand is under the management of the SOCIETY'S office at Melbourne. A great impetus has been given the work during the past year, much new interest manifested, and many new ones interested and many brethren developed into more active and zealous workers. Brother M. A. Howlett made an extended trip during the year through Australia and New Zealand. The office reports that this brother alone traveled 24,244 miles; addressed 140 meetings, with a total attendance of 23,466. Continuing the report says:

"The brethren everywhere coöperated loyally and willingly and spent their money freely in securing halls and advertising the meetings, until the 'Millions' slogan has become something of a byword and is finding its way into the wit and humor columns of the Australian and New Zealand papers."

At this time a detailed report of this branch has not yet arrived; hence we cannot give it in full.

POLISH

The Polish work in the United States has daily increased during the year. This work in the office at Brooklyn is conducted by three brethren, under the supervision of the office manager and under the general supervision of the President of the SOCIETY.

The headquarters of the Polish work in Europe is at Warsaw. Great difficulties are encountered there for places of meeting, storing of books, etc., and great opposition from the clergy. Nevertheless, the truth has steadily increased. The number of public meetings held during the year has been 209, with a total attendance of 57,698; class meetings, 410, attended by 16,298. Two Pilgrims have been engaged in the service; letters received, 2,015; dispatched, 3,685; books sold, 49,870. In Galicia the friends are no longer able to obtain halls in which to meet and they are meeting in the woods. Nevertheless the truth attracts more and more. The work of the American Polish Branch will be reported in the Polish WATCH TOWER.

INDIA

The work in India during the year has increased. The literature is now translated into a number of the dialects, and a greater quantity of books and free literature is going out amongst the people. The SOCIETY'S representative at Kottayam in his report says:

"As the truth is spreading in all directions the clergy are embittered, misrepresenting us to the people; but the earnest ones who are anxious to know the truth are not deceived. The Y. M. C. A. and the Church of England are lecturing against us; but now there is a split in the Church of England. Requests for literature increase. Owing to the poverty in India, we are not able to encourage much colporteur work. Public meetings held 134, attendance 26,740. The work is in good condition and steadily increasing."

PALESTINE

The SOCIETY'S branch office is maintained at Ramallah, near Jerusalem. There are about fifteen consecrated in this class, mostly Arabians; two Jews in Jerusalem also being deeply interested in the truth. These friends are zealous and have distributed much free literature over Palestine during the year. More than 4,000 of the "Millions" books have been placed in the hands of the people. Public meetings held, seven, with a total attendance of 350. Conditions are difficult, yet the friends are zealous, doing what they can by the Lord's grace.

KOREA

In Korea the SOCIETY'S headquarters is at Seoul. As it is difficult to get the truth printed in the Korean language, the SOCIETY established a small printing plant at Seoul; and now we are able to print the message in the pure Korean and Mixed Script, besides being equipped to print in Japanese and Chinese. There has been a healthy and steady increase in the truth in Korea, several ministers having shown much interest, while the natives have responded more readily.

AUSTRIA

The SOCIETY maintains a branch at Vienna, Austria. A few years ago there was no one in the truth there; and now there is a class of more than one hundred consecrated and many smaller classes throughout the country. A great amount of literature has been placed in the hands of the people during the last twelve months. Like other parts of the continental Europe they have been hampered for funds, and the home office has been furnishing them through the Central European Office what funds have been used.

JUGOSLAVIA

The truth is now beginning to make some progress in Jugoslavia. In the Belgrade district there is a class of thirty or more consecrated who are very zealous in spreading the message. Those who hear the message are greatly rejoicing and some are disposing of their property to enable them to enter the colporteur service. Verily the Lord is sending the gospel of the kingdom to every country of "Christendom" before the end.

SPIRITUAL DEVELOPMENT

Although the fiery trials of 1917 and 1918 caused quite a number who had worked in harmony with the SOCIETY to turn aside and follow a different course, yet the Lord quickly filled up the ranks with new recruits and brought in even more. Reports of those that commemorated the Memorial in 1923 were far greater than those of any previous year during the harvest period. From 1904 to 1922 the greatest number of colporteurs in the field at any one time was 650; while the greatest number of bound volumes sold during any one year was 728,478. In 1923 the largest number of colporteurs in the service at any one time was 921; and the total sales of cloth-bound books by the colporteurs for the past year aggregate 1,241,570. This is by far the greatest record ever made in the United States. The Lord's hand has surely been in the work and "a marvelous work he hath done."

More and more the brethren appreciate the fact that it is their privilege to announce the new government of Christ Jesus the Messiah, that which will bring peace and rest and life to mankind. Their love for the Lord and his cause has spurred them on to greater efforts this year. While the contributions to the "Good Hopes" fund have been in excess of what they were a year ago, the classes throughout the United States in particular, and also many other countries, have expended large sums of money in preparing for a public witness and giving the same. It is impossible to estimate the amount of money spent by the friends in this way; but it has all been spent to a good purpose.

During the year the classes have considered each week the prayer-meeting texts relating to the transformation of the new creature into the likeness of the Lord and Master, by keeping the mind fixed upon the Lord and striving to coöperate with him in this transforming work. The influence has been such that visible effects are manifested by the brethren. It is easy to be seen that the classes generally throughout the country are in a good spiritual condition, have entered into the joy of the Lord, and are doing whatsoever their hands find to do with gladness, looking to that blessed time when all the faithful ones shall enter the habitation of the saints in glory, there to dwell in the house of the Lord forever, to behold his beauty and to inquire in his temple.

The kingdom of heaven is at hand. Of that we are quite certain. No greater privilege was ever granted to men or angels than that of now telling to the world that the great Messiah is here, has taken unto himself his power and will establish a government that will bring the desire of all nations.

Let us gird on our armor and with renewed zeal and determination press on during the year that is just before us, rejoicing as we go; and the God of heaven whom we serve will fight our battles for us and will bring us through victorious.

ELECTION

Immediately following the report, which was received with unanimous approval, the order of business proceeded to the election of the Board of Directors and Officers of the SOCIETY. Brother Sexton gaining recognition, said: "It was my privilege four years ago to place in nomination the officers of this SOCIETY. The splendid record made during that time and particularly as shown by the report we have just heard warrants me in concluding that the Lord was pleased with that nomination and has been blessing the servants of the SOCIETY. I, therefore, take pleasure in nominating for Directors the following:

J. F. Rutherford
C. A. Wise
W. E. Van Amburgh
A. H. Macmillan
Hugo H. Riemer
J. A. Baeuerlein
C. H. Anderson"

There being no other nominations these were elected by unanimous vote. The share-holders then proceeded to the nomination of the election of officers and the following were unanimously elected, to wit:

For President, J. F. Rutherford
For Vice-President, C. A. Wise
For Secretary-Treasurer, W. E. Van Amburgh

There being no further business the annual meeting adjourned.

CHRISTMAS

"To give some little token of affection's warmth
To those whose lives are rich in what is best;
To give the hungry food, the tired rest,
Call back the blush of youth to faded cheek;
To bring a glint of joy to eyes grown dim,
Or sing a hymn of praise for those whose cares
And plodding toil have never yet been sung;
To clasp the stranger's hand like that of friend
And feel his heart beat full with brother's love;

"To open wide the doors of vision and of thought
For those whose souls are starving for the truth,
And bid them welcome to a stronger hope;
To give our better selves to those most dear;
To stand alone with God and life among
The quiet hills, beneath a heaven of stars,
Too full of joy for words or song—
All this was taught us in thy birth,
O Son of God and man!"

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