Watchtower

1924

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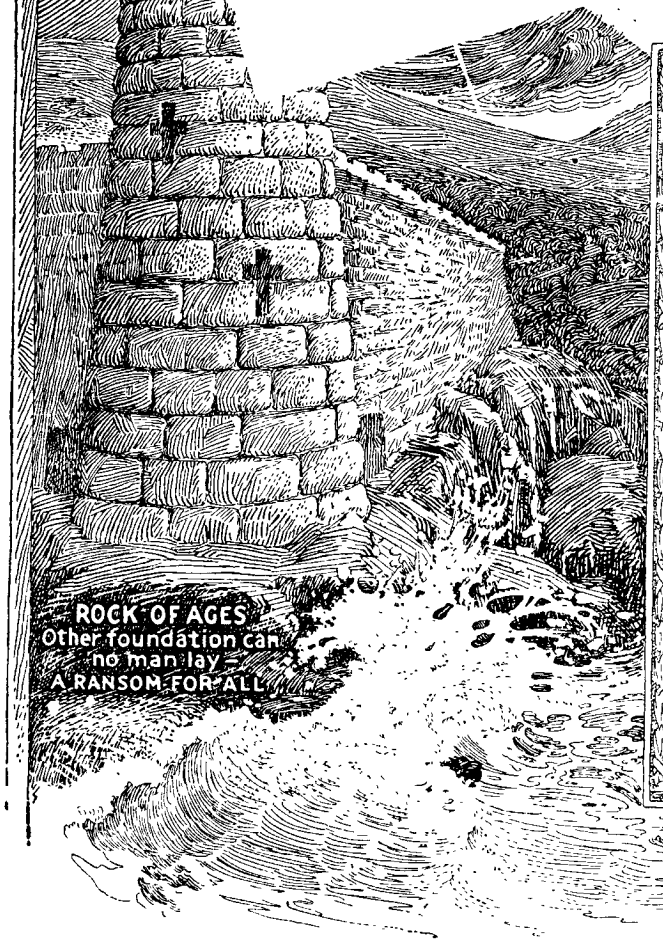
The WATCH TOWER

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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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 AT INDIANAPOLIS, IND.

The Bible Students will hold a three-day convention at Indianapolis, beginning January 25th and concluding with a public meeting Sunday, January 27th. This convention will be addressed by Brothers Rutherford, Wise, Thorn, Stewart, Murray, and H. Howlett. For further particulars address Brother E. R. Dunn, 1120 W. 30th St., Indianapolis, Ind.

COMMITTEE APPOINTED

Agreeable to the resolution passed by the annual meeting of the SOCIETY the following committee has been appointed to collect data and prepare manuscript as a memorial to Brother Russell, to wit: Brothers C. J. Woodworth, W. E. Van Amburgh, W. E. Page, E. D. Sexton, J. A. Bohnet. Any of the friends desiring to contribute to this may address C. J. Woodworth, 18 Concord Street, Brooklyn, New York.

CHILDREN'S NEW BOOK

The new book for children, "The Way to Paradise," will not be ready for shipment until about February 1. Single copies, 65c; in quantities of 50 or more, 40c each. Orders may be sent at any time. The book will contain 256 pages, with 40 illustrations. We hope it will be specially helpful for the juvenile classes.

A song book is also being published to go with this child's book. It contains a number of songs especially adapted for use by children.

BETHEL HYMNS FOR FEBRUARY

Sunday			**3** 264	**10** 267	**17** 284	**24** 54
Monday			**4** 189	**11** 149	**18** 71	**25** 146
Tuesday			**5** 259	**12** 106	**19** 103	**26** 147
Wednesday			**6** 217	**13** 208	**20** 315	**27** 332
Thursday			**7** 23	**14** 141	**21** 222	**28** 293
Friday	**1** 49		**8** 174	**15** 27	**22** 87	**29** 62
Saturday	**2** 119		**9** 46	**16** 328	**23** 242	

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV JANUARY 1, 1924 No. 1

THE OUTLOOK FOR 1924

"The kingdom of heaven is at hand."—Matthew 10:7.

THE year 1924 opens dark and black to those who know not God. To the Christian it opens with a resplendent brightness never before experienced. So dark it is to the non-believer that he is bowed down with sorrow and despair. So bright it is to the faithful follower of Jesus that he lifts up his head and, looking up, rejoices because he knows that the day of deliverance is at hand. The prophet Joel described it from the worldly viewpoint thus: "A day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." (Joel 2:2) Jesus of Nazareth referred to the same day from the viewpoint of the faithful Christian as a day of joy and rejoicing, because it marks the time for the glorification of the church and is a harbinger for the early liberation of the oppressed peoples of earth. What a contrast! Truly it is the worst of times and it is the best of times: The worst of times for the world, and best of times for the church of this day.

The Kingdom of Heaven is at Hand

Year Text 1924 Matthew 10:7

[2]In this hour of darkness upon the earth and gross darkness upon the people Jehovah, 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) Unto the faithful followers of Jesus Jehovah says: "Be glad in the Lord, and rejoice, ye righteous and shout for joy, all ye that are upright in heart."—Psalm 32:11.

[3]Down through the corridors of the ages come thundering the words which nineteen hundred years ago Jesus uttered: "The kingdom of heaven is at hand." To those who with joy hear and repeat this message the Lord says: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."—Psa. 89:15.

[4]It is only the truly consecrated now that know and appreciate the Jubilee sound; and it is the light of the Lord's countenance that now enables them to walk in the narrow way and weather the storm that is beating upon all things visible. It is now, above all other times, essential for each member of the house of sons yet on earth to be in close touch with the Lord and to walk in the light of his loving countenance. This scripture, without a doubt, applies to the time of the Lord's presence. The word "countenance" is from the root word mean-

ing the face, the appearance, one present. To appreciate the real import of Psalm 89:15 and to have the blessings it implies, one must not only believe in the presence of the Lord, but must love his presence and rejoice in it. Thus doing, he will be diligent in his endeavor to walk in the light of his presence and to call attention of others to the joyful message of the hour.

THE KING

[5]There can be no kingdom without a king. The words of the text imply the presence of the King. These words were spoken by Jesus as a command to his followers nearly nineteen centuries ago. At that time Jehovah had anointed him to be King of kings and Lord of lords, the duties of which office he would assume long thereafter. This anointing he had received at the time of his immersion in the Jordan. This was made manifest by the voice from heaven saying, "This is my beloved Son, in whom I am well pleased." He who was to be King of the earth was there. He began his ministry by declaring this fact, and he has commanded his followers ever thereafter to proclaim this great truth.

[6]It pleased God to have associated with Christ Jesus, the great King, the 144,000 members of the royal house; and he made provision therefor accordingly. The royal house of God is a spiritual house, each member being of the divine nature. This royal line is the highest of God's creation, and to the Head of that royal line Jehovah grants preëminence over all things.

[7]But he who was anointed to be King must, before he could reign, die as a man and be raised out of death to the divine nature. This was accomplished, and he was exalted above all others and given a name above every name. It was his death and resurrection and the presentation of his merit in the divine court that opened the way whereby the other members of the royal line could be selected.

[8]It was after Jesus had made announcement of his kingship that he told his disciples that he must lay down his life and take it up again in harmony with the commandment which he had from Jehovah. (John 10:18) He must then abide the Father's good time and pleasure when as King he would take unto himself his power and reign, at which time he would have associated with him his bride, as members of the royal house. Hence he said to his disciples before his departure: "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.

[9]During the eighteen and more centuries past, God has been selecting through Christ Jesus those who shall constitute his bride and, therefore, be members of the royal line. These being first justified by Jehovah through faith in the precious blood of Jesus, and begotten to the divine nature and inducted into the body of Christ, have through the Head received also the anointing to be kings and priests unto God and unto Christ and to reign with him. (Revelation 20:6) The time must come then, when the kingship would embrace not only the Head, but all the members of the body.

[10]The fact that Christ Jesus would return and receive unto himself his bride, the church, is definitely fixed by the above scripture. The time of his coming the Scriptures clearly indicate would be in A. D. 1874. Prophecy now fulfilled, which we call the physical facts, shows that his second presence dates from that time. What would be the first work that he would do after his second presence?

GATHERING THE SAINTS

[11]The fact that Jesus said: "I will come again and receive you unto myself," is proof conclusive that at his second presence he would begin the gathering of the saints together for the purpose of receiving them. In harmony with this thought the prophet of God had previously written: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalm 50:5) This time of gathering Jesus designated as a harvest time, during which time there would be a harvesting work. It is reasonable to conclude that he, as the Master of the harvest, would begin the work of gathering the saints together immediately upon his return; and that this work of the harvest, the gathering, would continue in some degree until the last member of that royal family is gathered unto the Lord. The physical facts establish beyond all question that since 1874 the Lord has been harvesting the saints by gathering them together from all quarters of the earth and from every denomination, and outside of all denominations.

TIME OF THE HARVEST

[12]There is nothing in the Scriptures that positively and definitely fixes the duration of the harvest period. By the process of reasoning, in the light of the parallel dispensations, we have been taught and have believed that the harvest of the Gospel age covers a period of forty years. The facts as they have occurred, however, raise a doubt as to this time being correct. Whether we date the harvest from 1874 or from 1878, the fact still remains that the work of gathering the saints has covered a period of more than forty years. The best proof that the harvest is not done is the fact that it is still in progress. Since Jesus used the natural harvest of the nation of Israel to illustrate the harvest of the saints, then we would be justified in carrying the illustration to the further point of time or duration as indicated by the time of the Jewish natural harvest. The natural harvest of Israel began with the presentation to God of the first sheaf of wheat after the Passover and continued until Pentecost, a period of fifty days.

[13]From Doctor Smith's "Bible Dictionary," page 516, we quote:

[14]"Pentecost, that is, the fiftieth day, or Harvest Feast, or Feast of Weeks, may be regarded as a supplement to the Passover. It lasted only for one day; but the modern Jews extend it over two. The people, having at the Passover presented before God the first sheaf of the harvest, departed to their homes to gather it in, and then returned to keep the harvest-feast before Jehovah. From the sixteenth of Nisan seven weeks were reckoned inclusively, and the next or fiftieth day was the Day of Pentecost, which fell on the sixth of Sivan (about the end of May) (Exodus 23:16, 34:22; Leviticus 23:15-22; Numbers 28:26-31; Deuteronomy 16:9-12; 2 Maccabees 12:32; Acts 2:1, 20:16; 1 Corinthians 16:8). The intervening period included the whole of the grain harvest, of which the wheat was the latest crop. Its commencement is also marked as from the time when 'thou beginnest to put the sickle to the corn.' The Pentecost was the Jewish harvest-home; and the people were especially exhorted to rejoice before Jehovah with their families, their servants, the Levite within their gates, the stranger, the fatherless, and the widow, in the place chosen by God for His name, as they brought a freewill-offering of their hand to Jehovah their God.—Deuteronomy 16:10, 11."

[15]If we assume that the harvest of the wheat class, namely, the saints, began with the beginning of the second presence of our Lord in 1874, then would it be unreasonable to conclude that the harvest must continue for fifty symbolic days, or fifty literal years? If so, then we might expect the harvest to end fifty years after 1874, or with the year 1924. If this be true, what a wonderful incentive for the saints to be watchful, prayerful, active, and rejoicing in their privileges to have a part in the Lord's work in these concluding days of the harvest. That would mean that the selection of the royal family would be completed with the end of 1924. If this be true, then surely with confidence the saints now on earth can announce with the opening of this year, "The kingdom of heaven is at hand," because all the members of the royal line are about completed for the kingdom.

ITS MEANING TO THE CHURCH

[16]Surely there is not the slightest room for doubt in the mind of a truly consecrated child of God that the Lord Jesus is present and has been since 1874; that the harvest has been in progress during that time; that most of the saints have now been gathered. Therefore, can there be a reasonable doubt about the early completion of the church and its glorification in view of the fulfilment of prophecy? Do not all the physical facts about us indicate just exactly what we expected during the concluding hours of the church's earthly pilgrimage?

[17]Then should we expect the closing days of the harvest work and witnessing for the Lord to be all joy and no trials? To answer this question we must take into consideration the words of Jesus relative to the last work of the church. It seems quite clear that the last work of the church while in the flesh is to be that of proclaiming the good news that Satan's empire is falling; that the kingdom of heaven is here, and the blessing that the people will reap from that kingdom. Concerning this Jesus said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14) The root word from which the word "end" is taken in this text is *"telos";* and the meaning given to it by Doctor Strong is: "The point aimed at, as a limit, final or uttermost."

[18]The Lord's words here then, we would understand, mean to say: The point aimed at, as a limit of the work of the church while in the flesh, the final and uttermost part of that work, is and will be that of proclaiming the good tidings of the end of the old order and that the kingdom of heaven is here and of the blessings it will bring; and this should be done as a witness to the nations; that when this work of witnessing is done, that is, the end or final point aimed at, then will follow the great tribulation that will completely wreck all the nations.

[19]Necessarily there must be much joy in the heart of the Christian while proclaiming this blessed message, because it means the bringing to the people that which will comfort and console them in the hour of distress. It means to tell the groaning creation that the time for their deliverance is at hand. At the same time the words of Jesus in the context show that this final work to be done will be accompanied by many severe tests and trials. In verse thirteen he says: "He that endures unto the end, the same shall be saved." Here the word "end" is translated from the same Greek word *"telos."* Therefore we conclude that the endurance must relate to the same time that this message is to be delivered. If those who endure to the end are to be saved, the converse of the statement is true: That those who do not endure to the end will not be of the royal family. Since the endurance to the end and the preaching of the gospel of the kingdom referred to the same time, then it follows that there will be much to endure. The word "endure" means to bear trials, have fortitude, patiently suffer and persevere. Persevere means to persist in any business or enterprise undertaken, to maintain a purpose in spite of counter influences, opposition or discouragement; not to give over or abandon what is undertaken. The inference is, therefore, that there will be a great temptation to relax, to become discouraged, to yield to opposing influences and to give over or abandon the final work.

[20]The only conclusion to be drawn from these texts is that having put our hand to the plow we must keep on; that since the Lord has committed to his people the interests of his kingdom and commanded that these interests can be properly cared for by proclaiming the message of his kingdom, then a failure or refusal to do so would preclude one from being of the royal line. Strange as it may seem, many of these fiery trials, which will tend to discourage, will come from amongst the consecrated. St. Peter concerning this said: "Beloved, think it not strange concerning the fire that is among you to try you, as though some strange thing had happened unto you." Many of these trials will be due to

the fact that one is tired, worn and weary, nervous and irritable. They will find it easy to misunderstand and will be often misunderstood Petty matters will be magnified into larger ones; and one will remark: "It is strange that a brother or sister in the truth would make it so disagreeable for me." Being warned against such we are not to think it strange; but let each consecrated child of God study to provoke his brethren to love rather than otherwise and to do everything within his power to aid his brother to keep in the active ranks of the Lord's little ones, and to enable him to march on with even step that he may rejoice as he goes.

[21]But let no one become discouraged because of these temptations or tests. Let him endure with joy. St. James says: "Beloved, we count them happy which endure." And again: "Count it all joy when you fall into divers temptations, knowing this, that the trying of your faith worketh patience." One of the trials peculiar to the church in its last experiences, of necessity must be patient endurance, and in order to stand this trial each one's faith must be strong. The apostle Paul makes it clear that those who are ultimately received into the Lord's family as members of the royal house must endure joyfully to the end. "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) We conclude, therefore, that the Christian continuing persistently as a witness for the Lord will find much to endure, but the joy will far overbalance the fiery trials if our faith and love continue strong. For our encouragement St. Paul says: "For 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.

[22]It means, therefore, for the church, the concluding work will be accompanied by fiery trials and tremendous joy. The wise virgins will have the oil of joy in their vessels. The faithful servants will have responded to the invitation of the Lord to enter into his joy. They will rejoice greatly because of the presence of the King and his kingdom, and will delight to tell others about it. They will rejoice in the fact that their own deliverance draweth nigh, and with greater joy will they rejoice in the hope of early seeing the Lord face to face; and when the trials are the most severe, they will remember these precious words: "The joy of the Lord is your strength."

INCREASED OPPORTUNITIES

[23]Full consecration means an agreement with the Lord to be faithful unto death. It should matter not, then, whether we have one year or ten years more for activity in witnessing to the kingdom. We should meet these opportunities with gladness of heart. Every indication points to the fact that 1924 will be a year of tremendous activity in witnessing to the Lord's kingdom. The year 1923 was by far the greatest year of activity since the beginning of the harvest. Reference to the annual report proves that fact. During 1924, by the Lord's grace, the work will be pushed to the uttermost parts of Christendom that the witness may be given in harmony with that command. Therefore, at this time let each faithful soldier of the cross say to his brethren, as he comes in contact with them: "Fear thou not; let not thy hand be slack."

SALES SUPERVISION

[24]For the encouragement of the faithful workers in the field we take this occasion to say that the records in our office show that during the past year the classes which have followed explicitly instructions and suggestions sent out from time to time by the SOCIETY, have obtained the best results and the workers have received the greater blessings. This is exactly as we should expect it. If we believe the Lord is directing his work in an organized manner, then what else could we expect than that he would direct his work in the sales of literature and books in a harmonious manner? We hope during the year to see every consecrated one engaged in some part of the service work, giving what time each can. We urge upon the classes, in harmony with the Apostle's admonition, that every class and every one in every class do show forth the same diligence to observe the prescribed rules for pushing the Lord's work and to do everything in their power to further the interests of the kingdom that is at hand.

GLORIFICATION SOON

[25]If we have received the truth in the love of the truth, then we shall not be so deeply concerned as to just what day or hour we can finish our course here on earth; but our chief concern will be to please the Lord at all times, delighting to do his holy will. Whether 1924 ends the harvest work or not (and no one knows for a certainty) we do know that the completion and glorification of the church is near at hand. That fact alone should thrill every consecrated heart; for it means entering into the presence of the Lord, where there is fulness of joy and pleasures for evermore.

[26]It means that the time draws near when we shall make the acquaintance of the glorious guardian angels that have faithfully watched our interests at the direction of our Lord. What pleasure it will be to greet these lovable creatures and to have them tell us of the many times they have rendered aid to us to keep us from stumbling or falling! We shall delight to tell them of our love.

[27]It means that we shall meet those whom we have known as faithful workers in the cause of the Lord, and whom we have loved and lost for awhile only. It means to be united together with them forever in endless joy, never to be parted again. Each one of these will be a bright shining star in the kingdom of our Father, differing in brilliancy, to be sure, yet all glorious within the palace of the King.

[28]It means that we shall soon make the acquaintance of all the members of the royal house of sons, the beauty of whom even the Lord himself has desired. Clothed in their garments of glory, the countenance of each shining with the everlasting love of God, followed by the bridesmaids, this glorious company of priests and kings will be presented spotless before the throne of Jehovah. What a spectacle of wonderment that will be!

[29]It will mean that soon, if faithful, we shall see the Lord of glory face to face and tell him of our love for him as we desire. He who purchased us with his own precious blood, covered us with the robe of his righteousness, advocated our cause in the courts of Jehovah, led us through the narrow way, shielded and protected us, delivered us from our enemies and brought us safely to our glory home, is the Lord of lords and King of kings. He it is that will present his glorified bride before the Father's throne amidst the pæans of entrancing music of the heavenly chorus.

[30]It means that soon we shall see Jehovah, the Eternal One, who never had a beginning and who shall never have an end; who is love and whose love planned it all for us. We shall then see his glorious countenance and abide in his presence. We shall then be of the kingdom and shall appreciate the words of his holy prophet, who wrote for our encouragement and benefit: "For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance. For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved."—Psalm 21: 6, 7.

[31]These are some of the precious promises made for us to hold before the people of God for their encouragement. Let every one now in the narrow way, journeying toward the kingdom, be encouraged and comforted thereby. A little while, and we shall see him face to face, and know him even as we are known. Then we shall dwell in his house forever, beholding his beauty and continuing to gain knowledge in his temple.

[32]The outlook for the year is marvelous. Be encouraged and press on, O ye Israel of God. "The kingdom of heaven is at hand."

TO THE WORLD

[33]The world has long lain in darkness under the oppressive power of the mimic god, the devil. So thoroughly has he been entrenched that he thought he could never be dislodged. But the mighty King is here, and is now dashing to pieces Satan's empire, and will destroy all of his wicked works. It is a major operation. Necessarily it will be attended by much pain and suffering. It is to be a time of tribulation such as mankind has never known; and, thanks be to God! Jesus tells us there will never be another. The nations of earth are now in great distress. Soon the peoples thereof shall go down into the very depths, and the trouble will melt the souls of the haughty and of the proud. The whole world will reel to and fro and stagger like a drunken man, and come to its wit's end. Then shall the people cry unto the Lord in their trouble, and he will deliver them out of their distress.

[34]But before this, the darkest hour, the church must hurry to place some food within the reach of suffering humanity; some food upon which the minds of the people may feed that there may be planted within them a hope. It is the will of God that this shall be done. (Matthew 24: 14) Therefore let every member of the Lord's consecrated on earth keep in mind that 1924 is, and must be, a year of strenuous activity. The Lord will grant the necessary strength to his people, and their joy in the Lord will be their strength.

THE KINGDOM

[35]Out over the blackness of earth's darkest night shall burst forth the brilliant rays of the Sun of Righteousness rising with healing in its beams. It will bring peace and rest to the weary souls. The kingdom is pictured as being in two phases, one part toward the north, that is, toward the throne of Jehovah, the celestial center of all the universe, the seat of the divine empire; and the other toward the south, the earthly phase of the kingdom directed by the faithful men of old raised to power and authority, acting under the supervision of the Christ. The valley between, formed by these two phases of the kingdom, will furnish a place of refuge and blessing to the poor and oppressed, who are hungering and thirsting for righteousness. Into this valley of blessings they shall flee, and there find sweet relief.

[36]Behold, the blind, the lame, the halt, the sick, the worn, the weary, the oppressed, and the poor—all hurrying into this valley of blessing. And why? Because the King of Glory is reigning in righteousness. The new government is upon his shoulder; it is a government of equity and justice administered in behalf of all people. The people shall then learn to call his name Wonderful, because there is none like unto the great King. They will learn that he is the great Counselor, because he shall show them the way over the highway of holiness that leads to endless joy. They will learn that he is the mighty God next to Jehovah, because he exercises all power for good. They will learn that he is the Everlasting Father, because the King will grant life everlasting to those who obey his law. They will learn that he is the Prince of Peace, because he will establish peace on earth and never again will it be disturbed. Under his peaceable and righteous reign the people who obey will be granted health and strength, happiness and life. Fear will flee away from them, and in that blessed day every man shall sit under the vine (the rulership of the Christ) and under the fig tree (the earthly phase of the government), and none shall make them afraid. This glorious and happy work will continue until all the people shall praise him; and throughout the earth shall

resound their songs of gladness, saying one to another: "Let everything that hath breath praise the Lord."

37 The 144,000 kings, under the headship of the great King of kings, Christ Jesus, will be privileged to give these blessings to mankind. Now, even this day, the God of heaven is speaking to the kingdom class on earth through his prophet, thus: "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) *This is a call to action. Blessed the Christian who hears and obeys this call.* "Wherefore gird up the loins of your mind, be sober and hope to the end."

38 The outlook for 1924 is wonderful. It is inspiring. It is thrilling. Rejoice, ye sons of God, ye prospective kings, as you herald to the world the message of deliverance, "The kingdom of heaven is at hand."

"Watchman, tell us of the night;
For the morning seems to dawn.
Traveler, darkness takes its flight;
Doubt and terror are withdrawn.
Watchman, will earth's sorrows cease,
And God's will on earth be done?
Traveler, yes, the Prince of Peace,
Earth's appointed King, has come!"

QUESTIONS FOR BEREAN STUDY

How does 1924 open to the world? How is it described by the prophet Joel? What is the Christian's view, and did Jesus refer to it? ¶ 1.

What is Jehovah's indictment against the pastors and shepherds in nominal Zion? ¶ 2.

What does it mean to walk in the light of Jehovah's countenance? ¶3, 4.

Who is the King, and what was necessary for the King to do before he could reign? ¶ 5-8.

When and how are the under-priests and under-kings selected? ¶9, 10.

When and how are the saints gathered? What is that period of time called? ¶ 11.

How long is the "harvest," and what is the evidence? ¶ 12-15.

What does the "harvest" mean to the Church? What should be its message? What experiences will accompany the proclamation of the message? ¶ 16-18.

What is the significance in the word "end" in Matthew 24:14? And "endure"? ¶ 17-19.

What are the conclusions to be drawn from these words? Will some of the trials come from within our own ranks? ¶ 20.

What scriptures will bring us joy and happiness, if we exercise ourselves in them? In what light should we view our earthly pilgrimage? ¶ 21.

If we are in the midst of fiery trials within our ranks and without, how is it possible simultaneously to have tremendous joy? Whence does that joy come? ¶ 22.

Assuming that full consecrations are the only acceptable kind, what does it imply? ¶ 23.

The best sales success—the one the Lord specially blesses—comes from following what course? ¶ 24.

What are the logical, joyful and inspiring thoughts that come into our minds as we contemplate the glorification of the saints? ¶ 25-32.

Why does the world see only darkness and blackness, and have perplexity of mind as they allow themselves to think soberly of the future? ¶ 33.

What object has the Lord in view in placing the kingdom message before the world? ¶ 34.

What will dissipate the dense cloud hanging over the world? ¶ 35.

As we visualize the Millennium, what do we see? Why? ¶ 36.

What is the meaning of Psalm 96:10? What will it mean to those who fulfil it in themselves? ¶ 37, 38

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JANUARY 16

"The Lord [Jehovah] hath prepared his throne in the heavens."—Psalm 103:19.

THE kingdom for which Christians were taught by the Great Master to pray, and for which they have prayed and continue to pray, is Jehovah's kingdom. Jesus said: "When ye pray, say: Our Father which art in heaven, hallowed be thy name. Thy kingdom come," etc. While it is true that Christ Jesus will be king over all the earth, yet he will exercise this authority in complete harmony with Jehovah and in accordance with Jehovah's will. All things are from the Father; and there is one Lord Jesus, by whom are all things. (1 Corinthians 8:6) The kingdom, therefore, is God's kingdom and Christ's kingdom.

The text for the week shows Jehovah hath prepared his throne in the heavens. Throne is a symbol of sovereign power and authority. It means that he who possesses the throne has original jurisdiction and supreme power, absolute authority; and that there is none above him. It means that that power and authority is exercised without limitation. "Heavens," as used in this text, has reference to the celestial universe. The group of the Pleiades is supposed to be the center of the celestial universe, the place of the throne of Jehovah, from which supreme authority is exercised. "Prepared," as used in the week's text, means to set up or establish. We therefore understand that Jehovah has established, or set up in the heavens, the place of sovereign authority, and from there directs all things of the heavens, and in due time will direct all things of the earth through Christ.

When Jesus ascended on high he was assigned by the Father to the highest place of favor next to Jehovah and upon his throne, and put into the place of supreme authority next to the Father. (Philippians 2:9, 11; Revelation 3:21) It seems quite clear that Jehovah purposes to rule the new world through the new creation, particularly through Christ Jesus, the Head thereof; and that in the exercise of this power over the things of the earth, the Church will be associated with Christ Jesus as kings and priests unto God and unto Christ. (Revelation 20:6) For the comfort and encouragement of the Church while running in the narrow way Jesus gives this exceedingly great and precious promise: "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.

The very fountain of all authority proceeds from Jehovah God; and as this authority relates to the government of the earth and the restoration of man it is exercised through Christ. His throne, or seat of judg-

ment of original jurisdiction and supreme authority, Jehovah has set up or prepared in the heavens. He has been making ready the new creation or royal family for many centuries, which is now about complete. The Head thereof has already begun the exercise of power relative to the earth, and is dashing to pieces the evil nations and systems preparatory to the complete establishment of his kingdom of righteousness, peace and eternal blessings, through which blessings will flow out to all obedient ones of earth. Thus we have a brief outline or picture of the exercise of divine authority relative to the blessing of mankind. The keener our appreciation of this fact the more marvelous it appears to us, that the great Jehovah God would be pleased to take from among men those whom he is transforming into the likeness of his beloved Son, Christ Jesus, and to make them joint-heirs, joint-judges, joint-rulers of things pertaining to the earth. Meditation upon this wonderful arrangement should cause us to walk humbly before God and diligently seek to know and to do his holy will.

TEXT FOR JANUARY 23

"I have set my king upon my holy hill."—Psalm 2: 6.

WITHIN the meaning of this text the word "hill" is used to symbolize the highest place in God's holy kingdom. As we have seen in the week's text preceding, the kingdom is Jehovah's kingdom because all the arrangement is from him. Here the Prophet, as the mouthpiece of Jehovah, speaks of Christ Jesus as God's King, whom Jehovah has placed in the highest position of authority relative to his kingdom. This text seems clearly to have its application at a time certain. That time is when the great King, Christ Jesus, assumes his power and begins his reign.

Jesus Christ has been King ever since he was anointed at the Jordan, and particularly from the time he ascended on high and sat down at the right hand of Jehovah. But before beginning his reign he must wait until the Gentile times end. His presence dates from 1874. The forty years following that date seems to be a day of preparation. With the end of 1914 came the time when 'he whose right it is takes his power and authority and begins his reign.' This was done just at the time when the nations were tumultuously assembling and going to war. They continue their military preparations for the great battle of Armageddon.

The people imagine that present world powers can bring their desire by giving to them a government of peace and happiness. This is a vain imagination. At the same time the ruling factors of the present evil world take counsel together against Jehovah and against his anointed, the Christ, and say in substance: We will not have this Christ to rule over us; let us break their bands asunder and cast their cords from us. Their imagination is vain, and their efforts will be in vain. The time has come that Jehovah has placed his king upon the throne. It is the transition period, hence the time of the great battle between the beast and the Lamb, which conflict will end with the Lamb being completely successful and in which victory will be associated with him the overcoming saints.

What a wonderful time to be on the earth and witness the passing of the old and the incoming of the new ruling power! What a great privilege and blessing to have some part in announcing to the sin-sick and suffering world that the King of glory is set upon his throne, and that soon the blessings, for which they have long hoped, will be offered to mankind, and the kingdom will bring the desire of every honest heart. These things should be a great incentive to the Christian to press on with vigor, declaring with joy "the kingdom of heaven is at hand." Surely all the members of the new creation this side the vail, who appreciate the blessed time in which we are now, will possess and exercise a zeal peculiar to the King's house in making known to others his glorious kingdom. These glad tidings must go to the nations of earth as a witness before the end. Let every one who loves the Lord supremely, have his or her part in proclaiming the message.

TEXT FOR JANUARY 30

"The government shall be upon his shoulder." Isaiah 9: 6.

GOVERNMENT means the exercise of authority in the administration of the laws and rules of actions, directing the people what is right and prohibiting that which is wrong.

"Shoulder" represents the place of bearing burdens. The burdens or responsibilities of adminstrating the new government rest upon Christ. Since the time when man was expelled from Eden he has been attempting to invent and to establish a form of government that would bring to him ease and comfort, peace and prosperity, liberty and happiness. Good men have sacrificed their lives to the end that they might accomplish this good result. Their efforts have been in vain. This is due to their own imperfection and to the fact that Satan, the mimic god, has influenced the mind and course of men; and now after more than six thousand years of effort to establish a desirable government man has reached his extremity, and failure stares him in the face.

Jehovah knew all this from the beginning. He planned to let man learn his lesson by experience. He provided redemption for the human race and is preparing his royal house, has set his throne in the heavens, has set his King upon his throne, and soon will give to the people a government that will more than fulfil their honest desire. The burden of that new government rests upon Christ Jesus, the King of kings and Lord of lords. We are not left in doubt as to what kind of government that will be. "Behold, a king shall reign in righteousness." (Isaiah 32: 1) The masses of mankind have long desired

to have a righteous government, but now realize their helplessness to establish such. But the time is at hand when they will learn the right way. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9) This is true because "judgment also will I lay to the line and righteousness to the plummet." (Isaiah 28:17) Judgment means the fixed laws of Jehovah; and therefore he will require, through Christ, the people to observe his fixed laws, and they will learn to be as righteous as the plummet is true.

Until now the whole creation has been groaning and travailing in pain, waiting for the manifestation of the royal family of Jehovah's kingdom. (Romans 8:19, 22) The whole world is groaning because it sees nothing upon which to base a hope. Now is the time for the Christian to exercise his God-given commission to "bind up the broken-hearted and comfort those that mourn," by telling the people that a righteous government is here, because the kingdom is at hand. Surely one of the joys of the Lord at this time is that the time has come to take his power and bind Satan, cleanse the earth of wicked systems and establish a righteous government. He invites the members of the Church this side the vail to enter into this joy. Have you entered into this joy? Remember, "The joy of the Lord is your strength"; and surely seeing these wonderful events transpiring, every child of God will rejoice in declaring: Behold the King of glory. His kingdom is at hand.

THE MAKING OF A BOOK

THERE are forty major operations in the manufacture of a cloth-bound book, and twenty additional operations in the making of the electroplates from which it is printed. In other words, every book must pass through that many processes from the time it is prepared in manuscript by the author until it finally reaches the shipping room of the bindery. These processes are, briefly, as follows:

1 Writing the manuscript
2 Editing and marking it for the compositors
3 Setting up the type into galleys
4 Proof-reading the galleys
5 Correcting the type galleys
6 Making the "dummy" (pasting the proofs into page form)
7 Arranging the type into pages
8 Reading the page-proofs
9 Correcting the type pages
10 Locking up the type pages for electroplating
11 Making the plates (there are twenty different operations in platemaking)
12 Locking up the plate forms for printing (64 pages in each form)
13 Piling the paper stock for the presses
14 Printing the forms
15 Folding the sheets into folios
16 Bundling and storing the folded parts
17 Gathering the folios into books
18 Cutting the end sheets
19 Folding the end sheets
20 Pasting the end sheets
21 Smashing the books flat
22 Sewing
23 Slicing the books apart after sewing
24 Trimming the books to size
25 Gluing the backbone of the books
26 Rounding and forming the backbone
27 Gluing the crash hinge onto backbone
28 Lining the backbone
29 Cutting the cloth for the covers
30 Cutting the cardboard for the covers
31 Making the covers
32 Printing the covers
33 Ironing the covers
34 Rounding the backbone of covers
35 Gluing covers onto the books
36 Stacking books into standing presses to dry
37 Emptying the standing presses
38 Inspecting the finished books
39 Storing the books into bins
40 Packing and shipping

Of the above operations sixteen are done by machine, and twenty-four are accomplished by hand. In order to do the sixteen mechanical operations there are forty-five machines employed in the SOCIETY'S plant (for typesetting, printing, binding, and platemaking), with a capacity of 7,000 books per day.

NEW YEAR GREETING

"A Happy New Year unto those who have learned
How rich are the guerdons which labor has earned;
And a Happy New Year to the weary, who cling
Through sorrow and pain to the cross of the King.
Far down thy fair vista, blithe New Year, we see
The sun gleam of the beautiful Sabbath to be;
From afar o'er the billows of trouble we hear
The anthems of praise and the notes of good cheer.
God speed the full time when all idols shall fall,
And the banner of Jesus wave high over all;
When the nations shall walk in the light of the Lord,
And Eden's lost verdure to earth be restored.

"Dear Christ, by thy passion, thy grace and thy power,
Assist us, uplift us, in each clouded hour,
And still, by denial, bestowal, delay,
Whatever is needful, oh give us, we pray!
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."

ISRAEL SAVED AT THE RED SEA

——JANUARY 27——EXODUS 12:37 TO 18:27——

GOD'S POWER MANIFESTED AGAINST EGYPT—MOSES HAPPY IN ISRAEL'S DELIVERANCE—FAITHLESS ISRAEL SORELY TRIED —ISRAEL ALSO TYPE OF WORLD.

"Jehovah is my strength and song, and he is become my salvation."—Exodus 15:2.

THE sudden shock which Israel felt when the angel of death passed through the land, and all the first-born of Egypt were slain, served God's immediate purpose of obtaining freedom for his people. The Egyptians not only were willing to let Israel go, but wanted them to be gone. They realized that fighting for Israel were forces altogether beyond their power to withstand. Gold, silver, and jewelry were offered Israel, no doubt to induce them to depart quickly. The Egyptians did not know, nor was there any reason why they should be told, that Israel were ready for the march to freedom. Israel went out of Egypt in the early morning a rich people (Exodus 12:36), free and unfettered, with not a dog to bark as they went, and not a feeble person amongst them. (Psalm 105:37, 38) They were led, not directly towards Canaan, but towards the Red Sea; for God had still some manifestation of his love and power to display. Pharaoh would come to think Israel were badly led, and that Jehovah had not discernment; for Israel were "entangled in the land."—Exodus 14:3.

[2]The stirring events of the past months, which had culminated in that awful night to Egypt, and in Israel's experience in being sheltered by the passover "blood", and then delivered—saved in a double sense, their first-born saved, and themselves saved from Egypt—must have stirred many in Israel to fervor and a high exaltation of spirit; and all would see the hand of Jehovah stretched out to their aid.

[3]But the shock of the loss of their first-born prostrated Egypt only temporarily, and the madness of Pharaoh quickly returned. He was soon again in the attitude of defiance; and as Egypt was not yet broken (even as France and Britain are not yet broken by the great war's destruction of life and material wealth), Pharaoh and his officers of war and state, believing that no further hurt could now come to them, determined to bring Israel back to bondage. By the time Pharaoh had gathered his army, Israel were at the sea, led there by the angel of the Lord and the cloud. (Exodus 13:21, 22) As Israel waited for guidance, they saw the Egyptian army approaching. They were seized with terror; for they could not possibly withstand the Egyptians, and they had no escape. They blamed Moses for their predicament, and forgot God.—Psalm 106:7.

GOD'S POWER MANIFESTED AGAINST EGYPT

[4]God had showed Moses that he had further purpose with Egypt (Exodus 14:1-4); and Moses bade the people trust in their God, who had manifested such wonderful power on their behalf, and who had such good purpose towards them. The meekness and largeness of Moses' heart which were later so manifest in his character, and without which no man can be a worthy leader of God's people, were already showing. He bore the complaints of the people uncomplainingly. He said to the people: "Stand still, and see the salvation of the Lord. . . . The Lord shall fight for you, and ye shall hold your peace." (Exodus 14:13, 14) He further declared that was the last time they should ever see the Egyptians.

[5]Moses realized that this matter was Jehovah's, and that this powerful and arrogant people in attacking Israel were fighting against God. But when he went to the Lord for guidance, the Lord said: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." (Exodus 14:15) The measure of rebuke in this word seems to mean that Moses should have expected to lead his people out of their danger even through the impassable sea. The Lord continued: "Lift up thy rod and stretch it over the sea," as if he would remind Moses of all that had been done in Egypt by that rod, and as if Moses should have taken for granted that as the Lord had led them to the sea Moses would be expected to use his miracle-working rod to make a way through it.

[6]The Lord then moved the cloudy light from before Israel to behind them, thus giving them a sense of protection by shutting off their enemies from sight. This also confused the Egyptians; for they could not know what the Israelites were doing. As Moses stretched forth his rod, the waters divided before it. The Psalmist says of this wonderful thing: "What ailed thee, O thou sea, that thou fleddest?" (Psalm 114:5) The Lord raised a strong wind all night; and a path was made and kept through the waters.

[7]Israel entered on the new road, and God blessed their going. As the cloud moved, following Israel, the Egyptians saw what had happened, and pressed on, now determined to *destroy* Israel. When the Egyptians were in the midst of the sea, the light of the moon failed them, and the heavens darkened. A heavy thunderstorm with vivid lightning arose (Psalm 77:16-20), so unusual in that land. They realized that God was fighting for his people. They turned to flee, but found their going hard. The sea returned to its strength, Pharaoh's army was caught, not a man or horse was saved, and there the power of Egypt was broken. The faithful servant of the Lord must not be at the disposal of his own imperfect judgment. He must when God commands be as ready to stretch forth the rod for the destruction of the enemies of God as he was to stretch it forth for the salvation of the people of God.

MOSES HAPPY IN ISRAEL'S DELIVERANCE

[8]Israel was free. The sea now rolled between them and the land of bondage, and their enemies were destroyed. There was no possibility of renewed attack. Moses, upon whom so heavy a burden had lain, broke into the song of triumph from which our Golden Text is taken. This song is lifted into the realm of prophecy because the event which it records is typical. It is the first triumphant song of the Bible, which fact marks the event which it records as typical of the final victory of God over the hosts and power of sin. It may be said to be the basis of all the songs of triumph which follow; for it both sets the key for all subsequent prophetic songs, and determines their style.

[9]We have previously noted that wherever in the Scriptures the Lord's people are called upon to sing, or words are put into their mouth as rejoicing in a realized deliverance, that word always has reference to the time of the return of the Lord and the establishment of the kingdom of heaven, and to his people's victory over sin and the forces of evil. Psalms 95 to 98 are examples of this usage in the Scriptures. The songs of Moses and Miriam (Exodus 15:1-21), are therefore prophetical expressions for the Lord's people of this day, rejoicing in all the triumphs of his grace and goodness towards them, and in the break-up of the powers that have oppressed mankind.

[10]The Bible student cannot fail to see the correspondency of the Lord's people. The secret is, of course, that its Author is God; and that the things he wrought for the deliverance of Israel were illustrations of the things which

should be brought to pass when he would destroy the kingdom of Satan and the world powers, and the present evil order of things.

11 The Bible student cannot fail to see the correspondency between the song on the further shore of the Red Sea, and the song of those who stand on the "sea of glass," who have gotten the victory over the beast and his image, who are harping with the harp of God, and who sing the song of Moses the servant of God, and the song of the Lamb. (Revelation 15:2, 3) These are delivered from the power of the beast, and are serving God in the light of his revealed will glorifying his name while yet the opportunities of service are open to them.

12 Not only does the deliverance of Israel represent the salvation of the church when Satan's powers are being destroyed, but it is also a picture of the deliverance of the individual member of the body of Christ, his getting his freedom from the bondage of evil. He who is buried with Christ dies to the authority of Satan and is made free in Christ. He is translated from the kingdom of darkness into the kingdom of God's dear Son. (Colossians 1:13) Satan sometimes shouts from his side of the sea, and tries to make the child of God believe he is not yet freed; and sometimes he succeeds to the extent of producing needless fears. The consecrated followers of Jesus may not hope to get deliverance from all human weakness, but he must realize his deliverance from Satan's authority.

FAITHLESS ISRAEL SORELY TRIED

13 There is another type in these events: The deliverance of Israel, God's chosen people, from Egypt represents also the deliverance of God's *human* sons (Acts 17:28, 29) from the bondage of all the powers of evil. The leaders of this evil order are dragging the world on to a conflict with God which will bring distress upon the peoples and destruction upon themselves; and it will only be when the destroyers of the earth are destroyed that the peoples will be ready to listen to the word of truth, and to accept the new arrangement of the kingdom of heaven. It will not now be a long time before the delivered human family will take up the song of the Redeemer. They will rejoice in their Moses, the Christ, and will bless God for his goodness to them even when they had no respect to his will.

14 Without any more delay than was necessary for the ordering of the march, the Israelites were led forth. Again they turned southward towards Sinai. They came to Marah, where, to their intense disappointment, the waters of the place were bitter. Under the burning heat of the eastern sun a lack of water is a great calamity; and the somewhat ungrateful people immediately fell to murmuring against Moses, saying, "What shall we drink?" Moses cried unto the Lord, and the Lord showed him a tree which, cast into the waters, made them sweet. The incident is related very briefly; but from the setting it is evident that the occasion was an important one in the eyes of the Lord; for "there the Lord proved them." (Exodus 15:25) It was a time of testing, and there the Lord began to make conditional arrangements for their blessings. Their freedom from the diseases of Egypt was dependent upon their acceptance of his ordinances.

15 From Marah Israel moved to Elim, "where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters." (Exodus 15:27) Elim was a restful place, as if God, now in a special relationship with his people, would bring them to a place of rest and blessing. Israel stayed some time in Elim; and afterwards they were led into the wilderness between Elim and Sinai. The wilderness had no food for such a multitude; and the whole congregation murmured against Moses and Aaron, saying that they wished they had died by the hand of the Lord in Egypt, where they sat by the flesh-pots and ate bread to the full, rather than be led by Moses and Aaron to be killed with hunger in the wilderness. These murmurers were so perverse that they would not see that all these miracles were Jehovah's manifestation of himself. They persisted in seeing nothing beyond some endeavor of Moses and Aaron, even as some now see only human endeavor in the direction of the Lord's work. Apparently without any call from Moses, the Lord arranged to give them bread from heaven; and the manna was God's answer to the murmurings of the people. From that time the manna continued to fall until, forty years later, Israel crossed the Jordan and were in the land of promise. With the coming of the manna God manifested himself to Israel; for he would have his people know that he had heard their murmurings.—Exodus 16:10-12.

ISRAEL ALSO TYPE OF WORLD

16 From the wilderness of Sin the people were led to Rephidim, where there was no water to drink. When the people chided with Moses, he replied that really they were tempting the Lord; for they even questioned: "Is the Lord among us or not?" They quickly forgot both the mercy and the power of their Great Deliverer. Moses cried to the Lord, and told him that the people were almost ready to stone him. It was then that Moses was told to smite the rock. "And there shall come water out of it, that the people may drink." (Exodus 17:1-6) Meribah was a place with bitter memories.

17 In the light of present truth it seems almost self-evident that in this journey of Israel from the Red Sea to Sinai God has given a picture of the early journeying of the human family as it starts up the highway of holiness. After its freedom from Satan it will need shepherding; it will find that the brackish waters of human nature and desire can be made sweet in God's own way. The branches of the tree which sweetened the waters of Marah may well represent acceptance of and compliance with the will of God, which will adjust the thoughts of mankind, and sweeten their minds. The pleasures of rest at Elim represent the sweet refreshment which mankind will get from the twelve wells of water, the church of God, and from the shade of the threescore and ten palm trees, the ancient worthies, then princes in all the earth. (Psalm 45:16) The manna which came in the wilderness easily represents the bread of life which will be given to the hungry, and as yet unreasonable, people; and the water which flowed from the rock at Rephidim as easily represents the water of life-giving truth which will flow freely supplying every need. The journey from the Red Sea to Sinai, which was Israel's objective, therefore represents the world's progress from the time of its deliverance from Satan until it comes to a time when it must enter into a covenant with God.

QUESTIONS FOR BEREAN STUDY

What were the immediate circumstances surrounding Israel's exodus? ¶ 1.
How was there a "double" salvation? What should have been the result to Israel? ¶ 2.
Is the hard-hearted, worldly spirit difficult to break? Why was Israel seized with terror? ¶ 3.
What were some of the outstanding characteristics of Moses? ¶ 4.
Was Moses excusable for waiting for God's further direction? ¶ 5.
How and why were the Egyptians now confused? ¶ 6.
Describe the swallowing up of the Egyptians in the sea. ¶ 7.
Explain how the song of Moses is lifted into the realm of prophecy. ¶ 8.
What peculiar thing is there about the songs of triumph recorded in the Bible? ¶ 9.
How can the Bible be ever new, since it was written from 1,800 to 3,500 years ago? ¶ 10.
Who stand upon the sea of glass? What do they sing? ¶ 11.
What does the deliverance of Israel typify? What is our privilege as respects Satan's influence? ¶ 12.

Name another typical feature. What are the leaders in churchianity now doing? Is the world to have deliverance also? ¶ 13.
Where was Israel's next experience? Were they happy? Did God further test them? ¶ 14.
Where did Israel next go? Was food plentiful? How were they fed? How did God continually manifest himself on behalf of Israel for the next forty years? ¶ 15.
Where did Israel next stop? Now what happened? How did God come to the rescue? ¶ 16.
What are the typical lessons the Bible student may draw from this narrative? ¶ 17.

WHAT ISRAEL LEARNED AT SINAI

——FEBRUARY 3——EXODUS 19:1 TO 24:8; LEVITICUS 19; DEUTERONOMY 4:32-40——

GOD MANIFESTS HIS RIGHTEOUSNESS AT SINAI—SINAI REPRESENTS THE MILLENNIAL KINGDOM—THE CHURCH APPROACHING THE HEAVENLY MT. ZION.

"Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (*Deuteronomy 6:5*)
"Thou shalt love thy neighbor as thyself."—Leviticus 19:18.

WHEN God by his angel appeared to Moses near Mount Horeb and gave him the commission to go to Egypt for the deliverance of his people, he told Moses to bring Israel to him in Horeb (Sinai). The picture presented by Exodus 19:3-7 is of God waiting at Sinai for his chosen people. When Israel reached Sinai Moses immediately went up the mountain, as if to report to God. God told Moses his purpose, and sent him back to ask the people if they were ready to enter into a covenant with him. It was a loving welcome that God gave them. In the words of our lesson he told them how he had sent for them, delivered them, and then had borne them on eagles' wings to himself. Israel must have wondered why God now took so great an interest in them. The right-minded would understand that God was working out his own purposes, and that the time had come when he could do this; for without doubt Moses had shown that God had a set time for their deliverance. But the loyal-hearted would trust, even though they did not understand why God had permitted so great a tribulation to come upon them in Egypt. This was the first time-prophecy to be fulfilled. Like all God's subsequent works it reveals that he keeps exact time in all his plans.

[2]His mighty works in Egypt had shown what great consideration God had for his people. They were his first-born among the nations; the others were his children also, but Israel was to have the first-born's portion and rights. However, his covenant of blessing was not with them, but with their fathers: Abraham, Isaac, and Jacob; though it is evident from the declarations respecting the covenants that God purposed that these should have associated with them a company of ministers who should be their servants. The particular work God had for Israel is revealed in our lesson. He would make them a nation of priests; an elect nation to serve the non-elect nations.

[3]Israel reached Sinai in the third month. The events of the journey from the Red Sea, apart from the miracles of Egypt, were in themselves sufficient preparation for the covenant into which they were to enter. They had seen the deliverance from Egypt, and water had been given out of a rock. At Rephidim there was provided a supply of water sufficient for their needs during the long wait at Sinai. God had it stored ready, and in due time the hidden reservoir was tapped. Bread had fallen from heaven in constant supplies sufficient for the daily needs of all that great multitude. Without weapons of war they had resisted their enemy Amalek, and had prevailed. That this action of Amalek was of particular importance is shown by the fact that after the battle Moses erected an altar which he called Jehovah-nissi (Exodus 17:15); that is, "The Lord is my banner." God there raised his banner and declared war with Amalek, which meant the certain destruction of that people. Amalek represents those who would keep God's people from their inheritance, who would prevent God from blessing his people, who would prevent the world from entering into the covenant blessings which God has for his children. God declares war against all such; and their end is destruction.

GOD MANIFESTS HIS RIGHTEOUSNESS AT SINAI

[4]The people were willing to enter into covenant relation with God, and Moses returned to report this. He was sent down to tell the people to be ready against the third day, when the terms of the covenant should be stated. But when the third day came it proved to be a day of dread glory. Thick darkness gathered about the mountain, and it seemed to be on fire. A heavy thunderstorm gathered, with much lightning and apparently much rain. The whole mountain was shaken with an earthquake; and out of the darkness, and above the thunder there was the sound of a trumpet waxing louder and louder, and then a voice speaking in the hearing of the people all the words of the Ten Commandments. (Hebrews 12:18, 19, 26) These phenomena seemed to be more than flesh and blood could stand; and the people fled from the presence of God. They asked that Moses should stand between God and them, and said: "Let not God speak with us, lest we die."—Exodus 20:19.

[5]After this demonstration of the presence of God and after the people had heard God speaking, Moses was called to go up the mount of God. He was there forty days, during which time God gave him various instructions which were to be considered part of the covenant, and certain obligations concerning their domestic relationships, and of their worship of himself.

[6]How Moses cast down the two tables of stone on which God had written the commandments, and how these were rewritten is almost common knowledge.

[7]Israel saw by these things that though they were a specially favored people, there were obligations on them which must be kept if they were to retain their place of favor. At Sinai they learned something of the righteousness of God. They also learned something of their inherent weakness and of their dependence upon God's merciful provision to receive and accept them even in their weakness. The position is given by Paul in Romans 7:7-13. Israel went out of Egypt as God's favored people "alive" to the hope of Canaan. But when the Law was given, it both revealed and quickened sin in them; and Israel "died." Every good man in Israel realized he could not get nor retain the favor of God by keeping the covenant of Sinai. The very provision of the Law *not* to do: "Thou shalt not"—and it was almost wholly negative in character—stirred the fallen nature to do those things which were forbidden. But the associated provision of a priesthood, also instituted at Sinai, led the people to the merciful provision of God in the sacrifice for sin and sin-atonement. So the Law in its severity, and also in the

provision of a priesthood for the covering of sin, pointed to Christ.—Galatians 3:24.

[8]Though God had his special purpose in Israel for themselves, for their instruction, and that they might enjoy his favors, he had other purposes also. Here something of permanent value was done for the world. There were two things which God at that time purposed to do for the benefit of men: (1) The Canaanites, whose land Israel was soon to enter, had become so corrupt as to be a positive danger to the race. God therefore determined to destroy them as he had destroyed Sodom. They were among men as a cancer is to the human body; and Israel was God's instrument to exterminate them, lest the world should sink in corruption. (Leviticus 18:3, 22-25) (2) At Sinai, in the covenant which God made with his people, and in the statutes and ordinances which he gave for their guidance in all things, those which affected their social and national relationships, there was health-giving medicine for the world.

[9]What God did in Egypt when he smote Pharaoh and destroyed the power of Egypt was a lesson for the world for all its days as to the authority and power of God; and without doubt the world was thereby very vitally and directly affected for many years, and, but less directly, it has been affected ever since. Also the Law of Sinai has been a preservative to the nations as well as a guide. Christendom, while professing to follow Christ and his teaching, really took the Ten Commandments of Sinai as its standard, and has in its error been of some service in pointing out the righteousness and the sanctions of God's laws. But as it was with the Jews, so is it with Christendom. The salt has lost its savor: it is cast out, and will be trodden under foot. —Matthew 5:13.

SINAI REPRESENTS MILLENNIAL KINGDOM

[10]Sinai is thus seen as very closely related to the establishment of the kingdom of heaven, when the righteous requirements of God will be made known to *all* men. And Sinai does in a very special way represent the kingdom. Bible Students have long known that in the symbology of Scripture mountains represent kingdoms (Isaiah 2:2); but they have not always perceived that Sinai is God's pictorial representation of his kingdom. This is shown in several ways; but perhaps most particularly when on the fifth of the seven occasions Moses went up the mountain. (Exodus 24:12, 15) Then Moses at God's bidding took seventy of the elders of Israel and Aaron and his sons; he took also Joshua. After the mountain had been climbed to a considerable height, and after some days waiting there, Moses left the seventy elders while he and Joshua went through the cloud which rested on the mountain, into the blue sky above it. Here is God's representation of his kingdom. Moses on the top, above the cloud, represented the Christ; and Joshua, his servant, represented the great company class, the "servants" of the Christ; while below the cloud, but still up the mountain, neither party seeing each other, were the seventy elders of Israel, representing the ancient worthies who shall be princes in all the earth. At the foot of the mountain were the people gathered, waiting to hear what Moses and their elders might bring from God, representing the world of mankind getting guidance and blessing through the powers of the kingdom.

[11]Those who refuse to see in these incidents more than historical records are those who refuse him that speaks from heaven (Hebrews 12:25); for God as truly speaks to his people now through these records as he spoke in the ears of Israel on that day, for the phenomena of Sinai were also symbols of those things which accompany the second presence of the Lord. Sad to say, nearly all the clergy of Christendom refuse to accept these records as being truthful. To them these are imaginary, not historical. Therefore they are not prepared to hear what God is saying, and they are unable to discern the voice and manifestation of God in the strange things of this day. Sinai is being repeated on a grand scale: God now speaks by his Word. The world will soon be brought to an experience where the terrors of the manifestation of God are upon them. Like Israel they will call for someone to stand between them and God; and they will then see that God has already provided a Mediator, even Jesus and his joint-heirs in the kingdom, and that the Mediator is ready to take up his work.

THE CHURCH APPROACHING HEAVENLY MT. ZION

[12]The manifestation of God at Sinai was wonderful. There has been nothing like it before or since. Moses referring to it says: "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" (Deuteronomy 4:33) It was God's direct evidence to his chosen people that he was with them. No human agency could have produced that which Israel saw and heard and felt at Sinai; there can be no explanation; there must be either acceptance or rejection. The Apostle in Hebrews refers to God's demonstration at Sinai, and speaks of the Church's approach to the heavenly Mt. Zion, where God is. But besides that simile he states there is a time coming when the voice of God will shake heaven and earth. The experience of Israel at Sinai corresponds with that which the world must have in the establishment of the kingdom of heaven. The quaking mountain represents the kingdoms of this world when shaken at the presence of God. "And I will shake all nations, and the desire of all nations shall come" (Haggai 2:7), when God manifests his holiness, and will demand from the world that which he asked of Israel. The messages of truth are God's means of shaking the earth to its foundations, and while his messengers declare there is an inheritance for the world of mankind, even the restitution blessings which all the prophets of God have declared; but it can be enjoyed only as men come into harmony with God, loving him with all the heart, and each loving his fellow men as he loves himself.

[13]Though natural Israel in so many ways prefigured spiritual Israel, their experiences being for types of things that should happen to spiritual Israel, the footstep follower of Jesus does not look to Sinai as his guide. He sees that there Israel represented the world of mankind brought before God in the establishment of the kingdom, rather than any experience in the life of spiritual Israel. The nearest experience in the life of spiritual Israel which corresponds to Sinai is Pentecost, where also there was a manifestation of the power of God; but the great dissimilarity shows these are not type and antitype. To spiritual Israel was given the spirit of truth, not only as a blessing to the whole Church, but to be within each member as a quickening power. Hence as the apostle Paul shows, the righteousness of the Law is wrought in every one begotten by the spirit. To such the Law of Sinai is not necessary, for the spirit within him works righteousness.—Romans 8:4; 10:4.

[14]Our lesson calls attention to the ordinances of Moses as given in Leviticus 19. The Ten Commandments, as given in the two tables of the Law, cover the whole ground of man's relationship to God and to his neighbor. But beyond those there were many things in which Israel were instructed which sharpened and pointed the Law as embodied in the Ten Commandments, but which, as stated, were of a negative character. The Ten Commandments represent the covenant; but the ordinances which Moses spoke, some of which are given in Leviticus 19, tell of the obligations of that cove-

nant, even as the justification of the follower of Jesus, who is consecrated to God, obligates himself to follow the will of God. The fact of justification, with its obligations of a previous consecration, is not in itself sufficient; for the just shall live by his faithfulness, and not because he has been justified by faith.—Hebrews 10:38, *Rotherham.*

15 Besides the negative phase of the Law as denoted in the Ten Commandments, there is the positive phase to which they inevitably point, and which is expressed by our Golden Text. A law to abstain from the worship of other gods, and to refrain from doing injury to a neighbor, when received by a good heart, inevitably leads to the positive, sincere worship of God, and to love for one's neighbor. This is the summary of the Law as given by our Lord (Matthew 22:37-40); this standard all who would have life must attain.

QUESTIONS FOR BEREAN STUDY

How did God speak to Moses at Mt. Horeb? What was the question put to Israel upon their arrival at Sinai? How is God shown to be a God of order? ¶ 1.

What was Israel's portion? In what way was Israel a nation of priests? ¶ 2.

What had Israel seen in their travels toward Sinai? Whom does Amalek represent? ¶ 3.

Describe the scene just before Moses was called into the mountain. ¶ 4, 5.

What was the lesson to Israel respecting the breaking of the tables of stone and the rewriting of the commandments? What is Paul's argument? ¶ 6, 7.

What two things did God do which are of permanent value to the world? ¶ 8.

What lesson is there in the smiting of Egypt? In what way has the Mosaic law been beneficial to the world? ¶ 9.

In symbology, what does "mountain" represent? How does the scene of Sinai represent the blessing of the various classes in Messiah's kingdom? ¶ 10.

Are these things more than historical facts? Are the preachers prepared to hear the "voice" of God? If not, why not? ¶ 11.

What was God's direct evidence that he was with his people? To what does Paul liken it? What is the antitype? ¶ 12.

Do spiritual Israelites look to Sinai for guidance? How do Sinai and Pentecost compare? ¶ 13.

The Ten Commandments cover the ground of what? What do they represent? How is justification maintained? ¶ 14.

How is the negative character of the Law taken by Jesus and transformed into a positive declaration? Quote Jesus' words. ¶ 15.

AN INTERESTING LETTER

ACTIVITIES IN SOUTH AFRICA

DEAR BRETHREN IN CHRIST:

I feel sure that you would be interested to have a slight record of the remarkable work that has been done in the colporteur field by two of our sisters, who have been a long time members of the Johannesburg Ecclesia. Their names are Sister L. Theron and Sister E. Adshade. Some months ago they decided to give up their duties as teachers in the Government Education Schools and to devote all their time to the work of the Lord in the colporteur field. The period I particularly wish to speak of covers only three months, during which a tour was made through the northern districts of Natal and the Transvaal. During this time 3,222 calls were made in thirty-one various places visited and a total of 3,188 books were sold as follows:

Vols. SCRIPTURE STUDIES	1,218
HARPS (mostly large)	1,041
"Millions"	929
	3,188

This is quite a remarkable record, and entailed tireless activity and zeal.

In one of the letters received from one of the sisters, she says: "I seem to have been going at top speed all the time, catching all sorts of trains, perishables and goods, all the same to me as long as I could get to my destination. Often have I arrived late at night, the train being unduly delayed, at a lone station; but, true to his promise, the Lord never leaves one in the lurch. On every occasion he put it into the heart of someone to help me. It strengthens one's faith and increases one's love to see his devoted and providential care.

"One day after reading again that beautiful article on 'Service Essential,' I was so excited that I could not sleep. At last I got up, held out the map, and discovered that we were leaving out Barberton and some other places on a branch line off our route, and at once determined that we should not leave them out. I mentioned it to my companion; and we decided that she should go there while I came on and finished my section. The place I visited next was a very small place; I made only eighteen calls, but I sold forty-nine Volumes, sixteen 'Millions,' and thirteen large HARPS. I had very little sleep the night before, only three hours; for I was talking until 11:30 p. m. to some very interested people and then packing up to 2:00 a. m. and up again to catch a train at 5:30 a. m. I would just love to tell you all the little experiences we get, and how obviously our Savior is leading us; but I have not the time."

In a further letter, written from Middelberg in the Transvaal, the same writer expresses satisfaction at receiving her colleague back after the separation; and she finds that it is a better way to divide up their energies in visiting the small places, but for the larger places it is better to work together. She continues:

"I have had tremendous opposition here; for the majority of the Dutch people have been greatly prejudiced by the ministers. . . . Thus far we have put out six sets, some odd volumes, sixty HARPS and ninety 'Millions.' I have come across three people thus far who are deeply interested since the lectures and who enjoy the volumes very much. . . . The first day I went to the private houses I landed at the house of one of the three Dutch ministers here. I spoke to his wife; and after a while she said: 'I'll call my husband; he is a minister and would like to see the books.' I hid my surprise by saying, 'Yes do; I would like to speak to him.' He came to the door quivering with rage and maligned the truth, our dear Brother Russell, and all of us very unmercifully. I felt very sorry for him and spoke to him gently yet firmly. Gradually he calmed down, but would not accept a HARP. His wife, I could see and feel, was deeply impressed by what I was telling him, and several times suggested that he should take a book; but he would not, saying that he would not have a book in his house written by Russell. I told him that he would read it in the very near future and deeply regret, too, that he had not done so before. What was my delight the next morning when my landlady came to my room for a HARP, saying that somebody had called for one late last night. After some persuasion she told me how this minister's wife gently tapped on her window pane after she had gone to bed, gave her 2/6, and asked her if she could get her a book but not to tell anybody for fear her husband should hear. She stole away from the house after he had gone to bed. Another Nicodemus! It made me realize afresh how important it is that we should tell the truth in love, and always remember our dignity as ambassadors for Christ."

Your brother in the service of the Lord,

H. ANCKETILL, *South Africa.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Orchid, Va.	Jan.	14	South Hill, Va.	Jan.	24
Newport News, Va.	"	15	Emporia, Va.	"	25
Norfolk, Va.	"	16	Petersburg, Va.	"	27
Currituck, Va.	"	17, 18	Crewe, Va.	"	28
Norfolk, Va.	"	20, 22	Keysville, Va.	"	29
Exmore, Va.	"	21	Dolphin, Va.	"	30
Suffolk, Va.	"	23	Repub. Grove, Va	Jan 31,	Feb. 1

BROTHER J. A. BOHNET

Fenton, Mich.	Jan.	14	Findlay, O.	Jan.	24
Durand, Mich.	"	15	Fostoria, O.	"	25
Port Huron, Mich.	"	16	Marion, O.	"	27
Mt. Clemens, Mich.	"	17	Lima, O.	"	28
Brightmoor, Mich.	"	18	Fort Wayne, Ind.	"	29
Plymouth, Mich.	"	20	Garrett, Ind.	"	30
Adrian, Mich.	"	23	Auburn, Ind.	"	31

BROTHER B. H. BOYD

Tampa, Fla.	Jan.	1, 2	Punta Gorda, Fla.	Jan.	11
Oldsmar, Fla.	"	3	Fort Ogden, Fla.	"	13
St. Petersburg, Fla.	"	4, 6	Lakeland, Fla.	"	14
Bradentown, Fla.	"	7	Avon Park, Fla.	"	15
Sarasota, Fla.	"	8	Moore Haven, Fla.	"	16
Arcadia, Fla.	"	9	West Palm Beach, Fla.	"	17, 18
Fort Myers, Fla.	"	10	Key West, Fla.	"	20

BROTHER J. W. COPE

Madison, Wis.	Jan.	2	Cripple Creek, Colo.	Jan.	28
Monticello, Wis.	"	3	Goldfield, Colo.	"	29
Gratiot, Wis.	"	4	Colorado Springs, Colo.	"	30
Dubuque, Ia.	"	6	Trinidad, Colo.	"	31
Omaha, Neb.	"	7	Walsenburg, Colo.	Feb.	1
Denver, Colo.	"	13	Pueblo, Colo.	"	3
Colorado Springs, Colo.	"	27	Holly, Colo.	"	4

BROTHER A. J. ESHLEMAN

Birthright, Tex.	Jan.	11, 13	Normangee, Tex.	Jan.	23, 24
Greenville, Tex.	"	14, 16	Teague, Tex.	"	25
Lone Oak, Tex.	"	15	Corsicana, Tex.	"	27
Denison, Tex.	"	17	Kerens, Tex.	"	28
Sherman, Tex.	"	18	Athens, Tex.	"	29
Dallas, Tex.	"	20, 22	Brownsboro, Tex.	"	30
Mc Kinney, Tex	"	21	Tyler, Tex.	"	31

BROTHER A. M. GRAHAM

Scranton, Pa	Jan.	14	Pottsville, Pa.	Jan.	22, 23
Throop, Pa.	"	15	Shamokin, Pa.	"	24
Benton, Pa.	"	16	Northumberland, Pa.	"	25, 28
Nanticoke, Pa.	"	17	Danville, Pa.	"	27
Hazleton, Pa.	"	18	Sunbury, Pa.	"	29
Mahanoy City, Pa	"	20	Selings Grove, Pa.	"	30
Tamaqua, Pa.	"	21	McClure, Pa.	"	31

BROTHER W. M. HERSEE

Kitchener, Ont.	Jan.	9	Stouffsville, Ont.	Jan.	17
Guelph, Ont.	"	10	Lindsay, Ont.	"	18, 20
Preston, Ont.	"	11	Cameron, Ont.	"	21, 23
Galt, Ont.	"	13	Haliburton, Ont.	"	25, 27
Milton West, Ont.	"	14	Peterboro, Ont.	"	28, 29
Brampton, Ont.	"	15	Havelock, Ont.	"	31
Markham, Ont.	"	16	Smiths Falls, Ont.	"	31

BROTHER J. H. HOEVELER

Piedmont, Ala.	Jan.	14	Montgomery, Ala.	Jan.	24
Boaz, Ala.	"	15, 16	Selma, Ala.	"	25
Pell City, Ala.	"	17	Notasulga, Ala.	"	26
Seddon, Ala.	"	18	Columbus, Ga.	"	27
Lincoln, Ala.	"	19	Seale, Ala.	"	28
Birmingham, Ala.	"	20	Eufaula, Ala.	"	29
Littleton, Ala.	"	22	Clayton, Ala.	"	30, 31

BROTHER G. R. POLLOCK

Lynden, Wash.	Jan.	14	Aberdeen, Wash.	Jan.	22
Everson, Wash.	"	15	Olympia, Wash.	"	23
Bellingham, Wash.	"	16	Long Branch, Wash.	"	24, 25
Blaine, Wash.	"	17	Puyallup, Wash.	"	27, 29
Mt. Vernon, Wash.	"	18	Enumclaw, Wash.	"	28
Tacoma, Wash.	"	20	Stanwood, Wash.	"	30
Chehalis, Wash.	"	21	Everett, Wash.	"	31

BROTHER B. M. RICE

Greensburg, Ind.	Jan.	16	Mitchell, Ind.	Jan.	24
Madison, Ind.	"	17	Sparksville, Ind.	"	25
New Albany, Ind.	"	18	Montgomery, Ind.	"	27
Louisville, Ky.	"	20	Orleans, Ind.	"	28
Nashville, Ind.	"	21	Salem, Ind.	"	29
Martinsville, Ind.	"	22	Jeffersonville, Ind.	"	30
Bedford, Ind.	"	23	De Pauw, Ind.	"	31

BROTHER V. C. RICE

Ada, Okla.	Jan.	13, 15	Noble, Okla.	Jan.	22
Hickory, Okla.	"	14	Norman, Okla.	"	23
Stratford, Okla.	"	16	Oklahoma City, Okla.	"	24, 25
Purcell, Okla.	"	17	Edmond, Okla.	"	27
Elmore, Okla.	"	18	Redrock, Okla.	"	28
Wynnewood, Okla.	"	20	Perry, Okla.	"	29, 31
Paoli, Okla.	"	21	Pawnee, Okla.	"	30

BROTHER C. ROBERTS

Elmvale, Ont.	Jan.	10	Harriston, Ont.	Jan.	23
Collingwood, Ont.	"	11, 13	Palmerston, Ont.	"	24
Meaford, Ont.	"	14, 15	Mount Forest, Ont.	"	25, 27
Wiarton, Ont.	"	16	Fordwich, Ont.	"	29
Mar, Ont.	"	17	Wingham, Ont.	"	29
Owen Sound, Ont.	"	18, 20	Goderich, Ont.	"	30
Allenford, Ont.	"	21, 22	Seaforth, Ont.	"	31

BROTHER R. L. ROBIE

Atascadero, Calif.	Jan.	15	Maywood, Calif.	Jan.	24
San Luis Obispo, Calif.	"	16	Hawthorne, Calif.	"	25
Orcutt, Calif.	"	17	Long Beach, Calif.	"	27
Santa Barbara, Calif.	"	18, 20	San Pedro, Calif.	"	28
Santa Paula, Calif.	"	21	Pasadena, Calif.	"	29
Eagle Rock, Calif.	"	22	Monrovia, Calif.	"	30
Sawtelle, Calif.	"	23	Alhambra, Calif.	"	31

BROTHER W. J. THORN

Elyria, O.	Jan.	10	Delaware, O.	Jan.	18
Bellevue, O.	"	11	Lancaster, O.	"	20
Lorain, O.	"	13	Wilmington, O.	"	21
Sandusky, O.	"	14	Cincinnati, O.	"	22
Fremont, O.	"	15	Covington, Ky.	"	23
Fostoria, O.	"	16	Greensburg, Ind.	"	24
Marion, O.	"	17	Indianapolis, Ind.	"	25-27

BROTHER T. H. THORNTON

Indianapolis, Ind.	Jan.	15	Powhattan, Kan.	Jan.	23
Terre Haute, Ind.	"	16	Horton, Kan.	"	24
Vandalia, Ill.	"	17	Kansas City, Mo.	"	27
East St. Louis, Ill.	"	18	Leavenworth, Kan.	"	28
St. Louis, Mo.	"	20	Lawrence, Kan.	"	29
Jefferson City, Mo.	"	21	Topeka, Kan.	"	30
St. Joseph, Mo.	"	22, 25	Riley, Kan.	Jan 31,	Feb 1

BROTHER J. B. WILLIAMS

Saulte Ste. Marie, Ont.	Jan.	12, 13	Brampton, Ont.	Jan.	23
Maclennan, Ont.	"	14	Guelph, Ont.	"	24
Warren, Ont.	"	15	Milton, Ont.	"	25
North Bay, Ont.	"	17	Toronto, Ont.	"	27
Bracebridge, Ont.	"	18	Preston, Ont.	"	29
Orillia, Ont.	"	20	Galt, Ont.	"	30
Barrie, Ont.	"	21	Kitchener, Ont.	"	31

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The At-one-ment"**

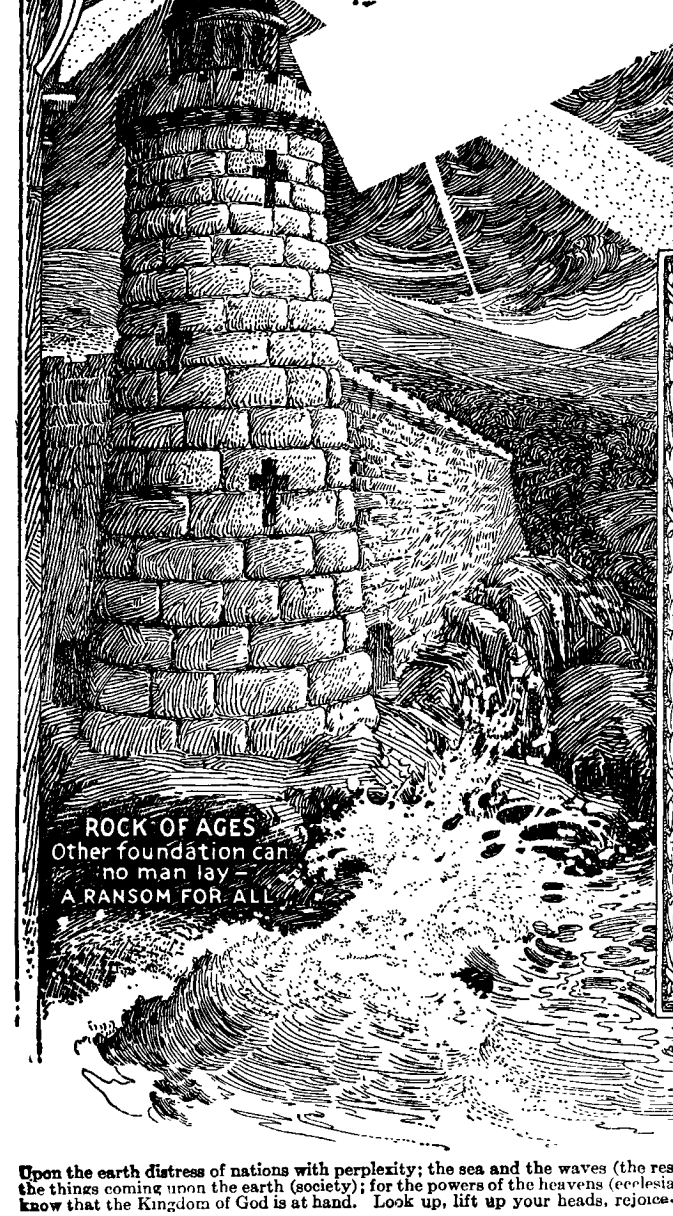
STUDY 2: THE AUTHOR OF THE ATONEMENT

Week of Feb. 3	Q. 59-65	Week of Feb. 17	Q. 73-80
Week of Feb. 10	Q. 66-72	Week of Feb. 24	Q. 81-87

Question books on "The At-one-ment," 10c 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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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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MULTIPLIED MERCIES OF GOD

"Mercy unto you, and peace, and love, be multiplied."—Jude 2.

WHEN St. Jude addressed his epistle to the beloved of God, he held before them the godlike qualities that they might learn and develop the same qualities. Among these is mercy. The Psalmist declares that the mercy of the Lord endures forever. Mercy is defined as forbearance to inflict harm under circumstances of provocation when one has the power to inflict it. It is compassionate treatment of another. It is pity put into action. While the first man must have possessed this godlike quality in his perfection, through the fall he has lost most of it, until we see little or no mercy among the men of earth.

[2]Men with power exercise it in order to satisfy their own selfish ill will. An instance of this was recently marked by the act of a federal judge. A public official had called attention to the fact that the decision of a certain court was out of harmony with the interests of the people and more particularly in the interests of selfish, heartless corporations. This official who had exercised his right of speech the judge sentenced to a term in prison. This was the very opposite of mercy. Even had the official who wrote the words been guilty of wrong, the generous heart would have exercised mercy. How differently our heavenly Father deals with those who offend him!

[3]The virtues of men increase slowly, and we mention them by the relative process of addition. God's mercy is multiplied toward us. St. Jude here urges that those who are consecrated to the Lord should exercise the godlike quality. The apostle Peter says that as Christians we should add to our faith fortitude, and knowledge, and self-control, and patient endurance, and godliness, and brotherly-kindness, and love. We cannot do this unless we also exercise the quality of mercy.

[4]The blessings of God are poured out upon his creatures. They are bestowed so lavishly that they are said to be multiplied. We may expect, then, that if we strive to conform ourselves to the divine rules of action the blessings of the Lord, including mercy, will be multiplied unto us.

[5]God is the fountain from which flow multiplied mercies, like the waters of a peaceful river. The prophet of God wrote a song dealing with this fountain of mercy, in which he says: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever." Then the Psalmist proceeds to say that Jehovah "alone doeth great wonders"; that by wisdom he made the heavens and stretched out the earth above the waters; he made the great lights, the sun to rule by day, the moon and the stars to rule by night, and his mercy endures for ever; that it is this mighty God who remembered us in our low estate, provided redemption for us, and feeds us upon the food we need, and leads us into paths of righteousness. "O give thanks unto the God of heaven: for his mercy endureth for ever."—Psalm 136:26.

[6]St. Paul tells us that no temptation comes to us but what is common to man; that is to say, the common temptations of the world we must come in contact with. In this hour of hatred and ill will, of cruelty and oppression in the world, what an opportune time for the Christian to consider the subject of mercy and to acquire, insofar as it is possible, this Godlike quality!

[7]Concerning our great God his prophet writes: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."—Micah 7:18, 19.

EXAMPLES OF MERCY

[8]Our first parents deliberately violated God's law, subjecting themselves to immediate destruction. It was the mercy of God that permitted them to live on thereafter. It was the mercy of God that preserved the life of Cain and set a mark upon him lest he should be killed by any of those who found him. Mercy spared Noah and his family in the flood. It was the mercy of God that brought Lot and his daughters out of Sodom. When Eliezer went in search of a bride for Isaac, it is stated that mercy directed his steps that way.—Genesis 24:27.

[9]Jehovah is under no obligation to do anything for either Jew or Gentile. His law having been infracted, justice could claim the life of all. But he has expressed his purpose of exercising mercy toward both Jew and

Gentile in providing a plan of redemption and deliverance for all those who will turn away from unrighteousness and do that which is right. He expresses his absolute right to bestow his mercy upon whomsoever he wills. In bestowing this mercy he is not violating any of his divine attributes. To Moses he said: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."—Romans 9:15.

[10]After Jehovah had led the children of Israel out of the land of Egypt by the hand of Moses, a song of deliverance was sung unto the Lord, in which Moses referred to the mercies of God. In a more wonderful sense will this be true in a future time, when the Lord has delivered the people from the thraldom of Satan's empire and placed them upon the highway of holiness that they may journey back to endless peace and happiness. Then in a truer sense can it be said: "Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation." (Exodus 15:13) This will be true when the Christ has guided the people who obey to the end of the Millennial age and the Lord Jehovah has received them into the blessedness of his eternal kingdom.

[11]Men are naturally narrow; and when mercy is manifested by them, it is often in a stingy fashion. The mercy of Jehovah is abundantly manifested. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." (Psalm 103:8) "Jehovah is gracious, and full of compassion; slow to anger, and of great mercy. Jehovah is good to all; and his tender mercies are over all his works."—Psalm 145:8, 9.

[12]Concerning his mercy St. Paul says: "God . . . is rich in mercy, for his great love wherewith he loved us." (Ephesians 2:4) St. Peter, extolling the mercy of Jehovah, says: "Who according to his abundant mercy hath begotten us again unto a hope of life by the resurrection of Jesus Christ from the dead." (1 Peter 1:3) Truly, then, plenteous, abundant, rich, great and tender are the mercies of Jehovah.

[13]Moses was the mediator between Jehovah and the people of Israel God's covenant having been made with that nation through Moses as mediator. Moses was a type of Christ, the Mediator between God and man, through whom God will exercise his mercy toward the world of mankind. When the spies were sent to spy out the land, upon their return some of them presented an untruthful report; and when Jehovah proposed to Moses to smite them with a pestilence and to create a greater nation, Moses appealed for forgiveness of the people in the following words: "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."—Numbers 14:17-19.

THE WORLD NOT READY FOR MERCY

[14]Before man can receive and appreciate the mercy of God he must be in a heart condition to appreciate it. The world of mankind, long under the dominion of the oppressor Satan, has become exceedingly wicked. The majority of the people have hearts of stone. But they are now reaching their extremity. The hard trials and distressing conditions upon the nations will put mankind in an attitude of mind and heart to receive and appreciate the mercies of God. Their extremity will be God's opportunity. Then "God shall send forth his mercy and his truth." (Psalm 57:3) Then the saying will become true: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth [out of the heart-gardens of a renewed society]; and righteousness shall look down from heaven [from the new heavens, Christ and his bride]. Yea, Jehovah shall give that which is good; and our land shall yield her increase. Righteousness shall go forth from him [Jehovah]; and shall set us in the way of his steps"—those who observe and obey the rule of the Messiah.—Psalm 85:10-13.

[15]God's mercy is particularly made manifest during the Gospel age toward those who make a covenant with him by sacrifice and diligently strive to keep that covenant. It is vitally essential that each one who will finally enter into the kingdom shall develop and apply the quality of mercy. He must learn to apply it toward his brethren in particular, and toward all as he has opportunity.

[16]God manifests his mercy toward those who will compose the Christ; and then through Christ he will show forth his mercy to both Jew and Gentile during the Millennial reign of Christ. Concerning this St. Paul says: "For as ye in times past have not believed God, yet have now obtained mercy through their [Israel's] unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."—Romans 11:30-32.

[17]Therefore the way for the Christian now to learn mercy, and how it shall be applied, is to study carefully and consider the mercy as manifested by Jehovah and his beloved Son Christ Jesus toward those who seek to know and do his will. To this end examples as given in the Scriptures are herein set forth. The world has long waited for the time when mercy and blessings will be bestowed upon it. The peoples have groaned and travailed in pain, waiting for the manifestation of God's mercy through the Christ, not knowing for what they have waited. They soon shall know, because the kingdom is at hand.

[18]Taking his stand down at the beginning of the reign of Christ when the means by which Jehovah will bring the ransomed race to himself begin to be clearly seen by the peoples of earth, the Psalmist exultingly points out that the long-expected mercy and truth have appeared, saying, "O sing unto Jehovah a new song; for he hath done marvelous things: his right hand [his own great power], and his holy arm [the Lord Jesus, stretched down to lift man up out of the pit], hath gotten him the victory. Jehovah hath made known his salvation: his righteousness [until then concealed] hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: [on the principle of "to the Jew first," but subsequently] all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before Jehovah, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before Jehovah; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity."—Psalm 98: 1-9.

HOPING IN HIS MERCY

[19]The coming reign of mercy and truth is for a special class; it is not for those who invent and practise evil. The wise man asks: "Do they not err [against their own souls] that devise evil? but mercy and truth shall be to them that devise good"—the good-hearted, those interested in their fellow men, the only ones fit to be saved and the only ones that will be saved.—Proverbs 14:22.

[20]It will be by that coming reign of mercy and truth, and by the incident reverence of Jehovah in men's hearts, that the earth will be cleansed of every evil thing. "By mercy and truth iniquity is purged; and by the fear of Jehovah men depart from evil." (Proverbs 16: 6) And those who would be benefited by that reign should embrace its principles and hold fast to them. "Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good success in the sight of God and man."—Proverbs 3: 3, 4.

[21]As a truly great man is always merciful and could not fail to take pleasure in those who have confidence in him, because they know him as he is, so "Jehovah taketh pleasure in them that fear him, in those that hope in his mercy."—Psalm 147: 11.

[22]Jehovah is specially watching out for the interests of such, and in Psalm 33: 17-22 we seem to have a clear indication that at the time in which we are now living there are many who have such a hope. It will not be merely because they have heard the message that "millions now living will never die" that they shall be spared in the hour of darkness which is to cover all the earth, but because their hope has been centered in Jehovah.

[23]"A horse is a vain thing for safety; neither shall he deliver any by his great strength. Behold the eye of Jehovah is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for Jehovah: he is our help and our shield. For our heart shall rejoice in him; because we have trusted in his holy name. Let thy mercy, O Jehovah, be upon us, according as we hope in thee."

[24]On his own behalf the Psalmist says: "I am like a green [young, vigorous] olive tree [which grows to be thousands of years old] in the house of God: I trust in the mercy of God for ever and ever." (Psalm 52: 8) He was sure that he had put his trust in One whose mercies never fail; he was sure that wherever he went all needful provision for his protection and his welfare would be made; for he says: "God is my defence. The God of my mercy shall go before me"—preventing me from harm. —Psalm 59: 9, 10.

THE CENTER OF HIS MERCY

[25]The center of God's mercy is Jesus. When Mary knew that she was to be the mother of the world's Savior she said of God: "He hath holpen his servant Israel, in remembrance of his mercy." (Luke 1: 54) And when Zacharias, the father of John the Baptist, "was filled with the holy spirit and prophesied" after John's birth, he said of Jesus that his coming was "to perform the mercy promised to our fathers" (Luke 1: 67, 72); and in most poetic and beautiful language refers to "the tender mercy of our God; whereby the dayspring [*margin,* sunrising] from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke 1: 78, 79.

[26]What was prophesied of our Lord as respects his mercy was abundantly fulfilled at his first advent, and will be still more completely fulfilled in his kingdom now at hand. His whole ministry was filled with acts of benevolence for the distressed and the unfortunate. The people understood this very well; and it made them long for the coming of his kingdom.

[27]When the two blind men of Capernaum found their way to Jesus in Capernaum, they were crying out after him, as they followed him to his lodging, "Thou Son of David, have mercy on us." And what a mercy it was to them, after the windows of the soul had been darkened perhaps for many years, to have them opened again to see the beauties of the Lake of Galilee, the brooks and fields and woods and rocks, the birds and beasts and fishes, and the ever-changing panorama of the skies!—Matthew 9: 27-31.

[28]An almost similar incident is that of Bartimæus and the other blind man sitting by the wayside near Jericho; and "when they heard that Jesus passed by, they cried out, saying, Have mercy on us, O Lord, thou Son of David." (Matthew 20:30-34; Mark 10:46-52) In both cases the needed mercy was forthcoming.

[29]When the ten lepers of the Samaritan village knew that Jesus was passing through their community on his way to Jerusalem, they knew that it was a possibility for them to escape from their living death; and they lifted up their voices in the cry, "Jesus, Master, have mercy on us." (Luke 17:11-19) The ten were cleansed, but only one of them had sufficient gratitude to return and throw himself at the Master's feet. The proportions are no better today. The great multitude of even professed Christians receive the multiplied mercies and favors of God with no thought whatever of giving themselves to him in return, consecrating their all to his service.

[30]The Syro-Phœnician woman met Jesus with the cry: "Have mercy on me, Lord, thou Son of David; my daughter is grievously vexed with a devil." Jesus heard her cry, even though she were not an Israelite, and granted the mercy desired. (Matthew 15:22) A father in Israel addressed Jesus in similar language, for a similar reason, and received a similar shadowing forth of the mercies of the age that is to be.—Matthew 17:14-21.

MERCY AND NOT SACRIFICE

[31]While Jesus was at Capernaum the Pharisees criticized the Lord because he ate with publicans and sinners; but Jesus reproved them, saying, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice."—Matthew 9:12, 13.

[32]The Lord made another reference to this same prophecy (Hosea 6:6), and quoted it again when on a later occasion the Pharisees took him to task for allowing his disciples to "harvest and winnow" grain on the sabbath day, their offense being the mere gathering of a few grains of wheat as they passed through a field, and the eating of them because they were hungry. (Matthew 12:1-8) The Lord said that in doing this they were guiltless.

[33]Later the Lord reproved the same class (Matthew 23:1-39) in the most severe language used during his ministry; and the burden of his reproof largely rested in the fact that these supposedly religious leaders of the people were selfish, avaricious and merciless, paying attention to the little things but omitting "the weightier matters of the law, justice, mercy, and faith."—Matthew 23:23.

[34]Merciful as the spirit of our Lord Jesus must always have been, yet the Father knew that in his prehuman estate he could not be sufficiently so; and hence "it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."—Hebrews 2:17.

[35]The greatest mercies of Jesus are yet to come. All that has gone before is but a foretaste of that which is to follow. St. Jude admonishes: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 21) The specific thing for which the saints are to look is the Lord's glorious appearing. (Titus 2:13) The early disciples well knew that the resurrection, even of the Church, could not take place until Jesus should return; and that the world's restoration must, as a matter of course, await the world's Restorer. The early Church seems to have been blessed with better reasoning powers than many professed Christians of today.

VESSELS OF MERCY

[36]The apostle Paul refers to the Church as "the vessels of 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 9:23, 24) The Apostle was one of these vessels himself. He never forgot that he had at one time been a persecutor of God's saints; and so he often referred to himself "as one that hath obtained mercy of the Lord" (1 Corinthians 7:25), declaring that the reasons why mercy was granted to him was so that he might thereafter be a pattern to other believers (1 Timothy 1:16), and because the persecutions were carried on by him in ignorance. (1 Timothy 1:13) And in proportion as he had received mercy from God he was extending it to those to whom he ministered. —2 Corinthians 4:1.

[37]The Apostle knew full well that the salvation of which he was an heir had come to him not because of his faithful keeping of the law, nor because of works in any other sense of the word; for he declares that it was "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy spirit."—Titus 3:5.

[38]The apostle Paul was noble-minded; and noble-minded people are always grateful to others who have ministered to them. How it warms our hearts toward him, and toward Onesiphorus, too, when we read of how all that were of Asia turned away from him when he was imprisoned at Rome, with one grand exception! And surely the Lord will grant the Apostle's request: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."—2 Timothy 1:16-18.

[39]The apostle Peter, the first one to bear the message to the Gentiles, writing to the "vessels of mercy" scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, tells them that they "are a chosen generation,

a royal priesthood, an 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: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."—1 Peter 2: 9, 10.

MERCY FOR THOSE WHO SEEK

40 The Lord's mercies are specially for those who seek his face; "for thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." (Psalm 86: 5) "For as the heaven is high above the earth, so great is his mercy toward them that fear him." (Psalm 193: 11) "His mercy is on them that fear him, from generation to generation."—Luke 1: 50.

41 It is when we come boldly to the throne of grace that we "obtain mercy, and find grace to help in time of need." (Hebrews 4: 16) It was when the Psalmist said in despair: "My foot slippeth," that "thy mercy, O Lord, held me up."—Psalm 94: 18.

42 There are other conditions attached to the bestowal of God's mercies. They are for those that trust in him (Psalm 32: 10); for those that love him (Nehemiah 1: 5); for those that sow to themselves in righteousness (Hosea 10: 12); for those that are led by the spirit (Galatians 6: 16); and for those that are themselves merciful.—Matthew 5: 7.

43 The surest way that one can seek mercy for himself is to cultivate a merciful attitude toward others—to show mercy and to show it *cheerfully.* (Romans 12: 8) The wisdom that is from above is "full of mercy and good fruits." (James 3: 17) "To do justly, and to love mercy, and to walk humbly with thy God" (Micah 6: 8), are the three prime requisites that Jehovah requires of all; and the Lord's parable of the Good Samaritan shows that the real keeper of the commandment, "Love thy neighbor as thyself," is the one that shows mercy toward the unfortunate (Luke 10: 37); and this applies to the spiritually unfortunate quite as much as to the physically unfortunate. (Jude 22) The wise man declares: "He that followeth after righteousness and mercy, findeth life, righteousness, and honor."—Proverbs 21: 21.

WHEN MERCY IS DENIED

44 There is an opposite side to this. To deny mercy to others is to be denied it for oneself. The Psalm of David which showed that another would take the place left vacant by Judas, prophesied: "Let there be none to extend mercy unto him: . . . because that he remembered not to show mercy, but persecuted the poor and needy man [Christ Jesus], that he might even slay the broken in heart." (Psalm 109: 8, 12, 16) And in the parable of the unforgiving servants, the one who withheld mercy from his fellow servant had it withheld from himself in turn. "So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his brother his trespasses." (Matthew 18: 35) "For he shall have judgment without mercy, that showed no mercy; and mercy glorieth against justice." (James 2: 13) One reason given for the approach of the time of trouble is "because there is no truth, nor mercy, nor knowledge of God in the land."—Hosea 4: 1.

45 It is possible for the Lord's mercy to be with a person for a time and then, when he has proven unworthy of it, to have that mercy withdrawn, as it was in the case of Judas and as it was in the case of King Saul. There was a time when David was so troubled that he could not commune with God (probably because of his sin in the matter of Uriah); and he thought and questioned deeply whether he, too, had been cast off, though he had not been. And when God had assured him by Nathan (2 Samuel 7: 14, 15) that he never would be, then David pathetically said: "In the day of my trouble I sought the Lord; my sore [wound in the hand, *margin*] ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. [Stop and think.] Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered [tried to draw comfort from] the days of old, the years of ancient times [God's dealing with the fathers in bygone years]. I call to remembrance my [own] song in the night [when I was previously happy in the Lord]: I commune with mine own heart, and my spirit made diligent search [for a ray of hope]. Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"—Psalm 77: 2-9.

46 The Lord will not go out of his way to bestow his mercies upon those who love falsehoods and follow vanities rather than realities, when the time has come for them to know and to do what is right. As the Prophet puts the matter: "They that observe lying vanities forsake their own mercy." (Jonah 2: 8) It will be an everlasting mercy to all who wish to be right and to do right when those who wish to be wrong and to do wrong are forever cut off; and David prayed for that time to come.—Psalm 143: 12.

IN THE MULTITUDE OF THY MERCY

47 "I will come into thy house in the multitude of thy mercy," the Psalmist says (Psalm 5: 7); and that is just how we come in. There is no other way in which to gain an entrance into the house not made with hands, eternal in the heavens. We are all objects of God's multiplied mercies.

48 We have other treasures along with God's mercy. Once the apostle John (2 John 3) bestows upon us God's benediction of grace, mercy and peace; and three times the apostle Paul bestows the same benediction. (1 Timothy 1: 2; 2 Timothy 1: 2; Titus 1: 4) And the Psalm-

ist declares that "goodness and mercy shall follow me all the days of my life."—Psalm 23:6.

[49]Probably David understood not what he uttered; but we can now see that when he said, "Thy mercy, O Lord, is in the heavens" (Psalm 36:5), the holy spirit of God was looking down the stream of time to the blessed hour when the risen Church of God, with Christ their Lord and Head, shall begin the work of refreshing, the work of raising up the dead and dying race, bringing them back to life, back into the image and likeness of God.

[50]When that time comes the Gentiles will indeed "glorify God for his mercy" (Romans 15:9); and fleshly Israel and all mankind will see a new and deeper meaning in the Apostle's statement concerning his kinsmen after the flesh, a meaning which we hope has been made clearer to our readers as they have given heed to the lesson we have been studying together: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Romans 11:25-33.

[51]Truly, O Lord, "thy mercy is great above the heavens" (Psalm 108:4); and when we see the gracious arrangements we can but echo for ourselves and for all men the Psalmist's happy prayer: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work [of blessing mankind] appear unto thy servants [eager to get into it], and thy glory unto their children [all mankind]. And let the beauty of our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."—Psalm 90:14-17.

[52]A narrow-minded person is usually unmerciful. He sees the high standard which another should measure up to, but he never himself measures up to it. He does not appreciate the fact that it is impossible for him to measure up to the perfect standard, and hence he is unmerciful to those who do not come to the perfect mark. The one of broader mind sees his own imperfections to a large degree. He appreciates that he must go to the Lord for mercy, and therefore he is anxious to develop the quality of mercy and manifest it toward others. The more we understand and appreciate the character of God, the more clearly we see the necessity of leaving judgment to him, dealing kindly and gently with all of our brethren in particular and with mankind in general, remembering the words of Jesus: "Blessed are the merciful, for they shall obtain mercy."

QUESTIONS FOR BEREAN STUDY

What object had Jude in mentioning mercy as a godlike quality? What is mercy? ¶ 1.
How is power sometimes wrongfully exercised? Give illustration. ¶ 2
How should the relative increase of man's virtues be computed? God's? What do Jude and Peter urge upon the Christian? ¶ 3, 4.
Where is the fountain of mercy? What does it do for us? ¶ 5.
Is our day an especially propitious time in which to develop mercy? ¶ 6, 7.
Explain some notable examples of mercy. ¶ 8.
Is God under any obligations toward humanity? What did God do to manifest his mercy toward mankind? ¶ 9.
When will Exodus 15:13 have its real fulfilment? ¶ 10.
How does man exercise mercy in contrast with Jehovah? ¶ 11, 12
Through whom will God exercise his mercy unto man? How was this illustrated in Moses? ¶ 13.
What is first necessary for man to experience in order to appreciate the mercy of God? ¶ 14.
Does God exercise his mercy according to a plan? ¶ 15-17.
How does the Psalmist speak concerning the coming reign of Christ? ¶ 18.
Who will not fail to receive the blessings of mercy in the next age? Is it beneficial to these to have reverence for God and exercise mercy even now? ¶ 19-22.
What are the advantages of putting trust and faith and hope in Jehovah? ¶ 23, 24.
Where is the center of Jehovah's mercy? Quote proof texts. ¶ 25, 26.
In what way did Jesus show forth God's mercy? Cite instances. ¶ 27-30.
Which is the more pleasing to God: mercy or sacrifice? ¶ 31.
Is it an infringement of the Law to exercise mercy and justice and faith? ¶ 32, 33.
Did Jesus learn some of the superfine qualities of mercy while here as a man? ¶ 34.
Are the niceties of this gracious attribute yet to shine forth more resplendently? ¶ 35.
Are there to be other vessels of mercy besides the Lord Jesus? Who are they? Must they needs be noble-minded persons? ¶ 36-39.
How may we be the continual recipients of the mercy of God, and under what conditions? ¶ 40-43.
What do we do when we deny mercy to others? Give examples. ¶ 44.
Having sought for and received the mercy of God, is it possible to lose it? Under what circumstances? ¶ 45, 46.
How do we come into the mercies of the Lord? What other treasures are ours? ¶ 47-49.
What are God's provisions for blessing Israel and all the families of the earth? ¶ 50, 51.
Generally speaking what difference is there between the narrow-minded and the broad-minded peoples of earth? ¶ 52.

THANKFULNESS

"I thank thee, Lord, that I have seen
A little of the light;
A glimpse of thy great splendor through
The gloom of earthly night
Has shone into my weary soul,
And made my way more bright.

"I thank thee, Lord, that I have
Beyond this life's brief span,
A glimpse of love divine that stooped
To rescue fallen man;
Great mystery of mysteries,
Once hidden in God's plan."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR FEBRUARY 6

"He shall have dominion . . . from sea to sea."—Psalm 72: 8.

THE kingdom of the Lord will be a universal kingdom. Expressed in symbolic phrase, it will constitute the new heavens and the new earth. Satan has been the god of the old heavens and earth, which is now being destroyed to make the way for the kingdom of righteousness and glory. While Satan's empire has extended over the earth, during all the time God had some witnesses in the earth. During the reign of Messiah, the King of glory, Satan will not be permitted to have any representatives in the earth; for he will be restrained. (Revelation 20: 1-3) The kingdom of righteousness will extend from sea to sea and from the great river unto the ends of the earth, and in due time the whole earth shall be filled with the glory of the Lord. All kingdoms under Satan have been wicked, and the laws thereof have been used to oppress many who love righteousness and to favor the ultra-wicked class. Under the government of Christ the people shall be judged impartially and with righteousness, and the poor with judgment; that is to say, by fixed rules of action from which there will be no deviation. Then every person shall stand equal before the law. There will be no partiality shown. The kingdom of the Lord will be a government administered in behalf of all the people, the wicked oppressors shall be destroyed, while every righteous act will receive a just reward.

Concerning the blessings that the people will enjoy, the Psalmist in beautiful poetic phrase expressed it thus: "He shall come down like rain upon the mown grass, as showers that water the earth." Rain is symbolic of refreshing truths. No deception will be permitted to be practised there. It will be indeed a time of refreshing. The people will be literally showered with blessings. Rain upon new mown grass yields a sweet perfume, pleasing and delightful to the soul. Every one so blessed of the new government and responding to that blessing will yield a sweet and pleasing perfume, making joyful every righteous heart. Showers that water the earth make it respond with gladness. Even so the blessings of the Lord upon the people will make them rich in health, strength and peace, fill their hearts with gladness and their lips with songs of praise. From every quarter of the earth the people will come together to praise him. They will learn the truth and tell it to each other. Then "truth shall spring out of the earth and righteousness shall look down from heaven." Earth here means organized society, which will learn the truth and speak the truth only and speak it in love. The righteousness of the heavenly phase of the Lord's kingdom will smile down upon them until it is truly realized that "mercy and truth are met together; righteousness and peace have kissed each other." The affairs of earth will go on from good to better until every one, from the least to the greatest, shall know the Lord and their tongues shall sing praises to the glory of God.

This is the blessed kingdom that the church is now privileged to announce. This is the kingdom of which the faithful members now on earth will form a part. Happy Zion, what a blessed lot is thine! Be of good courage now and press on as the representatives of the glorious King.

TEXT FOR FEBRUARY 13

"Whom he [Jehovah] hath made heir of all things."—Hebrews 1: 2.

AN HEIR is one who rightfully comes into possession of that which at one time belonged to another. The Lord's Word declares: "Thou hast created all things, and for thy pleasure they are and were created." (Revelation 4: 11) This is a very comprehensive statement and takes in everything. The magnitude of God's universe cannot be approximated by the mental powers of man. For instance, one standing on Mount Wilson in the clearest of nights, and with the naked eye looking into the heavens in the direction of the constellation of Hercules, cannot see a single star of that group. Applying the eye, then, to the great telescope on that mountain there bursts upon the vision the most marvelous group of bright shining stars, the brilliancy of which dazzle the heavens. The constellation contains many thousands of stars, yea, more stars than the naked eye could behold during the entire night. The beauty and brilliancy of this group of heavenly bodies is entrancing. Truly the heavens declare the glory of God; but that glory is so far beyond human conception that man in his imperfect state cannot know it. These things were created for Jehovah's pleasure.

All the creatures of the universe—angels, cherubim, seraphim, etc.—God has made for his own pleasure. All the beauties and glories of the earth and the hidden riches of the seas are likewise his. The perfection of the human race reflecting the glory of the Lord will be likewise his. All these things the Scriptures declare shall be possessed by the Lord Jesus Christ as heir of all things. Then every living creature shall come and worship before him, for he is Lord of lords and King of kings; and every tongue shall confess that he is the Christ to the glory of God.

For the encouragement of the members of the body of Christ while journeying the narrow way St. Paul, moved by the power of the holy spirit, wrote: "The spirit itself [Jehovah's spirit, invisible power] beareth witness with our spirit [mental faculties] that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." (Romans 8: 16, 17) Thus the Lord assures his people that the faithful ones of the

church shall have the indescribable pleasure and blessing of sharing with the Lord Jesus all the glories and beauties of Jehovah's creation.

Among many things which the Christ will be privileged to inherit, will be the restored race of human beings. Blessed will be that work. In that holy kingdom of Christ they shall lead the obedient ones of the people clear over the highway of holiness and at the end thereof deliver them into the hands of Jehovah God. So thankful will the people be that they will sing the praises of the Christ forever and ever. By faith now seeing these marvelous things in store for the kingdom class, and the blessings that shall flow out to those within the jurisdiction of the kingdom, who now could refrain from joyfully pressing on announcing to the world, "The kingdom of heaven is at hand."

TEXT FOR FEBRUARY 20

"And unto him shall the gathering of the people be." —Genesis 49: 10.

THIS is a prophetic statement relating to the work of the Christ. The time for this fulfilment is at hand. It means that the peoples of every nation, kindred and tongue, who desire and love righteousness, shall be gathered unto the Lord. Jesus said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold, and one shepherd." (John 10:16) A sheep is a docile, peaceable and teachable animal; hence it is used to symbolize people that love peace and desire better things. At all times there have been some of this kind of people on earth but who have been deceived by their leaders, or shepherds, yielding to the wicked and seductive influences of Satan. These shepherds have neglected the sheep and have permitted them to sicken, suffer and die. The prophet of God, speaking concerning these false leaders, says that these shepherds have fed themselves and not the sheep. "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 . . . and they became meat to all the beasts of the field. . . . My sheep wandered through all the mountains [kingdoms] . . . my flock was scattered upon all the face of the earth." (Ezekiel 34: 3-6) Again God's prophet, seemingly looking down to the end of the age, writes: "I did see all Israel scattered upon the mountains [kingdoms], as sheep that have no shepherd." (2 Chronicles 18: 16) When Jesus was here in the flesh he saw some of these sheep scattered abroad without a shepherd; and he was moved with compassion for them. (Matthew 9: 36) Surely now is the day of joy in his great loving heart when he comes to gathered these scattered ones unto himself. For ages and generations he has awaited Jehovah's good time to begin this blessed work. Concerning that time the prophet of God wrote: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of the places where they have been scattered in the cloudy and dark day. And I will bring them . . . to their own land and feed them upon the mountains."—Ezekiel 34: 12, 13.

Gathering the people unto him, the great Prince of Peace will turn to all the people the pure message of truth, that they may all call upon his name and serve him with one consent. When Jesus was on earth great multitudes flocked to him to receive bodily comfort. This was but a sample of the work of the Christ during the Millennial reign. We can now, with a mental vision, behold the teeming millions fleeing from their environment of sorrow and suffering and hastening unto the great and loving King. Then the Christ will be a priest unto them, ministering unto their needs. He will be a Prophet unto them, teaching them the right way. He will be a King unto them, ruling them with righteousness. Then the people will rejoice as they bask in the sunshine of his love and praise their Prophet, Priest and King. Now the whole world mourns; darkness covers the earth and gross darkness the people. The Lord says unto his people: "Arise and shine for thy light is come and the glory of the Lord is risen upon thee." Hence the blessed privilege of the remaining members of the body of Christ on earth is to tell the message of peace and consolation to the world, to bring to them the glad tidings of salvation and to say unto them: Behold the King of glory is here: "The kingdom of heaven is at hand."

"HE CARETH FOR YOU"

1 Peter 5:7

"How strong and sweet my Father's care!
The words, like music in the air,
Come answering to my whispered prayer—
He cares for thee.

"The thought great wonder with it brings.
My cares are all such little things,
But to this truth my glad faith clings,
He cares for me.

"Yes, keep me ever in thy love,
Dear Father, watching from above,
And let me still thy mercy prove,
And care for me.

"Cast me not off because of sin,
But make me pure and true within,
And teach me how thy smile to win,
Who cares for me."

THE FAILURE AT KADESH

——FEBRUARY 10——NUMBERS 13:17 TO 14:45; DEUTERONOMY 1:26-40——

MOSES PRAYS FOR REBELLIOUS ISRAEL—TWELVE SPIES SENT INTO CANAAN—THE OLDER ISRAELITES PERISH IN THE WILDERNESS —IMPORTANT LESSONS FOR GOD'S PEOPLE TODAY.

"Jehovah is with us: fear them not."—Numbers 14:9.

TODAY'S lesson brings us to an event in the history of Israel which much affected their relationship with God. It was one of the kind which make history and change the course of peoples. Arrived at Kadesh-barnea on the border of Canaan, the children of Israel rebelled against God, even to appointing a leader to take them back to Egypt. The account in Numbers only says such a suggestion was made; but Nehemiah, when reviewing the incident, declares that a rebel leader was appointed.—Nehemiah 9:17.

[2]The children of Israel were about eleven months at Sinai —an important time in their history, and indeed so to all the human family, from whom in considerable measure they were separated. On the New Year's day the Tabernacle had been set up, and the consecration of the priests begun. For seven days they were in the court, separate from their people, learning all the particulars necessary to the proper execution of their duties. On the eighth day they were accepted of the Lord, and the ministry of the Tabernacle began. Then as soon as convenient after the keeping of the Passover feast, Israel was prepared for the march to Canaan. On the twentieth day of the second month, in the second year, the pillar of cloud which rested over the Tabernacle moved (Numbers 10:11), an instruction to Israel to follow; and the journey to Canaan was begun.

[3]The first occasion of the moving of the ark was used by Moses to signify what this meant in the purpose of God. He knew that Israel represented more than the fact of God blessing the people of his choice, and that ultimately God would bring all the world into subjection to his holiness; and in these movements of the ark he saw the future movements of God against his enemies. Moses well understood that the nations of earth were opposed to God. As the ark moved forward Moses, in prophetic song of triumph said: "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." And when the ark rested he said: "Return, O Lord, unto the many thousands of Israel."—Numbers 10:35, 36.

MOSES PRAYS FOR REBELLIOUS ISRAEL

[4]The way of the wilderness was hard. Moses said of that particular journey that it was "through all that great and terrible wilderness." (Deuteronomy 1:19) At Sinai Israel had a comparatively easy time, intended for their recuperation after the weariness of Egypt. The cool of the mountains had been pleasant. Now, in this barren and hot journey, through a no-man's land (and therefore one which saved them from the need of attacking enemies or of being attacked by them), the people began again to complain. Then the mixed multitude that went out of Egypt with Israel "fell a lusting"; and Israel, ever ready to complain, also cried out for a change from the manna and for the tasty food they had enjoyed in Egypt. The people fell to weeping about their hard condition, and the anger of the Lord was kindled greatly. Moses was also much disturbed in spirit, and he cried to the Lord because of the care and burden of this ungrateful, forgetful people. (Numbers 11:10-15) Jehovah heard Moses' cry for relief; and seventy elders of the people were chosen, to whom God gave of the spirit of Moses, that they might share with him as caretakers of the people. God also heard the cry of the people for meat; and he gave it to them in such plenty, and they ate so greedily, and for so long a time—a month—that a plague broke out and many died.

[5]Miriam spoke to Aaron about Moses, and they together complained against him because of the Ethiopian woman he had married. Because of this God smote Miriam with leprosy. Moses had trouble enough to bear without these who were in responsible positions and high places making complaint about him; and God would not have his servant evilly spoken of. God declared that his servant Moses was special amongst all his servants, inasmuch as God would not speak to Moses by vision, but mouth to mouth, apparently; that is, openly, not in dark speeches. In other words, God spoke with Moses, and together they held conversation as friend speaks with friend. (Exodus 33:11) On Moses' prayer Miriam was healed, but she had to be kept apart seven days for cleansing.

[6]In time Israel arrived at Kadesh-barnea, on the south border of the land of promise. Deuteronomy 1:2 says that it was eleven days journey from Horeb to Kadesh-barnea; but it is evident that this great host did not and could not complete that journey in so short a time. Indeed, as afore noted, they were on that journey a whole month, during which time they were eating quails.

TWELVE SPIES SENT INTO CANAAN

[7]Moses now urged the people to go forward in the strength of the Lord (Deuteronomy 1:21); but they showed that they were not prepared to follow the pillar of cloud and fire. They determined to send spies into the land to report. From a human point of view this seemed to be a reasonable and proper precaution; but in their circumstances Israel was not called upon to reason, but to follow the light, for their circumstances were in Jehovah's hands, and were outside human reasonings. They took this matter to Moses, and he took it to the Lord. The Lord instructed him to send one representative man out of each of the twelve tribes, Levi not included. The spies were away forty days. It may be held as a certainty that doubt grew in those days of waiting; for the idea of sending spies was born of doubt. Days of waiting upon God in faith develop character, but days of waiting through lack of faith increase doubt and develop fear.

[8]The spies brought back glowing accounts of the fertility and productiveness of the land; they showed samples of figs and pomegranates, and a bunch of grapes which could be carried safely only on a pole borne by two men. But ten of the spies were of one mind to discourage their people from going forward. They said that the inhabitants of the land were strong, that the cities had walls which reached to heaven, and that they had seen giants; and they suggested that Israel was quite unable to cope with the difficulties to be met. The spies made the people afraid, and they wept all that night. (Numbers 14:1) It was a dangerous time for Israel. And though Caleb and Joshua tried to move the people from their fears, and reminded them that their difficulties were as nothing to God, whose people they were, and who had taken upon himself the task of giving them the land, the people fell before the evil suggestions.

[9]A return to Egypt was actually contemplated, and arrangements begun. They went to the length of appointing a captain, one who should stand instead of Moses. Here was rebellion against the revealed will of God. In their fear, and

their feeling of having to suffer hardships, and in their desire for self-indulgence, all their sufferings in Egypt were forgotten. In their foolishness they also forgot that their freedom had almost caused the destruction of Egypt; and that Egypt would not welcome them, but would treat them as enemies. This rebellion of the people vitally affected their relation with Jehovah. The Lord said that they had now sinned ten times against him, and that they should know his breach of promise, or alteration of purpose. (Numbers 14: 34, *margin*) God was ready to destroy this rebellious people; and he offered to Moses, as once before at Sinai, that Moses should be the progenitor of a new race of seed of Abraham —God would fulfil the promises in him. But Moses pleaded for Israel(and used God's own words (Numbers 14: 18); and judgment was tempered with a measure of forbearance.

THE OLDER ISRAELITES PERISH IN THE WILDERNESS

10 The sentence now was that all who were twenty years of age when they left Egypt, save Caleb and Joshua (who of the spies had been faithful and loyal to God, and whom the people were ready to stone to death), should die in the wilderness which they in their unbelief said would be their death. They were to wander in it forty years, a year for every day of their disobedience and unbelief waiting while the spies were away. A plague broke out, and the ten spies of evil heart perished by it. The sentence fell hard upon Israel, but it did not soften their hearts. They were still rebellious; for now, when God said that they should wander in the wilderness, and the foolishness of appointing a captain to lead them back to Egypt was apparent to them, they determined to go forward into Canaan. They said that they had sinned, but they showed no repentance. Whatever God said they should do, they were ready to do the contrary. An attempt was made to push forward. But the Amorites, who dwelt in the highlands, came down upon them in force; and as the people had no faith in God, and as God did not fight for them, they fled before their enemies as a man flees when chased by bees (Deuteronomy 1: 44), back into the waste howling wilderness. They quickly proved they could not take the land without God's aid.

11 This decisive and calamitous rebel action could not have happened apart from pre-disposing causes. They had never been grateful to God for their deliverance from Egypt, and in God's forbearance with them in their murmurings they had not once expressed sorrow or repentance. It was their constant readiness to find fault which paved the way for the rebellion. An ungrateful heart ever makes a highroad for the enemy. In the days after Sinai Israel were really deciding their way. After the manifestations there they ought to have been ready to trust God under all circumstances; but they acted as if they thought they were doing God good service by being ready for the manifestation of his power and his favors. They did not realize that God was proving them to try their hearts.

IMPORTANT LESSONS FOR GOD'S PEOPLE TODAY

12 Here are important lessons for all the Lord's people. God's mercy endures for those who seek his face (Psalm 103: 17, 18), but it does not continue to come upon those who are indifferent, or who are at heart opposed to his will. As to forgiveness of faults, Jesus said that his disciples should forgive till seventy times seven if forgiveness were sought; but these people were rebellious, and neither sought forgiveness nor desired it. Their hearts were rebellious against their gracious God, a very different condition of heart from that of an erring brother who foolishly continues to make mistakes. It is true that when they were refused to go forward Israel wept before the Lord, but these were not tears of sorrow and repentance, but, like Esau's were tears of vexation.—Deuteronomy 1: 45.

13 Israel at Kadesh in wanting to have the land spied out for them and in refusing to follow the light, correspond with those who in these days when the Lord has so clearly shown his purpose, wish to "examine the matter" to see whether or not things are in accordance with their ideas of what ought to be, who bring reason to bear upon the Lord's dealing. The Lord always leads his people aright; and if he has shown that he is leading, reasoning is out of place. Those who in these days of his presence have neglected the plain evidence that the Lord is leading his people, and who for their own assurance have sat down to inquire, have usually sat until the march has gone past them; and they are left to their doubt. They are also an example of those who, doubting the Lord's way, set up leaders for themselves. Israel also here stands out as a marked example of those who have been recipients of manifest favors of God, and who despise them—who are pleased enough to enjoy the blessings of God, but who want them for themselves and not for his praise.

14 In figure these people rejected the land of promise, the hope of God's people, even though they had not entered it. God is not bound to give any one a resurrection from the dead in order to prove whether or not he is worthy of death. Every true spiritual Israelite seeks so to keep the purpose of God before him, so to conform himself to the will of God, so to profit by these examples of unbelief, as to be like Caleb in his reward. "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."—Numbers 14: 24.

QUESTIONS FOR BEREAN STUDY

Where are the Israelites in today's lesson? What two foolish things did they do? ¶ 1.
How long were the Israelites at Sinai? What did they do on their New Year's day? Why did they move from Sinai? ¶ 2.
What did the moving of the ark signify? ¶ 3.
How does Moses describe the wilderness? How did the Israelites conduct themselves? ¶ 4.
Who were now setting themselves up as judges of Moses? What is evidently the meaning of God speaking to Moses mouth to mouth? ¶ 5.
How long a trip was it from Horeb (Sinai) to Kadesh-barnea? ¶ 6.
How did Moses honor the Lord? How were the rebellious hearts of Israel still manifest? Listening to their whims, what did God now do? ¶ 7.
What kind of report did the spies bring to Israel? ¶ 8.
In view of the majority report, what did they contemplate doing? What was God's proposition to Moses? Did Moses prove himself a worthy mediator? ¶ 9.
In harkening to Moses's pleadings what did God decide to do as a punishment? When Israel saw their sin, what did they fail to do? ¶ 10.
What is the punishment to oneself for ingratitude? Was God long-suffering? ¶ 11.
Upon whom are the mercies of God specially bestowed? What kind of tears did Israel shed? ¶ 12.
Who are the rebellious-hearted of our day? Can the selfishly inclined prosper in the Lord's way? ¶ 13, 14.

"No, Lord, it cannot shortened be,
That hand which plagued the Egyptian race,
Which brought thy people through the sea,
Which led them through the wilderness,
Which hath to us so often given
Drink from the rock, and bread from heaven.

"That hand hath opened wide mine eyes;
That hand, which now by faith I see,
Measures the floods and spans the skies,
And grasps the winds, and covers me!
It brings the blind through way unknown;
It holds, it lifts me to a throne."

JOSHUA AND THE CONQUEST OF CANAAN

——FEBRUARY 17——JOSHUA 1:1 TO 11:23, 24——

CROSSING THE JORDAN INTO CANAAN—SUN AND MOON HID FROM VIEW—JOSHUA AND CANAAN IN ANTITYPE.

"Not one thing hath failed of all the good things which Jehovah your God spake concerning you."—Joshua 23:14.

OUR study covers the whole of the book of Joshua, and therefore includes the conquest of Canaan and its division among the tribes, and Joshua's covenant with the people in his last days. The Israel which was led into the land by Joshua was very different from that which was led out of Egypt by Moses. Moses led out an ungrateful, unresponsive people; but it was an eager people that Joshua led through Jordan. The sentence which Israel had brought on themselves at Kadesh was carried out. (Numbers 32:13) The people fell by the way, and their children took their place. From that which may be called a human point of view, this sad circumstance was rather a gain to Israel, inasmuch as in the very strenuous work of the six years of conquest there was a young and strong generation ready for the work. The younger men would, of course, have been there with Joshua just the same if the dread sentence had not needed to be carried out; but as it was, it so came about that Joshua had an army of men all able and free to go to the war. Apart from the fact that the older generation had always lacked faith and energy, it is clear these would have been a care upon Joshua, and to that extent a hindrance in the warfare. God had this work done by a comparatively young and active people.

2 Lack of faith was the great fault in the people who were brought out of Egypt. (Hebrews 3:19) They saw much but believed little; for their hearts were hard. An ungrateful heart is a great destroyer of faith; for the hope of the future is lost in dissatisfaction with the present. There are some things in human life which are positive destroyers of faith. Jesus said to the Pharisees: "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44) Those who seek honor from their fellows effectually close the door on faith, and it seems as certain that an ungrateful heart does the same.

3 The generation which left Egypt had been born and reared in slavery, and it was difficult for them to grasp the opportunities of free men and to use these properly. Their minds were too sluggish. The power of habit could not be thrown off in a day. The younger generation who were led into the land under Joshua, has either lost or never had the keen memory of the indulgences of Egypt. The past faded from them; the future was before them. The defiling effects of Egypt did not hinder them; and the hope of the rest of God, which was set before them, made them ever ready for their work. It is evident that the trials of the wilderness had a better preparatory effect upon that generation than the bondage of Egypt had on their fathers.

CROSSING THE JORDAN INTO CANAAN

4 When, a month after the death of Moses, the time had come for the Israelites to enter into their land, God commissioned Joshua for his work, and said: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." (Joshua 1:5) Although Joshua was leader of the host of Israel against Amalek when first that nation fought against Israel soon after their deliverance from Egypt, he does not seem to have been of a military disposition. But God encouraged and strengthened him; and he, ever ready to seek the will of God, sought earnestly to be obedient. He was always ready, and never faltered. Surely it was the oft repeated "Be strong and of good courage" which encouraged him.—Joshua 1:6, 7.

5 There seems to have been no special instruction as to how the children of Israel were to pass through Jordan, then swollen by the melting of the snows of Lebanon (Joshua 3:15); for the pillar of cloud no longer led the way. Joshua ordered that the ark of God should go first. The people were to wait about half a mile behind until the way was opened for them. The priests stepped forward with the ark; and as soon as the feet of the leading priests touched the brim of the river, the water receded. That on their left flowed onward to the Dead Sea; that on their right rolled back on itself and filled up the valley of the Jordan for many miles. The Psalmist says of this: "What ailed thee, . . . thou Jordan, that thou wast driven back?"—Psa. 114:5.

6 The people passed through the valley of the river into the land of promise on the tenth day of the first month. As soon as they were in the land, the Lord ordered that all the males should be circumcised; for the covenant of which circumcision was the sign (Joshua 5:7) had been in abeyance in the wilderness. God could not give the inheritance to an uncircumcised people, nor could the Passover feast be shared by any save the circumcised. (Exodus 12:48) The fear of God was on the nations round about when they heard of the passage through the swollen river, and they were thus kept from attacking or harassing Israel at that time. Joshua's first attack was on Jericho. It was done in anything but military style, except for the fact that Israel marched as an army. They marched not against the city but around it; they went and came. On the seventh day the walls of Jericho fell according to the word of the Lord, and Jericho was razed to the ground.—Joshua 6:24.

7 In the second attack, on the city of Ai, Israel fled before the men of Ai; and thirty-six Israelites were smitten. In shame, and sorrow, and in wondering fear Joshua and the elders of Israel fell on their faces before the Lord. Had the Lord forsaken them so soon? This untoward circumstance was discovered to be the result of the sin of Achan who, being taken by lot, was found to have seized some spoil from Jericho. He was destroyed with his family and all his possessions.

SUN AND MOON HID FROM VIEW

8 After Jericho had fallen, and Ai had been taken, the Gibeonites and some others with them, who lived in the hill country not far away, came to Joshua with a lie in their mouth, in their hand, and on their feet (Joshua 9:3-5), to say they wanted to make an alliance with Israel. Joshua and the elders, accepting their statement, were deceived; and an alliance was made. When the deception was discovered, the agreement was adhered to, but the Gibeonites were forever bound to service in Israel. They were given to the Levites for the service of the altar. This roused Adoni-zedec (lord of righteousness), king of Jerusalem, to make a confederacy with four other kings; and jointly they made an attack upon Gibeon. Gibeon sent urgently to Joshua; and he marched all night to the rescue.

9 Joshua was ready for his attack just as morning was dawning, and ere the moon had set in the west. His force was probably smaller than that encamped about Gibeon; and he preferred the darkness of the night rather than the light of day. Boldly he bade the sun and the moon be silent, or not to shine (as the Hebrew *damam* signifies); and darkness immediately covered the heavens. God answered Joshua

by a thunderstorm. The confederate armies were thrown into a panic, and fled down the long mountain passes on the west. Heavy hailstones fell from heaven and slew more than had Joshua's army. (Joshua 10:11) Gibeon was freed; but by this victory the whole of the south land came under Joshua's control. Thus the confederacy, so strong in appearance, proved to be one of the best aids to Joshua.

10 Soon another combination was formed against Israel, this time under the lead of Jabin, king in the north. It was much more formidable than the previous one led by the king of Jerusalem, but it also served the Lord's purpose; for their defeat meant the subjugation of all the northern territory. These combinations merely meant that all the enemies of Israel stood up together in order that they might fall with one blow. After six years of strenuous fighting Canaan was so far conquered as to allow of its division amongst the tribes; for each tribe was powerful enough to complete the conquest of its own territory.

11 Two sets of types are to be seen in these things. In one Israel represents the Lord's people entering the rest of faith under their Joshua. Jesus, as is shown by the Apostle in Hebrews 4:8, *margin*: Jesus, the church's Joshua, leads his people into the rest of the life of faith. The rest of faith is not idleness; for though those who enter it enjoy rest of heart and the peace of God, they like Israel must fight, must conquer the fallen nature, so well represented by the seven nations of Canaan, if they would inherit the final and full rest of the divine nature. It was long ago suggested that as there are seven cardinal virtues, so there are seven deadly sins: Pride, avarice, envy, hatred, appetite, sloth, luxury—some of the spirit, some of the flesh. See 2 Cor. 7:1.

JOSHUA AND CANAAN IN ANTITYPE

12 To the Lord's people Jordan represents consecration, even as it did to Jesus; and the land of promise, the life of consecration; and the measure of rest and blessing which the child of God receives is according to the measure of his endeavor and his faith. To Israel it was said: "Every place whereon the soles of your feet shall tread shall be yours" (Deuteronomy 11:24); that is, wherever in faith you seek to make this land your own, it shall be to you for an inheritance. Even so the largeness and fullness of the consecrated life depend upon the Christian's faith, and upon his endeavor to live out that life and to make all the promises of God apply to himself.

13 The other picture is a representation of God leading his forces for the establishment of his kingdom. It is pointed out particularly by the Prophet (Habakkuk 3), and is clearly seen in the light of the fulfilment of prophecy. Standing on his watch-tower he sees Jehovah doing on a much grander scale that which the Lord did when he brought Israel out of the wilderness into the land. The Prophet speaks for the church of this day. These see that God has again manifested himself, according to his word through the prophets. He has stood and has measured the earth; and the great kingdoms are falling before him (Habakkuk 3:6), even as the seven nations of Canaan fell before Joshua. It is the privilege of the Lord's servants at this time to follow the lead of their Joshua, the returned Lord, and in faith and without fear to go forward till all his work is done. And no one acquainted with God's providences can fail to see a correspondency in the two armies. Now, as then, the energy and earnestness of youth are necessary for the Lord's work; and he has so provided.

14 The defeat of the combination against Gibeon seems particularly typical. It is almost certain Isaiah makes reference to it when he says of the time when God will arise: "He shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." (Isaiah 28:21) Habakkuk, referring to this incident, writes as if the glittering of the spears of Israel had made the sun hide its head (Habakkuk 3:11); even as now the light of the truth when God establishes his kingdom puts to shame and causes the darkening of all other lights.

15 At the end of his days Joshua called Israel to Shechem. He remembered the wilderness journey and all the disaffection of Israel; and better than anyone else he knew their weakness. He reminded them that not one good thing which God had promised had failed, but that tribulation was just as certain if they did not keep the covenant. He caused them there and then to renew their covenant with the Lord. Probably he saw that the remnant of the Canaanites, whom the tribes were allowing to remain in their midst, would become a temptation to them.—Joshua 24:1-25.

16 Fidelity to the Lord and to the privileges of service is the outstanding feature of Joshua's character. When appointed leader, the Lord told him to meditate in his Word day and night. (Joshua 1:8) No doubt he would have been glad of the pillar of cloud to tell when and where to go; but its work was done. There was enough written of the Word of the Lord to guide him, and Joshua becomes a type of the man who prospers. (Psalm 1:2) He is therefore a type of Jesus, whose name he bears (Hebrews 4:8), both in his earthly ministry, and of the Church under the lead of the Lord on his return. Joshua was the first leader in Israel to be guided by the revealed Word.

QUESTIONS FOR BEREAN STUDY

Who succeeded Moses? How was it that Israel now was such a different people? ¶ 1, 3.

What was Israel's great fault? Is destruction of faith an easy matter? ¶ 2.

Was Joshua of military disposition? How did God encourage him? ¶ 4.

What was Joshua's procedure in crossing the swollen Jordan? ¶ 5.

On what day did Israel enter the land of promise? Why were the males circumcised? Upon what city did Joshua make his first attack? ¶ 6.

Upon what city was his second attack? Why did it turn out rather disastrously? ¶ 7.

What is the explanation of the fact that the Gibeonites wanted to make an alliance with Israel? Did Joshua break the agreement? ¶ 8.

What notable thing did the faith of Joshua prompt him to do, and just what was done? ¶ 9.

How did the next combination which formed against Israel turn out for Israel's benefit? ¶ 10.

What must he do who has entered the "rest of faith"? What may be said to be the seven cardinal sins? ¶ 11.

What does Jordan represent? The land of promise? Joshua? And why? ¶ 12.

What other lesson may be drawn? Is it by chance that so many young people are in the truth? ¶ 13.

In what way is the defeat of the combination that came against Gibeon typical? ¶ 14.

What did Joshua do in his old age for the special good of Israel? ¶ 15.

What is the outstanding feature of Joshua's character? What particular thing was Joshua's guide? In what was he the first? ¶ 16.

THE CHURCH MILITANT

Nehemiah 8:10

"Lord, gladly will we wait thine own good time,
(For oil of joy' is won by sacrifice!)
The day is holy; resting would be crime,
And yielding up the pearl of utmost price!

"And so with one accord we onward press;
(Our 'joy' becomes the 'stronghold of the Lord'!)
The King is here! His kingdom comes to bless
Those who shall conquer with his mighty sword!"

LETTERS FROM AFIELD

CHRONOLOGY CONFIRMED BY RETURNED VESSELS

[The following letter was received from two brethren in Christ. Whether or not the number of vessels had any significance we are not certain. We simply publish it as interesting, without comment.]

When Cyrus issued his edict for the Jews to return to Jerusalem, in 536 B. C., the following vessels were ordered to be restored to Sheshbazzar, the prince of Judah: 30 chargers of gold, 30 basins of gold, 1,000 chargers of silver, 1,000 other vessels, 29 knives, 410 silver basins of a second sort, which makes 2,499 vessels. But the total number returned was 5,400 vessels; therefore there were (5,400 less 2,499) 2,901 vessels which were not enumerated as to kinds.—Ezra 1:9-11.

We note that the 2,499 vessels correspond to the number of years from 625 B. C., when the last typical jubilee was celebrated by the Israelites, to the year 1874, when the antitypical gold and silver vessels (truths of divine and spiritual promises) were restored to the antitypical temple class, the church, at the end of the 1,335 days of Daniel.

Adding the 29 plus 30 plus 30 vessels gives 89, which correspond to the number of years from the celebration of the last typical jubilee in 625 B. C. to 536 B. C. Or, taking the 410 plus 1,000 plus 1,000 gives a total of 2,410 vessels, which is the same as the number of years from 536 B. C. to our Lord's second advent in 1874—the 2,410 years from the time the typical vessels were restored by Cyrus until the antitypical vessels were restored by Christ, the greater than Cyrus, the deliverer of God's people. The double enumeration of the 30 plus 30 vessels seems to mark double periods of 30 years. The first antitypical gold (divine) vessel of the spiritual temple, the church, was Christ. The 30 years of his life, from B. C. 1¼ to A. D. 28¾, correspond, in the parallel preaching of the kingdom, to the 30 years from 1844 to 1874. (G594) The Miller movement in 1844 especially marked a time when the divine truths (golden vessels) began to be restored to the true temple class, the church. Both sets of 30 vessels were of *gold*, probably meant to point out the realization of *divine* promises at the end of the 30-year periods. The first advent of Christ was at the end of the first 30-year period in 29 A. D., and the second advent of Christ was at the end of the second 30-year period in 1874.

The 2,901 vessels (5,400 less 2,499) which were not specified as to kind, equal the number of years from the time the gold and silver vessels were installed in the completed temple, under King Solomon, in the autumn of 1028 B. C., to the time when Christ, the antitypical King Solomon, arrived and began the preparation for the harvesting work for installing the antitypical *gold* and *silver* vessels—garnering the members of his church to partake of the *divine* and *spirit* natures—which began in the autumn of 1874.—1 Kings 6:1, 37, 38; B53.

The 1,000 plus 1,000 plus 410, totaling 2,410, correspond to the number of years from the return of the gold and silver vessels by King Cyrus in 536 B. C. to 1874, when the antitypical gold and silver vessels (truths relating to divine and spiritual promises) began to be restored to the antitypical temple, the church, by the antitypical Cyrus, Christ.

The specially enumerated vessels, 1,000 plus 1,000 plus 410 plus 30 plus 30, totaling 2,470 vessels, correspond to the number of years from Ezekiel's vision of God's temple, in 592¾ B. C., to the awakening and resurrection of the spiritual temple, the church, in the spring of 1878. (592¾ plus 1,877¼ equals 2,470.)

The 2,901 vessels, plus the 1,000 plus 30 plus 29 enumerated vessels, totaling 3,960 vessels, correspond to the number of years from the ratification of the Abrahamic Covenant, in 2035 B. C., to the time when Abraham will inherit the promised land, in the spring of 1926. (2,034¾ plus 1,925¼ equals 3,960.) See Z. 1920, pp. 204, 205.

ENCOURAGED BY PARABLE EXPLANATION

DEAR BROTHER RUTHERFORD:

Many, many times, as I have read the wonderful articles of the WATCH TOWER, I have felt that I must write and tell you how much they mean to me, but have heretofore refrained, because I knew that you were so busy and felt that I would not do right to lay even the extra burden of reading a letter upon you. But today, when I read that wonderful article regarding the Wise and Foolish Virgins, I must break over.

This article has stirred me to the very depth of my being. I have read it three times today and my heart leaps and bounds in praise to the dear heavenly Father for the wonderful way he is leading us on, unfolding his plan little by little for our encouragement.

Nineteen twenty-three has been indeed a trying year, and yet what blessings! As we try to advertise the King and his kingdom, how puny our efforts all seem! But just when we are most discouraged, along comes the WATCH TOWER and gives us its precious message; and our hearts leap with joy that we are still able to walk in the light, still privileged to carry forth the message of the King.

How plain that this parable has its fulfilment now! How clear that the tarrying did not apply before 1914! How forceful the slumbering and sleeping! How zealously we should seek to put away self-will and, joyfully bowing to the Lord's will, daily wait our change, working while we wait!

May the heavenly Father strengthen you for continued service. Pray for us, that we too may daily seek to hold up the banner of our King. Brother Tope joins me in sending our love.

Yours in the service of the King, SR. J. G. TOPE, *Ohio.*

WORK IN BRAZIL GOES ON

DEAR BROTHER RUTHERFORD:

I have much pleasure in reporting the Lord's blessings upon the work in Brazil. Some time ago I wrote a brother in Canada regarding the opportunity of introducing the message to this nation. I received a pleasant surprise. The brother sent $1,200 to assist in the work here.

Our loving Father has provided the funds through one of his saints just at the right time. My funds from the office were running low; and I was thinking of leaving soon for Argentine. Now God has provided the means to establish the work on a permanent basis, not only in Rio de Janeiro but also in the great city of Sao Paulo, as well as publish "The Harp of God" in Portuguese, which is necessary for the development of the Brazilian saints.

Please have this amount recorded and the usual letter forwarded the dear brother who, from the fulness of his heart, has so kindly and liberally donated to the spread of God's message to this nation.

As you realize (and as you said in one of your letters) it costs much to introduce the message. This is especially true where all the literature has to be translated and published. Yet God has blessed the effort and many people seem anxious to know the truth.

Some fine characters have consecrated, who in a while will be able to do much in the spreading of the message. God's name be praised!

Your loving brother in Christ, GEORGE YOUNG, *Brazil.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Republican Grove, Va.	Feb.	1	Leaksville, N. C.	Feb.	11
Lynchburg, Va.	"	3, 4	Winston Salem, N. C.	"	12
Hurt, Va.	"	5	State Road, N. C.	"	13
Gretna, Va.	"	6	Siloam, N. C.	"	14
Chatham, Va.	"	7	Winston Salem, N. C.	"	15
Danville, Va.	"	8, 10	Greensboro, N. C.	"	17

BROTHER H. HOWLETT

Wilmington, O.	Feb.	1	Newark, O.	Feb.	8
Lancaster, O.	"	3	Columbus, O.	"	10
Nelsonville, O.	"	4	Chillicothe, O.	"	11
Shawnee, O.	"	5	Wellston, O.	"	12
Crooksville, O.	"	6	Portsmouth, O.	"	13
Zanesville, O.	"	7	Ironton, O.	"	15

BROTHER J. A. BOHNET

Goshen, Ind.	Feb.	1	Hammond, Ind.	Feb.	8
Elkhart, Ind.	"	3	Hegewisch, Ill.	"	10
South Bend, Ind.	"	4	Chicago, Ill.	"	11
La Porte, Ind.	"	5	Gratiot, Wis.	"	12
Michigan City, Ind.	"	6	Monticello, Wis.	"	13, 14
Gary, Ind.	"	7	Madison, Wis.	"	15, 17

BROTHER G. R. POLLOCK

Wenatchee, Wash.	Feb.	1, 3	Coeur d'Alene, Ida.	Feb.	11
Spokane, Wash.	"	4	Latah, Wash.	"	13
Chesaw, Wash.	"	6	Oakesdale, Wash.	"	14
Danville, Wash.	"	7	Garfield, Wash.	"	15
Colville, Wash.	"	8	Moscow, Ida.	"	17
Spokane, Wash.	"	10, 12	Rosalia, Wash.	"	18

BROTHER B. H. BOYD

Naranja, Fla.	Feb.	1	Apopka, Fla.	Feb.	11
Miami, Fla.	"	3, 4	Orlando, Fla.	"	12
Titusville, Fla.	"	5	Sanford, Fla.	"	13
Ormond, Fla.	"	6	De Land, Fla.	"	14
New Smyrna, Fla.	"	7	Palatka, Fla.	"	15
Orlando, Fla.	"	8, 10	Jacksonville, Fla.	"	17

BROTHER B. M. RICE

Palmyra, Ind.	Feb.	1	Evansville, Ind.	Feb.	8
Louisville, Ky.	"	3	Tell City, Ind.	"	10
New Albany, Ind.	"	3	Boonville, Ind.	"	11
Brandenburg, Ky.	"	4	Washington, Ind.	"	12
Magnet, Ind.	"	5, 6	Bicknell, Ind.	"	13
Owensboro, Ky.	"	7	Sullivan, Ind.	"	14

BROTHER J. W. COPE

Walsenburg, Colo.	Feb.	1	Dodge City, Kan.	Feb.	10
Pueblo, Colo.	"	3	Elkhart, Kan.	"	11
Holly, Colo.	"	4	Rolla, Kan.	"	12
Syracuse, Kan.	"	5	Pratt, Kan.	"	14
Garden City, Kan.	"	6, 8	Wichita, Kan.	"	15
Friend, Kan.	"	7	Wilmore, Kan.	"	17

BROTHER V. C. RICE

Tonkawa, Okla.	Feb.	1	Tecumseh, Okla.	Feb.	11
Arkansas City, Okla.	"	3	McLoud, Okla.	"	12 14
Shidler, Okla.	"	4	Stuart, Okla.	"	15
Drumright, Okla.	"	5, 6	McAlester, Okla.	"	17
Chandler, Okla.	"	7, 8	Wilburton, Okla.	"	18
Shawnee, Okla.	"	10	Albion, Okla.	"	20

BROTHER A. J. ESHLEMAN

Dialsville, Tex.	Feb.	1	Beaumont, Tex.	Feb.	10
Palestine, Tex.	"	3	Port Arthur, Tex.	"	11
Rusk, Tex.	"	4	Devers, Tex.	"	12
Clawson, Tex.	"	5	Crosby, Tex.	"	13, 14
Helmic, Tex.	"	6	Houston, Tex.	"	15, 17
Center, Tex.	"	8	Galveston, Tex.	"	18

BROTHER C. ROBERTS

Stratford, Ont.	Feb.	1	Leamington, Ont.	Feb.	12
London, Ont.	"	3, 4	Blenheim, Ont.	"	13
Sarnia, Ont.	"	5	Ridgetown, Ont.	"	14
Chatham, Ont.	"	6, 7	St. Thomas, Ont.	"	15-17
Windsor, Ont.	"	8-10	Aylmer, Ont.	"	18
Kingsville, Ont.	"	11	Courtland, Ont.	"	19

BROTHER A. M. GRAHAM

Lewistown, Pa.	Feb.	1	Harrisburg, Pa.	Feb.	7
York, Pa.	"	3	Plainfield, Pa.	"	8
Baltimore, Md.	"	3	Lebanon, Pa.	"	10
Hanover, Pa.	"	4	Reading, Pa.	"	11
Lancaster, Pa.	"	5	Pottstown, Pa.	"	12
Rheems, Pa.	"	6	Boyertown, Pa.	"	13

BROTHER R. L. ROBIE

Brea, Calif.	Feb.	1	Ontario, Calif.	Feb.	8
Santa Ana, Calif.	"	3	Los Angeles, Calif.	"	10
Anaheim, Calif.	"	4	San Diego, Calif.	"	11, 12
Riverside, Calif.	"	5	Oceanside, Calif.	"	13
Redlands, Calif.	"	6	Los Angeles, Calif.	"	14
San Bernardino, Calif.	"	7	Bakersfield, Calif.	"	17

BROTHER M. L. HERR

Parkersburg, W. Va.	Jan.	24	Frankfort, Ky.	Feb.	14
Pittsburgh, Pa.	"	27	Shelbyville, Ky.	"	15
Marietta, O.	Feb.	10	Louisville, Ky.	"	17, 18
Parkersburg, W. Va.	"	11	Guthrie, Ky.	"	19, 20
Ashland, Ky.	"	12	Palmyra, Tenn.	"	21
Lexington, Ky.	"	13	Gadsden, Tenn.	"	22

BROTHER W. J. THORN

East St. Louis, Ill.	Feb.	1	Neeleyville, Mo.	Feb.	8
St. Louis, Mo.	"	3	Poplar Bluff, Mo.	"	10
Flat River, Mo.	"	4	Chaonia, Mo.	"	11
Farmington, Mo.	"	5	Willow Springs, Mo.	"	12
Fredericktown, Mo.	"	6	South Fork, Mo.	"	13, 14
Dexter, Mo.	"	7	Thayer, Mo.	"	15

BROTHER W. M. HERSEE

Ottawa, Ont.	Feb.	1	Hampstead, N. B.	Feb.	12
Montreal, Que.	"	3, 4	Moncton, N. B.	"	14
Sherbrooke, P. Q.	"	5	Springhill, N. S.	"	15
Moore's Mills, N. B.	"	7	Truro, N. S.	"	17, 18
St. John, N. B.	"	8, 10	Port Williams, N. S.	"	19
Evandale, N. B.	"	11	East Hall's Harbor, N.S.	"	20, 21

BROTHER T. H. THORNTON

Manhattan, Kan.	Feb.	3	Oberlin, Kan.	Feb.	13
Randolph, Kan.	"	4	Lenora, Kan.	"	15
Clay Center, Kan.	"	5, 6	Jamestown, Kan.	"	17
Jamestown, Kan.	"	7, 8	Solomon, Kan.	"	18
Lenora, Kan.	"	10	Salina, Kan.	"	19
Achilles, Kan.	"	11, 12	Waldo, Kan.	"	20

BROTHER J. H. HOEVELER

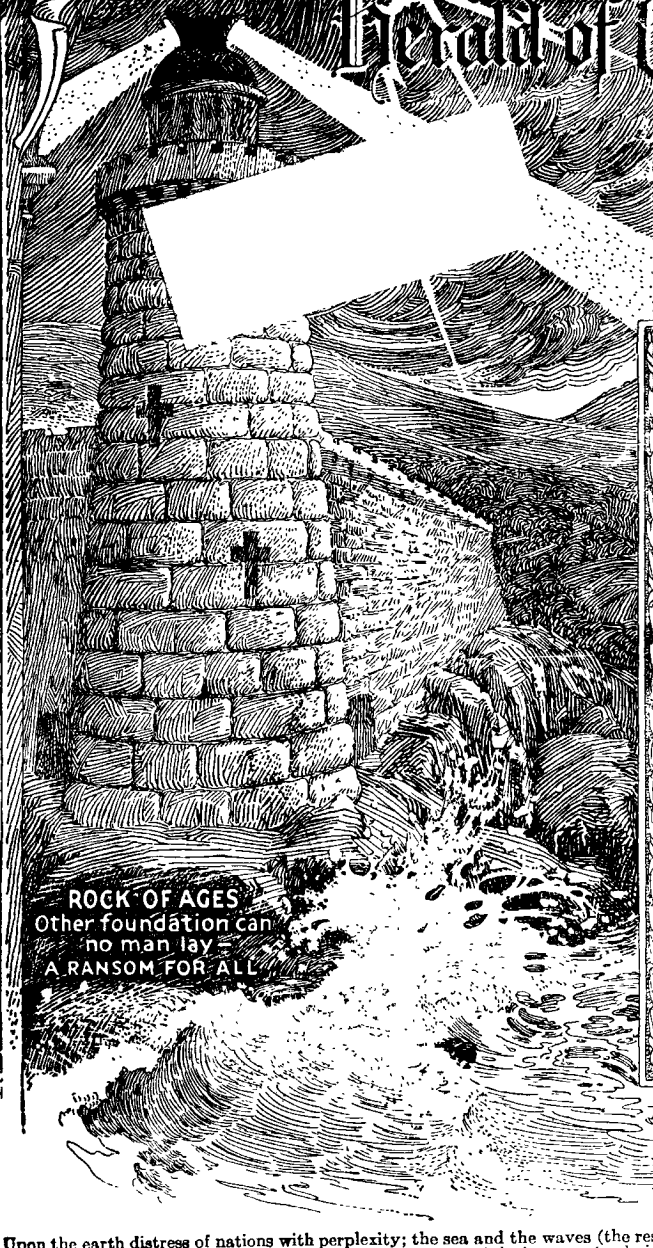
Dothan, Ala.	Feb.	3	Florala, Ala.	Feb.	11, 13
Midland City, Ala.	"	4	Stella, Fla.	"	12
Enterprise, Ala.	"	5	Marianna, Fla.	"	14
Elba, Ala.	"	6	Ponce de Leon, Fla.	"	15
Opp, Ala.	"	7	Pensacola, Fla.	"	17, 18
Andalusia, Ala.	"	8, 10	Brewton, Ala.	"	19

BROTHER J. B. WILLIAMS

Brantford, Ont.	Feb	1-3	Camilla, Ont.	Feb.	14
Woodstock, Ont.	"	4, 5	Orangeville, Ont.	"	15
Stratford, Ont.	"	6	Toronto, Ont.	"	17
Palmerston, Ont.	"	7	Oshawa, Ont.	"	18
Allenford, Ont.	"	8	Trenton, Ont.	"	19
Owen Sound, Ont.	"	10, 11	Belleville, Ont.	"	20, 21

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLV SEMI-MONTHLY No. 3

Anno Mundi 6052 – February 1, 1924

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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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MEMORIAL DATE—1924

The proper date for celebrating the Memorial of our Lord's death for 1924 will be Friday, April 18, after six o'clock p. m. The Spring equinox is March 21. The new moon nearest the Spring equinox appears on April 4. This moon is full on Saturday, April 19. Saturday, the 19th, Jewish time, begins at six o'clock Friday evening, the 18th; therefore the proper date for celebrating the Memorial.

EUROPEAN TOUR

Some of the brethren are inquiring when Brother Rutherford expects to make another trip to Europe, with the thought of making up a party to take the trip at the same time. THE WATCH TOWER announces that probably this tour will be made in the early Spring. The exact date is not yet fixed. Those particularly interested may ascertain definitely by addressing Brother Rutherford personally.

RADIO

For a long time the WATCH TOWER readers have been expecting some announcement about a radio station. The SOCIETY has had one in course of construction now for more than a year, and we have been disappointed in not having it completed earlier. There have been many interferences. Doubtless the adversary has been doing what he can. We are not quite ready at this time to make a definite announcement, but may do so by letter before the next issue of THE WATCH TOWER.

We have had a number of inquiries about receiving sets. Some brethren in Brooklyn are seeing what they can do to assemble some receiving sets, which can be furnished the friends at a lower rate; and this we will announce as soon as we are able to do so.

We make this general announcement now, suggesting that the friends be patient a little longer; and we hope to be able to serve you in due time.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY II. THE AUTHOR OF THE ATONEMENT
STUDY III: THE MEDIATOR OF THE ATONEMENT

Week of March 2.....Q. 88-93 Week of March 16.....Q. 8-14
Week of March 9.....Q. 1- 7 Week of March 23.....Q 15-21
Week of March 30.....Q. 22-28

Question books on "The At-one-ment," 10c postpaid

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV FEBRUARY 1, 1923 No. 3

VIEWS FROM THE WATCH TOWER

UNION OF CHURCHES STRIVEN FOR

FROM all over the country come newspaper clippings showing the efforts put forth and the schemes put into operation to unite the churches in the various communities.

In New York city twelve leading denominations joined recently into a new religious educational body known as "The Institute for the Advancement of Christian Knowledge." One of the things they will undertake is the publishing of a twelve-volume library of impartial Christian knowledge. These volumes are to have a million words each; nine editors will have the work in charge, which will cover a period of six years. This is something else to help drain the pockets of the poor people. The work will never be finished!

In Germany, France, Switzerland, etc., the work of federating the churches goes on. Foreign missions and theological schools have united in France. Free churches have assumed substantial form in Germany; perhaps because of the value of the mark, which has declined to one trillion marks to the cent, America money, at the present writing. They would not be free if they could be anything else.

Congregational churches are merging with the Presbyterians in Massachusetts. It is union in name only; the hearts may still be separated as heretofore. Because they could not agree as to creed, church government and the status of the ministry it was finally agreed to disagree, after the Ohio plan of union, as follows:

"In the proposed union it shall be understood both parties retain their existing authorized formulas of belief. Either one or both of these shall be accepted as representing the substance of doctrine for that part of the united body which holds it and shall be recognized as adequate for it by every other part. Each church now existing in either church body may retain its present creed."

The assemblage sanctified its spineless deliberations by electing President Coolidge the Honorary Moderator.

A few Congregationalist preachers are now receiving Episcopal ordination, evidently not that they may preach in Episcopal churches but that they may preach with greater authority in their own churches by getting into larger churches where the pay is better.

A cartoon has been received by us emphasizing the union spirit, showing that all churches are on the verge of a gigantic merger which will startle the world. The cartoon was drawn by a Catholic, the engraving was made by a Jew, and the printing was done by a Protestant. The priest is beating the snare drum, the minister is blowing the fife, and the rabbi between them is carrying the banner upon which is printed: "Unity, by this sign we conquer."

Truly, we are in the time when there is a famine in the land, not a famine for bread (only as it is made to satisfy the insatiable hunger of the profiteer), but a famine for hearing the Word of the Lord. And as the hunger increases the true bread from heaven is being broken, and at the opportune moment it will accomplish the Father's will.

CHURCHES MIXING WITH POLITICS

There is every reason to believe that the churches are totally blind to one thing: That the kingdoms of the world are Satan's; that Satan as god (2 Corinthians 4:4) has control of the politics in every nation. Recently a delegation representing the Protestant churches of the United States urged President Coolidge to use his influence for American participation in the World Court, and also invited Secretary Hughes to take the initiative in calling an economic conference to consider the European problems. George W. Wickersham of New York acted as spokesman for the delegation, which included several high church officials and represented virtually every large Protestant body in the country, including those in the Federal Council of Churches and several not affiliated with that organization. The statement of the delegation was in part as follows:

"In the world court of justice we see not only the fruition and consummation of many decades of American discussions, plans, and desires for peace through justice based on law, but also concrete expressions of the Christian spirit that is needed, the promise of a larger and truer righteousness and justice among nations, a step forward in the establishment of the kingdom of God."

This statement is on a par with that made relative to the League of Nations, to wit: that it would be "the political expression of the kingdom of God on earth."

We hold this statement as blasphemy against God; for it supposes the possibility of man's establishing God's kingdom on the earth irrespective of the plan and purpose of God, and it practically ignores the Lord Jesus as King of kings and Lord of lords.

As President Coolidge strongly advocated for the World Court in his message to Congress we naturally suspect that this delegation furnished much inspiration on the subject. Politics is class rule; and the churches as organized are clannish. Both of these are divided against themselves; hence strife, turmoil and misunderstandings block the good which either might do. And Satan would have it so; his tactics to pit one class against another started in the days of Cain and Abel.

Many today desire coöperation; they pray for it; they yearn for it. But under the present order of things cooperation is an impossibility. Governments are confessedly human; and they should function for the benefit of all their subjects, in economics, in finances, in the administration of just and wholesome laws, in caring for the social structure of civilization, in sanitation and health, in building useful parks, and in general beautifying the land and conserving the people's interests impartially. But in religious matters they should keep hands off, allowing the people to worship God according to the dictates of their own consciences, where they do not interfere with the moral and property rights of any one. Reversely, the religionists should keep their hands from off the government, state, county and city affairs. Religion and politics do not mix, and are not intended to mix.

The nation of Israel was a church-state arrangement; their judges, rulers and priests were appointed of God, especially at the time when organized. In the Millennial kingdom the judges, rulers, and priests will again be of God's arrangement; and therefore the church-state arrangement shall again function for the blessing of the people. While under the Jewish régime it was a failure and was overthrown, under Christ as earth's new Ruler it will be a complete success. All efforts to unite the church and state into coordinating authority for rulership over the peoples of earth before Christ's kingdom is set up is an effort to counterfeit that kingdom by the master deceiver, Satan; and the results are sure to prove disastrous. In proof that the mimic god, Satan, is trying to imitate Christ we have to remember that these are, as they claim, but "the *political* expression of the kingdom of God on earth!"

All the governments of earth are in trouble and most of them in despair, for the reason that they are laboring under the hallucination that the kings and priests, the rulers and clergy, are ordained of God and therefore are representing him in the governing of the peoples of earth. Thus by taking themselves too seriously they really are menacing the peace of the world instead of benefiting anybody.

PREACHERS BEING SHOWN UP

In a recent *Dearborn Independent* was an editorial on the subject of "The Pulpit and Topics," which is in part as follows:

". . . It agrees with a large and growing spirit of dissatisfaction among church members . . . the gentleman undertakes to describe what he understands Christianity to be, show[ing] the lamentable failure of the church to teach its people what Christianity really is . . . the teaching function is all but dead. . . . The wildest and most various opinions exist as to what religion consists in generally, and Christianity particularly. And this must be laid at the door of the Christian ministry, which has left its main business of teaching to follow all sorts of things supposed to be useful and inspiring. . . . The curse of 'topics' has been the ruin of the pulpit. . . . Every city in the country is deluged with . . . sermons on European conditions, most of which are based on editorials in the London *Times*, interlarded with the hearsay and casual experiences of the hurried tourist. That is what makes the intelligent churchgoer 'tired.' He can get this sort of material, of much better quality and higher authority, elsewhere. . . . Churchgoers are beginning to suspect that the ministry is no more proficient in matters of religion than it is in international or local politics. . . . The textbook is the Bible, but an examination of the clergy in that Book would disclose fearful and wonderful conditions. . . . The real cause of this, however, may be that an increasing number of ministers do not believe the Bible as the people understand believing it. . . . As everyone knows, the vast majority of sermons today are neither literature nor religion. If the Christian church is looking for novelty, it might try Christianity. Certainly the theme would be new to millions of its adherents."

The above was aimed particularly at the Protestant church; for mention of the Catholic church was studiously avoided. We wonder why. Is the *Dearborn Independent* also afraid of the Catholic political system? There is as much or more of a dearth of preaching the Bible in Catholicism as in Protestantism. There may be as much piety and devotion; but certainly there are more superstition, tobacco smoking and near-beer drinking.

EUROPEAN CONDITIONS BAD FOR PREACHERS

The preachers in Europe have been having increasingly hard times ever since the World War started. In Russia they were manhandled and butchered for hypocrisy and duplicity in connection with the expositions made of the padded and manufactured idols which were sold to the ignorant votaries of the church-state, who were taught to worship the idols instead of being taught the precepts of Christianity.

The following is from the Sacramento *Bee*:

"Life is expected to become still harder for the majority of the clergy in Rumania as the result of a recent order by the Rumanian Minister of Cults withdrawing a number of the economic advantages enjoyed by the church. The *Pester Lloyd* points out that the church already had been hit hard by the expropriation of a large part of its lands in carrying out the agrarian reforms, and that the economic situation makes it difficult for Rumanians to support the

clergy. Consequently, many of the country preachers are learning trades, with the permission of their superiors, in order to be able to earn their living independent of their church allowances.

"In Germany the desperate situation of most of the country and village ministers of the Evangelical Church has long been a subject of common comment. Under the heading 'The First Prussian Preacher to Starve to Death,' the *Preussisches Pfarrerblatt* recently printed an account of the death of a minister named Eybisch, at Buchenbeuren, in the Coblenz district, who cut down his own consumption of food so much, in order to provide for his wife and four children, that he actually perished from hunger."

We have great sympathy for a man who cannot support his wife and children; we are sorry for the conditions that make starvation a possibility; but we know that these are permitted of God to teach a much-needed lesson. The Bible points out the plight of the false shepherds of our day, as we are in the transition period from the old order to the new order. The people are learning that they have less and less use for the services of the clergy; so the pay dwindles. The clergy have studied books and stars, and have sought ease; they have learned Latin, Greek and Hebrew; they have not learned the art of using a screwdriver, a hammer, and a wrench; consequently their hands are as tender as a child's. They have been too "wise" to learn something useful for mankind. And now, when it becomes necessary to labor, to earn an honest day's wage, they are unable to do so. Their position as "ministers of the most high" makes it impossible for them to do downright begging. Their present predicament is a just retribution for their lack of faith in God, for their disrespect of his Word, and for their dishonesty in fooling the people so that they might live on the fat of the land.

Synchronizing with the dying out of the preacher business, comes the greater field for zeal and activity on a much larger scale than ever before known in the history of man for dispensing the Word of the living God in sincerity and truth; for just now there is an inclination of the people everywhere to hear the message of the incoming kingdom and to learn that millions now living will never die.

MISCELLANEOUS ITEMS OF INTEREST

Early in November Horatio S. Earle, former State Highway Commissioner, of Detroit, called a mass meeting of persons of all ages and creeds as a protest to the preaching of politics in the pulpits. It was advertised as an "old-fashioned gospel meeting," and 500 turned out. The meeting was to determine whether Mr. Earle stood alone in his protest against the church becoming more of a political organization than a religious one. The preachers were notified to do as St. Paul did: Preach Christ and him crucified.

* * *

A British rector has hit upon a novel plan to get people to come to church. He says that the church and labor people should get together; so he invites laborites to discuss the church, and particularly his sermon, after the services. After some remarks one observed: "The church recognizes the need for profits, because it lives by them." Another said: "To unite church and labor must be a tremendous revolution of mind and outlook by clergy and congregation." Others said that they left the church when it became a propaganda bureau for the War Office. Evidently here is one preacher who is now busy; and if he gets his bread, he will earn it.

* * *

Churchmen are seeing the necessity for a closer union of the church and press. There is now a Church Federation Publicity Commission which is working for the cooperation of the newspapers. Dr. Smith, the chairman, addressing a convention at Chicago, made some very plain statements. After his introductory, he leads off with:

"In the church there are both ministers and laymen who are constantly berating, belittling, and in more cases bleating constantly about a decadent press. Among newspaper editors, publishers and writers there are a few who do not see much in the church that is worth while printing as news in the press."

Churchmen recognize that should they lose the support of the press their cause is lost. Editors as a class are intelligent, but they have not always the liberty to express their conscientious scruples; for the managers and owners are in the newspaper business for the same reason that other men are in the preacher business—for money. If they were in the business for the good of the community they would allow the editors a freedom of speech that would many times be very wholesome for the welfare of the people. The liability of boycott by the Roman Catholic hierarchy, through the withdrawal of advertising, keeps the press measurably lined up to bow to its bidding. The dying church sees that "it must use the newspapers more and more"; and in its struggle "for the betterment of the community" it must take hold of the arm of the press and consider it a "brother and not an enemy."

Dr. Smith, like other clergymen, has a very crude idea of what Christianity really is; for he says: "With very few exceptions the majority of newspapers are not what the founder of Christianity would think ideal." If there is anything which needs revolutionizing it is the press. By "press" we mean what Dr. Smith means: The newspapers which are used for advertising purposes. When the Lord's kingdom gets fully under way not one of them will function as it now does, but will publish the truth in the interest of the people.

What the Church Federation Publicity Commission wants is *favor*, the publication of sermons and church news free of cost. We see no reason why the churches should not pay for what they get.

* * *

Dr. Fridtjof Nansen, Norwegian statesman and arctic explorer, made some pithy remarks about European conditions recently in Chicago. He said:

"If trouble breaks out in Greece all the Balkans will go on fire directly unless some international action is taken in the meantime. The Balkans are still the ammunition box in Europe. The situation is very grave.

"If France succeeds in tearing Germany apart into little sovereignties I look for trouble of the gravest kind. Seeds of hate will be planted which will last for centuries The reparations will go by the board. I consider a new war, more fearful than the last one, a very possible prospect. We live in very gloomy times, and we face a desperate situation. Unless we achieve a great international coöperation soon, or unless some miracle intervenes, Europe is plunging straight for a new war far more terrible than the last one."

Dr. Nansen said that he gave up trying to give advice many years ago. So he has no peace plan to head off the impending carnage. We must not forget that the world is on fire; that the blaze started in 1914, and presumably will reach the climax in 1925. Truly the world is sitting on a powder keg. Will the miracle intervene which Dr. Nansen hopes for? Indeed it will; but he has no knowledge of what to expect. Our Lord, referring to our day, said (Matthew 24:21, 22): "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be [again]; and except those days should be shortened [by divine power], there should no flesh be saved [humanity would be exterminated]; but for the elect's sake those days shall be shortened." Blessed promise this is; for when man reaches his extremity he will call upon the Lord, who will have mercy and bring order out of chaos, establish his kingdom, bring peace, and grant to man his first opportunity to live forever and not die. —John 8:51.

* * *

A vicar in Leeds, England, says that he would like to see the thirty-fifth, sixty-ninth and one hundred-ninth Psalms eliminated from the church service, because they contain curses and represent human nature at its very worst.

All three of these Psalms contain prophetic statements regarding Jesus, which had fulfilment at his first advent. No one except the devil could be interested in having them eliminated from anything. He would be glad to have all reference to Jesus eliminated from the human mind, so that men would become more than they are the vassals of Satan, shutting off the prospects of the freedom which Jesus is to give them before very long.

THE BAPTISTS ARE SEEING THINGS

The General Association of Baptists of Kentucky recently held a convention at Covington. There was a report submitted, which in part is as follows:

"The world today is disgraced and dishonored by monstrous forms of evil. There is a sense in which it may safely be said that the world is worse than it has ever been; for unless the society of today is better than the society of the past, it is really worse. It is not statistic. This age can well be spoken of as a 'reign of lawlessness.'

"The world today is drunk with pleasure, with passion, with pride and with prosperity. It is on a constant debauch It sits always at Belshazzar's feast. It is money and movie mad, and drunk with the strong wine thereof. It is the wine of indulgence and inebriety. It staggers and reels, fawns and spawns and vomits like an overfed gourmand. Its reason is dethroned, its steps are unsteady, and its tongue is loose and glib. It quaffs the brew of hell and drinks from the still of Satan.

"We should be greatly concerned and profoundly disturbed through our beloved state as regarding the fashions, the manners and the amusements of the young and growing generation about the moral health of our youth, the safety of the American home, the sanctity of the marriage bond, the security of the state and the perpetuity of Christian colleges.

"The automobile, the modern dances, of which some are the last blush of shame and the very abortion of hell, the craze for jazz, the unconventional social practices, the increasing use of tobacco on the part of many young women, and of drugs by an increasing number of both sexes, seem to keen observers symptoms of decay such as have marked the beginning of the downfall of nation after nation in the past."

The report took up bootlegging and moonshine, desecration of the Sabbath, gambling, card playing, etc., and summing up the moral conditions of today closed with these words:

"The general tendency in America today is to see how close we can get to the fire and not get burned. When the shadows of the thousands of coffins filled our land, when the souls of thousands of our soldiers were gathered to the skies and our armies came from the awfulest carnage the world has ever known, what happened? Did we fall on our faces in the dust and thank God? No. Hell broke loose in the form of the most voluptuous dances ever known. was the work of the devil, and still goes on."

The General Association asserts that the world as never before needs leaders; and as an organization which demands purity and righteousness it pledges itself to bring to account men who are derelict of their duty.

It would be a splendid thing for this body of men to begin at home, by investigating the causes which have led to the present low standards of civilization, with the purpose in view of determining just what percent can be laid at their own doors, in the lack of Christian deportment and deviation from the true doctrines and precepts of the Bible. Let them study the situation in the light of Pastor Russell's books!

POPE'S TOE IS KISSED

In November, King Alfonso and Queen Victoria of Spain went to the Vatican, and were received in papal splendor. The pope, amid the sacred college of cardinals, was attired in choice snow-white gown and slippers of white; and around his neck hung a heavy gold chain, from which dangled the golden pectoral cross. The pope was seated in his crimson throne. As the king and his consort approached to kiss the pope's toe, in sign of their devotion, the wonderful consistorial hall presented a marvelous mystical beauty as the dim light entered through the stained glass windows and reflected deli-

cately from the frescoed walls. As they approached for the kissing of the pope's toe they marched between two lines of members of the papal court, arrayed in the glittering apparel of medieval days. As the kissing of the pope's toe was going on, the cardinals—white-haired, scarlet-robed, venerable-looking—formed a hollow square about the trinity. After the kissing of the pope's toe, King Alfonso delivered a short address on the faithfulness and devotion of Spain to the pope and the Catholic faith, and then seated himself together with the queen on the thrones which had been prepared beside the pope's throne, but at a lower level. It is understood that the kissing of the pope's toe by the king and queen was not included in the official protocol, but that the kissing of the pope's toe which Alfonso and Victoria did was as a spontaneous act of homage.

The New York *Times* had a full column of small type devoted to the above gross and groveling procedure without a hint of criticism. To them it was a bit of news for some of their patrons. But why a column? The article is copyrighted, and came by wireless.

Satan, the prince of the power of the air, will soon be divested of all his power, the Lord Jesus will take his place and assume control, and then we may rest assured that no such messages will be tolerated which tend to show how foolish some people can be. Furthermore, no such kissing bee will take place anywhere; for there will be an altogether different manner in showing homage, devotion and reverence. Moreover, these will be directed in a legitimate way pleasing to God, and will not be an abomination.

BABYLON IS DOOMED

That the preachers generally are blind is evidenced from the fact that they cannot see that ancient Babylon was typical of modern Christianity, which has gotten so far off the track of righteousness and truth as to be a blasphemous outrage in the sight of God. The denominations have been so many vessels plying the religious seas during the "dark ages," and have carried both true and false Christians, and in them the "wheat" and "tares" have been allowed to mingle together.

The reckoning time has come; and 1878 marked the beginning of the cleavage between the true disciple and those who are Christians in name only. Gradually the truth has been dawning in the minds of the truly consecrated; and seeking refuge from the plagues which are coming upon Babylon they have sought the Lord alone, and thereby have been drawn into communion and fellowship with Bible Students, separate and distinct from all denominational affiliation. We believe that in the Spring of 1918 the Lord withdrew entirely his spirit and supervision over every religious system; and that now, like ships at sea without rudder or compass, they are adrift. They are not accomplishing anything for the good of humanity, and are really a menace to civilization.

Belshazzar's feast, the coming together in the Federal Council of Churches, is having its effect of hilarity and drunkenness among the "nobles." The handwriting has appeared on the walls; and the Daniel class has interpreted its meaning: Weighed in the balances and found wanting. The waters of the Euphrates (the means of support) are being turned aside, and very soon the "city" will fall. The prophetic word has gone forth: "Therefore shall her plagues come in one day, death, and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." —Revelation 18: 1-8.

INTERCHURCH WORLD MOVEMENT IS DEAD

The Interchurch World Movement, which was to convert the world and bring peace to suffering humanity, is dead. It started out to collect $1,320,214,551 of the people's hard-earned cash, and in a drive for $336,547,-724.26 they collected several millions, enough we would think to accomplish something for the Lord had there been an honest effort to glorify God and his blessed truth. It functioned famously while the money was coming in and while it was doing nothing worth while. But when it did something, it was lassoed and brought to bay. It criticised the United States Steel Corporation for their conduct in the strike of 1919, whereupon it was chloroformed and put to a slow death.

The assets are said to be as follows: Office furniture, $252.00; cash in bank, $2,548.00; and on deposit to meet a claim of one W. J. Thompson, $1,221.00, for alleged breach of agreement still pending in court. There is no mention made of the amount collected, but large sums were paid in salaries and in making proud and pompous spreads of earthly glory.

The directors announced that they had concluded that the objects for which the movement was founded could not be accomplished in the manner undertaken; implying, of course, that perhaps it could be accomplished some other way. Thus we may expect Babylon's wise men to inaugurate another scheme as an excuse to "drive" for other millions. But each time that the sheep are fleeced and the goats are milked, the world should be wiser. So obsessed are the people with the glitter and gloss of Babylon that they do not see the gall. The lesson is hard to learn. Even to the casual observer it should be apparent, with so many denominations and so much friction developing between Modernists and Fundamentalists, that something is radically wrong somewhere.

So the Interchurch World Movement is now proven to be nothing more than a bleeding machine. When it honestly undertook to oppose financialdom something was pulled off in the secret chambers that caused it to wither away. It is now awaiting burial; but a permit must be obtained from the doctor (Supreme Court). Then the sad requiem will be sung by the choir (directors), and the congregation may join in the tears.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR FEBRUARY 27

"The Lord shall be King over all the earth."—Zechariah 14: 9.

FOR more than six thousand years man has attempted to establish a government that will guarantee to all mankind liberty and the pursuit of happiness uninterrupted, and life everlasting. Men were first organized into tribes. Later they formed kingdoms, putting under one man the rulership, which was known as an absolute monarchy. Limited monarchies have also been tried, having a king or chief ruler with certain other powers that function with him. Then man carved for himself the term "Democracy"; by that meaning a government of the people, by the people, and for the people. In this form of government all the people were granted a voice, by exercise of the right of suffrage. Other forms of government thus attempted by man have been a failure. Some good, of course, has resulted; but now at the end of sixty centuries all the governments of earth are in distress and the people in perplexity. They do not understand the reason; otherwise they would not be perplexed. Man has no adequate remedy; therefore he is distressed. Man's extremity is God's opportunity. Now the great crisis has been reached.

God foreknew that man would take this course. He likewise foreknew the lessons that man needed to learn, and knew that man could get them in no better way than by experience. Hence he permitted evil, permitted man to fight against evil to demonstrate his complete inadequacy to meet conditions and to establish a government that would bring the desire of every honest heart. Foreknowing the course of man and his complete failure, God long ago put in operation his plan to establish a government of righteousness that would bring far greater blessings than man has ever dreamed of. His government, when established, will be a lasting government. It will have no successors. It will be one government for all the people. It will not be a democracy; it will be neither a limited nor an absolute monarchy; it will be a theocracy. Jehovah will thus demonstrate that the only kind of government that can succeed is where the power in the ruler is absolute and where the motive prompting the act of governing, is love. To this end he has appointed his beloved Son, Lord of lords and King of kings, the King of the whole earth, appointed him to this high position more than nineteen hundred years ago.

It was first necessary for the Son to become a man, to die as a man, and to rise from the dead as a divine creature, thus providing the redemption price for man, with the ability to present that price in the heavenly courts for the release of man. From the time of his ascension on high until now he has been preparing those who shall be associated with him in the kingdom, those who will constitute the royal family of heaven. This kingdom is now being established. The legal representatives of the kingdom on earth will be visible men, perfect in organism, directed by the great King, the Christ. That kingdom will extend all over the earth until all the nations shall come to render obedience joyfully unto him. Then it shall come to pass that all the nations and peoples of earth shall go up from year to year to worship the King, the Lord of Hosts, and to render their full homage to him. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." (Zechariah 14: 17) Rain is a symbol of blessings falling down from heaven upon the earth. This is a promise, then, that only those who render themselves in obedience to this great King shall have his blessings.

This kingdom will be the desire of all nations. (Haggai 2: 7) In that day (the day of his glorious reign now beginning) there shall be one Lord, and his name one, and that Lord the great Messiah.

This government will prove to be so completely satisfactory and perfect that it will fill the minds and hearts of all honest people with gladness. Thus the heavens will rejoice and the earth be glad, and all that is therein; then all the trees of the wood will rejoice. Then every creature that breathes under the sun will be singing praises to the King of kings, saying, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways," thou King of the earth and the heavens.

It is granted unto the Christian at this time to announce to the suffering nations of the earth that this kingdom is at hand. Happy is the lot of the Christian! Truly each one can say now: 'The Lord hath done great things for us.' (Psalm 126: 2) As the spirit of the Lord fills each consecrated heart he appreciates more and more the fact that "love never faileth." What an inducement now to develop and manifest the spirit of the Lord and to announce his kingdom!

TEXT FOR MARCH 5

"It is given unto you to know the mysteries of the kingdom."—Matthew 13: 11.

IT IS almost impossible for the Christian on earth at this time to appreciate the magnitude of the blessings he enjoys. He has reached the very pinnacle of the experiences of mankind on earth to this hour. Looking back over the way the human race has come, we are reminded that six thousand years ago Abel had faith in God's promises and offered unto him an acceptable sacrifice. When all the world had turned to wickedness Noah had faith in God and a coming day of blessing for mankind, and God brought him over from the old to the then new world. Four thousand years ago Jehovah made a promise to Abraham that

thrilled his heart and induced him to leave the land of his fathers and journey into a strange country, hoping for the blessings that would come to him, to his children, and to the nations of earth through him. The promise was: "In thy seed shall all the families of the earth be blessed."

Abraham died; and the promise was renewed to Isaac, then to Jacob, then to the twelve tribes, and again to the people through the prophets, as God's mouthpiece. These men from Abel to John were greatly favored; and they appreciated that favor, and endured all manner of hardships that they might please God. St. Peter says that these holy men of old inquired and searched diligently as to what manner of time the spirit of Messiah which was in them did signify, searching for this great mystery by which Jehovah would bring about the promised blessing. All these men died not knowing what it meant.

Jesus came, and taught his disciples for three and one-half years. He died, and rose from the dead; and not yet anyone aside from the Lord Jesus knew anything about the mystery. He told his disciples just before his departure the words of our text: "It is given unto you to know the mysteries of the kingdom." Later at Pentecost that mystery began to be revealed to them concerning which St. Paul thereafter testified: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Colossians 1: 26, 27.

Thus we see that from Abel to John these faithful men endured all manner of hardship, proving their loyalty, and that not one of them was permitted to know the mystery. Now the consecrated child of God on earth not only is permitted to know the mystery, but if faithful is permitted to be a part of the mystery class constituting the royal family of heaven. What a privilege! Never before was anything compared to this granted to any creatures.

It follows that greater knowledge brings that much greater responsibility. A knowledge of this mystery, then, requires everyone to whom is given this knowledge to use his faculties to the glory of the One who granted the privilege; and this glory may be used by being obedient to his commandments. The commandment that is now given to every Christian is that he must proclaim the message of the kingdom: "The kingdom of heaven is at hand." Jesus gave this commandment, saying, "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.

Blessed, then, is the portion of the Christian now to know the mysteries of the kingdom. More blessed it is soon to be a part of that kingdom; and blessed are those of the kingdom who now are privileged to proclaim to the world that it is at hand and the blessings it will bring to others. Therefore, thrice blessed is the Christian. Surely he may say unto the Lord: "Thou art with me." Thou art my friend and "a friend loveth at all times"; for the love of our Lord, our blessed Friend, has been manifest to us at all times and will be manifest to the faithful throughout all the ages to come.

TEXT FOR MARCH 12

"He that loveth with a pure heart . . . the King shall be his friend."—Proverbs 22: 11.

THE word "friend" used in this text means a close association to another. It is the most emphatic expression of love to another. It really means "lover."

Men have always craved the favor of kings and rulers. Men have made the greatest sacrifices in order to obtain such favor; and that friendship, when obtained, was seldom sincere. But for the great King of kings and Lord of lords to be one's true and lasting friend is a favor that cannot be fully expressed in human phrase. As the Lord's Word shows, a true friend loves you at all times. (Proverbs 17: 17) The great King, the Messiah, will love his friends throughout all eternity with an everlasting love. Eager, then, should one be to ascertain upon what conditions he might obtain this lasting friendship; and our text answers: "He that loveth with a pure heart and hath grace upon his lips shall have the king for his friend." The heart represents the seat of affection. It is that part of our being which induces action, therefore, the seat of motive.

When one becomes a Christian, he is invited by the Lord to devote his love to him. "My son, give me thine heart." (Proverbs 23: 26) Again, the Apostle admonishes: "Set your affection on things above." (Colossians 3: 2) To all his followers, Jesus says: "If ye love me, keep my commandments. . . . 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." (John 14: 15, 21) Our love for the Lord must be sincere. It must be without reservation. Let us love in deed and in truth.—1 John 3: 18.

Not only is love of the Lord a condition precedent to having his friendship, but this love must be with a pure heart. A heart that is pure means one that is free from guile and that has a motive which is sincere, prompted by a desire to do good unto all and especially unto those who are members of the Lord's family. Those who thus love with a pure heart have the additional promise that they shall see their Friend and be with him and see Jehovah. "Blessed are the pure in heart: for they shall see God." (Matthew 5: 8) The other condition precedent to having the friendship of the King is that the one who thus loves must have grace upon his lips. He

must speak forth words of favor. In this hour of the King's presence, how then could we properly construe these words other than to say that the one who expects to have the King's friendship must speak forth the words concerning his kingdom? St. John emphasizes this when he says: "Herein is our love made perfect, that we may have boldness [freedom of expression and gracious words] in the day of judgment." (1 John 4:17) We are now in the day of judgment; the Lord is in his temple, judging his people and judging the nations of the earth. The great King is present. Then what is expected of the one who will be the recipient of the great favor of having the King for his everlasting friend? The answer must be this: With a joyful and loving heart, he will honor the King and will avail himself of every opportunity to tell forth to others the good news that the kingdom of heaven is at hand.

The Christian who today has responded to the invitation of the King to enter into his joy, and who is with a joyful heart telling the world of God's great plan of redemption, realizes and appreciates the fact that the King is now his friend. He has contentment of heart; but real satisfaction will follow when he awakes in the likeness of the King of glory and is blessed with the privilege of personal association and close relationship with this great King in all the ages to come. That is a friendship that will never end. Not only will each member of the body of Christ be a friend of the Lord, and have the King for his friend, but each member will be a true, loyal and devoted friend of every other member.

THE PERIOD OF THE JUDGES

——FEBRUARY 24——JUDGES, CHAPTERS 2 TO 16——

ISRAEL SOON FORGETS GOD—GIDEON'S VICTORY OVER THE MIDIANITES—HUMAN WORSHIP THE BANE OF CHRISTENDOM.

"I will heal their backsliding, I will love them freely."—Hosea 14:4.

TODAY'S lesson covers the time from the death of Joshua to the death of Samson, practically the same as that of the Book of Judges. The period of the judges we know was 450 years (Acts 13:20), though only portions of that period were actually under the direction of the judges. The judges were deliverers, and during their lifetime they were directors of the national interests. The office was not hereditary. The record of that time is chiefly one of Israel's weak failures, of their bondage to one or another of the surrounding nations, and of heroic efforts by faithful men raised up by God to retrieve their position. In no case except under the impulse and excitement of an effort at salvation do the people reveal themselves as faithful to God, or even as mindful of the traditions of their history.

[2]Our Golden Text gives indirectly the summary of this very strange period of Israel's history; for while the reading leaves an impression of the greatness of the men of faith whom God raised up as deliverers and judges, it leaves a stronger impression of the weakness and perversity of the people. The intention of the Book of Judges is clearly: (1) To give the necessary link in the history of the people from the time of the entrance into the land until the time of the establishment of the kingdom; (2) to bring certain facts of God's dealing into prominence, chiefly those of some of the deliverances; (3) to show the mercy and forbearance of God; and (4) to show what Israel might have had and what they ought to have been under the arrangement which God made for their happiness and prosperity in the land which he had given them.

[3]Though God knew that Israel would want a king (Deuteronomy 7:14, 15), and that he would arrange one for them in his own due time, yet that was not his ideal for them. Israel was to be a theocracy, a people living under the care of God, and in harmony amongst themselves, enjoying the blessings of his favor in the land which he had given them. Rule was to be exercised by neither prophet, priest, nor king. It was an illustration of that which will obtain when mankind, restored to perfection, and after the kingdom is given up to the Father (1 Corinthians 15:24), will enter into the full blessings of God. (Genesis 1:26-28) No one can read these records of a people who so rarely seemed in an attitude of mind to please God, and who so frequently deflected from his known will, without realizing that God had chosen for himself one of the most perverse of peoples.

[4]The covenant of fidelity which Joshua caused Israel to enter with him was soon forgotten. After his death, and when the older of those who had fought the battles had died, they quickly showed their lack of appreciation of the favor of God. The land was luxurious, and they settled down to enjoy it. They forgot their history and the purpose of God in calling them to himself. (Judges 2:10) Had they been mindful in this respect they would have realized that God wanted them to be an illustration of the blessings which came from serving him, and that the world thereby might learn the benefits of righteousness, and have their attention drawn towards the God of Israel, who was also the God of the whole earth. (Deuteronomy 4:6, 7) Neither did any tribe destroy from out its portion the remnant of the Canaanites left after the battle; and these became a temptation and snare.—Judges 1:27-33.

[5]Probably a period of not more than twenty years elapsed from the division of the land until Israel was conquered by the king of Mesopotamia, who held them in bondage for eight years. Then they cried to the Lord; and God raised up Othniel, Caleb's younger brother. The spirit of the Lord came upon him, and he was the means of delivering Israel and of keeping them in the way of the Lord. He became the first of the Judges. Forgetfulness of God, idolatry, and consequent bondage under the rule of oppressing neighbors, and deliverance by God-given men, is the record of Israel's history for four hundred years. During that time they had judges who were men of varying degrees of worth as to character. Following the lead given in Hebrews 4:8-11 we know that spiritually these things represent spiritual Israel's failure to get the rest of faith and the blessing of a consecrated life because of not holding fast the things given.

[6]Israel in the period of the Judges represents those who, while professing to be God's people, fail to seek his glory or to abide by the things which he has given for their guidance. They fail to make real attempts to clear out

from their hearts those evils represented by the natives of Canaan—the defilements of flesh and the human spirit. Satan never did a greater dis-service to God's people than when he made them believe that they cannot get the mastery in Christ, but must always be subject to the forces which are under his command. Such are "in and out" of God's blessings because they are feeble in faith and in energy of spirit.

7In these things also God made use of the diverse circumstances of the deliverances of Israel from their captivities to illustrate things to come. In Joshua the pictures presented are of God beating down the enemies of his people that they may occupy their inheritance; and those who had inhabited it proved that they were not worthy to live among men. (Leviticus 18:25) In Judges the battle is presented from another point of view. It is that of the Lord's people freeing themselves from those iniquitous institutions which are foreign to the polity of Israel, and which have been allowed to fasten themselves upon Israel through lack of fidelity; and of God's helping them to cast off the yokes.

8Without doubt the fighting at Jezreel under Gideon, which broke the Midianitish power and dispersed their army, is a representation of God's delivering his people from bondage and scattering the powers who have held them. Also the earlier battle which was led by Barak and fought in the valley below the hill of Megiddo, and which freed Israel from the yoke of Jabin, is a picture of the battle of Armageddon, when the forces of the north, Satan's army, shall be broken by the power of heaven. That both these battles are intended to represent the fight of the last days is shown by Psalm 83. There the Psalmist describes a combination of ten nations against God's people (Psalm 83:4-8), and prays that God will scatter them as when he scattered Midian like stubble driven by the wind. No doubt reference is made to a combination of the ten powers of the world against the Lord's people, and to the victory of spiritual Israel by the power of God.

HUMAN WORSHIP THE BANE OF CHRISTENDOM

9The carefully detailed acount of the call of Gideon, and the deliverance of Israel under him, is itself an indication that the Lord has much to say by it to his people. Gideon, in whom God saw an instrument ready for service, was a modest, energetic young man of the tribe of Manasseh. God would call him to his service, but first would prove him. Under his father's care were an image of Baal and a grove for worship. Gideon was commanded to destroy these. The Midianites were the troublers of Israel; but the real trouble was Israel's worship of Baal, and God would show that fact, and at the same time let Gideon prove himself even at the cost of his father's anger. He obeyed God instantly.

10Gideon was directed what to do, and soon had a considerable army of 32,000 men at his command. But God knew that if he used all that army they would say they had delivered themselves from Midian; and so for his glory, for their sakes, and because the deliverance was to be typical, Gideon's army was reduced to only 300 men. The 32,000 were tested. First, those who had any fear, now that the first enthusiasm was past, were told that they might return. Twenty-two thousand of them felt that way, and disappeared. Then the others were tested as to their readiness. Only three hundred showed alertness, readiness, and self-control; and these were chosen for the special purpose. By a ruse, with only this small band of faithful, energetic men, Gideon succeeded in throwing the Midianite hosts into such confusion that they began mutual destruction. Then they fled; and those of Israel who at the first were afraid now joined in the pursuit and the invaders were almost destroyed. It was a great deliverance, and the present help of God was plainly manifested.

11Baal worship, which was nature worship, represents that worship of human force and wisdom, or the endeavor by these means to restore the churches to prosperity and the world to peace, which has fastened itself on Christendom. All the churches of Christendom seek by human means that which would have been their inheritance if they had remained faithful to God. The Midianite bondage represents the afflictions which come upon an unfaithful people.

12Today there are many who bemoan the lack of spirituality in the churches, and who would be glad to see religion freed from the worldliness which has sapped its spiritual vitality; but as yet these will not free themselves from the systems which support the Baalism abomination. They as yet are not willing to be associated with any attempt at the overthrow of the religious systems; they have not yet seen that these are now in God's sight as the abomination of Baal. Only those who are willing to follow the Lord in the destruction of the Baalism of today may hope to be used in his service. Some who have seen these things have, like the ten thousand who lay down by the water to drink their fill, proved that they are not so ready for the Lord's work as they professed to be, and perhaps as they thought themselves to be.

13The account of Deborah and Barak is significant. Kedesh signifies holiness. The ten thousand who followed Barak were led up into the mountain of Tabor, probably the mount of transfiguration. The Lord undertook to gather the hosts of Sisera. Informed of Barak's movements, Sisera immediately gathered his army which, amongst other forces, had nine hundred chariots of iron. Sisera was ready for the attack. Barak, directed by Deborah (Judges 4:14), came down from the mountain with his ten thousand men. The heavens fought against Sisera; there was evidently a thunderstorm with heavy rain. The valley of the Kishon, where Sisera's army was, became flooded; and his chariots were as helpless as were Pharaoh's when caught by a similar storm in the valley of the Red Sea.—Judges 5:20, 21.

14Sisera's army was slain to the last man. (Judges 4:16) Sisera fled, only to lose his life ignominiously at the hands of Jael the Kenite in her tent where, contrary to all custom and expectation, he sought refuge. When he was asleep Jael drove a tent peg through his temples, and nailed him to the ground. Both this battle and that by which Gideon delivered Israel from the Midianites, were fought in the same neighborhood, just below the hill of Megiddo. It is impossible to avoid seeing in this deliverance by Barak some reference to the Lord leading his army, coming with ten thousand of his saints (Jude 14) to fight the battle which shall break the forces of the enemy and deliver God's people.—Habakkuk 3.

QUESTIONS FOR BEREAN STUDY

Today's lesson covers what period of time? What were the judges? ¶ 1.

What two things does the Golden Text teach? What four things does the Book of Judges teach? ¶ 2.

Why was Israel to be a theocracy, and not a kingdom? As a theocracy what period of time was it intended to illustrate? ¶ 3.

Why did Israel lose its appreciation of God after Joshua's death? ¶ 4.

Who was the first of the judges? What is to be deduced from Hebrews 4:8-11? ¶ 5.

What is the antitype of Israel's history under the judges? ¶ 6.

What other pictures are shown in the Book of Joshua? In Judges? ¶ 7.

What pictures the Armageddon conflict? Where was it fought? ¶ 8.

Describe Gideon's routing of the Midianites, and explain its meaning. ¶ 9, 10.

What great mistake do the churches of "Christendom" make continually? ¶ 11.

What saps spiritual vitality? What is Baal worship? Where is it found? ¶ 12.

How was the army of Sisera destroyed? What happened to his chariots? ¶ 13.

What became of Sisera? The battles of Gideon and Barak represent what? ¶ 14.

THE REVIVAL UNDER SAMUEL

——MARCH 2——1 SAMUEL, CHAPTERS 1 TO 7——

SAMUEL REMAINS PURE AMID EVIL SURROUNDINGS—ARK BECOMES A PLAGUE TO PHILISTINES—SAMUEL JUDGES AND INSTRUCTS ISRAEL.

"Direct your hearts unto Jehovah, and serve him only."—1 Samuel 7: 3.

THE history of Israel in the land of promise is divisible into three main periods: (1) That of the judges, before there was a king in Israel (450 years); (2) that of the kings (513 years); and (3) that which lasted from the captivity under Babylon until the dispersion by Rome, during which time Israel was always under the domination of the Gentiles (676 years). Each of these periods ended in failure. At the end of the period of the judges the Ark of God was taken captive by the Philistines; and Shiloh, where the tabernacle was, and which was the center of Israel's worship, was destroyed. The period of the kings ended with the burning of the temple and the destruction of Jerusalem by the Babylonian hosts. The third period also ended with the burning of the restored temple, and the massacre or captivity of a million Jews. To complete the number of desolations of what may be called organized religion, there is the fourth: That of Christendom, which has the features of the other three in an intensified form.

[2]Our study today begins with the time of the first desolation, and tells us of the revival which God brought about through his faithful servant Samuel. At the time of Samuel's birth matters in Israel were hastening to a crisis. The people seem to have been then less prone to idolatry than in their earlier years; the many sharp lessons they had received put a check on that form of unfaithfulness. There also seems to have been some trouble not recorded in respect to the priesthood; for Eli was not of the line of Eleazar, but had sprung from Ithamar. If there had been a professed attempt at reform it surely resulted in loss of reality and in the growth of hypocrisy; for in the days in which our lesson begins, the priests, the sons of Eli, were both thieves and profligates, and the service of the tabernacle had become an open scandal. God determined to wipe out the whole organization, and to cut out that priesthood.

[3]Our lesson shows also that God was preparing for his people's welfare as soon as they should be ready to receive his blessings; and that also the outward condition of Israel at this time was pitiable, for the Philistines, who until the later days of David were ever as a thorn in the side of Israel, had then been masters of Israel for many years. Samson had begun to deliver the people from that yoke, but his exploits only served to keep them in check. They were afraid to attack Israel while Samson was free. After his death they used their power cruelly. (1 Samuel 13: 20) The high priest Eli seems to have assumed the position of ruler or judge, as well as that of priest. Yet as Eli is said to have judged Israel for forty years (1 Samuel 4: 18), it is probable that he had some position of authority during all the days of Samson's judgeship. Samson seems to have been too much of a roving disposition to have a settled order, and probably the people appealed for guidance as much to Eli as to him. But Eli helped Israel very little, and certainly the Philistines troubled them all his days.

SAMUEL REMAINS PURE AMID EVIL SURROUNDINGS

[4]About the time when Samson began to judge Israel, Hannah, the wife of Elkanah of Ephraim, cried to the Lord that she might have the blessing of a son; and she promised the Lord that if one was given to her, she would devote him to the Lord's service, and that he should be a Nazarite. It seems more than probable that Hannah was prompted to her prayer by the birth of Samson; for the angel of the Lord had appeared to Manoah's wife, who also was barren, and had told her that she should have a son, and that he was to be a Nazarite, by whom the Lord would begin to deliver Israel. (Judges 13: 5) The Lord heard Hannah's prayer, and Samuel was born. As soon as possible, while very young, his mother took him to Shiloh, and presented him to Eli the high priest. Evidently the child's service was acceptable.

[5]God had a work then to be done for Israel and for himself which, in some measure, was comparable to that done by Moses. Israel was a broken people, for the Philistines sorely oppressed them; and Samuel, like Moses, was to be God's instrument to bring a revival of the national hopes and ideals, and also deliverance from bondage. If Moses found Israel a people apathetic, and without hope, so also did Samuel. Samuel, like Moses as to fact but different as to method, was early brought into training for the work which God had for him. It speaks well for him that the profligacy of Eli's sons, and the wickedness which was openly carried on in the courts of the Lord's house, did not vitiate the young life. The purity of his young mind prevented him from seeing and understanding much of the wickedness which was done openly there; and his set purpose to serve God enabled him to withstand many temptations. While he was yet very young God honored him by making him his messenger even to Eli, and Samuel then understood that he was called of the Lord. Before long all Israel knew that Samuel was established as a prophet of the Lord; and the Lord again revealed himself in Shiloh. —1 Samuel 3: 20, 21.

ARK BECOMES A PLAGUE TO PHILISTINES

[6]We are not informed as to any message to Israel by Samuel; but from chapter 4: 1 it is evident that he had something to say to the people. We may properly suppose that the young man, faithful to Jehovah and full of enthusiasm, would endeavor to remind the people of their lack and to rouse them to a revival of loyalty and faith and hope. It is very probable that the death of Samson about that time, which had been so calamitous to the Philistines, raised Israel's hopes. Perhaps Samuel thought that the Lord would complete under him the work begun by Samson, and that Israel would now be delivered from their enemies as so many times in the past.

[7]Israel went out to battle, but the Philistines heavily defeated them. Hophni and Phinehas, the sons of Eli and therefore the priests of the Lord, then determined to take the Ark of the Covenant with them to battle. They had no right to do this; their hands were unclean, as their lives were unholy. The Lord showed his displeasure by permitting the Ark to be taken by the Philistines. Israel was defeated; Hophni and Phinehas were slain; and when word of this was brought to Eli, the old man, now ninety-eight years of age, fell backward from his seat and broke his neck. Evidently the tabernacle was taken down as swiftly as possible; for we know that it was saved. (2 Chronicles 1: 3) But the Philistines came, and Shiloh was destroyed. Samuel was left alone to represent the Lord.

[8]If Samuel's message was as suggested, and if he had been instrumental in rousing Israel to renewed faith and to

this effort, the result (which was the destruction of the priesthood and of the whole of the tabernacle arrangements, making complete devastation of Israel's polity) must have appeared to him as a most serious setback. But he did not lose faith nor courage; and he would soon come to see that this was the means God used to fulfil his earlier word, and that the destruction was a necessary preliminary to the restitution of Israel in faith and fidelity. The corrupt priesthood needed to be removed out of the way.

9The Ark was not kept long by the Philistines. This trophy of their conquest became a burden and a troubler to them. Their god Dagon fell before it; and wherever they took it a plague broke out. They returned it to Israel in a new cart drawn by oxen and unled. On its restoration no attempt was made to restore the tabernacle arrangement and worship. The Ark was cared for in the house of Abinadab in Kirjath-jearim. Samuel was as faithful in this as in other things. Natural desire and expectation would be to have the tabernacle and its worship again established. But Shiloh had been destroyed, and the gathering place of Israel was under Jehovah's direction. (1 Kings 14:21) Samuel made no move: he would not go ahead of the Lord. From that time Samuel seems to have spent his time in going about in Israel in an endeavor to bring the people to the sense of their loss and to a proper relationship to the Lord. At the end of twenty years (1 Samuel 7:2) they realized their sad position, and cried to the Lord; and the Lord ever ready was prepared to help them. They gathered again at Mizpeh, and made a covenant with the Lord. (1 Samuel 7:5, 6) Again the Philistines came upon them; but God gave Israel a great victory, and the power of the Philistines was broken.—1 Samuel 7:10-12.

SAMUEL JUDGES AND INSTRUCTS ISRAEL

Samuel afterwards judged Israel for twenty years; and, as previously shown, he organized a regular circuit of assizes (1 Samuel 7:16, 17), and also the school of the prophets. Thus he gave Israel an effective system of both judicature and instruction. Without doubt his work was one of the greatest which was done for Israel. He was one of Israel's great men with much originality and initiative. His strength was in his loyalty to God, and in the fact that he kept in constant communion with God on behalf of Israel. His name means "Asked of God," and he lived in harmony with it. In all his work for Israel he kept the ideal of a theocracy before the people. Yet as soon as the ideal seemed established, these wayward people wanted something else. They wanted to be like their neighbors and to have a king who should lead them to battle.

11These people, who had been so feeble and unwarlike in their actions, now wanted to have a war-lord. It is evident that they were looking to human means rather than looking to God. The immediate cause was in Samuel's sons, whom he had made judges in the south, and who were taking bribes and perverting judgment. (1 Samuel 8:2) Probably Israel did not realize that this request on their part showed a lack of trust in God, and certainly they never looked at their separation from the nations from God's point of view. They never rose beyond their own limited view and their own desires. Samuel was grievously disappointed, and seems to have been sorely wounded in heart by this defect in Israel. He felt not only that his life work was going for very little, but that his labor for Israel might in some measure appear to have served to lead the people to their present desire. God comforted him by telling him that the people were only doing with him as they had done to Himself. He agreed to give a king, but Samuel was to warn them of the consequences. (1 Samuel 8:6-9) The people were set, and God gave them a king.

12Samuel's work and the circumstances under which it was done correspond very closely to the earlier portion of the present harvest time, "the day of preparation," and are indeed very probably intended to be understood as type and antitype. In all these things God was preparing for the typical kingdom to be seen in its full significance in the earlier portion of the reign of Solomon. The restoration of Israel under the guidance of Samuel represents the work which the Lord did for his people in instruction in the Word, and in those things written during the day of preparation, that the man of God may be perfect, and that he may know how to conduct himself in the church of God. —1 Timothy 3:15.

QUESTIONS FOR BEREAN STUDY

What divisions are seen in the history of Israel while they were in the promised land? How did each period end? ¶ 1.
What were the conditions in Israel about the time of Samuel's birth? Of whom was Eli a descendant? What was the condition of the priesthood? ¶ 2.
What nation was menacing Israel? Who helped Samson during the period of his judgeship? What was a notable characteristic of Samson's? ¶ 3.
What remarkable thing now occurred for Israel's benefit? ¶ 4.
What is the comparison between Israel under Samuel and under Moses? What protection had Samuel from imbibing the spirit of his time? ¶ 5.
What blasted the rising hopes of Israel? ¶ 6.
Who exceeded their authority by taking the ark to battle? What happened? ¶ 7.
What was the situation which confronted Samuel? Was Samuel disheartened? ¶ 8.
Why did the Philistines return the ark? In what respect did Samuel show that he was not presumptuous? ¶ 9.
What two things did Samuel organize, and for what purpose? Wherein did Samuel's strength lie? What did this wayward, rebellious, stiffnecked people now want? ¶ 10.
Why did Israel desire a king? What were the circumstances which supposedly prompted it? Was it an occasion for disappointment on Samuel's part? What consolation did he receive? ¶ 11.
As God was preparing for the typical kingdom, do the circumstances correspond in antitype? ¶ 12.

PILGRIMS OF THE MORNING

Pilgrims of the Morning, blessed pilgrims of the Light,
Go ye forth to banish the "gross darkness" of the night;
Every heart enkindled with "a flame of sacred love,"
Every face illumined with "a radiance from above."

Blow the "silver trumpets" o'er the land and o'er the sea,
Publish on the mountains the great "Year of Jubilee";
Sing it through the valleys; shout aloud upon the plains;
Tell the whole creation that the Lord Jehovah reigns!

Angel hosts surround you; strength is promised from on high.
Lift your heads rejoicing; "your redemption draweth nigh."
Courage yet a little while; and then, the battle won,
Sweet will be the sure reward in your dear Lord's "Well done."

THE REIGN OF SAUL

——MARCH 9——1 SAMUEL, CHAPTERS 8 TO 15——

SAUL'S GOOD AND BAD QUALITIES—SAUL'S PROUD PROCLIVITIES PREDOMINATE—SAUL'S CONDUCT REVEALS HEART CONDITION—ANTITYPICAL PICTURE OF SAUL'S DEFLECTION.

"Behold, to obey is better than sacrifice."—1 Samuel 15:22.

SAUL had the honor of being Israel's first king, but his life's story is one of the saddest in the Bible. It may be said to be a record written to show how God's mercies are wasted and finally lost through wilfulness and disobedience. Our Golden Text gives a reminder of the great defect in Saul's attitude towards God, which led to his rejection and to a calamitous end. Saul was a great professor. With splendid opportunities he never developed, nor learned that it is a greater thing to serve in sincerity than to occupy and merely enjoy a position of privilege or authority.

[2]The meeting of Samuel and Saul, who was chosen of God to be king, came about in an unusual way. Saul, of the tribe of Benjamin, seeking his father's strayed asses, wandered to the place where Samuel lived. God indicated to Samuel that this tall young man who called upon him for help in finding the lost asses, was the one who should be anointed king in Israel. Samuel anointed him as future king. Then Samuel called all Israel together at Mizpeh and set them in tribes and companies, that the king should be chosen by lot.

[3]As one of the reasons for the request for a king was the perversion of justice by Samuel's sons, it was of the Lord's order, and as a protection for Samuel, that Saul was thus shown to be God's choice. Otherwise Samuel might have been suspected of favoritism. Of the tribes, Benjamin was chosen; of Benjamin, the family of Kish; of the sons of Kish, Saul was chosen. But when the people looked for Saul he was not to be found; he had hidden himself. This evidently set the people back a little; for they inquired of the Lord if they should seek Saul. The Lord answered that he was the one chosen. When he was brought amongst the people he was seen to be head and shoulders above all the others. The people wanted something that they could see; and God gave them the tallest man in Israel.—1 Samuel 10:17-24.

SAUL'S GOOD AND BAD QUALITIES

[4]Saul had no preparation for his office; but God does not call a man to serve him without giving the necessary help, sometimes indeed by means of a long preparation; sometimes, as in Saul's case, by that which seems special equipment. It is said of Saul that "God gave him another heart" (1 Samuel 10:9); that is, this man who had been accustomed to the comparatively small things of his father's household and farm, now called to look to the interests of God's people, had a mind and heart given him which enlarged his vision, and fitted him for the service to which he was called.

[5]Saul showed qualities which would make a good leader and which, under the blessing of God, might make him a good caretaker over the interests of God's people. His quick action against Ammon, who had ill-treated some of the messengers of Israel, proved this; for within seven days Saul's messengers had gone throughout all Israel, and an army was gathered to go to the relief of their brethren held in bondage. Saul was a man of impulses, sometimes generous, but often vindictive and cruel. He had an impatient, proud spirit which, apparently, he made no attempt to conquer, and which ultimately led him astray.

[6]Saul's first great fault was manifested on an occasion when the Philistines had gathered a great army against Israel. Samuel had arranged to go down to where Saul's army was gathered to give them the Lord's blessing. A time was appointed; but the Prophet seemed to delay, and at last Saul decided that he could wait no longer. Naturally impatient, his imperious spirit chafed at the thought of waiting for the Prophet; and probably he was somewhat piqued that he the king should be left thus in uncertainty. He presumptuously took upon himself the office of priest, and offered the sacrifice Samuel was to offer. He who would act thus could not honor God; rather he proved that he despised God's arrangement. The presumption and the offense were too serious to be passed over. God could not permit the matter to pass; for if the first king in Israel were permitted to do these things with impunity, or even with a measure of condemnation, his sons would surely presume to do likewise. Therefore God cut Saul's family off from the privilege of being Israel's kings. An example must be set, lest any should presume on the forbearance of God.

SAUL'S PROUD PROCLIVITIES PREDOMINATE

[7]Sometime later Saul was given another commission. Now that God had established a kingdom the time had come to fulfil his word concerning the Amalekites, the nation which first attempted to keep God from giving his people their promised inheritance. (Exodus 17:14) Saul was told to go south and destroy the Amalekites. The commission was definite. It is possible to see a note of pleading in Samuel's instruction to Saul. (1 Samuel 15:1-3) It almost carries a hint to say that if in this commission he would be mindful to do as commanded, the situation brought about by his former action could be relieved. Saul went out to fulfil the commission, but his self-will again prevailed. When he returned, the Lord told Samuel of Saul's disobedience, and God said he repented that he had made Saul king. (1 Samuel 15:11) This is not to be understood as being the same as when it is said a man regrets his wrongdoing or his foolishness, but as indicating a change of purpose on God's part.

[8]There was now to be no question in Samuel's mind about God's will. Saul and his family could not possibly hold the kingdom. Yet Samuel pleaded with the Lord all night, for his heart was sore; and perhaps he thought that the people would think that God had not foreknowledge and had himself made a mistake in respect to Saul.

[9]Saul's disobedience was proved to be neither a mistake of judgment nor a momentary slip; for he met Samuel with an untruth and with hypocrisy, making profession of having done all that was to be done. His words carry that very disagreeable unctuousness found in hypocritical dispositions. Saul said unto him: "Blessed be thou of the Lord: I have performed the commandment of the Lord." And when Samuel cuttingly inquired: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul replied: "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed."—1 Samuel 15:13-15.

SAUL'S CONDUCT REVEALS HEART CONDITION

[10]If Saul had not wished to flatter Samuel, as hypocrites are ever ready to do when in doubt or fear, he would not have spoken of Jehovah as Samuel's God. And with that readiness which is always found in such like characters, he laid the blame of his misdoings on others. He said that he had only agreed to the wishes of the people, who themselves had wanted to offer a great sacrifice to God. Agag, the

chief sinner, he had spared. On getting his sentence Saul showed no remorse for his wrong attitude towards God, nor regret for the wrong he had done, nor for the bad example he had given to the people of God. But he manifested considerable feeling for himself. He asked Samuel, importuned him indeed, even to the extent of laying hold of Samuel and tearing his clothes when Samuel made as if he would leave him, that Samuel should at least stay with him that the people might not see that there had been a break between them.

11 Later Saul's hatred of David, and his persistent endeavor to kill this one whom he knew, or ought to have known, was anointed to be his successor, showed his hatred of the will of God. His final loss in the darkness of a cast-off condition is pitiable to read. He went to the devil for guidance, and lost out accordingly.

12 While here are lessons for every one who has come into covenant relationship with God, they speak loudly for the instruction of the children of God in these last days. Saul represents those who have had an opportunity of representing God among men, but who forfeit it, being rejected for lack of loyalty and faithfulness. He represents both those of our Lord's day to whom Jesus said: "Woe unto you! . . . for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52), and the nominal church leaders of our day, who also are cast off from their place of favor, and some of whom, like Saul, seek demoniacal aid for light in darkness.

ANTITYPICAL PICTURE OF SAUL'S DEFLECTION

13 There is not merely a general correspondency; for the order to Saul to destroy the Amalekites and his disobedience corresponds with the events of the years 1914-1918. After the Great War the Lord brought certain matters in his kingdom to a decision. The leaders of the nominal church stood before God in the same relation as Saul: They had been told that they could not continue to represent God—Brother Russell's message had made that matter plain. But God's mercy was not wholly withdrawn until they decided, even after the paganism of the world was demonstrated, to stand with it rather than with God. They said that the League of Nations is the "political expression of the kingdom of God on earth." The Amalekites represent the opponents of God's kingdom; and Saul represents those who are the professed servants of God whether of the "nominal" church, or those who have left the systems and know the truth, who deliberately disobey their orders and refuse to labor with the Lord for the destruction of the world-opposition to the kingdom of heaven.

14 The warning of the Golden Text has ever been necessary to the people of God; for to some extent they are always tempted to rely upon service not fully supported by the heart. Spoken by a priest the warning comes with greater force; for a priest can live only by the sacrifices which are offered. But Samuel was a prophet as well as a priest, and the prophet's office is ever the superior; for the service must be rendered according to direction. Samuel went to the heart of the matter. The obedience of the loyal heart is greater in the sight of God than the offering of multitudes of sheep and oxen. What are such offerings to God! "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" (Micah 6:7) Israel were taught to sacrifice; but when their service became formal, the sacrifices were worse than useless. They became obnoxious to God.—Isaiah 1:11.

15 There are some who serve God because others do so; such should rouse themselves to the *spirit* of service, which is seeking to glorify God. Also there are those who decline to do the work of the Lord so clearly revealed as his will, saying that too much service is dangerous to spiritual life. They will, they say, seek to render their sacrifice more complete by perfecting themselves in holiness. These are in danger of Saul's mistake; to all such the word comes, "Behold, to obey is better than sacrifice." (1 Samuel 15:22) No one can offer any sacrifice acceptable to the Lord unless his heart is truly loyal to the expressed will of God.

QUESTIONS FOR BEREAN STUDY

Who was Israel's first king? What is said of his life's history? ¶ 1
Of what tribe was Saul? What was the circumstance of his meeting Samuel? ¶ 2.
What was the object of choosing the king by lot after Saul had been anointed? ¶ 3.
What had been Saul's training? How did God prepare him for his duties? ¶ 4.
Did Saul make a good beginning? What were his general characteristics? ¶ 5.
How did Saul hazard his favor with God? What calamity befell him? ¶ 6.
How was God's mercy manifested toward Saul? How was God's favor forfeited? What is the meaning of "repented" in the text cited? ¶ 7.
How did Saul's deflection impress Samuel? ¶ 8.
Was Saul's disobedience a mistake of judgment or a lapse of memory? How do we know what it was? ¶ 9.
How did Saul indicate hypocrisy? Cowardice? Pride? Selfishness? ¶ 10.
In what way did the grossness of Saul's character now display itself? What was the occasion on which Saul went to the devil for advice? ¶ 11.
What are the lessons for us? Whom did Saul represent? ¶ 12.
Has God been good to the antitypical Saul class? What do these modern Sauls say about the League of Nations? Who are the Amalekites in antitype? ¶ 13.
What is a prominent temptation for the people of God? What is the threefold strength in the warning of the Golden Text? ¶ 14.
What is the difference between service and the spirit of service? Acceptable sacrifice is offered to the Lord how? How may we safeguard ourselves? ¶ 15.

TRUTH MAKING INROADS AMONGST JAPANESE

DEAR BROTHER RUTHERFORD:

Christian greeting. The Japanese manuscript of "The Harp of God" will be ready in two weeks [December 15]. As soon as it is ready, I will send it to you.

I was given the privilege to speak at the Japanese Baptist Church of East San Pedro, Cal., last Sunday night. Rev. Ito, the pastor of the church, welcomed me and offered me the opportunity to speak once a month at the Sunday night service. The topic of my last lecture was, "The Bible is the Word of God." There were forty present and they were agreed in THE TRUTH.

Rev. Ito is a Fundamentalist. He can neither speak nor read English. So he said: "I don't know anything about this Modernism. I wish to stick to the fundamental doctrines of the Lord and the apostles. It is horrible to look at the present condition of Christian people now. And I am so glad that the Lord keeps me in this old-fashioned faith."

There is another Japanese minister coming to my home every Thursday night to study the "Harp." His name is Rev. Ishiguro, of Los Angeles Japanese Independent Christian Church. He says that he is not satisfied with the doctrines which he was taught.

So, Brother Rutherford, the separation of sheep and goats is clearly going on among Japanese nominal Christian people now. Praise the Lord!

I have sold thirty-four "whole sets," two Bible-Student Bibles, and some other books since September 20th. I sold them all to Japanese.

Yours in him by his grace, J. AKASHI, *Calif.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Siloam, N. C.	Feb.	14	Stem, N. C.	Feb.	22
Winston Salem, N. C.	"	15	Henderson, N. C.	"	24
Greensboro, N. C.	"	17	Louisburg, N. C.	"	26
High Point, N. C.	"	18	Selma, N. C.	"	27
Staley, N. C.	"	19	Raleigh, N. C.	"	28
Durham, N. C.	"	20, 21	Wendall, N. C.	"	29

BROTHER J. A. BOHNET

Gratiot, Wis.	Feb.	12	Oconomowoc, Wis.	Feb.	22
Monticello, Wis.	"	13, 14	Waukesha, Wis.	"	24
Madison, Wis.	"	15, 17	Milwaukee, Wis.	"	25
Boaz, Wis.	"	18, 19	Waukegan, Ill.	"	26
Madison, Wis.	"	20	Zion, Ill.	"	27
Lake Mills, Wis.	"	21	Kenosha, Wis.	"	28

BROTHER B. H. BOYD

Palatka, Fla.	Feb.	15	Eastman, Ga.	Feb.	22
Jacksonville, Fla.	"	17	McRae, Ga.	"	24
Green Cove Springs, Fla.	"	18	Fitzgerald, Ga.	"	25
Waycross, Ga.	"	19	Thomasville, Ga.	"	26
Savannah, Ga.	"	20	Cairo, Ga.	"	27
Dublin, Ga.	"	21	Dothan, Ala.	Feb.	29, Mar. 2

BROTHER J. W. COPE

Rolla, Kan.	Feb.	12	Pampa, Tex.	Feb.	22
Pratt, Kan.	"	14	Shattuck, Okla.	"	24
Wichita, Kan.	"	15	Follett, Tex.	"	25
Wilmore, Kan.	"	17	Arnett, Okla.	"	26, 27
Hardtner, Kan.	"	18, 19	Woodward, Okla.	"	28, 29
Alva, Okla.	"	20	Clinton, Okla.	Mar.	2

BROTHER A. J. ESHLEMAN

Devers, Tex.	Feb.	12	Houston, Tex.	Feb.	21
Crosby, Tex.	"	13, 14	Sealy, Tex.	"	22
Houston, Tex.	"	15, 17	Hallettsville, Tex.	"	24
Galveston, Tex.	"	18	Corpus Christi, Tex.	"	25, 26
Alvin, Tex.	"	19	Alice, Tex.	"	27
Waller, Tex.	"	20	Premont, Tex.	"	29

BROTHER M. L. HERR

Lexington, Ky.	Feb.	13	Gadsden, Tenn.	Feb.	22
Frankfort, Ky.	"	14	Memphis, Tenn.	"	24
Shelbyville, Ky.	"	15	Keiser, Ark.	"	25
Louisville, Ky	"	17, 18	Jonesboro, Ark.	"	26, 27
Guthrie, Ky.	"	19, 20	Piggott, Ark.	"	28
Palmyra, Tenn.	"	21	Forrest City, Ark.	"	29

BROTHER W. M. HERSEE

Evandale, N. B.	Feb.	11	E. Hall's Harbor, N.S.	Feb.	20, 21
Hampstead, N. B.	"	12	Kentville, N. S.	"	22, 24
Moncton, N. B.	"	14	Middleton, N. S.	"	25
Springhill, N. S.	"	15	Torbrook, N. S.	"	26
Truro, N. S.	"	17, 18	Bridgewater, N. S.	"	27, 28
Port Williamson, N. S.	"	19	Halifax, N. S.	Feb.	29, Mar. 2

BROTHER J. H. HOEVELER

Marianna, Fla.	Feb	14	Deer Park, Ala.	Feb.	22
DeFuniak Springs, Fla.	"	15	Lucedale, Miss.	"	25
Pensacola, Fla.		17, 18	Laurel, Miss.	"	26
Brewton, Ala.		19	Hattiesburg, Miss	"	27
Bay Minette, Ala.	"	20	Weathersby, Miss.	"	28
Mobile, Ala.	"	21, 24	Jackson, Miss.	"	29

BROTHER H. HOWLETT

Portsmouth, O.	Feb.	13	Marietta, O.	Feb	21, 24
Ironton, O.	"	15	Stockport, O.	"	22
Ashland, Ky.	"	17	N. Martinsville, W. Va.	"	25
Huntington, W. Va.	"	18	Clarington, O.	"	26
Gallipolis, O.	"	19	Wheeling, W. Va.	"	27, 28
Parkersburg, W. Va.	"	20	Bellaire, O.	"	29

BROTHER G. R. POLLOCK

Oakesdale, Wash.	Feb.	14	Dayton, Wash.	Feb.	21
Garfield, Wash.	"	15	Waitsburg, Wash.	"	22
Moscow, Ida.	"	17	Walla Walla, Wash.	"	24
Rosalia, Wash.	"	18	LaGrande, Ore.	"	26
Colfax, Wash.	"	19	Weiser, Ida.	"	27, 28
Pomeroy, Wash.	"	20	Ontario, Ore.	"	29

BROTHER B. M. RICE

Tell City, Ind.	Feb.	10	Linton, Ind.	Feb.	17
Boonville, Ind.	"	11	New Goshen, Ind.	"	18
Washington, Ind.	"	12	Brazil, Ind.	"	19
Bicknell, Ind.	"	13	Terre Haute, Ind.	"	20, 21
Sullivan, Ind.	"	14	New Richmond, Ind.	"	22
Dugger, Ind.	"	15	Champaign, Ill.	"	24

BROTHER V. C. RICE

Stuart, Okla.	Feb.	15	Ft. Smith, Ark.	Feb.	24
McAlester, Okla.	"	17	Kansas City, Kan.	"	25
Wilburton, Okla.	"	18	St. Joseph, Mo.	"	26
Albion, Okla	"	20	Nebraska City, Neb.	"	27
Valiant, Okla.	"	21	Lincoln, Neb.	"	28
Idabel, Okla.	"	22	Beatrice, Neb.	"	29

BROTHER C. ROBERTS

Blenheim, Ont.	Feb.	13	Dunnville, Ont.	Feb.	21
Ridgetown, Ont.	"	14	Welland, Ont.	"	22
St. Thomas, Ont.	"	15-17	Niagara Falls, Ont.	"	24, 25
Aylmer, Ont.	"	18	St. Catherines, Ont.	"	26
Courtland, Ont.	"	19	Beamsville, Ont.	"	27
Simcoe, Ont.	"	20	Hamilton, Ont.	"	28

BROTHER R. L. ROBIE

Bakersfield, Calif.	Feb.	17	Porterville, Calif.	Feb.	24
Tulare, Calif.	"	18	Turlock, Calif.	"	25
Selma, Calif.	"	19	Modesto, Calif.	"	26
Fresno, Calif.	"	20	Stockton, Calif.	"	27
Orosi, Calif.	"	21	Oakdale, Calif.	"	28
Reedley, Calif.	"	22	Tuolumne, Calif.	"	29

BROTHER W. J. THORN

South Fork, Mo.	Feb.	13, 14	Bolivar, Mo.	Feb.	23
Thayer, Mo.	"	15	St. James, Mo.	"	25
Mountain Grove, Mo.	"	17	Rolla, Mo.	"	26
Norwood, Mo.	"	18	Lebanon, Mo.	"	27, 28
Ava, Mo.		19	Garden City, Mo.	"	29
Springfield, Mo.	"	21, 24	Ash Grove, Mo.	Mar.	2

BROTHER J. B. WILLIAMS

Owen Sound, Ont.	Feb.	10, 11	Belleville, Ont.	Feb.	20, 21
Camilla, Ont.	"	14	Stirling, Ont.	"	22, 24
Orangeville, Ont.	"	15	Kingston, Ont.	"	25
Toronto, Ont.	"	17	Gananoque, Ont.	"	26
Oshawa, Ont.	"	18	Brockville, Ont.	"	27
Trenton, Ont.	"	19	Prescott, Ont.	"	28

BROTHER L. F. ZINK

Monongahela, Pa.	Feb.	17	Bradford, Pa.	Feb.	24
Duquesne, Pa.	"	18	Rew City, Pa.	"	25
New Kensington, Pa.	"	19	Kane, Pa.	"	26
Kittaning, Pa.	"	20	DeYoung, Pa.	"	27
Oil City, Pa.	"	21	Clarington, Pa.	"	28
Warren, Pa.	"	22	Clarion, Pa.	"	29

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

St. Petersburg, Fla., Feb 17—Secretary: A. P. Walker, 1900 30th Ave., North.

Greenville, S. C., Mar. 9—Secretary: T. W Brockman, 107 Atwood St.

New Bedford, Mass., Mar. 23—Secretary: W. W. Greaves, 25 Social St.

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

VOL. XLV SEMI-MONTHLY No. 4

Anno Mundi 6052—February 15, 1924

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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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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—1924

The proper date for celebrating the Memorial of our Lord's death for 1924 will be Friday, April 18, after six o'clock p. m. The Spring equinox is March 21. The new moon nearest the Spring equinox appears on April 4. This moon is full on Saturday, April 19. Saturday, the 19th, Jewish time, begins at six o'clock Friday evening, the 18th; therefore the proper date for celebrating the Memorial.

CONVENTIONS

A convention will be held at Miami, Fla., February 23 and 24, and will be addressed by Brother Rutherford and one or more Pilgrims. Address E. R. Wills, Route 1, Box 657, for further particulars.

There will be a three-day convention of the International Bible Students Association at Greenville, S. C., beginning March 7th and concluding March 9th with a public meeting. The convention will be addressed by Brothers Murray, Rutherford, and Wise. For further particulars address W. H. George, care of Box 473.

VENTILATION OF HALLS

It is very important to have the hall where meetings are held properly ventilated, this for the comfort of the audience as well as that of the speaker. It keeps the circulation of the blood in better condition and the mind clearer so that what is said can be heard and digested. We urge the friends to look well to the ventilation of their halls for public meetings. It is also in the interest of health.

EUROPEAN TOUR

Some of the brethren are inquiring when Brother Rutherford expects to make another trip to Europe, with the thought of making up a party to take the trip at the same time. THE WATCH TOWER announces that probably this tour will be made in the early Spring. The exact date is not yet fixed. Those particularly interested may ascertain definitely by addressing Brother Rutherford personally.

BETHEL HYMNS FOR MARCH

Sunday	**2**	1	**9**	245	**16**	39	**23**	322	**30**	**7**	
Monday	**3**	291	**10**	65	**17**	78	**24**	209	**31**	**41**	
Tuesday	**4**	153	**11**	20	**18**	230	**25**	300			
Wednesday	**5**	296	**12**	21	**19**	256	**26**	156			
Thursday	**6**	233	**13**	13	**20**	8	**27**	105			
Friday	**7**	165	**14**	44	**21**	136	**28**	272			
Saturday	**1**	307	**8**	275	**15**	4	**22**	194	**29**	**68**	

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV FEBRUARY 15, 1924 No. 4

THE DESTINY OF THE GOATS

"And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thessalonians 1: 7-9.

THE explanation of the parable of the Sheep and Goats, published in the October 15, 1923, issue of this journal, has provoked much discussion. Many readers of THE WATCH TOWER have propounded questions based upon the article. By the Lord's grace we shall attempt here to answer some of these questions.

[2]There is no desire on the part of THE WATCH TOWER to judge any one. A Christian while in the narrow way cannot properly judge any individual. To attempt to perform the office of judge before the time might prevent one from ever occupying that office with the Lord. It does seem pleasing to the Lord, however, for his children to examine the Scriptures and try to ascertain the true meaning and application thereof. It is the Christian's desire to understand the Scriptures. God's promise is that this understanding will become clearer as we near the day of complete light.—Proverbs 4: 18.

[3]With criticism some have quoted paragraph 6 of the above mentioned article, which is as follows:

[4]"The parable relates to the final judgment involving two distinct classes of persons."

[5]The objection is raised that we deny that the persons in either of the classes mentioned will have further trial during the Millennial age. Read the quotation again carefully. Note that it does not say that the parable relates to the final judgment of each individual making up those classes. There is a distinction between judging classes composed of persons and judging individuals making up those classes. The judgment will be final upon the classes as classes, and may be final upon some individuals composing the "goat" class. The individual who manifests the "sheep" disposition surely will have a trial for life during the Millennial age. The individual who persists in manifesting the "goat" disposition after receiving a certain degree of knowledge may not (as indeed it does not seem reasonable that he could) have a further individual opportunity for trial. The "goats" as a class will be forever destroyed, according to the judgment written.

[6]We believe the Scriptures warrant the conclusion that many individuals making up the "goat" class who persist in manifesting the "goat" disposition after receiving a certain degree of light will not be resurrected; and on this point we hope here to bring to bear Scriptural proof which seems to warrant this conclusion. Be it noted that this is not a pronouncement of judgment upon individuals. We do not know who the individuals are; neither do we want to know. The purpose here is to discuss, and if possible more clearly see, God's purposes toward his intelligent creatures.

RANSOM THE TEST

[7]The great ransom sacrifice we as Christians all agree is the touchstone or measuring square by which we are to determine whether or not a doctrine is true or false. If a doctrine does not square with the ransom it cannot be true and should be discarded. If a conclusion or doctrine is entirely in harmony with the ransom, then we should hesitate to discard it without careful and prayerful consideration.

[8]Some of the Lord's dear saints have had difficulty in applying this parable at the end of the Gospel age and before the beginning of the individual trial for restoration blessings. Our hope is to help such to a clearer understanding.

[9]The following is a sample of many like questions which have been propounded to THE WATCH TOWER and to which answers are requested, to wit: "If the final judgment of the 'sheep' and 'goat' classes is based upon certain events that transpire before the restoration trial begins, and if some in the 'goat' class who never have been justified to life are everlastingly cut off or destroyed, would not this nullify or make void the doctrine of the ransom as expounded in Romans 5:18?"

[10]Before attempting to answer the question propounded we will analyze the text cited. It reads: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of

life." The argument of the Apostle here is, as we understand it, this: Adam sinned and was sentenced to death, and by reason thereof all of his children came under condemnation. Christ Jesus the righteous laid down his life and arose from the dead, thereby providing the ransom price. By reason of the merit of Christ's sacrifice there is to be offered to all a free gift unto justification of life. In Romans 6:23 the Apostle says that the gift of God is eternal life through Jesus Christ our Lord.

[11]These scriptures prove beyond a doubt that all men were born sinners and that all will be offered the free gift of justification to life. But these texts do not prove that all will accept the free gift, nor that all will be justified to life. Those who refuse to accept the gift of life freely offered surely cannot be justified to life.

[12]We emphasize the point that justification to life results from the free gift. There are certain things that are absolutely essential before a gift is effective. In the absence of any one of these there is no gift, within the meaning of the Scripture. A gift is a contract. The things essential to a contract are: Two or more parties acting intelligently, a sufficient consideration, and a meeting of the minds. There must be the donor, who offers, and the donee, who accepts; and there must be knowledge on the part of both the donor and the donee. There must be a meeting of the minds of both parties to the contract of gift. By meeting of the minds we mean an agreement of mind. If there is an absence of knowledge or an absence of agreement of mind, then the gift fails. These abstract propositions cannot be gainsaid, as applied to a gift.

[13]As an illustration: Ten men are confined in prison because of their failure to pay a fine of one hundred dollars each. A philanthropic man learns of their disability and imprisonment, goes to the court which has entered the judgment, and puts down one thousand dollars in payment of the fines. The court accepts the money. A messenger is sent to the prison to inform all ten men that the redemptive price, or price for their release, has been paid; and that each one will have the opportunity of accepting the kind offer and being released and restored to his former condition. Five of these men are blind and deaf. The messenger speaks to them with his voice and with his hands, but they hear not. It is impossible for them to acquire knowledge of what has been done for them; consequently it is impossible for them to accept the gift. As to these five men the gift fails.

[14]Of the other five men three hear what has been done for them and respond like this: 'We are very grateful to this good man for what he has done for us, and gladly we accept his kind offer.' To these three the gift is complete because it results in restoring them to their former condition. The other two also hear of what has been done for them and say: 'Yes, we believe the money is there, but we do not believe in that kind of release. The court has no right to demand that some man put up money for us, and we refuse to accept the offer. We will depend upon our own virtue to lift us out of this miserable condition.' These two have a knowledge of what has been done; they refuse to accept; there is no meeting of the minds of the donor and the proposed donee; hence the gift fails as to them.

[15]The five that are blind and deaf may be said to represent the entire world of mankind, blind and deaf to God's gracious provision for their salvation, which incapacity has been created by the influence of Satan. (2 Corinthians 4:3, 4) Being ignorant of such provision, it would be impossible for them to persecute a Christian because that Christian had accepted the precious gift. This must be apparent for the reason that they could not know a man as a Christian unless they had some knowledge of what constitutes a Christian. The blind ones, however, during the Millennial age will have the eyes of their understanding opened and their deaf ears unstopped and will all go upon trial for life. The three who received the knowledge of what has been done, and accepted the kind offer and are released from prison, represent all in the Gospel age who hear concerning the ransom sacrifice, accept it, and act upon it by making a consecration of themselves unto the Lord. The two who refuse after receiving the knowledge represent the class of persons who hear and understand that Jesus is the great Redeemer and who believe this to be a fact, but who love the plaudits of men, love position and honor in this world, love money and the power that money will bring, and love self more than they love God. They know that certain others are not only professed Christians, but are striving to live the life of Christians. They know that these Christians are active in testifying to the people what they believe to be the truth, and their testimony serves as a rebuke to those who refuse to conform to what knowledge they have. The self-centered ones have a contempt for the ones who humbly try to tell the truth about God's plan. This contempt develops into ill will, hatred and malice. This bad condition of heart leads them to persecute and imprison those who are striving to follow the Lord. When they find a Christian hungry, naked, sick or in prison, they refuse to minister unto him because he is a Christian and his testimony is a rebuke to them.—Ezekiel 34:4; Jeremiah 23:1, 2.

[16]There is a great number of men who claim to be ministers of the gospel of Jesus Christ and who fill the office of minister in some denominational church and who call themselves pastors; and there are great numbers associated with them, who might be termed the principal of the flock, who also claim to be Christians. Have they heard of the ransom sacrifice which is provided for all and is offered as a free gift for all?

Certainly they have heard of this; but they decline to abide by it. They say in substance: 'When we first became Christians we believed that stuff; but now we have improved, and we see that man is a creature of evolution.'

[17]We quote here from the press a statement of what many clergymen now believe and teach who call themselves "Modernists":

[18]"The Bible *contains* the Word of God. Jesus Christ is a Son of God in the sense that all men are. The birth of Jesus was natural. The death of Jesus was exemplary. Man is the product of evolution. Man is the unfortunate victim of environment, but through self-culture can make good. Man is justified by works in following Christ's example. Result, natural development from within."

[19]It must be manifest that the responsibility of these is greater because they claim that the Bible contains the Word of God and yet they deny the power of it. They must know concerning the ransom sacrifice; else they would not attempt to deny its value.

[20]There is a great multitude of persons who call themselves Christians and who also name themselves "Fundamentalists." They claim to accept the great ransom sacrifice, and yet insist that the way to establish God's kingdom on earth is for them to ally themselves with earthly organizations, claiming that the League of Nations, for instance, is the political expression of God's kingdom on earth. Notwithstanding all the evidence offered by the Lord concerning his kingdom and the necessity for those who would be of it to separate themselves from earthly institutions, these ignore that testimony and persecute others who claim to be Christians and who are striving to follow in the Master's footsteps. Surely the one who today claims to be a teacher of Christianity as set forth in the Bible has far greater knowledge of God's plan than the Pharisees could have had in the days of our Lord's first presence.

[21]Jehovah provided the way to life through the merit of the sacrifice of his beloved Son, and this he offers as a gracious gift. But the offer is effective only to those who accept and conform their lives to the divine terms, that lead to endless life. Jehovah will not force acceptance of the gift upon any one. In fact, it would not be a gift if its acceptance were compulsory. Justification cannot come to any one without his own consent; that is to say, he must willingly respond and gladly accept the gift.

[22]The mere fact that one during the Gospel age learns of the ransom, and fails or refuses to accept it, and does not take action in connection therewith—that fact alone would not put him upon trial for life. If, however, he receives the knowledge of the ransom, understanding that to be God's appointed way that leads to life as set forth in the Scriptures, and learns that others have accepted it and are conforming their lives thereto, and then becomes a persecutor of such because of their faithfulness and persistency in telling the truth of God's plan, that course would put such a one, it seems, into the "goat" class.

[23]It seems that these two elements must be present in those who compose the "goat" class, to wit: A knowledge of the ransom sacrifice and a manifestation of an evil disposition against brethren of the Lord because they are engaged in the work of spreading the message of the Lord's kingdom. The fact that one knows of the ransom sacrifice and deliberately ill treats another because that one exercises faith in the ransom sacrifice is of itself equivalent to rejecting the ransom.

[24]During the Millennial age no one will be justified until the very end of that age, yet the Scriptures show that some will be cut off after a hundred years of trial. The reason for this seems to be that the individual refuses to show any appreciation of God's provision for him. So long as one has an appreciation of the value of the ransom sacrifice and is trying to conform himself to the precious provisions thereof even though he is guilty of many indiscretions, doubtless the Lord will show such a one mercy. But when one knows what the ransom sacrifice is and then deliberately by expressed word or conduct shows a lack of appreciation, the time would come when that one would be counted by the Lord as unworthy of further opportunity for life.

[25]Answering the question, then, as propounded: The fact that some may at the end of the Gospel age go into death who have not been justified to life, and that these will not be resurrected, does not in any sense nullify or make void the Apostle's statement in Romans 5:18.

[26]Another text is cited as bearing upon the question. It is 1 Timothy 2:3-6: "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The *Diaglott* makes this somewhat more emphatic by inserting the word "accurate" before knowledge. God is willing that all shall be saved. He is no respecter of persons. He provided the great ransom sacrifice, which is the means of salvation. As the sin of man brought death upon all, even the obedience of one man brings to all the opportunity of life.

[27]But the Lord does not compel any one to accept this means of salvation. The fact that this text shows that the means of salvation is to be testified in due time to all, conclusively shows that each one must have the opportunity of accepting or rejecting the value of the ransom sacrifice. In God's own due time this knowledge must come to every one. But if one hears the testimony, understands what it means, claims to accept it, calls himself a Christian, yet in fact does not accept the ransom sacrifice and then manifests the persecuting spirit against the brethren of the Lord, it could not be said that he was ignorant of the great ransom sacrifice.

The question would be, Has he manifested a disposition worthy of trial for eternal life?

[28]Knowledge will not save any one; but an appreciation of God's provision and a manifestation of that appreciation by developing love is the great essential to a trial for life. The point here made is that it is possible for one in the Gospel age to have a knowledge of the ransom sacrifice without being begotten of the holy spirit, and then to manifest such a lack of appreciation of God's provision that the Lord would count him unworthy of a further opportunity for life.

SOME EXAMPLES

[29]When Jesus appeared at the age of thirty years, many Jews were expecting the coming of the Messiah. Amongst those who accepted him, whom Jesus chose, was Judas. Judas knew that Jesus was the Messiah. He could not understand the philosophy of the ransom; for none of the disciples at that time even understood that Jesus was to die and rise from the dead. He did know, however, that Jesus was the Son of God and that God was dealing through him. He developed the spirit of hatred in his heart, first engendered by selfishness; and this led him to the point of being a murderer of our Lord. Concerning him the Lord said: "It had been good for that man if he had not been born." (Matthew 26:24) This would seem to mean that the Lord would not raise him out of death.

[30]Is this advocating some new doctrine? We answer: No. Brother Russell in THE WATCH TOWER as far back as 1898 pointed out the improbability of Judas' being resurrected. He restated it in THE WATCH TOWER for November 1, 1911, column 1, paragraphs 3 and 4:

[31]"Jesus testified that his death would not be a victory on the part of his betrayer and his enemies, but in harmony with what had been written of him by the prophets. Nor are we to consider that Judas was simply fulfilling a prophecy irrespective of his own responsibility, his own willfulness in the matter. Such a thought is negatived by our Lord's statement, 'Woe unto the man by whom the Son of Man is betrayed. It would have been better for that man if he had not been born.'

[32]"This statement implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no hope for him at any time in the future. These words leave no question, we think, that Judas had already enjoyed his full share of the great atonement work through the intimate association with our Lord and the abundant opportunities he had of coming into a clear knowledge of the truth, and the corresponding responsibilities. From our standpoint Judas sinned against great light. Evidently his was the 'sin unto death'—the 'second death.' Hence, aside from any future existence, we are to consider that his life was a useless, wasted one; and that its joys did not overbalance its sorrows and anguish when to the latter were added his despair and suicide. Judas' end was a sad one. Every suicide, by his act, confesses his wish that he had never been born."

PHARISEES

[33]The Phariseees were not begotten of the holy spirit. They were educated men, learned in the law of Moses and the teaching of the prophets. They knew the Scriptures that taught of the coming of the Messiah; that he should be born at Bethlehem; that he would save his people and that unto him the people should be gathered. They were really the clergy of their time, claiming to represent God and to preach the truth. Jesus denounced them as liars and hypocrites, and then said to them: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" (Matthew 23:33) The word "hell" here is from the Greek *gehenna,* and means destruction. It would be difficult to draw any other inference from this statement than that they were subject to the second death.

[34]In THE WATCH TOWER for November 1, 1911, page 405, Brother Russell says: "We confess little hope for the scribes and Pharisees, who when they could find no other fault ascribed our Lord's works to the devil."

WHY RESPONSIBLE?

[35]Why should the Pharisees be more reprehensible and therefore more responsible than others? The answer seems to be that they had more light, more reason to understand, and therefore greater responsibility. They had reason to expect the coming of Messiah about the time he came. At his birth the matter was called to their special attention when Herod summoned the leaders to advise him. Thirty years later they knew that Jesus was at the proper age to enter upon the office of a priest. At that very time came John the Immerser, proclaiming publicly that Jesus was the Messiah. The Pharisees, scribes and leaders heard this. They heard the gracious words that fell from the lips of our Lord when he spake as no man had ever spoken. They saw the miracles performed by him, which should have been convincing to them that he was what he claimed to be, the Son of God. Furthermore, they saw that if they accepted him as the Messiah it would mean the complete overturning of their own system; and they did not like that.

[36]The Lord Jesus in the earth was a great light, shining in a dark place; and all who saw that light had a responsibility toward God and the truth in proportion to their enlightenment. All the Jews were servants; for they were the house of servants. Jesus said: "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."—Luke 12:47.

[37]In the WATCH TOWER article just mentioned Brother Russell has this further to say concerning the Pharisees:

[38]"The truth was presented to the people in such a manner that the Lord declared that its rejection would bring 'stripes' and 'woes' upon those who, after hearing, loved darkness rather than light. He declared that some of those,

because of their rejection of the truth, would be counted worthy of 'many stripes'; and that it would be, therefore, more tolerable for Sodom and Gomorrah in the day of judgment than for those. Our Lord's declaration was, 'If I had not done among them the works which none other man did, they had not had sin.'—John 15:22, 24.

[39]"We judge that if Pilate and Herod and the Roman soldiers had some responsibility for Christ's death; that the multitude who clamored, 'Crucify him! His blood be upon us and on our children!' had much more responsibility; that the better educated, envious Pharisees and priests who incited the illiterate common people had a yet greater responsibility; and that Judas, his betrayer, was the chief, the real crucifier, because of his knowledge and wilfulness."

[40]Our Lord was instructing the disciples just before his crucifixion. He pointed out how he was hated by the rulers, scribes, Pharisees, politicians, etc.; and that the same class of men would hate his followers. He told his disciples that the servant is not above his lord, and then added: "But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." —John 15:21-25.

[41]The real reason why the Pharisees seem to be in danger of *gehenna* was that they had reason to believe the Lord Jesus was the long-looked-for Messiah; that they saw and heard him; and that notwithstanding this, developed a bitter spirit of hatred and persecution, which led them to heap upon him all manner of abuse, and then to conspire to have him put to death. He was God's anointed; and therefore their hatred of Jesus was a hatred of the Father; and that bitterness of heart resulting to those who indulged in hatred showed their absolute disloyalty to the principles of God's righteous arrangement. If disloyal when having some light, they would likewise be disloyal when having greater light. They permitted their hatred to go to the point that they called a council and in that council formed a conspiracy to have Jesus arrested, tried and put to death.—John 11:47-53.

PHARISEES' COUNTERPART

[42]About 1874 many were expecting the second coming of the Lord. About 1881 many were preaching that his second presence was about to take place. Doubtless many of these were not consecrated, justified, nor spirit-begotten; nor would this be required in order that a man might see the physical facts in fulfilment of prophecy. From 1881 to 1916 in particular the Lord's special servant was proclaiming throughout the earth the presence of the Lord, gathering together his saints; and during that time great numbers of ministers and the principal of their flocks were indulging in wilful slander, vituperative abuse, and malicious libel against the Lord's servant. The Lord had promised that greater light would shine during his presence; and that light has been shining; and those who are really looking for the light would have no reason not to see it.

[43]Many recognized that the Lord's servant was telling the truth; but they saw that if they were to adopt it their system would fall. Many have been heard to say, "I believe that is the truth, but I cannot preach it because my bread is not buttered on that side." In all probability such were not spirit-begotten; yet they admitted considerable light, and deliberately persecuted the one who was holding forth that light, and others associated with him in doing so.

[44]In 1914 the Lord began to fulfil his great prophetic utterances concerning the end of the world, his presence, and the setting up of his kingdom. Attention was called to this all over the land. But the greater number of the clergymen, together with the principal of their flock, not only ignored these truths so manifest, but became angered and indulged in hatred, vituperative abuse and persecution of those who dared to herald these facts. They pretended to be the teachers of the Word of God, and yet deliberately ignored the teachings of God's Word. They had been instructed and themselves at other times had instructed their flocks concerning the Lord's Word. Therein they had read these words: "Then came also publicans to be baptized, and said unto him [the forerunner of Jesus], Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely." (Luke 3:12-14) They were familiar with the words of Jesus and had taught these words to others at various times: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." They were familiar with this saying of Jesus, "That whosoever is angry with his brother shall be in danger of the judgment"; and furthermore, "Thou shalt not kill."—Matthew 5:44, 22, 21.

[45]Notwithstanding these things, when the World War broke out in 1914, notwithstanding it was a clear fulfilment of the prophetic utterances of the Lord concerning the end of the world and notwithstanding it was their duty to preach the message of his kingdom, thousands of ministers turned their churches into recruiting stations, urged the young men to go to war and stated to them that if they died upon the battlefield they would be a part of the vicarious atonement, and of course go straight to heaven.

[46]One of the charges that Jesus had against the Pharisees was this: That they were hypocrites, liars. A hypo-

crite is one who knowingly deceives. A liar is one who deliberately tells a lie. The clergymen who preached to the young men concerning the vicarious atonement must have known about the ransom sacrifice, or else they would not have told the young men about it. They must have known that they were lying when they said to the young men that they could be a part of the vicarious atonement. They must have intended to deceive when they told the young men it was their Christian duty to kill their fellow man.

[47]Many of the clergymen and the principal of their flock were not content with deception. They found a few humble Christians in the world who believe in Christ, and who were anxious to tell about his kingdom, and who are explaining to the people that the World War, the famine and pestilence were evidences of the end of the world and the presence of the Lord and of his incoming kingdom; and many of these clergymen and the principal of their flocks instead of uniting in this work to make known this message to the people conspired together to persecute, beat, ill-treat, imprison and kill those whom they had reason to believe were Christians. Their excuse for doing so was that what these were telling would interfere with the war! The only charge that they could lay against the door of these humble Christians, the brethren of the Lord, was, that they were speaking forth words concerning the Bible that would be against the government and therefore against their church organization. They developed ill will, malice, and a murderous hatred against followers of the Lord in fulfilment of what the Lord had foretold.

[48]It is not for us to judge how many of them are responsible, what degree of knowledge each one had, who was justified and who was not; but without doubt many of them had much light, and without question they indulged in persecution of the Lord's brethren.

[49]Nor has this been all. The evidence which the Lord brought to bear from 1914 to 1918 in fulfilment of prophecy clearly showed that it marked his presence, the end of the world, and the time for the setting up of his kingdom. This evidence is sufficiently strong to convince any one who believes the Bible; and it was therefore to be expected that in 1918, when the war ended, all Christians could have recognized this fulfilment of prophecy and advised the people to take note of it and accept the Lord's kingdom.

[50]We find, however, that a great majority of the clergy and the principal of their flocks not only repudiated this divinely-given proof, but went further and called upon their churches, the denominations, and the people in general, to enter into a combine with those who did not profess to be Christians, to form a League of Nations to control the world, and freely heralded to the people the fact that this League of Nations **is the political expression of God's kingdom on earth.**

[51]In November, 1923, the public press carried a report to this effect, that the churches had combined to battle for a world court. A despatch from Washington dated November 5, 1923, says:

[52]"An army of churchgoers, one million strong, will devote the entire week beginning today to a spiritual march on the national capital to induce the United States to join the world court. The drive will reach its climax on Armistice Day, November 11, which will be known as World Court Sunday. The Federal Council of Churches is behind the move, with twenty-nine communions and a membership of more than twenty million adults supporting. About 150,000 pastors throughout the United States have been invited to participate.

[53]"The Federal Council of Churches points out that mankind will never reach the Millennium by a bound, but only by a steady march."

[54]In other words, their man-made institution is God's kingdom! and this position is taken by them in the light of all the evidence now plainly given by the Lord.

[55]The present leaders of the denominational systems are educated men. They have far greater opportunity to know than did the Pharisees of old. They have the same Scriptures that the Pharisees had; they have the experience and history of the Christians for nearly nineteen hundred years; they have the fulfilment of prophecy proving the correctness of the Scriptures. There is far greater light in the world, due to the presence of the Lord, than the Pharisees had. Notwithstanding all of this, many of them, professed ministers of the gospel, openly declare against the great ransom sacrifice, stating that man is a creature of evolution and that they, men, in utter disregard of the Lord and his arrangement, through their organizations can bring about the desire of the people.

[56]Catholics and Protestants fight each other; Modernists and Fundamentalists war against each other; but all of them are a unit on one thing, and that is, to be against those who humbly teach the presence of the Lord, the nearness of his kingdom, and that millions now living will never die. They are angered at these followers of the Master, not because their numbers are great and not because any of them are trying to get the clergymen's jobs; but their anger is due to the fact that these followers of the Master persist in proclaiming the message of his kingdom. This message of his kingdom is a rebuke to them; and as they hated the Master, so they hate his followers, as Jesus said: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you."—John 15: 19, 20.

[57]Just at this time a colporteur brother, who is dumb and who is therefore compelled to have his canvass written out, brings to our attention the following information: In his usual course of canvassing he called at a door and was met by a lady. She read his canvass.

It was the canvass for "The Harp of God." She returned the canvass, and declined to buy the book. Then he opened the book and pointed to her some of the subjects treated. He pointed out some of the questions also. Then she bought the book. The dumb brother left, not knowing at the time that she was the wife of a duly ordained minister of the church denomination and that he was in the minister's house. In a few days thereafter the minister wrote this brother a letter, which we set out here in full, omitting the names:

[58]"East Quogue, L. I., Dec. 28, 1923.

"You will please keep your damnable propaganda away from our home. We could ill spare the half dollar you wrung from my wife with your dumb tactics; you were so persistent in taking her time while our baby was crying that you made her buy your book to get rid of you. We have no use for your Harp Bible Course and the sooner you get your Russellite stuff away from here the better we will like it."

[59]Accompanying the letter was the first quiz-card, which the minister returned, and these are some of the questions it contains: What are the ten fundamental teachings of the Bible? How do we know that Jesus was the promised Messiah?

[60]Whether this minister had been justified and begotten of the holy spirit we do not know; nor does it matter materially as to the result. He claims to be a Christian, and therefore claims to believe in the ransom sacrifice. A Christian called at his door, unable to talk. His good wife purchased a book which is devoted entirely to explaining God's plan of love based upon the ransom sacrifice. If the minister is a Christian, he should be doing the very same thing that this dumb brother was doing—advertising the King and his kingdom. Suppose he is not spirit-begotten. He must know that Christianity is for the good of mankind; otherwise he could not honestly engage in it. And if good for mankind, then he could not honestly persecute his brother for trying to tell of Christ and his kingdom.

TIME OF FULFILMENT

[61]In the former issue of THE WATCH TOWER it is stated that the final judgment is based upon certain events that transpired while our Lord was in heaven and before the restoration trial begins. Still holding to this, we here amplify that statement somewhat. Just before the coming of the Lord in 1874 there were many clergymen and principal ones of their flocks looking for and speaking about the second coming of the Lord. Notwithstanding, some doubtless were developing the "goat" disposition. The Lord has been present since 1874, but not until 1914 did he take unto himself his power and reign. From the language used by our Lord in the parable it seems that the particular application should be made after 1914. He said: "When the Son of man shall come . . . then shall he sit upon the throne of his glory."—Matthew 25:31.

[62]From 1874 to 1914 there was much evidence showing the fulfilment of prophecy and testifying to the time of the end and to the presence of the Lord. From 1914 to 1918 there was such a plain fulfilment of the prophecies of the Lord that all who believed the Bible and read it should be able to understand and know of his presence. It would be expected that all who did believe this would be doing something to further the interests of his kingdom. If any one came to them in the name of the Lord teaching the Bible concerning the plan of salvation of God based upon love, it would be expected that all who believed them to be Christians and had the right spirit would treat them kindly. If some, whether begotten of the holy spirit or not, knew that these who went about spreading the gospel were Christians, and because of that fact refused to minister unto them when they found them sick or in prison, turned them away from their doors and ill-treated them and manifested toward them the spirit of hatred and ill will, such would be manifesting the "goat" spirit.

[63]It would not be necessary that all who manifested this spirit be justified and begotten of the holy spirit in order to be responsible. The chief thing would be his knowing that one is a Christian and ill-treating him because of that fact. That, it seems, would be reprehensible in the sight of the Lord. It would seem impossible to persecute a man because he is a Christian, and because he is teaching Christian doctrines, unless the one persecuting knows something about God's arrangement for salvation. It would follow, then, that the persecutor is sinning against light. To that extent he would be disloyal to the Lord. If disloyal, the Lord might regard such a one as unworthy of further opportunity for life, knowing that he would still be disloyal if further opportunity were granted.

[64]Again we reiterate the statement that it is not for us to judge who is of one class and who is of another; but the purpose of the parable is to show that at the end of the Gospel age there is a judgment upon nominal Christendom, which judgment will destroy the wicked "goat" class as a class, and which judgment may reach individuals composing that class who, having light, persist in wickedly persecuting the followers of Jesus, on the same principle that the Pharisees, who had light, deliberately persecuted the Lord. Since the Lord is judging his church and judging the nations, surely there must be upon nominal Christendom some judgment which would embrace the class just mentioned.

[65]The priests, elders, Pharisees, and other leaders were fearful that the Lord would be resurrected; and hence they called upon the Roman governor for a guard over the sepulchre. They were among the first to learn that the Lord had been resurrected. This should have been to them sufficient evidence that he was the Son of God, the Messiah, as he had claimed. Instead of heeding this evidence, they met together immediately, took counsel

together, took up a collection, gave a large sum of money to the soldiers as a bribe, and asked them to state falsely that the disciples of Jesus had come by night and stolen him away; and they agreed to use their influence with the political power for the protection of the soldiers.

[66]By the great amount of evidence the Lord brought to bear from 1914 to 1918 the clergy, the pastors and leaders, must have known of the second presence of the Lord and the nearness of his kingdom. They were not willing to heed this evidence, but conspired together to persecute and have arrested and imprisoned many humble Christians who were doing nothing but telling the people that the signs of the times meant the presence of the Lord and his kingdom at hand. If the Pharisees were reprehensible before God for their conduct, what can be said for those who had greater light?

JUDGMENT TIME

[67]In the text first cited (2 Thessalonians 1: 6-10) the Apostle is addressing himself to the Thessalonians, members of the new creation and brethren of the Lord. His words, of course, apply to all members of the new creation and, because of the setting, would seem more particularly to apply to the new creation, the brethren of the Lord, at the end of the Gospel age. The Apostle says: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." These Christians had evidently been suffering persecution at the hands of others, and St. Paul was commending them for their patience and faith in all these tribulations. He was encouraging them also to continue in patience and to wait upon the Lord, pointing out that it is a righteous thing with God to recompense trouble-makers with tribulation.

[68]Who are they who have troubled Christians? Is it not true that practically all the persecution that has come upon the faithful followers of Jesus has been instigated, incited and carried on by the clergy and the principal of their flocks, in both ancient and modern times? During the modern persecution did not practically all the persecution result from the influence exercised against Christians by men of the unholy alliance —big preachers, big politicians, and a few big business men as the principal of the flocks? Then, as if to comfort those in tribulation, the Apostle says: "And to you who are troubled rest with us [that is to say, Be calm and at ease, rest in faith until the Lord's due time]; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

[69]Evidently the reference here is to the same time mentioned by our Lord in the parable of the Sheep and Goats—"When the Son of man shall come in his glory and all the holy angels with him." Therefore the time of judgment seems to be fixed and to apply to a certain class. The words of verse 8 seem to specify two divisions of the same class: (a) "Them that know not God; and (b) that obey not the gospel of our Lord Jesus Christ." Rotherham renders this text as follows: "Against them that refuse to know God and against them who decline to harken unto the glad message of our Lord Jesus."

[70](a) There are those who claim to be Christians, who claim to know God, and who do *know of* God. These in fact do not *know God*. These know of the Bible, know of its contents, know of Jehovah; but they refuse to know, that is to say, understand and heed, God's instruction. They say that the Bible *contains* the Word of God, meaning thereby that some of the Bible is God's Word. They say that Jesus Christ is *a* Son of God, in the sense that all men are sons; thereby meaning that there was nothing particularly superior about Jesus. They say that the death of Jesus was exemplary, but without value as to the purchasing of man, thus "denying the only Lord God, and our Lord Jesus Christ." (Jude 4) They have had the testimony of the ransom given to them; but they refuse to accept it.

[71](b) There is another large body, claiming to be Christians who claim to accept the Bible as God's Word of Truth and Jesus as the Redeemer; and yet these "decline to harken unto the glad message of our Lord Jesus Christ." What is that gospel or glad message? It is the good news that Jesus is the King; that the old world has ended; that the kingdom of heaven is at hand, and that this is the kingdom promised by Jehovah, through which all the nations and families of the earth will be blessed. It is the kingdom that will bring peace and happiness to the people. It is the desirable government foretold by the Lord. The leaders and teachers among this class particularly ignore the great truths which are set forth in the Bible and which are manifest before all eyes now; and they announce that they will form a combination in the nature of a League of Nations and a World Court, and set up a government that will rule the peoples of earth; and that this is the way the Lord will express his will on earth.

[72]While making much noise about believing in the Lord, they refuse even to listen to those who desire to present the message concerning the kingdom, and use their best efforts to keep the people from hearing the message concerning the kingdom of the Lord Jesus.

THE REAL ISSUE

[73]The real issue now before the peoples of Christendom is, The kingdom of God versus the kingdom of Satan. Worldly statesmen admit the failure of men up to this time to establish a desirable government. Now the ecclesiastical leaders and teachers, following their own wisdom and devices, have attempted to set up a kingdom by a worldly arrangement in utter disregard

of the divine arrangement. They fail to heed the words of God's prophet, which without doubt apply to this very time, and which read: "And in the days of these kings shall *the God of heaven set up a kingdom* which shall never be destroyed; and *the kingdom shall not be left to other people,* but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

74 It will be observed in this text that the Prophet says: "And the kingdom shall not be left to other people"; that is to say, God is setting up this kingdom through the Lord Jesus Christ; and it is highly presumptuous on the part of men to ignore utterly the overwhelming testimony of the presence of the Lord and the long line of testimony of the prophets and apostles, given as witnesses of the Lord, concerning his kingdom, and to attempt to set up a man-made arrangement to take the place of the Lord's kingdom.

75 Jesus declared what would be the evidences of his presence, the end of the world, and the setting up of his kingdom. Now the physical facts show beyond any question of doubt—sufficient at least to convince every one who listens and thinks—that the time has come when the old world is passing away and the Lord's kingdom is here. All the nations of earth are crumbling to pieces. Ecclesiastical leaders, joining hands with professional politicians and big business men, are striving to hold the devil's order intact. The issue, therefore, is squarely put up to every one who hears: Will you accept Satan's makeshift of a government that oppresses mankind, or will you accept the kingdom of peace and blessing and salvation, the kingdom of the great Prince of Peace and Lord of lords?

76 Those who *knowingly* ally themselves with the old, crumbling order of Satan thereby prove their disloyalty unto the Lord. If disloyal now in the light of all the evidence that the Lord has given, what assurance is there that they would be loyal when the kingdom is in full operation? The Lord knows, and he alone will judge. After all, the real test is loyalty of heart to the Lord. Love for God and love for Jesus and love for his cause above everything earthly is that which is required to make one loyal.

77 It would seem that if there are those who have preached that the Bible is God's Word, that Jesus is the great Redeemer and Savior of the world, and the coming of his kingdom, and then see all the evidences about them of the Lord's presence and of the kingdom being set up, if such then deliberately mislead the people, they come within that class denounced by the Lord himself when he called certain ones liars and hypocrites, whom he will judge. It is not for man to say what judgment the Lord will pronounce upon these. He knows the heart of each one, the extent of loyalty or disloyalty. He knows whether or not it would be worth while to give them an opportunity under his righteous reign, and he alone will determine as to the judgment. The Apostle indicates what kind of judgment will be pronounced when he says: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day."—2 Thessalonians 1:9, 10.

78 The prophet Daniel (2:44) plainly states that the God of heaven shall set up a kingdom. The same Prophet (chapter 12) designates the time when Michael the great Prince shall stand forth. The Lord Jesus quotes from this prophecy with approval in his great discourse recorded in Matthew 24; therefore linking the whole matter of the kingdom foretold with his words, the fulfilment of which is now in progress. Our conclusion therefore is that the parable of the Sheep and Goats has a particular and specific fulfilment between the year 1914, at the beginning of the World War, and the beginning of individual restoration blessings.

79 The Psalmist says: "For as the heaven is high above the earth, so great is his mercy toward them that fear him." "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." (Psalm 103:11, 17) If those of the goat disposition should repent and reform, doubtless the Lord would show mercy unto them.

80 The Scriptures seem to indicate that during the Millennial age restoration trial there will be some and probably many who will refuse to accept the great ransom sacrifice and of course will not be justified unto life; that God's mercy will extend to them for a period of one hundred years, and that then they will be cut off. If there were some in the close of the Jewish age who had light and deliberately sinned against it and suffered eternal destruction, if there be some in the Millennial age who will suffer a like punishment, who will say that God may not minister such a punishment unto some at the close of the Gospel age who, claiming to be the followers of the Lord, at the same time prove their disloyalty to him by refusing to obey his message of good news and who go to the further extent of persecuting his humble messengers who are striving to be loyal and trying to tell the good news of the kingdom to others?

A JEALOUS GOD

81 The Scriptures declare: "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious: the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." (Nahum 1:2; Zechariah 8:2; 2 Corinthians 11:2) By these scriptures we understand that the Lord does not look with pleasure upon those who deliberately interfere or attempt to interfere with his plan. Those who are begotten and anointed of his holy spirit are the brethren of the Lord Jesus. They are anointed of God. "He suffered no man

to do them wrong; yea, he reproved kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm." (Psalm 105:14, 15) If, then, the Lord has chosen to have his humble anointed ones announce the kingdom and if others who claim to be his representatives decline to obey the message concerning his kingdom, ill-treat and ill use, misrepresent and persecute those who are anointed of the Lord, this would seem in the light of Scriptures to be such conduct as to call forth the Lord's indignation against those who presume to take such a course.

82 Stated in plainer phrase, the Lord does his own business. He works out his sovereign will as it pleases him. Who is man that he should attempt to interfere? What business is it of his to say that a company of men will set up a kingdom which will be the political expression of God's will on earth? Who authorized them to do this? Would it not seem presumptuous, to say the least, for leaders in the name of the Lord to assume such a position? Would it not also seem reprehensible for them to ill-treat humble servants of the Lord who are merely announcing that the God of heaven is setting up a kingdom and that the men of the world have nothing to do with it?

83 The Christian here has a lesson to learn. It is important, of course, first to accept the ransom sacrifice; for this is the only way that leads to life. One might receive the benefit of the ransom sacrifice and still not reach the goal. It becomes equally important thereafter that he maintain the right attitude of heart toward God and the Lord Jesus, and a proper attitude toward his brethren. The Lord cannot be pleased with us if we attempt to do injury to another and especially to one of the household of faith. Let every one, then, who names the name of Christ depart from iniquity, which means lawlessness; and let him render good unto others, especially unto those who are of the household of faith. The Lord is watching his little ones with a jealous eye, jealous for their interests; and whatsoever is done unto one of the least of his he counts as done unto himself. Therefore each Christian should watch for the interests of his brother with a loving desire to help his brother even as he would help himself.

QUESTIONS FOR BEREAN STUDY

Why is a Christian forbidden to judge any individual? How does judgment of classes differ from that of individuals? ¶ 1, 2.

Quote the sentence from the October 15, 1923, WATCH TOWER which has provoked much discussion among Bible Students. ¶ 3, 4.

What have some misunderstood that sentence to mean? Give its true meaning. Point out the distinction between judging classes and judging individuals. ¶ 5, 6.

To what test must all teaching be subjected which claims to be Scriptural? ¶ 7.

What question is puzzling the minds of some Bible Students with regard to the "goat" class? In this connection explain Romans 5:18 and 6:23. ¶ 8-11.

What results to the individual who accepts God's free gift? In what way is a gift a contract? Name the three essentials to a gift. ¶ 12.

Illustrate this matter by applying these principles to the case of the ten men in prison, and show why but three of them received the free gift. ¶ 13, 14.

Apply this illustration to the world of mankind and God's free gift of life. ¶ 15.

What two classes in the nominal church are now rejecting the ransom sacrifice? ¶ 16-18.

What fact increases the responsibility of these men before God? ¶ 19.

Point out the distinction between Modernists and Fundamentalists. In what way are the Fundamentalists also responsible before God? ¶ 20.

To whom alone is Jehovah's free gift effective? What course will put a professing Christian into the "goat" class? ¶ 21-23.

Point out how the Scriptures show that the second death sentence will operate throughout the Millennium. What evidently will constitute in God's sight worthiness or unworthiness of further opportunity for life? ¶ 24.

Answer briefly the question propounded in paragraph 9. ¶ 25.

In what way will the world's trial for life everlasting be conducted? Why is "accurate knowledge" an essential to that trial? What constitutes a successful trial? ¶ 26-28.

Illustrate this point by applying it to the case of Judas. ¶ 29.

Give proofs from THE WATCH TOWER that Brother Russell did not expect Judas to be raised from the dead. ¶ 30-32.

Why did our Lord denounce the Pharisees as in danger of the second death? ¶ 33.

Why should this class be more reprehensible than the rank and file of the Jews? ¶ 35, 36.

What has Brother Russell said as to their chance for a future life? ¶ 34, 37-39.

What acts on the part of the Pharisees demonstrated their wrong condition of heart? Show that our Lord understood their heart condition. ¶ 40, 41.

Trace the development of the modern Pharisee class, and show their resemblance to the Pharisees at the time of the first advent. ¶ 42-44.

How did the World War demonstrate the real heart condition of this class? ¶ 45-47.

Can we judge the heart condition of individuals of this class? If not, why not? ¶ 48.

How do we know that the modern Pharisees have rejected the incoming kingdom? ¶ 49-54.

In what way is this class far more reprehensible than were the Pharisees of old? ¶ 55.

On what issue are the warring factions of Christendom at one with each other? ¶ 56.

Show how the experience of a colporteur demonstrated the heart condition of one who professes to represent the Lord. ¶ 57-60.

When did the "goat" class begin to develop? When does the parable we are discussing apply? ¶ 61.

How does the "goat" disposition manifest itself? Is the manifestation of such a spirit an evidence of heart loyalty to the Lord? ¶ 62, 63.

How do we know that the parable of the Sheep and the Goats applies to the end of the Gospel age? What is the purpose of this parable? ¶ 64.

Point out the parallel between the ancient and the modern Pharisees. ¶ 65, 66.

What evidence have we that 2 Thessalonians 1:6-10 applies to the present? ¶ 67-72.

What important issue is now before Christendom? In what way is the divine arrangement now being disregarded by the ecclesiastics? ¶ 73-75.

In this crucial time how are loyalty and disloyalty to the Lord demonstrated? ¶ 76, 77.

Cite scriptures to show that the parable under discussion covers the period between 1914 and the actual restoration of individual blessings to mankind. ¶ 78.

Is there any hope for those who overcome the "goat" disposition in themselves? ¶ 79.

What grounds are there for believing that some now living will never be given life everlasting? ¶ 80.

What do we understand by the Scriptural statement that God is a jealous God? In what way does that jealousy protect his anointed ones? ¶ 81.

By what authority do ecclesiastics meddle with the world's affairs? How does the Almighty view such proceedings? ¶ 82.

What lesson may the Christian learn as to his duty now in the end of the old order? ¶ 83.

"Watchman, tell us of the night;
What its signs of promise are.
Traveler, o'er yon mountain's height,
See that glory-beaming star!

"Watchman, does its beauteous ray
Aught of hope or joy foretell?
Traveler, yes; it brings the day—
Promised day of Israel."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MARCH 19

"The king's favor is toward a wise servant."—Proverbs 14: 35.

THE word "favor" here used means approval, with joy and delight. It means to be the recipient of a smile from one who approves. It means to be regarded propitiously. The king, according to ancient custom, manifested his approval of one appearing in his presence by stretching the hand toward the one approved. (Esther 5: 2) The text for our consideration here suggests that the King will extend his favor toward a wise servant. All the members of Christ this side the vail recognize the presence of the King and greatly desire his approval. The condition precedent to receiving that approval is indicated by this text.

But why, one may ask, should the prospective member of the royal house of sons, be called a servant now? We are not left in doubt as to the correct answer to this question. The apostle Paul, addressing himself to the members of the house of sons, and particularly to those on earth during the final conflict between the representatives of the King and those of the evil one, and describing the armor that each one of such faithful ones must wear, said: "Having your loins girt about with truth." Another ancient custom, which still prevails in the Orient, is for a servant to wear a girdle. Before undertaking a heavy task, you will notice that these servants draw the girdle tightly about the loins. These ancient customs may have been in the minds of the Scriptural writers. The thought then is this: Every prospective member of the royal house of sons must be a servant of the truth. This means that they must love the truth for the truth's sake, and must anxiously serve the truth to the glory of the Lord.

This text, then, would seem to indicate that no one could expect to have the hand of the King stretched forth toward him now unless he would be a voluntary servant of the truth. A servant is one who serves. One who merely receives but who does not minister to others could not be regarded as a servant. What lesson, then, can we gather from this text as applying now to the Christian; what lesson appropriate to the year text, "The kingdom of heaven is at hand"? Can any Christian have a doubt as to the correct answer? It is this: We recognize that the great King of kings and Lord of lords is here. He has committed to the members on earth the interests of his kingdom, including the announcing of the fact of his presence, of his kingdom and the blessings that will follow to others. These recognize that this message must go to the nations of the earth as a testimony and that it must be delivered before the final end. No one, then, could reasonably expect ultimately to stand approved before the Lord unless he becomes a servant of the truth in proclaiming the message of the kingdom.

But who is a wise servant? The answer is: That servant who hears the command of his master, ascertains his will, and joyfully does it. Otherwise stated, it is the application of knowledge concerning the kingdom according to the divine standard. The King himself says to his servants now: 'This message must be told to the nations.' (Matthew 24: 14) Again: "Herein is our love made perfect, that we may have boldness [fluency and readiness of speech] in the day of judgment." (1 John 4: 17) A wise servant is he who heeds these commands and joyfully performs them. And thus performing faithfully to the best of his ability, when he approaches the presence of the great King of kings and Lord of lords, he may expect that mighty and loving Potentate to stretch forth the golden sceptre toward him and lovingly smile upon him. What a wonderful privilege that! What an inducement to love and action now in advertising the King and his kingdom!

TEXT FOR MARCH 26

"Seek ye first the kingdom of God."—Matthew 6: 33.

THIS text is a part of the sermon of our Lord on the mount. It contains specific instructions to those who hope to be members of the Messianic kingdom. In the text the word "kingdom" means the royal family of heaven. The word "kingdom" is synonymous to the new creation. The new creation is the highest of Jehovah's creation, therefore the chiefest of all and of first importance. The great Master knew that there would be a temptation to his followers to look after things pertaining to worldly life and to let these occupy much time and thought. He wished to assure them that whatsoever things they might need as new creatures in Christ, even the temporal necessities, the heavenly Father would supply.

The word "first," as used in this text, means chief in importance. Paraphrasing the Master's language, we would understand him to say: 'You who hope to be of the royal family of heaven have the greatest hope set before you of any of Jehovah's creatures. That which is of chief importance to you, therefore, and which should have first place in your thoughts and actions, is the King and his kingdom. If it requires you to sacrifice all your time, your influence, your money, your strength and your earthly friends, do that. Instead of giving your time chiefly to the acquisition of wealth, ease and comfort, let these have secondary importance. Have your mind and affections set upon the heavenly kingdom; watch the interests of that kingdom; serve its interests faithfully and truly represent it; and have faith in Jehovah, that he will add all the other things unto you that you may need.

We see how wonderfully the Lord's words fit the experiences of Christians today. Some consecrate themselves to the Lord, and feel that they have performed all their duty when they have accepted the Lord and

his message of truth. They feel under no obligation to make any sacrifice in passing the message on to others. They devote the major portion, if not all, of their time, influence and money to the acquisition of more money and other temporal needs, excluding the service of the King, and failing to look after the interests of the kingdom committed unto them at the time of consecration.

The importance of this matter cannot be overstated. If one is enlisted with the Lord and has the hope set before him of being of the kingdom class, then he should make everything else subservient to that one end. If any question arises as to whether he should take this course or that course, he should answer it by the other question, Which course would advance me more rapidly toward the kingdom? Our Master's instructions to us are so explicit that no consecrated child of God at this time, when he knows that the King is here and has taken unto himself his power to reign, can find a just cause or excuse for failing to engage in the Lord's service insofar as it is possible for him to do so. This will mean, then, that he will seek opportunities of serving others with the truth, thus keeping his mind and heart set upon things pertaining to the kingdom, looking to that blessed day when he shall have a triumphant entry into the glorious house of the Lord, where he will have endless joys and pleasures forever.

THE REIGN OF DAVID

——MARCH 16——1 SAMUEL 16 TO 2 SAMUEL 24——

THREE PHASES OF DAVID'S LIFE—DAVID RESTORES WORSHIP OF GOD—THE GAMENESS AND EXCELLENCE OF DAVID.

"I delight to do thy will, O my God."—Psalm 40:8.

THE outstanding feature of Saul's reign was his wilfulness. He wanted his own way in his own time. Coupled with this disqualification was a profession of humility which covered the most obnoxious hypocrisy. On the other hand, of David, whose reign gives the subject for today's lesson, it may be truly said that our Golden Text gives the keynote of his life. Unlike Saul, who was made king almost immediately after being called, David was kept waiting for many years before he came to the throne, and had much hardship to bear, with few outward tokens to show that the favor of God was with him or even that the kingdom would come to him on Saul's death. Another feature which contrasts almost violently was David's real concern for the honor of Jehovah, and for the welfare of the people.

[2]The Scriptures set for our study carry us from the anointing of David when a boy to his death; we have therefore before us not only his reign, but the preparation for it. Long before Saul ceased to be king, Samuel was sent to anoint David, the young shepherd boy of Bethlehem. There were at least two reasons for God's action at that time; one specially for Samuel's sake, and the other for David's sake. Saul had been dear to Samuel. The Prophet had an earnest desire that Saul might be a worthy king, not only as the Lord's chosen but for his own sake; for Samuel loved the tall, modest young man. Saul's deflection was a sore thing to Samuel. When God told him that Saul was cast off from being king, Samuel cried all night to the Lord. The Lord administered a rebuke, saying, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" (1 Samuel 16:1) The continual fretting for Saul showed a reluctance to accept God's will; so to help Samuel divert his mind, and to show him conclusively that there was no further chance for Saul, God sent the Prophet to anoint David. He fell in love with the boy; and a friendship was begun which lasted to his death. In view of the great work which God had for David, it was necessary that he should begin training while yet he was young. That he meditated much and learned much while minding his sheep, all his later life bears evidence. It was a specially formative time.

[3]David was first brought into prominence at the time when Goliath, the champion of the Philistines, was openly defying and despising Israel. David, then only a youth, saw no reason why that stalking monster who paraded before the hosts of Israel every day defying them, should not be silenced. To him this boasting giant was an opponent of the Lord; and David, who believed that God would save Israel according to his promise, had no fear because of Goliath's size. He proffered himself as an instrument for the Lord and, though despised by his brother Eliab, was accepted by Saul. As Goliath saw the youth approaching unarmed, he derided him. But David, who fought not with such weapons as Goliath had but with the simple armor of a shepherd boy, used his sling as he was accustomed to do in the fields; and the pebble, surely guided by God, killed the giant. The sneers were short-lived.

[4]The incident is not singular in the history of the Lord's people; it has been duplicated in our day. Probably no meaner thing has ever been done by any body of people than that done by the clergy of this generation in their endeavor to hurt the truth. When God raised up his messenger, Brother Russell, the champion of the truth, these laughed at him, despised him; then they slandered him, expecting soon "to give his body to the birds of the air." But the pebble of truth from his sling has entered into the head of the great giant of higher criticism and false doctrine, and will surely be the death of this much overgrown and monstrous representative of organized religion. Thus to use this incident is, we know, distinctly different from that to which it is ordinarily put. But it is manifest that David represents the forces of present truth, and not organized religion; and that Goliath represents those who oppose the truth; and it is certain that the clergy class are in deadly opposition to the truth, and are indeed in active coöperation with the giants of this world's organizations.

THREE PHASES OF DAVID'S LIFE

[5]There are three phases in David's life after his anointing: (1) The Bethlehem phase, (2) the wilderness of persecution phase, (3) the time when he was king. These represent the three phases of the Church's history. Bethlehem represents the early days of the Church, when it was learning the things of the Lord. The wilderness represents its days of persecution at the hands of the false professors; while David's work as king represents the work which began in 1878 under the guidance of the returned Lord, and which is now still continued.

[6]If we ask what it was that kept David faithfully minding his father's sheep, willing to wait until the providences

of God should reveal the will of God, and what kept him during those hard years when he fled before Saul, hunted as a partridge on the mountains, the answer is: It was because he had studied the writings of Moses and Joshua, and was deeply instructed in the will of God so far as then revealed, and had abiding faith in, and loyalty to the God of his fathers. He saw clearly the purpose of God in Israel, and waited the will of God; he also honored Israel as God's people.

7That David came out of the hard trial through Saul speaks well for his character. It is evident that he had the spirit of God in him, or he could not have borne it. Loyal and true to all that had been revealed, David was confident that the Lord was his shepherd, even as he himself had been a faithful caretaker of his father's sheep. His faith was rewarded.

8As we have previously seen, Israel ought to have been God's illustration among men of a people resting under his care, living in harmony with each other, and enjoying the blessings of a beneficent Creator and Protector. They failed to live up to their calling and privilege. When the kingdom was established, another picture was presented, that of the kingdom of heaven on earth. But Saul spoiled it; for he was not true-hearted towards the Lord. And under such a leader it was morally impossible that Israel could be. But when David became king, the kingdom of Israel did become an illustration of the kingdom of heaven ruling and guiding the affairs of men, and bringing heaven's blessing, of God protecting his own, and rendering powerless all those forces which would hinder or oppose him. The kingdom under Saul had not realized its possibilities, and therefore it was not God's representative kingdom.

DAVID RESTORES WORSHIP OF GOD

9However, the wars in Saul's time in which Israel became involved, and the changed conditions of life, developed amongst them men who became educated in governmental matters. When on the death of Saul the time came for David to be made king, many of those who had positions of authority refused to acknowledge him as king and opposed him, though it was apparent to all Israel that David was chosen of God to be their ruler. Having helped Saul in his persecution of David, probably they were afraid for their lives; and certainly they would fear the loss of their office. Because of this, for seven years David reigned over Judah only. Then right prevailed even though by rough methods, and David came into his proper place as king over all Israel. Zion in Jerusalem was then chosen as the seat of government; and henceforth the kingdom of Israel was God's representative kingdom on earth, but in its warfare phase.

10At this time, about 500 years after the death of Joshua, the land marked out by God as his gift to Abraham and his seed (Genesis 15:18) had not yet come under Israel's control. Indeed, even then they had not fully conquered that portion of the land which was divided amongst the tribes; for many Canaanites were yet in the land, and until then even Mt. Zion had been occupied by a colony of Jebusites whom Judah and Benjamin had been unable to dispossess. Much of the land not conquered by Joshua was occupied by peoples related to Israel, *i. e.*, the Edomites, Ammonites, Moabites; occupied also by the Philistines, who were ever the opponents of Israel, and by the Syrians and their neighbors, all enemies of Israel. David brought all these into subjection and under the rule of Zion, but made no attempt to extend his dominion to extra-Abrahamic territory. After these victories were won, and the land was settled, and the country at peace, David turned his attention to another matter long in his mind.

11Blessed of God with musical and poetical gifts, and with organizing ability, David desired to restore the worship of God, and to establish it on a much more elaborate scale than anything hitherto conceived. It was not God's purpose to restore his worship in formal order at that time; but David was permitted to gather much costly material, chiefly for the adornment of the temple, and to arrange the musical services, and the courses of the priests. Moreover, as he had composed many hymns for the temple service, to him was given the great privilege of arranging almost everything connected with the temple.

12As could almost be expected, a man of such capacity and of excellent and great qualities would have the corresponding defects if he made a slip. David's record discloses these. But his life was so set for God that these, though they vitally affected his life, did not spoil his record as a faithful king after God's own heart. Yet though David was so great a king, the kingdom did not come to its full glory in his day. His reign was rather a "day of preparation" for one to follow, and corresponds with "the day of preparation" for the kingdom, from 1874 to 1914, when all the truth belonging to Israel, as included in the Abrahamic covenant, became the possession of the Israel of God.

THE GAMENESS AND EXCELLENCE OF DAVID

13Though there was so much injustice in Saul's persecution of David, and David could say that he was hunted as a partridge on the mountains, it would be wrong to suppose that those years were years of constant trial to David, or that he was always in fear of his life. Indeed, we may safely assume that he would sometimes enjoy the hunt as an exercise of skill in leadership. The partridge led the hunter on; and now and again the hunter himself was caught in a trap. (1 Samuel 24:8-11; 26:11-20) True men of faith are grateful to the Lord for the privilege of its exercise; for they are not fearful but confident.

14The greatness of David and the excellence of his character do not hide his lack nor the mistakes he made. He did not set a good example in the matter of his home life. He married many women. Already he had seven wives when he was made king in Israel. His punishment was heavy upon him in the trouble which came to his own family, and in the loss of respect amongst his people.

15David died at seventy, much worn with his labors; for his life had been one of ceaseless activity of body and mind. He has the fullest record in the Old Testament, an indication of the place of honor he occupied in the mind of God. His record is well summarized in our text, "I delight to do thy will, O my God."

QUESTIONS FOR BEREAN STUDY

What did Saul want that many children want? Was his humility genuine? What was David's character in contrast? ¶ 1.
Why did God select David as king so far in advance of the need? How was this a blessing for both Samuel and David? ¶ 2.
When was David first brought into prominence? What did he do to attract attention? ¶ 3.
What may we learn from David's experience with Goliath? ¶ 4.
Into what three phases is David's life divided? ¶ 5.
Was David a good Bible student as far as was then possible? ¶ 6.
What qualities stood David in good stead as he dodged the murderous intent of King Saul? ¶ 7.
Why should Israel represent the Lord's kingdom under David and not under Saul? ¶ 8.
How long did David reign over Judah only? Why not over all Israel from the beginning? ¶ 9.
Did Israel have full possession of Canaan? If not, why not? How did David manifest his faith in the Abrahamic promise? ¶ 10.
To what did David now turn his attention? In what was he specially qualified? ¶ 11.
David's reign was what, and corresponds to what time? ¶ 12.
Did David sometimes enjoy himself while he was being hunted, and how is it illustrated in the partridge? ¶ 13.
Did David set a good example in his home life? ¶ 14.
How large a record does David have in the Old Testament? How may his record be summarized? ¶ 15.

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St. Petersburg, Fla., Feb. 17—Secretary: A. P. Walker, 1900 30th Ave., North.

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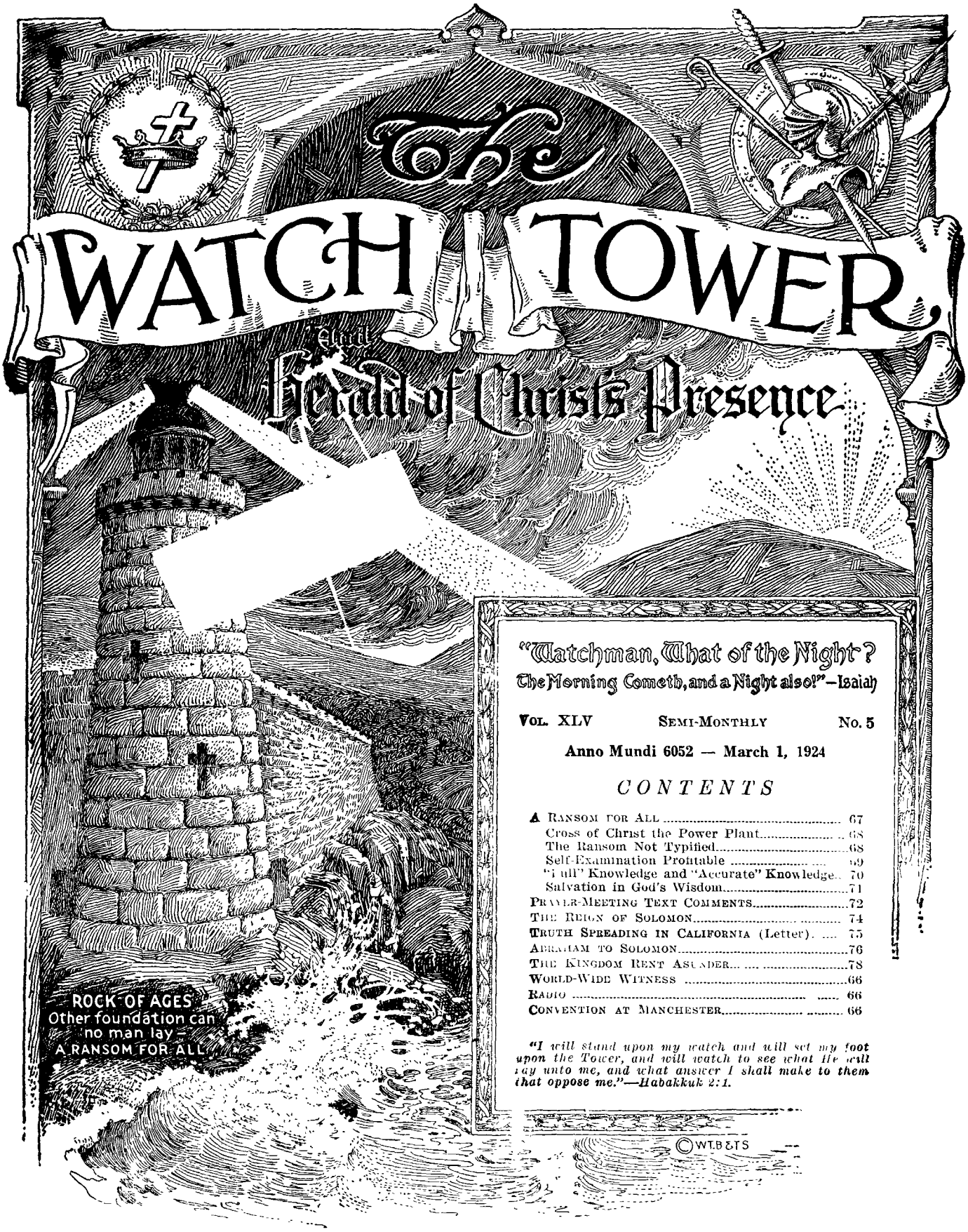

"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. XLV SEMI-MONTHLY No. 5

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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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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

It is the desire of the SOCIETY to have classes in every part of the earth engage in a world-wide public witness on Sunday, April 27, and Sunday, May 18. "All Nations Marching to Armageddon, but millions now living will never die" is the subject to be used. Detailed instructions are being sent to the Class Secretary.

NEW BOOKLET

About February 15 the SOCIETY began publishing a new booklet entitled "A DESIRABLE GOVERNMENT." It contains 64 pages, bound in green cover, gold stamped and embossed. It assembles the prophecies describing the kingdom in preparation and in operation. It examines present-day events in the light of these prophecies, emphasizing the great necessity for the kingdom—just what the people need this campaign year. Price, 10 cents per copy; to classes in lots of 50 or more, 6 cents per copy. Following our custom, we will forward a limited number to the classes in the United States on consignment, in care of the Director, and bill the class for the same.

RADIO

For more than a year the SOCIETY has had under construction a radio broadcasting station. The larger equipment is not yet complete. A junior equipment, however, is already installed, and license has been issued by the Government. Because the larger corporations virtually control the air, the SOCIETY was compelled to accept for the present a 244-meter wave length. We have much confidence, however, that the Lord will overrule this for our good and to his glory.

All receiving sets should be tuned in for the 244-meter wave length. It is expected that the first official program will have been put on the air Sunday evening, February 24, from 8:30 to 10:30 o'clock. In the meantime there will be some promiscuous broadcasting from this station.

CONVENTION AT MANCHESTER

The International Bible Students will hold a three-day convention at Manchester, England, for the Easter season, April 19-21. A number of the British Pilgrim brethren will be present and address the convention, also Brother Van Amburgh and Brother Rutherford from America.

THE SERVICE

From time to time we have need to increase the force at headquarters in Brooklyn. Any unencumbered brethren between the ages of twenty and forty-five who feel that they might want to enter the service here will kindly write for a questionnaire, and when received fill it out and return it to the SOCIETY.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV MARCH 1, 1924 No. 5

A RANSOM FOR ALL

"Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Timothy 2: 4-6.

THE light of God's smile shone brightly upon man in the Garden of Eden. When Adam disobeyed, God turned the light of his favor away from him and drove him out of the Garden; and ever since man has been groping in the dark, without God or hope, falling into the ditch of despair and death.

[2]God did not put out the light of his favor towards man, but moved it far into the future, beyond man's sight, and set it up at the time of the first advent of Christ. A very dim ray from that light reflected backward, and gave hope to some who were feeling after God. It did not give light to many, nor much to those who saw it; but it indicated to them the right direction out of the hopelessness of despair. Little by little the light was increased, as God gave clearer expressions of his purposes through messengers and prophets, until there was sufficient light to form dim outlines upon the surrounding darkness. God so overruled the experiences of some of these searching ones that they formed outline pictures. Those who acted out the pantomime pictures did not know that they were casting shadows; but God had the shadows registered upon the films of history, to be developed in due time.

[3]Abraham, Isaac, Joseph, Moses, David, and others were thus used. After Moses had led the children of Israel out from Egyptian bondage, God gave them a law, of which the Apostle says: "The law [was] a shadow of good things to come." (Hebrews 10: 1) In another place he says: "Now all these things happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come." (1 Corinthians 10: 11) As the light was shining backward from the cross, and as the actors were trying to go forward, they did not see the shadows they cast; nor could they have understood these if they had seen them. However, there could have been no shadows unless there had been some light.

[4]When Christ came the light shone brilliantly for a time. "That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the shadow of death light is sprung up." (Matthew 4: 14-16) "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8: 12) He was the light which had cast the shadows upon the wall of the past; and those shadows had remained hidden, like the films in a camera. But when the due time came, God began to develop those films and to present the pictures for our edification. They were not all developed at once, but gradually, as they might be needed by the Church.

[5]Jesus brought forth some of the developed pictures and showed them to his disciples, explaining to them, "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matthew 13: 16, 17) The disciples testified to their ability to see and understand some of the pictures, exclaiming, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" and "We have not followed cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts [not in the world]."—Luke 24: 32; 2 Peter 1: 16-19.

[6]These texts imply that man was in the dismal swamp of death, with no hope of escape; but that Christ had thrown a ray of bright light into the swamp; and that as many as saw it and followed the direction it indi-

cated, would find escape. It was not a will-o-the-wisp, but an accurate light, which if followed would lead to the full daylight of God's favor.

[7]The apostle Paul also brought forth several more pictures, explaining, "Which things are an allegory: for these are the two covenants," referring to some experiences of Abraham, Sarah, and Hagar.—Galatians 4:24; Colossians 2:17; Hebrews 8:5; 9:11, 24; 10:1.

THE CROSS OF CHRIST IS THE POWER PLANT

[8]Knowledge of God's Word is often referred to as light: "The entrance of thy words giveth light." "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:130, 105) The ransom which God had provided was to bring blessings to all the children of Adam. (Romans 5:12-18) It would be necessary for the knowledge of that fact to reach all. "That is the true Light, which lighteth every man that cometh into the world." "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." —John 1:9; Hebrews 8:11.

[9]The cross might be said to be the power plant which supplies all the light upon the plan of God for the salvation of the world, and also the light upon the path to glory for the Church. Had there been no ransom provided, no light would have been needed. Man would have been left to die like the beast. The light from the cross brought out three prominent features of God's great plan:

[10](1) The foundation, a ransom for all: "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11); "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

[11](2) Restitution for the world: "The Son of man is come to seek and to save that which was lost"; "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Luke 19:10; Acts 3:21.

[12](3) "The prize of the high calling of God in Christ Jesus."—Philippians 3:14.

[13]Otherwise stated, these features are: The Ransom, the Restitution, and the High Calling. These were all seen clearly by the early Church during the time of the apostles, and for some time thereafter. But during the dark ages which followed, this light gradually faded until it became so dim that even the outlines of the plan could not be seen distinctly. As the time neared for the closing of the heavenly race and the work of restitution to begin, God again shed forth light from his Word through his messenger to the Laodicean Church; and the beauty of not only the outlines, but many of the details, was thrown upon the screen. The sight thrilled the hearts of all the consecrated ones who were running for the prize of the high calling, and stimulated them to greater love, activity, and devotion to God.

[14]The possession of light, or knowledge, always brings responsibility. Jesus stated the case clearly, saying, "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more."—Luke 12:47, 48.

[15]Being informed that God's dealings with the children of Israel were intended as illustrations or lessons for our edification, it is well that we carefully note how he dealt with them, to what extent he held them accountable, what punishments he meted out to them for disobedience of various kinds. Whatever light they had was a reflection from the ransom. It shone backwards through the Law and its ordinances, and might be called a moonlight, or reflection of the sunlight.

[16]Before proceeding further it might be well to have in our minds a clear definition of the word ransom. The "Standard Dictionary" gives the following: "To secure the release of, as a person or property, from bondage, detention or punishment, by paying a sum of money or its equivalent. To rescue. The amount or consideration paid for the release of a person or property captured or detained. Release from captivity, bondage or the like, for a consideration."

[17]It is therefore impossible to use the word ransom properly without implying damage or danger in some way to some one or thing. The ransom price, or stipulation of the conditions of release, is usually stated by the one who holds the property or captive. Man stood condemned before God; therefore it was for God to state the amount of the ransom demanded, or any other conditions on which he might permit the debtor to go free.

[18]In the Old Testament the word ransom is not used very often, and even then not made prominent. The word atonement, which carries a similar thought, is more frequently used, especially in connection with the tabernacle services. Both words imply estrangement between God and man, and the necessity for some means by which the estranged parties might be brought together. The conditions were always stated by Jehovah.

THE RANSOM IS NOT TYPIFIED

[19]In the New Testament the subject of the ransom is made prominent, both by the Lord and by the apostles. The definition of the word in 1 Timothy 2:6 is given by Professor Young as "a corresponding price." This definition is borne out by the Law in the Old Testament. The meaning of the word could not be pictured or typified. It would take the life of a ram to redeem a ram, or the life of a bullock to redeem a bullock. No provision had been made to redeem animals; therefore

they could not be used for such a picture. The Law, however, states the demands very clearly: Life for life; eye for eye; tooth for tooth; hand for hand; foot for foot; burning for burning; wound for wound; stripe for stripe. (Exodus 21:23-25) The Apostle verifies this, saying, "Since by man came death, by man came also the resurrection of the dead."—1 Corinthians 15:21.

[20]As the benefits resulting from the sacrifice of the bullock on the atonement day were applicable to every Israelite, so the benefits resulting from the sin-offering by Christ will be applicable to every son of Adam in due time. (Romans 5:12-18; 1 Corinthians 15:23) Had there been no sin-offering planned and provided for, there would have been no sacrifice of the bullock on the typical atonement day; for there would have been nothing to typify.

[21]The giving of even the reflected light brought grave responsibility to the Jews. (Amos 3:2) The light, responsibilities, blessings, and punishments given them were pictures of greater light, responsibilities, blessings, and punishments to follow during the Gospel and Millennial ages.

[22]Let us note some of the incidents recorded for our admonition; for "he that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?"—Hebrews 10:28, 29.

[23]Shortly after the installation of the typical priesthood the two elder sons of Aaron, Nadab and Abihu, were smitten by fire from God for offering "strange fire." They must have known that they were acting contrary to the commands of God; hence their culpability, and the swift punishment which followed.—Leviticus 10:1, 2.

[24]Korah, Dathan, Abiram, and all those with them, suffered the punishment of death for not recognizing God's appointment of Moses. They had covenanted to do all that God had commanded, and to abide by his arrangements.—Numbers 16.

[25]Miriam, the sister of Moses, was stricken with leprosy as a punishment for even criticizing Moses for marrying an Ethiopian woman. It was none of her business; and if God had chosen Moses for the position of leading the children of Israel out of bondage to liberty, that was none of her business, either. She should have been very thankful to God for her own deliverance, no matter by whom God may have been pleased to bring it about.—Numbers 12.

[26]Uzzah, the Levite, was instantly smitten with death for putting forth his hand to steady the Ark of God, which King David desired to take to Jerusalem. Uzzah and Ahio, as Levites, should have known better than to set the Ark upon a cart. (See Numbers 4:15) They were supposed to carry it.—2 Samuel 6:1-11.

[27]Moses was not permitted to lead his people into the promised land because he had disobeyed Jehovah by smiting the rock instead of speaking to it, as he had been commanded.—Numbers 20:7-12.

[28]David and the whole nation of Israel were punished because David ordered Joab to take a census of the nation. (1 Chronicles 21:1-17) These and many other instances show that God did not hold his people guiltless when they transgressed.

OCCASIONAL SELF-EXAMINATION IS PROFITABLE

[29]The Apostle advises: "Examine yourselves, whether ye be in the faith. Prove [test] your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Corinthians 13:5) Each runner for the heavenly prize should carefully test himself or herself occasionally. Are we bringing any sacrifices to the Lord? Are they prompted by love? And are they consumed by the fire of obedience? A little practice will enable each one to apply the test quickly and effectively.

[30]The Lord's rule for applying the test is very simple: "If ye love me, keep my commandments." (John 14:15) No one who strives to do that to the best of his ability need have any fears; for "if ye keep my commandments, ye shall abide in [remain in] my love, even as [in the same way that] I have kept my Father's commandments and abide in his love." (John 15:10) We have the light of knowledge of what his commandments are; and if we are lacking, we have his promise to give us the necessary wisdom. (James 1:5) Whatever light we have radiates from the ransom. Therefore if we deliberately disobey, or even prove careless of the commandments, indifferent to them, we are proportionately disregarding the ransom, whether we say so in so many words or not. We are not yet out into the full daylight; therefore if we hesitate, stop, or turn back, we shall never reach it. Disapproval by God will follow, and the second death may be the result.—Hebrews 10:25-31.

[31]We here quote from THE WATCH TOWER of November 1, 1911, page 405:

[32]"More than thirty years ago we were inclined to think that all must come to a full knowledge of all truth ere they could be liable to the second death; but we have come to the conclusion from the general tenor of the Scriptures that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which *is least* would be unfaithful also in *more* [Italics are Brother Russell's]. . . . We confess little hope for the scribes and Pharisees who, when they could find no other fault, ascribed our Lord's good works to the devil."

[33]Did Judas deny the ransom? He had the light of the Master's presence and teaching for three years. He knew that Jesus was the representative of Jehovah; for he had witnessed many miracles, and had himself been sent out by the Master to preach that the kingdom of

God was at hand. He deliberately turned from that light, and did what he knew was reprehensible, traitorous, unjust, murderous. His act was against the light which had come to him as a result of the ransom.

[34]But there were others at that time, also. The very ones who had bargained with Judas had been witnesses of Christ's miracles; but because his teachings had shown up their hypocrisies, instead of repenting and trying to reform they deliberately set about to destroy, to murder him. (John 11:47-53) This they did in direct disobedience to the command, "Thou shalt not kill." Seven times in the twenty-third chapter of Matthew does the Lord call the scribes, Pharisees and lawyers hypocrites. A hypocrite is not a deceived person, but a deceiver, one who knows that he is deceiving; therefore his actions are intentional. Those scribes, Pharisees and lawyers knew that they had been deceiving the people (Verse 14), and that they were then trying to keep the people deceived as regards his mission.—Matthew 12:22-24.

[35]These men professed to be the representatives of Jehovah, keeping his commandments, making long prayers, and parading before the people as special favorites of Jehovah. Prior to the coming of Jesus there might have been some excuse for their ignorance, as he said: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had [the] sin [the Greek is emphatic here], but now they have both seen and hated both me and my Father." (John 15:22, 23) To these classes he said in substance: 'You liars and hypocrites! You know that you are lying and trying to deceive the people. You are doing it deliberately and wilfully, directly contrary to the express commands in the Law which you profess to uphold. How can you escape the judgment of the second death!'

"FULL" KNOWLEDGE AND "ACCURATE" KNOWLEDGE

[36]Were they denying the ransom? They had the light and also the Law, which taught what was right and what was wrong. Jesus was there to lead them to freedom. They were under the condemnation of the first death. If they refused to follow the light which would lead to liberty, they would remain under condemnation; and it would eventuate in the second death. They would not have to be brought clear out from under the first condemnation in order to be considered unworthy of life. All they needed to do was to refuse to take advantage of the opportunity to escape. "I am the light of the world; he that *followeth me* shall not walk in darkness."

[37]Some may say that the Apostle distinctly says, according to literal rendering of the Greek: "God will have all men come to an *accurate knowledge* of the truth." When did these men get a full and accurate knowledge of the truth, that would make them amenable to the second death? There may be considerable difference between the definitions of an accurate knowledge and of a full knowledge. It is an accurate mathematical fact that two times two are four. That is accurate as far as it goes, but it is far from a full knowledge of mathematics. If one were to refuse to accept that fact because he could not see all there is in mathematics, he might as well stop. He would never reach correct conclusions. Jesus had the right kind of light. It was not all the light, but it was enough for the time to show the way to life to all who desired to seek it.

[38]Suppose the whole human race were in a dismal swamp, with no light whatever, and it were impossible for any one to find a way out. Some one might hold forth a small light, sufficient to show all who followed it the way to safety. What would be the result if some were to refuse to follow it, and give as an excuse that it did not light the path to the end, nor show what was at the end, and were to describe all they would enjoy when they did get out? Would that be refusing the offer of help? Most certainly! Suppose others had heard something of the expected deliverance, and had their imaginations set upon the way it was to come; but because it did not come in the way they expected, would not accept. Would they lose the opportunity for salvation? Possibly they might say: 'If we cannot have a better light we will not accept any. We don't want an old candle or torch. We want an electric light, and a paved road to our destination, and a fine automobile to come and take us out.' What would be the result? They would remain where they were, and would eventually perish. They had an opportunity to escape, and refused.

[39]The offer of salvation was from Jehovah, and he could send it as he chose. He chose to send it through humble representatives. Jesus was born in a manger, and lived in humble surroundings. His disciples were all from the humble walks of life. God chose to send his light through such instrumentalities. If those who saw it refused to follow it, God was not under obligation to send them more light. They had one fair opportunity to escape from their peril. The light which they had, came because of the ransom; therefore if they denied it, they were denying the ransom, whether they knew all the details or not.

[40]That light was to reach every man in the swamp, but it would depend upon whether the individuals accepted it or not. As fast as it came to them it became a means of salvation. They would not need to get entirely out, look all around and examine all the beauties of restitution, and then decide not to accept of them, before they could be said to have denied the ransom. They could refuse the light that leads to life and stay in the swamp. The result would eventuate in the second death, just the same.

[41]The second advent of the Lord is here. The light

is far more brilliant than at his first advent. The light still comes from the ransom. A knowledge of what is right and wrong has been sent broadcast. There are thousands who profess to be the servants of the Lord, representatives of Christ and his law. They claim to wear his livery, and call themselves by his name. They form a large and influential class. They also have come in contact with the truth as given forth by the Lord's consecrated ones. As a class they have deliberately and wilfully not only refused the light for themselves, but have often vilified and mistreated those who brought it to them, and warned all others to have nothing to do with the light. If "woe unto you, lawyers [those who professed to expound the law of God to the people]! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52) was applicable at the first advent, how much more so now! Many of these ecclesiastical lawyers know that they are lying, trying to deceive the people. Some have admitted it in private conversation, but give as an excuse: "We cannot afford it; our bread is not buttered on that side." The records of the recent wartime show how vicious some of them can be.

MAN SHOULD SEE SALVATION IN GOD'S WISDOM

[42]Have such denied the ransom? Some may say: How could they; for they know nothing about it? The Jews of Christ's day knew nothing of the philosophy of the ransom. They claimed to have light of their own, and therefore would not accept Christ. "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." (John 9:41) If that were true then, would it be any less true today, under the increased light now shining? How much did any of us who are now in present truth know of all the details before we started to follow its light? For that matter, how many know all the details yet? Not one. Yet every one of us is responsible for the light we do have. We expect increasing light and knowledge; for "the path of the just is as a shining light [it is light, and accurate light], that shineth more and more [ever on the increase] unto the perfect day [until we reach the full light of perfect day]." (Proverbs 4:18) Not even our Lord himself saw all the way at first.

[43]For whatever light we have, or might have if we requested it, God will hold us responsible. We must follow what we have, or no more will be given. This has been our understanding all down through the harvest period. This is specially true of the consecrated. But what about those who are not consecrated, not spirit-begotten?

[44]During the Millennial age no one will be spirit-begotten; yet all who refuse to follow the light will be cut off, go into the second death. It is not therefore necessary to become spirit-begotten to commit the sin unto death. If there were some who were not spirit-begotten at the Lord's first advent who were in danger of that severe punishment, it would not seem at all unreasonable that if any manifested a similar spirit at the second advent, they would merit the same sentence.

[45]Some did not like the way God sent his light then; some do not like the way he is sending it forth now. They know enough to know that the work which the Lord has been doing, and the means which he has been using, are along the way of righteousness and holiness and in harmony with the commands of God. Yet they refuse to accept it. It is not put forth in the way that just suits them. They would prefer to have more polished "chandeliers," and more popular places for meeting, and better social fellowship. If it were to come in some other way, or through some other channel, they might accept it. But Jehovah has seen fit to choose his own instruments and methods.

[46]Are those who refuse to accept the light now shining, denying the ransom? At any rate they are refusing some of the light which comes from the ransom; for if there had been no ransom, there would never have been the great light now shining upon the world in all directions—scientifically, educationally, doctrinally, governmentally, and in many other ways. To what extent such are individually responsible, it is not for us to say; for we have the specific command, "Judge not that ye be not judged." If we disobey that command we place ourselves in the list of those who do not obey God's commands, and immediately come under condemnation ourselves. But the Lord did tell us to observe what kind of fruit a tree bore. His Word is not given us for a whip with which to scourge others, but for our own sanctification and edification, that the man of God may be perfected.

[47]But some may say: 'Your picture does not give a true scene; for God intends to clean up the swamp, and all who are there will have to come out whether they desire to do so or not. God will have all to come forth from the grave; for he "will have all men to be saved, and to come unto the knowledge of the truth."' The swamp was used to picture the condemnation to death, and not the grave. All who have gone into the grave under condemnation to death in Adam, and who have not had any opportunity to see the light, will have that opportunity granted them in due time. If God sends that light to some before they go into death the first time, and they refuse to accept it, they will go into the grave; and their first death will become the second death. The death condition is the same in both cases, with the exception that the first death has a termination to all whom Christ awakens. Thus the first death of Judas becomes the second death to him, because he refused to come out from under the condemnation. How many others there may have been associated with him, we know not. How many there may be at the present time who will experience a similar sentence, we know not. Enough light will be given that "whosoever will"

may be enabled to return to the full favor of God. Whosoever will not, will not be compelled to accept.

[48]We know of no scripture which implies that every one must come to a full knowledge of all the details of God's plan, or even of all the details of restitution, before he can deliberately deny the ransom.

[49]In view of the foregoing, it should lead each of us to a sober consideration of our own relationship towards Jehovah, and whether we are not liable to come short of our consecration and opportunities. If God severely punished Miriam, Korah, Dathan, and Abiram for not recognizing and working in harmony with his arrangements then, shall he do less now? Suppose we have seen the great light now shining, and the opportunities now at hand, and have rejoiced in them, and later have become cool or indifferent, or opposed! What do the lessons from the shadow pictures teach?

[50]If Ezekiel 9:1-4, 11, refer to the Laodicean messenger, then verses 5-7 must refer to a great work to follow his work. Are we in the class that is doing any such work? There is also a great work to do, as mentioned in Isaiah 13:2 and Joel 2:1, to declare the messages of Isaiah 13:4-13 and Joel 1:2-11; also the beautiful message of Isaiah 52:7, 8; and the proclamation of Isaiah 61:3. Surely there is plenty of work for every one.

[51]If we criticise the Lord's servants, we criticise the Lord himself for selecting and using such servants. If we cannot get along with the servants he may be disposed to use, it will not be long ere we cannot get along with the Lord himself. The Lord would have us come to an accurate knowledge of his methods, though it may not yet be a full knowledge. When we realize, further, that this is a time when he is shaking everything that can be shaken, it behooves us more than ever to be on the alert, that we be not among the things shaken. "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and shall purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness. And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith Jehovah of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap." (Malachi 3:3, 1, 2) But "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psalm 91:1.

QUESTIONS FOR BEREAN STUDY

What was the plight of man after he was driven from the Garden of Eden? ¶ 1.
In what way did God show his favor toward man after the fall of Adam? ¶ 2.
Why could not the Old Testament worthies see the shadows they were making? ¶ 3.
What did Isaiah write concerning a light? Who was that light? ¶ 4.
Who brought forth developed pictures? How were the disciples encouraged thereby? ¶ 5, 6
Who brought forth other pictures? What were some of them? ¶ 7.
To what is God's Word often likened? How is it done? ¶ 8.
What may be said to be the power plant which supplies the light? What are three prominent features? ¶ 9-12
How else may we refer to these three features? Have they been distinctly seen throughout the Gospel age? ¶ 13.
How is responsibility to light shown in Scripture? ¶ 14, 15.
What does the word "ransom" mean? Who determines its value? ¶ 16-18.
Is there any type of the ransom? If not, why not? ¶ 19.
Could the sin-offering be typified, and how was it done? ¶ 20.
Give some examples of how light brings responsibility. ¶ 21-28.
Why should we be admonished to examine ourselves? How is it done? ¶ 29.
What is the test of our standing? What are the consequences of disregarding the ransom? ¶ 30.
Is it necessary to have full knowledge before one may die the second death? ¶ 31, 32.
In what way did Judas deny the ransom? ¶ 33.
How did Jesus refer to the scribes, Pharisees, and lawyers? Why were they in danger of the second death? ¶ 34-36.
What may be said of the difference between a "full knowledge" and an "accurate knowledge"? ¶ 37.
What would be the plight of the race in a dark swamp, refusing to follow a light? ¶ 38.
As God is the author of salvation, should it be according to his choice as to the way it reaches humanity? ¶ 39, 40.
What great event has already transpired? What class is willingly ignorant of it? ¶ 41.
How does the Lord show that there is responsibility with comprehended truth? ¶ 42, 43.
Is it necessary to be spirit-begotten before one is subject to the second death? ¶ 44.
Are God's ways ever pleasing to the reprobate mind? ¶ 45.
Is it for us to decide the responsibility of anyone and to render judgment? ¶ 46.
What does the "swamp" in our picture represent? Is God the judge of the amount of light to be given in each individual case before the second death becomes a possibility? ¶ 47, 48.
Is it not obligatory upon us daily to scrutinize our words and thoughts and doings? ¶ 49.
What are some of the scriptures showing that there is now a great work for us to do? ¶ 50.
What is the danger of unfriendly criticism of the Lord's servants? ¶ 51.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR APRIL 2

"Gather my saints together unto me."—Psalm 50:5.

THIS is strictly a harvest message. "The saints," as the term is here used, is synonymous with the kingdom class. These Jehovah has been preparing since the first advent of our Lord. The time for gathering these together began at the second appearing of our Lord. "Saints" means purified ones, the same as the virgin class. The text therefore has reference to a class who are looking for, and who love, the appearing of the Lord Jesus. Such have a hope of being members of the house royal, the Chief over which house is the Lord Jesus. He stated that he would come again and receive the members of the house to himself, and that the time of his second presence would be a harvest time. Hence the appropriate time for gathering together those who have entered into a covenant with Jehovah by sacrifice.

When members of a household have been separated for a long while and the time grows near for a reunion, each one with a good heart looks forward with joy to that time. Those who will compose the completed house of sons have been journeying in separate companies,

many of them singly and alone, for a long while. They have looked forward to the home-coming, when they should see their beloved Lord and Master and by him be presented to the great Eternal Father, Jehovah God. It has been a joyful hope. Now since the Lord has been present for many years, and the gathering of his saints together has progressed almost to a completion, those who appreciate their blessed privileges are now greatly rejoicing in their hearts. Those who have remained faithful until the time when the Lord has come to his temple, who have been approved by him, have been invited to enter into his joy. Therefore it has been truly a joyful gathering. Greater joy fills the heart of these as they look forward to the consummation of their hopes so near at hand. The apostle Paul says that this joy, which begins at the time when one makes a covenant by sacrifice, must continue with increased intensity, of course, until such joy is full and complete. —Hebrews 3:6.

The 118th Psalm seems to have a special application also at this time, when the gathering is about completed and when the Lord is in his temple. The heart sentiment of the gathered ones is expressed in the words of the Psalmist: "The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous." They see how wonderfully the Lord has dealt with them; and again the Psalmist expresses their sentiments thus: "This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Psalm 118:14, 15, 23-25) Thus the saints gathered together are now anxious that complete prosperity shall crown their efforts, and that soon they shall be in their home, eternal in the heavens, not made with hands, there to behold the beauty of Jehovah and to inquire in his temple forever. What a wonderful home-coming that will be! May each one who is inspired by this hope bend every effort now to show appreciation of the Lord's goodness by faithfully representing him and his interests in telling to others the blessings that his kingdom will bring to the world.

TEXT FOR APRIL 9

"The kingdom of God is . . . righteousness, and peace, and joy."—*Romans* 14:17.

IN THIS text St. Paul is addressing those who are prospective members of the royal family of heaven. He is pointing out to them the proper course of action. In the context he emphasizes the fact that the course of action should be to the glory of the Lord and to the upbuilding of others who have faith; for no one in the Lord lives unto himself. He owes a duty to every other member of the body. Therefore those who go to make up the kingdom class do not progress toward their ultimate home by following a selfish course; for the proper course is righteousness, peace, and joy in the holy spirit.

Righteousness as here used does not mean merely a justified condition. It means more than that. It means a right course of action; following that which is right and true, as distinguished from that which is wrong and untrue. No one is righteous in himself. His righteousness is through Christ Jesus. But this means a justified condition. When one becomes a new creature he sees that the right course for him to pursue is marked out by the Word of God. To show that this is what the Lord intended, the Psalmist said: "Thou hast seized hold of me by my right hand. With thy counsel [word of truth] wilt thou guide me, and afterward take me on to glory." (Psalm 73:24, *Leeser*) A Christian cannot, therefore, follow a selfish course.

His course must be one of peace: "Follow peace with all, and holiness, without which no man shall see the Lord." (Hebrews 12:14) Have "your feet shod with the preparation of the gospel of peace."—Eph. 6:15.

One must first be at peace with God before he is even started in the way of membership in the royal family of heaven. Peace with God means justification by faith through the merit of Christ Jesus. Thereafter he must pursue a course of peace with his brethren; and diligently striving to obey the commandments of the Lord, he will enjoy the peace of God that passeth understanding. This peace is the condition of mind and heart resulting from an abiding confidence in Jehovah, in the Lord Jesus, and in the Word of God. As Jehovah's prophet says: "Thou wilt keep him in peace, peace, whose mind is stayed on thee: because he trusteth in thee." (Isaiah 26:3) One who has his mind fastened upon the Lord will enjoy a quiet eternity by virtue of his confidence in the absolute stability of the Lord.

The course of the Christian, who hopes to be of the kingdom, must be one of joy. There must be joy at the beginning of his course, the joy must continue throughout his Christian experience, the joy must abide with him until it reaches its fulness in the presence of the Lord. This joy may not be outwardly manifested at all times. Many will be the fiery experiences of the Christian; yet through all of these he can rejoice that he is in the hand of the Lord, that he dwells in the shadow of his wing and is kept by his power. If he suffers as a Christian, he has reason to rejoice because, as St. Peter puts it: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." (1 Peter 4:14) The Christian will have a special joy in the fact that the Lord is present, gathering unto himself his saints in his temple, examining the members; and in the further fact that the Lord has invited his followers to enter into his own joy. These conditions are made vital to membership in the divine family.

THE REIGN OF SOLOMON

——MARCH 23——1 KINGS 3 TO 11; 2 CHRONICLES 1——

SOLOMON'S WISE CHOICE—SOLOMON'S TEMPLE DEDICATED—SOLOMON AND DAVID AS TYPES.

"The fear of Jehovah is the beginning of knowledge."—Proverbs 1:7.

UNDER Solomon the kingdom of Israel reached its apex of earthly honor, and Solomon has also the Scriptural record of being the wisest man among men. (1 Kings 4:31) But the honor which came to Israel in his days was only in part due to him; for neither he nor Israel could have enjoyed these favors had the reign of David not prepared the conditions. It is said of Solomon, as of his father David that he "sat on the throne of the Lord." (1 Chronicles 29:23) As David was approaching his end factions in Israel disclosed themselves; and his last days were much disturbed. He had many sons, and many selfish interests were raised by those who sought privilege and authority rather than the good of the kingdom. The choice of Solomon to be king was not favoritism on David's part; for the Lord had said that Solomon should sit on the throne.—1 Chronicles 28:5, 6.

[2]If the question is raised why a son of Bath-sheba was chosen by God in preference to the other sons of David, the answer would at least partly be in that Bath-sheba became wife to David after he had been made king over all Israel. David was twice married before being king at all; then he married several times while king in Hebron. Bath-sheba was therefore queen to David as king over all Israel. It pleased God to give his kingdom into the care of Solomon, the second son of Bath-sheba; and without doubt Solomon was by far the most suitable in disposition for the high privilege. David when dying spoke of Solomon as young and tender; his name means "peace," and was agreeable to his disposition. His young heart leaned towards righteousness. His father, in words full of true worship and of tender feeling, had already given Solomon instructions for the erection of the temple.—1 Chronicles 28:9-21.

[3]The earliest days of Solomon's reign were disturbed by the trouble which broke the peace of David's last days. Solomon has been accused of harshness, and even of judicial murder in the matter of the death of Joab, Shimei, and Adonijah; but in the case of the former two he had a charge from his father. Joab, who had been chief of the army during all the time David reigned in Jerusalem, had done much for Israel; for he was a very bold and clever leader. But he was a self-seeker, with a very unruly spirit which had led him into brutal murders of men who might stand in his way to advancement. David said of him and Abishai his brother: "These men be too hard for me."—2 Samuel 3:39.

[4]Shimei, who had cursed David, was really unrepentant; and David charged Solomon to see that neither he nor Joab died in peace. David without any vindictiveness saw that justice would not be done were these two men allowed to die in peace. If therefore they did not offend, Solomon was to circumscribe them with circumstances which would demonstrate their perverseness. Both were dangerous to the peace of Israel, and Solomon acted wisely in clearing Israel of all who would hurt the peace of God's kingdom of peace.

[5]No doubt there was also a divine purpose to show in type that a time of judgment and retribution comes with the establishment of the kingdom of heaven. Solomon, both for his own sake and, we may safely say, led by the spirit of justice, sought out the things which would offend, even as the Lord said he would do when he should return: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."—Matthew 13:41.

SOLOMON'S WISE CHOICE

[6]As soon as the kingdom was settled, Solomon gathered all Israel to Gibeon, where the tabernacle of Moses was. He reërected the brazen altar; but the Ark was left on Mt. Zion, in the tent that David had made for it. (2 Chronicles 1:1-3; 5:2-5) A great sacrifice was offered to the Lord, Solomon wisely showing Israel that he wished as their king both to honor Jehovah and to lead them to do the same. That night the Lord appeared to Solomon in vision, and offered to him to ask whatever he would. Solomon chose wisely. In humility, and in desire to be a true king to Israel, he asked that wisdom be given him that he might rule this great people aright.—2 Chronicles 1:7-12.

[7]If we ask what it was that guided this young man of tender years to so true a determination, the answer is: He had a proper appreciation of the relationship of Israel to God as God's chosen people. Had he been of a proud spirit, he might have thought that Israel was nothing very special, that there were not many learned or wise amongst them; and he might have despised them as Rehoboam his son did in a later day. (2 Chronicles 10:13, 14) He honored them because God had honored them. He asked accordingly, and God rewarded him exceedingly.—1 Kings 4:29.

[8]The building of the temple for the honor of God, which David his father ever had in mind, was a project according to Solomon's own heart. He also decided to build a house for himself, for the kingdom. (2 Chronicles 2:1) In preparation for this work he entered into an agreement or covenant with Hiram, king of Tyre, for men accustomed to cut timber to go into the forest of Lebanon and get cedar wood for the building of the temple and for the house which he was to have for the glory of the kingdom. (2 Chronicles 2:3-10) Solomon also set all the foreigners in Israel to the rougher labor entailed in the work. He gained the help of Hiram of Tyre by friendliness, partly because Hiram had been a friend of his father David. His letter to Hiram is an example of courtliness, and a faithful witness of his faith in the God of Israel as the God of heaven. Lebanon was in Israel's territory, but was held by Tyre as under suzerainty. Probably Solomon had the right to demand; but as Tyre was strong, and as there was no reason why he should attempt to compel Tyre, his course was a wise one.

SOLOMON'S TEMPLE DEDICATED

[9]It was not until three and a half years after Solomon had ascended the throne that the building of the temple was begun. Those years were spent in settling the affairs of the kingdom, and in such preparation as was necessary for the work of the building. The actual erection took seven years and six months (1 Kings 6:37, 38), so that Solomon was in his eleventh year when the temple was completed. It was one of the world's most wonderful buildings, both because of its costly adornments and because of the manner of its building. The stone and heavy material were prepared before they were brought to Mount Moriah, and then not a sound of a hammer or of an iron tool was heard in its construction. Silently all the various parts got each into its place. (1 Kings 6:7) The stone was quarried underneath Jerusalem. In its natural state, as was recently discovered, it was so soft that it could be worked with a joiner's tool; but when exposed to the air it sets very hard.

[10]When the temple was completed, and all preparation had been made for its dedication to Jehovah, "Solomon

assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem in order to bring up the ark of the covenant of the Lord out of the city of David, which is Zion." (2 Chronicles 5:2) The Ark was then removed from Zion to its place in the temple on Mt. Moriah.

11 When the priests who bore the Ark had put it into the holy place, and had come out, and as the Levites, and the singers, clothed in white linen with their cymbals and harps, stood at the east end of the altar, and with them the trumpeters and singers, all made "one sound to be heard in praising and thanking the Lord." Then the house was filled with a cloud, even the house of the Lord, and the priests could not stand in the house to minister by reason of the cloud; for the glory of the Lord had filled the house of God. (2 Chronicles 5:11-14) Thus God acknowledged it as his house and to his praise.

12 Solomon had caused a brazen scaffold to be erected in the midst of the court. On this he stood before the altar in the presence of all the congregation of Israel and spread forth his hands; then he knelt down and spread forth his hands towards heaven. His prayer reveals true devotion of heart, and an understanding of the purpose of God. He rose above the conception of the Law, and showed a faith in God's mercy as well as a trust in his righteousness. He knew that though beautiful and costly the temple could not thereby have glory of itself in God's eyes; but it was a house of prayer where God's name would be confessed and honored, and where supplication would be made before him. When he made an end of praying, "the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house" (2 Chronicles 7:1); *and again the sacred fire was kindled as it had been* in the tabernacle in the wilderness. (2 Chronicles 7:3; Leviticus 9:24) Thus God showed that he accepted it as his altar. The time was the Feast of Tabernacles, in the twelfth year.

SOLOMON AND DAVID AS TYPES

13 Saul as king represents the great nominal system as a whole, and also the many who in later days have had the privilege of holding the kingdom blessings, but who have lost them through self-will. David as king represents the Lord establishing truth through his servants during the earlier phase of the Parousia, breaking down all those forces of evil which hindered his people from realizing their privileges. But there are two phases in the establishment of the kingdom of heaven, and Solomon in the earlier part of his reign represents the Lord building up those arrangements which will provide a temple of worship for all people, the outward manifestation of the kingdom.

14 These two phases of the establishment of the kingdom were hidden until the due time of their disclosure. Now the Lord's people see his work and the scriptures which portray it; and by this means they not only are comforted and assured in their faith and hope, but are guided into full coöperation with the Lord. They are ready, like David, to follow the Lord's direction in battle against the enemies of God or, like Solomon, to adjust the things which must be settled before the building of the temple can begin.

15 Solomon had great desire for things magnificent; and as he had an abundance of everything his heart could wish and the means of fulfilling his desires, and as he failed to keep the glory of God before him, he was led on from point to point until his luxury and self-gratification were altogether out of bounds. Solomon experienced the truth of his own teachings that luxury with leisure to indulge it weakens the character; and he well summarized this side of his life when he said: "Vanity of vanities; all is vanity." (Ecclesiastes 1:2) The glory of the kingdom as representing Jehovah departed. The blessings of plenty became a snare; and the kingdom quickly degenerated into a representation of the luxury of the antichrist system. Perhaps there may be no direct reference intended, but the fact that 666 talents of gold came to Solomon in one year (2 Chronicles 9:13) is worth notice in view of the fact that the mark of the luxurious and profligate antichrist is 666.

QUESTIONS FOR BEREAN STUDY

What underlying causes made Solomon's reign the most glorious in Israel's history? What difficulties were inherent in the situation which confronted him on his accession? ¶ 1.

How can we explain the raising up to the throne of a son of Bath-sheba? ¶ 2.

How do we explain Solomon's part in the death of Joab? ¶ 3.

What object did David have in seeking the death of Shimei? ¶ 4.

What typical significance do we see in the deaths of Joab, Shimei, and Adonijah? ¶ 5.

By what acts on Solomon's part was the wisdom of God's choice of David's successor made apparent? ¶ 6.

What was it that led Solomon to choose wisdom rather than riches or length of days? ¶ 7.

Explain the initial steps which Solomon took to insure the construction of the temple. ¶ 8.

How long was it after Solomon ascended the throne before he began the construction of the temple? In what year of Solomon's reign was the construction of the temple completed? To what characteristic of the stone of the temple is due the interesting fact that the temple was constructed without sound of a hammer or of an iron tool? ¶ 9.

What impressive step preceded the dedication of the temple, after its completion? ¶ 10.

In what way did God acknowledge the temple as his own? ¶ 11.

How did Solomon, at the dedication of the temple, show that he had built it with the right thought in his heart? ¶ 12.

Explain the typical significance, as the first three kings of Israel, of *Saul, David, and Solomon.* ¶ 13.

How are the two phases of Christ's kingdom shown in Solomon's reign? ¶ 14.

What was the underlying cause of Solomon's unwisdom in his old age? ¶ 15.

AN INTERESTING LETTER

TRUTH SPREADING IN SOUTHERN CALIFORNIA

DEAR BRETHREN:

In the last week in September we had a public meeting every night and much interest was shown at the different meetings. A total of 304 books were sold.

Possibly the most interesting meeting of the week was the one at Eagle Rock, where an answer was given to the statement of a Congregational minister, who declared that the message, "All Nations Marching to Armageddon" and "Millions Now Living Will Never Die," was a "monomaniac's nightmare," etc. The brethren at Eagle Rock made it an issue, and the advertising brought out the largest audience ever assembled in Eagle Rock, according to the paper. The minister was a Modernist, so that was the basis of the answer. The audience gave approval by general applause, and the clergyman gave his disapproval by a long newspaper article, in which a challenge was made.

The meeting at Monrovia was also well attended, and 88 books were sold to the 230 who were there.

Whether it is the result of the big Coliseum meeting, or because of the general conditions, or because the people are awakening, I do not know; likely some of all. But I do know that the crowds have been bigger in Southern California than in the past, and at practically every place they tell me that it is the biggest turn-out they have ever had.

May the Lord bless the message, and also the part that you have in declaring it.

I am, by his grace, G. R. POLLOCK, *Pilgrim.*

ABRAHAM TO SOLOMON

——MARCH 30——QUARTERLY REVIEW——

MANKIND'S ULTIMATE DELIVERANCE PICTURED—ESTABLISHMENT OF MESSIAH'S KINGDOM ILLUSTRATED—OTHER TYPICAL EVENTS IN ISRAEL'S HISTORY.

"Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness."—Psalm 103: 8.

THE selection of the lessons for the past quarter was surely under the guidance of the Lord; for they bring specially to notice those things which are necessary for the guidance and encouragement of the Lord's people at this time. The Bible is always ahead of the times: It is the pillar of cloud and of fire to the Lord's people. The great things which God is doing at this present time through the Lord and his body members fulfilling the typical pictures begun to be recorded thousands of years ago.

[2]Our lessons began with Abraham, the father of them that believe, and the first holder of a covenant with God, which was to make Abraham and his seed blessers of all the families of the earth. The covenant was "opened out," and was seen to provide for a heavenly seed and an earthly seed; and also to include the land of Canaan as the everlasting inheritance of Abraham and his earthly seed. The spiritual seed proved to be the Church of God—Jesus and his faithful footstep followers who, begotten of the spirit, are called to be joint-heirs with him, and who together with him form that seed of Abraham in whom the blessing *inheres.*

MANKIND'S ULTIMATE DELIVERANCE PICTURED

[3]The history of Abraham's seed through Jacob, commonly called the children of Israel (from out of whom chiefly the men of faith who will form the earthly seed of blessers were gathered), forms the basis of the Old Testament Scripture. It provides many illustrations of the then far future work of God when he would deal with the whole human family, making himself known to them as to Israel. To this end Israel was brought into many experiences. One of the first and most notable was their bondage in Egypt. Brought thither in God's providences, it almost appeared as if God had forgotten them as completely as they had forgotten him—a true picture of the human race and its circumstances in the immediate prewar days.

[4]Moses was raised to be Israel's deliverer. Especially prepared by his training in Pharaoh's house he offered himself to his people when he was forty years old. He was not accepted. But the fact of his offer and his loss on their behalf would cause much discussion amongst them; and as their bondage grew harder, when God's time already foretold drew near (Genesis 15: 13) they were much readier to listen. When the due time came and God sent Moses, Pharaoh absolutely refused to consider his request on behalf of Israel, and when Moses said that Jehovah, Israel's God, had bidden him demand this, he imperiously and impiously asked: "Who is Jehovah?"—Exodus 5: 2.

[5]It was necessary for God to manifest his authority; and so, one after another, nine severe plagues came upon Egypt at the word of Moses. When Pharaoh cried for relief, these were removed at Moses' word. It was the tenth which broke the will of Pharaoh and his officers, and which roused the people to fear and despair. The Egyptians were then not only willing to let Jehovah's people go, but requested them to go and go quickly, and willingly provided them with raiment and much jewelry.—Exodus 12: 35.

[6]This deliverance of Israel is also a pictorial representation of God's manifestation of his purpose and power at this present time to deliver his faithful people from the bondage of evil, and take them to himself; and to deliver his oppressed human family from the power of Satan (Pharaoh) and of the evil institutions of the world's present organization, social, political, and ecclesiastical. The plagues reduced Egypt to fear and despair; but the *power* of Egypt was broken in the Red Sea. God made a way for his people through the waters, and closed it when they had passed, drowning all the Egyptian army, which had presumed to take advantage of God's providences in order to destroy his people.

[7]On the further shore, Moses rejoiced in the salvation of God in words which form the basis of all the later scriptures which give expression to the salvation by God of his people, or to the assertion by himself of his authority.

[8]When Israel reached Sinai, God manifested himself to them and made known the provisions of the covenant by which they might *retain* their position as his chosen people, favored with the first of his blessings in order that in his own time they might be ready for his service when he would bless all mankind. At Sinai Israel learned that God could be served only in holiness; and they proved to themselves that they were afraid of him, for they fled from his presence. God graciously made Moses mediator for them, and also established a priesthood for them whereby they might be acceptable to him.

[9]The law of Sinai revealed God's righteous requirements. By it and through his people, and also even through the error of Christendom, which has wrongly taken the law of Sinai as its professed standard, a considerable part of the world has been saved from the degradation into which it must inevitably have sunk. The condition of the "civilized" world in the days of Paul—and the Greeks and Romans considered all other nations barbarian—reveals the impossibility of the world's being kept from perishing in corruption save by some help from God. This manifestation of God represents his manifestation in the establishment of the kingdom, now in process. The Scripture foretells this revelation of God by the symbols of thunders, lightnings, and earthquake, in cloud, storms, and world troubles, all of which were the phenomena of Sinai.

ESTABLISHMENT OF MESSIAH'S KINGDOM ILLUSTRATED

[10]The children of Israel were nearly twelve months at Sinai. The wait served many purposes. Moses was twice forty days up the mountain, getting instructions from God; the people were resting and gaining strength after their weary time in Egypt; also the tabernacle was prepared—a work impossible while on the march. When they were moved forward, it was along a portion of the desert uninhabited so that no opposition was to be expected. But the lack of ease was taken badly; also complaints were made about the manna, and altogether Israel became discontented with what God was doing for them.

[11]When Israel arrived at the border of Canaan, they determined to send spies into Canaan. God agreed, as he usually does when his people want their own way. But this was done to their hurt; for an evil report was brought and accepted. They were more ready to believe the evil report than the good because of their wrong disposition of heart. Inquiry into the way of the Lord when he has arranged for guidance must always bring or tend to doubt. The people were to be taken at their word. They had said that

the wilderness would kill them, and God said that that generation should die in the wilderness, while their children should inherit the land. They were to wander in the wilderness for forty years, till all above twenty when they left Egypt should die. Israel really rejected God, and so he rejected that generation: "Unto whom I sware in my wrath that they should not enter into my rest."—Psalm 95:11.

12At the end of the forty years, when all that generation had died, including Moses and Aaron, God led Israel through the Jordan into the land of promise. But it could be theirs only by conquest. God might have caused the inhabitants of the land to perish, but that would have meant Israel would need to go into a wasted land; and God purposed that they should at once enjoy the blessings of the land. Also a lesson to humanity was required, and God used Israel as his instrument of destruction to mark his disfavor upon and punishment for the awful wickedness of the inhabitants of the land.—Leviticus 18:25.

13In six years the conquest of Canaan was so far completed as to allow of its division amongst the tribes. It was divided into twelve portions. Levi, who represents the consecrated of the Gospel age, did not receive any portion, theirs being the inheritance of service, separated from earth unto God. Some of the incidents of the conquest of the land are typical of the final war which God makes on evil and evil institutions. Isaiah shows that the battle of Bethhoron is a picture of one phase of God's work at the time of the setting up of his kingdom.—Isaiah 28:21.

OTHER TYPICAL EVENTS IN ISRAEL'S HISTORY

14Israel was not long faithful to God, nor to themselves as his people. They failed to continue the work of destroying the Canaanites; and soon they were actually fallen into idolatry, and God let them get into bondage to the neighboring nations. Simple loyalty to God would have preserved them; but they began to look at their neighbors, and the weakness of human nature asserted itself. They found that they wanted, and perhaps persuaded themselves that they needed, an object by which they might more readily give expression to their worship.

15Satan has not tried to stop the human family from worship, but he has sought to divert it from faith in an unseen God. Faith in God he hates; credulity he seeks to foster. This long period in Israel's history is little to their credit, but is a record of the mercy and forbearance of God. Sharp retribution they got; but on their cry for his mercy he never failed to respond. Here also the chief features are types of God's warfare with the evil powers. Gideon's battle at Jezreel is distinctly shown to be typical; and the earlier deliverance from the northern Canaanites by Barak is clearly typical of the Lord's descent upon the forces of the oppressors and their utter disruption and destruction. —Psalm 83.

16Each of their lapses left Israel weakened, and the end of the period of judges was one of calamity. The Philistines attacked and defeated Israel, and took the Ark of the Covenant into captivity. The priesthood, as represented in Eli and his sons, was destroyed. The tabernacle was removed, and Shiloh perished.

17It was at such a time God prepared Samuel as a restorer. The young child, promised to God before birth, was faithful to God even amid the corruption of the daily life of the priestly service. In due time God raised him to a position of trust and responsibility in Israel such as enabled him to deliver, to enthuse, to instruct, and to lead the people to righteousness. Under Samuel Israel rose from a broken, dejected people to a well-organized, happy, and enlightened nation. Samuel is a pattern for all the Lord's servants. His labor was solitary; he had few with him of like mind: it was not done under the stimulus of popularity or apparent success; but he served his God and his people with singleness of purpose; and God blessed him with a record rarely equaled in Israel.

18But Israel was not satisfied. They wanted to be like the other nations; they thought they would do better if they had a king. It was as difficult for them to see Jehovah as their king as it was to worship him without a visible representation. God, while telling Samuel to agree to this, nevertheless said that Israel's action really meant the people rejected him as their king; and Jehovah was to be Israel's king. (Deuteronomy 33:5) Saul was chosen, and God blessed him with the necessary heart to look after the national interests. But he was self-willed; and ultimately this led him to impatience of all restraint and authority, and to such disobedience as caused his rejection as king.

19Saul represents all those who individually or collectively have enjoyed the favors of God and have misused them; those who are called "wicked servants," who find weeping and wailing and gnashing of teeth their portion. He is a representative of those who profess to serve God, but who at heart are hypocrites. Samuel mourned for Saul, and had to learn that there were other outlets for his sympathy than those who rejected the plainly expressed will of God.

20While God rejected Saul he had another in mind, even young David of Bethlehem. Him he caused to be anointed while yet a boy, so that his mind, already quick, and his disposition, already faithful and energetic, might be developed on the necessary lines for the future office. By many experiences, some very pleasant, some very hard, the boy grew into full manhood faithful to Jehovah, and with great designs of what he would do when he came into the power of the kingdom. His life was one of devotion to God, and his interests were chiefly expressed in the care of God's people over whom he was anointed king. The work David did in the establishment of the kingdom and consolidating its interests, greatly neglected under Saul, and in his conquests of all the nations who occupied territory in that which was included in the covenant made with Abraham, has been shown to be typical of that done by the Lord, through his Church, since the time of the Parousia.

21Before the outward phase of the kingdom, represented by Solomon's reign could come, a preparatory work had to be done. The last members of spiritual Israel must be prepared, and the truth due must be made clear so that they could serve with understanding. That has been done; and the time is at hand when the outward phase will be "set up", when Israel after the flesh will be restored to their land, and when all the nations of the earth will share in the blessing of God. All the Lord's people of this day are privileged to share in this great work, of which those of our studies, though great in themselves, were only types.

QUESTIONS FOR BEREAN STUDY

What is the antitype of the pillar of cloud and fire which guided Israel in the wilderness? ¶ 1.
What are the principal things included in God's covenant with Abraham? ¶ 2.
Why was Israel brought into many and peculiar experiences? ¶ 3.
What good result was accomplished by Israel's initial rejection of Moses as a deliverer? ¶ 4.
What was it that finally broke Pharaoh's spirit and led to Israel's deliverance? ¶ 5.
What was represented by Israel's deliverance out of Egypt? What was it that broke Egypt's power? ¶ 6.
Of what lasting value is Moses' song of deliverance, at the shore of the Red Sea? ¶ 7.
Why was Moses appointed a mediator for Israel? ¶ 8.
What error of Christendom has resulted in its great benefit, and why? ¶ 9.
What good results were accomplished by Israel's delay of a year at Sinai? Why was it that their route was through an uninhabited desert? ¶ 10.
Why did God permit the sending out of the twelve spies? ¶ 11.

Why did God choose the sword rather than famine or pestilence for destroying the Canaanites? ¶ 12.
Why did the tribe of Levi receive no inheritance in the land? What was represented by the battle of Beth-horon? ¶ 13.
What was it that led Israel into idolatry? ¶ 14.
How does Satan take advantage of man's inherent veneration? What was represented by Gideon's battle at Jezreel? ¶ 15.
What was the cumulative effect of Israel's lapses into idolatry? ¶ 16.
In what way does Samuel's career serve as an inspiration to God's people now? ¶ 17.
Why did Israel seek to have an earthly king? ¶ 18.
What class of persons is represented by King Saul? Was it proper for Samuel to mourn for Saul? Why? ¶ 19.
Why was David anointed while still a lad? What did David's conquests represent in antitype? ¶ 20.
In the antitype, has the preparatory work, preceding the reign of the antitypical Solomon, been accomplished? ¶ 21.

THE KINGDOM RENT ASUNDER

——APRIL 6——1 KINGS 12:1 TO 16:28——

REASON WHY THE KINGDOM WAS DIVIDED—RAPID DETERIORATION OF THE TEN-TRIBE KINGDOM—TWO-TRIBE KINGDOM TYPE OF NOMINAL CHURCH.

"Pride goeth before destruction, and an haughty spirit before a fall."—Proverbs 16:18.

THE current lessons continue the studies of the past quarter. They begin with Rehoboam's accession to the throne of Israel and the immediate division of the kingdom into the northern and southern kingdoms of Israel and Judah, and continue to the restoration under Ezra and Nehemiah.

[2]Today's Golden Text may be applied either to Rehoboam, who surely forgot those words of his father, or to the kingdom under Solomon; for its glory came to a sudden end, surely through pride. Solomon's words got their first illustration in the sudden fall of that apparently rich and strong kingdom. We have noted that Solomon's reign had two distinct phases: One, the earlier, which represented the kingdom of heaven upon earth, the Millennial reign of Christ; the later, in the time of Solomon's deflection, which provides an illustration of the church nominal carried away with the riches and pomp of this world. The swift change from honor and pride of position to that of disruption and meanness, is an illustration of the desolation which has now fallen upon the churches, foretold by our Lord in Revelation 3:17, 18. The church of the Laodiceans is rich and is poor, is increased with goods and is wretched, blind, and naked. Wisdom cannot be transmitted. Solomon himself had said of the man that should come after him: "Who knoweth whether he shall be a wise man or a fool?"—Ecclesiastes 2:19.

[3]Rehoboam was forty-one years of age when his father died, and then he began to reign. His character was soon put to the test. He went to Shechem in Ephraim to be crowned king, a fact which indicates that already there was a feeling abroad which must be considered; for Jerusalem, the center of the kingdom, was surely the place for the ceremony. Probably this act was to conciliate the tribe of Ephraim, though intended also as an indication of his desire to please all the northern tribes. Ephraim was ever jealous of pride of position, especially so in respect to Judah. Joseph had the birthright blessing because of Reuben's defection, and Ephraim claimed to have priority of position in Israel. (Judges 8:1; 12:1) After Joshua's death Shechem was Israel's civil center (Joshua 24:1), as Shiloh, nearby, was the religious center. (Joshua 18:1) But apart from these things there was the positive declaration by Ahijah that Jeroboam of Ephraim should be king over ten tribes in Israel.—1 Kings 11:3.

REASON WHY THE KINGDOM WAS DIVIDED

[4]The forced labor of Solomon, and the heavy taxation which accompanied it, produced a crop of dissatisfaction. It was no pleasure to the tribes to know that Solomon and his officers lived in grandeur and luxury which in part was at their cost. When Solomon died, the voice of discontent was raised. Hence Rehoboam went to Shechem in deference to some expression of feeling. While there the people came ready to acclaim him king if he would somewhat ease the heavy burdens they were bearing; Jeroboam was their spokesman. Rehoboam asked for three days to consider the situation. He first consulted with the elder men who had known Solomon's earlier days, and they with one voice counseled him to meet the wishes of the people; for they knew that the people were burdened to keep up a kingly state. Their counsel was not welcome, and he consulted the younger men, who had enjoyed the luxuries with him. They counseled him to take harsh and severe measures with the people. This advice was welcome, and Rehoboam gave his reply. He said: "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions."—1 Kings 12:14.

[5]From that moment the kingdom slipped from under Rehoboam. The people immediately said: "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." (1 Kings 12:16) Rehoboam waited in Shechem for some days, and then sent out Adoram, his father's tax gatherer, to begin to collect the taxes. But the people stoned him. The king fled to Jerusalem. At once he mobilized an army; but warned of God not to make any attempt to subdue the northern tribes, and that the thing was of God, he desisted.—1 Kings 12:24.

RAPID DETERIORATION OF TEN-TRIBE KINGDOM

[6]Jeroboam, a man of much energy, was made king of the ten tribes according to God's word; and the glory of Solomon's kingdom was gone. It may not be said that because God said the kingdom should be divided, he desired it to be. He had some advantage to come to spiritual Israel, and so he made use of this grievous fault in his people. Ephraim had previously proven unworthy of the favor which the birthright gave them. Psalm 78:9-11, 67, 68 gives the reason why the tabernacle was removed from the tribe of Ephraim to Judah and why the kings were not chosen from that tribe. The ten tribes got that which they desired, but there was no sign of fervor towards God. On the contrary, as their later conduct shows, they were ready to ignore the will of God at any time.

[7]Jeroboam, ignoring the warning given by the prophet Ahijah, set a course which deliberately turned the people astray. He saw that if the tribes went up to Jerusalem to the feasts, that city would again become the real center of all Israel. To keep them away from Jerusalem he set up two golden calves, one in Dan, the other in Bethel, making a profession to serve Jehovah through these representations of God. Jeroboam assumed the office of priest and arranged a priesthood, taking for this service even the lowest of the people. (1 Kings 13:33) Because of all this his name in

Scripture is "Jeroboam the son of Nebat," "who did sin and who made Israel to sin."—1 Kings 14:16.

8Jeroboam reigned twenty-two years, and was slain in a rebellion led by Baasha. Baasha became king, and then smote the house of Jeroboam till "he left not any that breathed." (1 Kings 15:29) Baasha was a drunkard. His servant Zimri conspired successfully against him; and as soon as Zimri became king he destroyed all the males of the house of Baasha, and all of his kinsfolk and friends. Zimri reigned only seven days—days of wild bloodshed. Besieged by Omri, the captain of the army, he burned his palace over his head and perished in the fire. Omri, a man of considerable ability, now reigned for twelve years. He built Samaria, and made it the capital of the northern kingdom. But his record is bad; for "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him."—1 Kings 16:25.

9After Omri came Ahab, who "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." (1 Kings 16:33) The bottom of the valley of degradation was reached when Ahab married Jezebel, daughter of the king of Sidon, who (according to Josephus) was also priest of Baal. And when together they introduced into Israel the worship of Baal, and Ahab gave himself up to that abomination, Jezebel became the real ruler of Israel, and Ahab a puppet in her hands. Soon there were four hundred and fifty prophets of Baal, and four hundred of Astarte, all of whom were kept at Jezebel's expense. (1 Kings 18:19) She also slew the prophets of the Lord, and all who were faithful to him.—2 Kings 9:7.

10The leaders of Israel had now really left the God of their fathers, and had despised their covenant. But the people were not wholly gone away from God. The best of the Levites had migrated to Judah; and with no regular place for the worship of Jehovah, such as was provided by Jerusalem and the temple, and with leaders who continually led them further astray, the Israelites were losing sight of their covenant, and were fast becoming as the heathen nations which inhabited the promised land. They were fast forgetting that they were God's inheritance.—Deut. 7:6.

TWO-TRIBE KINGDOM A TYPE OF NOMINAL CHURCH

11The southern kingdom, composed of Judah and many of the tribe of Benjamin, was also early in trouble; for after a period of three years, or as soon as Rehoboam had established himself in Judah, he left off following the Lord, and began to take his own course. (2 Chronicles 12:1) Soon there was an invasion from Egypt. Shishak came and conquered all the southern portion of Judah; and Rehoboam became subject to him, paying as tribute all the shields of gold wherewith his father had decorated the temple of the Lord. Rehoboam substituted copper which, when burnished, looked something like the gold which had been taken away, a fit emblem of that hypocrisy which settled on Judah and at last destroyed it. Rehoboam reigned for seventeen years. His son Abijam followed him for three years, and was in turn followed by Asa, who for a considerable portion of his time preserved the worship of the Lord, and sought to do that which was right in God's sight. (1 Kings 15:11) During Asa's reign Judah recovered much of the glory it had lost; for the king sought to lead the people in the way of the Lord, commanding Judah to seek the God of their fathers and to do the law and the commandment.

12Asa built fenced cities, and the land had rest; for the Lord had given him rest. At that time Judah was enriched through an invasion by the Egyptians, who came against them with an army numbering a million men. The Lord heard the cry of Asa; and as Judah attacked the great host the Lord gave them the victory, and they carried away very much spoil. (2 Chronicles 14) Asa still further pursued his work of directing the people to the fear of the Lord, and as a consequence there was a revival of worship which affected many in the northern kingdom so that many came to dwell in Judah.

13After twenty years of quiet Baasha of Israel made war against Asa; and the king, forgetting the things which God had done for them, sent to Syria to seek help from them. In consequence Baasha desisted from the attack, but Asa was warned by the prophet Hanani that he had done wrong in not seeking the Lord. Asa got into a rage over this, put the Prophet into prison, and crushed some who dared to support the Prophet. (2 Chronicles 16:10) Soon after, Asa was taken with a disease in his feet; and "he sought not to the Lord but to the physicians." He was not humbled, did not seek to be forgiven. Instead, he turned away from the Lord, and sought to get relief from this judgment by the aid of physicians who, very probably, were Egyptian practicers of sorceries. Asa reigned forty-one years. By this time, sixty years after the division, the northern kingdom was well set in its wrong course. The wicked Ahab had begun his reign, three years before the death of Asa. By Ahab Israel was led into the depths of shame.

14As the previous periods of the history of God's chosen people were for illustrations of future history, for the guidance of the Church, so the same purpose is manifest in these two kingdoms. Our studies will show that they illustrate the Church during the Gospel age. The northern kingdom fell rapidly into sin against God and into bold transgression of their covenant. Judah remained more faithful, and their fall was not nearly so rapid; their trouble turned rather to hypocrisy than to bold carelessness. Yet it must be remembered that it is Israel which carries the name and the traditions of the kingdom. It was in Israel that Elijah and Elisha wrought out the great types, fighting the evil brought about by Jezebel, who herself is a well-known type of a fallen church. (Revelation 2:20) The kingdom of Judah rather serves for types of certain phases of the church's experience than as an illustration of its history. This rule obtains till the disruption of the northern kingdom, when Judah becomes the scene and instrument of God's typical dealings with his people.

15Our Golden Text is good for all to remember. Perhaps Rehoboam did not show much pride; but he had a haughty spirit, which always has pride as its chief support. Both pride and a haughty spirit are often found in unexpected places, in the poor as well as the rich; but wherever found they are sure precursors of a fall.

QUESTIONS FOR BEREAN STUDY

From where and to where do the present quarterly lessons lead us? ¶1.

To whom does the Golden Text apply? What are the two distinct phases of the Solomonic reign? ¶2.

Why did Rehoboam go to Shechem to be crowned king? Why did Ephraim claim priority of position in Israel? ¶3.

What appeal was made to Rehoboam by the people through Jeroboam? How did Rehoboam meet the demand? ¶4.

How did the ten tribes revolt against heavy taxation? What did Rehoboam do? ¶5.

Who was chosen king of the ten tribes? Was it God's desire that the kingdom should be divided? Why was the tribe of Judah chosen for the kingly line? ¶6.

How did Jeroboam deliberately turn the people away from Jerusalem? What other thing did he do to conserve his base purposes? ¶7.

State briefly the havoc wrought by a few of the mean kings of Israel, noting that the morale sank lower and lower, reaching to the usurped power of Jezebel. ¶8, 9.

Were the rulers now become worse than the ruled? ¶10.

What trouble also did Judah and Benjamin have? How was Judah's hypocrisy symbolized? What king restored considerable of the lost glory? How was this possible? ¶11.

How did the Lord materially assist Judah under King Asa? Why were some out of the ten tribes influenced to worship the God of their fathers? ¶12.

What did Asa do to provoke the anger of the Lord? Why was not Asa humbled? ¶13.

What period of future history do the two kingdoms illustrate? Of what was Israel particularly an illustration? Judah? ¶14.

How may we differentiate between pride and a haughty spirit? ¶15.

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Youngstown, O.	"	23	Painesville, O.	"	31

BROTHER G. R. POLLOCK

Ogden, Utah	Mar.	13, 14	Missoula, Mont.	Mar.	23, 26
Salt Lake City, Utah	"	16	Pablo, Mont.	"	24, 25
Midvale, Utah	"	17	Great Falls, Mont.	"	28, 30
Pocatello, Ida.	"	18	Virgelle, Mont.	Apr.	1
Butte, Mont.	"	19, 20	Chinook, Mont.	"	2, 3
Deer Lodge, Mont.	"	21	Tampico, Mont.	"	4

BROTHER B. M. RICE

Jamestown, N. Y.	Mar.	16	Bolivar, N. Y.	Mar.	24, 26
Clymer, N. Y.	"	17	Allentown, N. Y.	"	25
Warren, Pa.	"	18, 19	Franklinville, N. Y.	"	27
Onoville, N. Y.	"	20	Olean, N. Y.	"	28
Salamanca, N. Y.	"	21	Elmira, N. Y.	"	30
Shinglehouse, Pa.	"	23	Hammondsport, N. Y.	"	31

BROTHER V. C. RICE

Brady, Neb.	Mar.	14	Stanton, Neb.	Mar.	24
Grand Island, Neb.	"	16	Clearwater, Neb.	"	25
Ravenna, Neb.	"	17, 18	Winside, Neb.	"	26
Columbus, Neb	"	19, 21	Sioux City, Ia.	"	27
David City, Neb.	"	20	Alton, Ia.	"	28
Norfolk, Neb.	"	23	Inwood, Ia.	"	30

BROTHER C. ROBERTS

Winnipeg, Man.	Mar.	16	Darlingford, Man.	Mar.	24
Treherne, Man.	"	17	Winkler, Man.	"	25
Souris, Man.	"	18	Morris, Man.	"	26
Brandon, Man.	"	19, 20	Dominion City, Man.	"	27
Hayfield, Man.	"	21	Winnipeg, Man.	"	28-30
La Riviere, Man.	"	23	Neveton, Man.	"	31

BROTHER R. L. ROBIE

Ashland, Ore.	Mar.	14	Roseburg, Ore.	Mar.	21
Medford, Ore.	"	16	Marshfield, Ore.	"	23, 27
Jacksonville, Ore.	"	17	Wedderburn, Ore.	"	25
Rogue River, Ore.	"	18	Reedsport, Ore.	"	28
Wolf Creek, Ore.	"	19	Eugene, Ore.	"	30
Canyonville, Ore.	"	20	Albany, Ore.	Apr.	2

BROTHER O. L. SULLIVAN

Davenport, Ia.	Mar.	18	Blue Island, Ill.	Mar.	25
Kewanee, Ill	"	19	Chicago Heights, Ill.	"	26
Princeton, Ill.	"	20	Pullman, Ill.	"	27
Peru, Ill.	"	21	Hegewisch, Ill.	"	28
Streator, Ill.	"	23	Chicago, Ill.	"	30
Kankakee, Ill.	"	24	Zion City, Ill.	"	31

BROTHER W. J. THORN

Jasper, Mo.	Mar.	16	Sedalia, Mo.	Mar.	24
Pleasant Hill, Mo.	"	17	Jefferson City, Mo.	"	25, 27
Freeman, Mo.	"	18	Loose Creek, Mo.	"	26
Deepwater, Mo.	"	19, 20	Burton, Mo.	"	28
Coal, Mo.	"	21	Macon, Mo.	"	30
Clinton, Mo.	"	23	Warren, Mo.	"	31

BROTHER T. H. THORNTON

Solomon, Kan.	Mar.	17	Olpe, Kan.	Mar.	25
Salina, Kan.	"	18	Eureka, Kan.	"	26
Waldo, Kan.	"	19	Bronson, Kan.	"	27
Abilene, Kan.	"	20	Iola, Kan.	"	28
Strong, Kan.	"	21, 23	Centropolis, Kan.	"	30
Emporia, Kan	"	24	Pomona, Kan.	"	31

BROTHER J. B. WILLIAMS

Amherst, N. S.	Mar.	13	Auburn, N. S.	Mar.	24
Athol, N. S.	"	14	Deep Brook, N. S.	"	25
Truro, N. S.	"	16, 17	Smith's Cove, N. S.	"	26
Port Williams, N. S.	"	18	Digby, N. S.	"	27
E. Hall's Harbor, N. S.	"	19, 20	Yarmouth, N. S.	"	28
Kentville, N. S.	"	21, 23	Liverpool, N. S.	"	30

BROTHER L. F. ZINK

Williamsport, Pa.	Mar.	16	Scranton, Pa.	Mar.	23, 25
Towanda, Pa.	"	18	Cortez, Pa.	"	24
Nanticoke, Pa.	"	19	Throop, Pa.	"	26
Carbondale, Pa.	"	20	Benton, Pa.	"	27
Honesdale, Pa.	"	21	Hazleton, Pa.	"	30
Wilkes-Barre, Pa.	"	23, 28	Mahanoy City, Pa.	"	31

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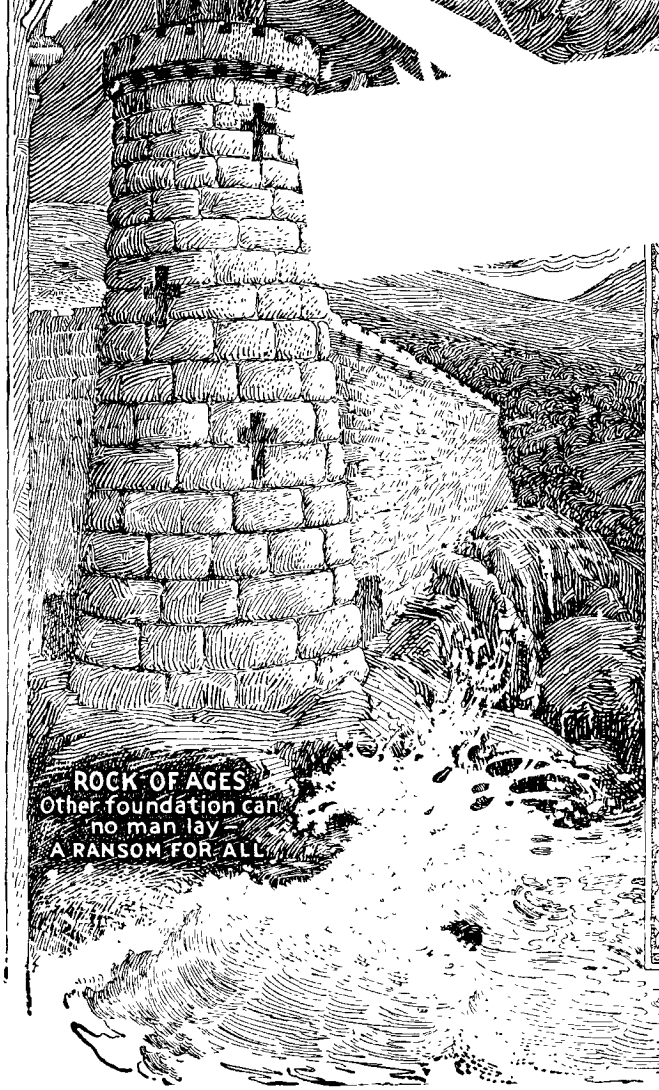

"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. XLV SEMI-MONTHLY No. 6

Anno Mundi 6052 — March 15, 1924

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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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BETHEL HYMNS FOR APRIL

Sunday			**6**	229	**13**	122	**20**	275	**27**	325
Monday			**7**	254	**14**	168	**21**	9	**28**	19
Tuesday	**1**	184	**8**	125	**15**	308	**22**	224	**29**	120
Wednesday	**2**	60	**9**	29	**16**	133	**23**	70	**30**	236
Thursday	**3**	216	**10**	95	**17**	90	**24**	192		
Friday	**4**	238	**11**	317	**18**	231	**25**	93		
Saturday	**5**	181	**12**	2	**19**	278	**26**	220		

PUBLIC WITNESS

It should be remembered that one of the chief commissions to the Church at this time is to give a witness to the kingdom. Pilgrims are sent out for this purpose. We earnestly urge upon the classes that with each Pilgrim visit they make an effort for one public witness. A good hall should be taken, and the meeting well advertised. Remember that it is the witness that is to be given. Do not leave the public witness to local brethren to the exclusion of the Pilgrim brethren. Unless an effort is made to have a well-advertised public meeting when a Pilgrim brother visits a class we think a mistake is made. We hope the classes will proceed in accordance with this, and coöperate fully. When the meeting is on Sunday, a special effort should be made to have it in a well-located hall and thoroughly advertised.

FRENCH LITERATURE

The SOCIETY'S office at Brooklyn is supplied with all the French literature of present truth, and our French friends in America desiring to have any of this literature will please communicate with us. Address WATCH TOWER BIBLE & TRACT SOCIETY, French Department, 18 Concord Street, Brooklyn, New York.

RADIO STATION

The SOCIETY'S radio station began broadcasting Sunday evening, February 24. The call letters are WBBR, operating on a 244-meter wave length. The program proceeds daily. Our friends will please tune in their radio receiving sets for this wave length. Kindly report by letter or post card to the SOCIETY at 124 Columbia Heights as to the distinctness with which the program is heard.

In order that the friends may not misunderstand, the SOCIETY in no way is manufacturing or selling radio sets. We have merely tried to get some information to help the friends buy a cheaper set, but we are not recommending any special set. It will be more satisfactory if each one decides that for himself.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV MARCH 15, 1924 No. 6

PRECIOUS MEMORIES

"This do in remembrance of me."—Luke 22: 19.

CERTAIN events in the development of the divine plan are specially marked by Jehovah. This seems to have been done for the particular benefit of the new creation. To the new creature in Christ these events are held in precious memory. The great pivotal event, from which radiates the light upon all Jehovah's plan concerning man, is the sacrificial death of our Lord. This feature of the divine plan particularly makes manifest the love of Jehovah and the love of our Lord Jesus toward the Church and toward all mankind.

[2]As we keep in memory the death of our Lord we should also keep in memory the great love of the Father, Jehovah, which provided the unspeakable gift that we might have life and have it more abundantly. The better understanding we have of the love of God the more he becomes our exceeding joy. As our Lord leads us more into the light of his truth the more keenly we can appreciate the words of our prototype David, who wrote: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God."—Psalm 43: 3, 4.

[3]The immeasurable love of God for us was made manifest in providing redemption for us. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5: 8; 1 John 4: 10) This was the great unselfish sacrifice for us. Our Father would have us keep it in memory. It is a precious memory.

[4]It was the unselfish love of Jesus to do the Father's will and to deliver us, that led him to the cross for us and for all men. Jehovah would have us keep this in memory. It is a precious memory.

[5]Long centuries ago Jehovah made pictures of the great sacrifice to enable us now more keenly to appreciate the reality. Having fulfilled the picture Jesus instituted a memorial of that fulfilment.

[6]It is his expressed will that we should keep this in memory. It is a precious memory to us, and becomes more so as we appreciate its significance. As we celebrate the Memorial on the anniversary date the proper time this year is after six o'clock the evening of Friday, April 18.

[7]A thing that is precious in our memory we love to talk over together. It is sacred to us. As we approach the Memorial season the events leading up to and foreshadowing the death of our Lord crowd in upon the mind, and we love to recount them. Hence THE WATCH TOWER delights to speak each year of things precious to our memory. These are not new in fact, but so beautifully sweet that they seem new every morning and fresh every evening.

THE PICTURE

[8]At the death of Jacob the Israelites became the people of God, chosen for a purpose. That purpose was to foreshadow the development of the new creation. The Israelites were domiciled in Egypt, serving under the iron and despotic rule of Pharaoh. That tyrannical ruler was a type of Satan, and his supporters typified all the visible and invisible agencies used by Satan. The Israelites in general pictured the people of earth, who are in bondage, and who in God's due time will come out therefrom. The first-born of Israel, made prominent on the night of the Passover, pictured the Church of the first-born whose names are written in heaven.

[9]The cruel lash of the Egyptian masters fell heavily upon the backs of the enslaved Israelites, and the cries of the latter ascended and were heard by the God of heaven. Responding to their groans and weepings, Jehovah in the exercise of his loving-kindness sent his servant Moses to testify against Satan and his representatives and to deliver the Israelites into freedom. Moses here pictured Christ, the great Deliverer, who in obedience to the Father's will comes to deliver mankind from the iron hand of the great oppressor.

[10]Nine times had Moses appeared before Pharaoh the king and served notice upon him that he should let God's people go. Each time Moses had received a promise that the Israelites might go, and as many times did the king break his own word. Each time Pharaoh increased the burdens upon the people. The tenth time God caused Moses to appear before Pharaoh. God now

instructed Moses that he intended to make such a manifestation of his power that the Egyptians would be anxious to have the Israelites go and would even thrust them out. Moses announced God's decree that at midnight on the 14th of Nisan all the first-born in Egypt should die, from Pharaoh's son to the humblest servant. This decree was fulfilled.

[11]By the law of succession the first-born son was always the heir. Pharaoh's first-born son was heir apparent to the throne. The first-born expected to carry into futurity the father's institutions. The first-borns of Egypt would therefore picture the visible representatives of Satan on earth who compose the ruling factors, otherwise designated by the Prophet as "the shepherds and the principal of the flock," and who expect to perpetuate the unrighteous reign of their father Satan through some combination or arrangement which they will keep in force.

[12]The first-borns of Israel pictured the promised heirs of the kingdom of God, who have hope of sharing the throne with Christ Jesus in his great Millennial reign.

[13]God made provision whereby the first-born of Israel might be saved from death; that is to say, a lamb should be slain upon the evening of the 14th day of Nisan, and its blood sprinkled upon the door posts and lintels of the family residence. The family should go inside and remain there. The lamb should be roasted whole and then eaten, together with unleavened bread and bitter herbs. In every household that observed this law of God the first-born was passed over and spared alive. Ever thereafter the event is known as the Passover. God commanded that the Jews should observe this once each year. Hence it was incumbent upon Jesus to celebrate the Passover.

[14]At the given hour the death angel passed through Egypt, and every first-born of man and beast died. There was a great mourning amongst the people. They crowded into the palace of the king, bearing their dead. A messenger bore before Pharaoh the lifeless body of his first-born. Pharaoh mourned for some time the loss of his son, thus giving ample time for the Israelites to march on their journey to the Red Sea. This delay pictures the period of time that Satan will be bound. Arousing himself to what had taken place Pharaoh summoned all of his military force and hurried on after the Israelites with the avowed determination of destroying them, thus picturing how Satan will go up and down the earth and gather together his adherents, who will seek to destroy the people who have turned to Jehovah through the Lord Jesus, the great antitypical Moses. When the hosts of Pharaoh approached the Israelites on the shore of the Red Sea God manifested his love to them by causing a pillar of fire to stand between the Israelites and Satan's forces. Then Jehovah opened the waters and led the Israelites across the sea on dry ground. Quickly they were followed by Pharaoh and his hosts, all of whom were destroyed in the sea, thus picturing how Satan and all of his followers at the end of the Millennium will be completely wiped out.

[15]The death of the first-borns of Egypt seems clearly to represent Satan's agencies now in the earth. Jesus plainly pointed out that these are the offspring of Satan. (John 8:44) Now the ruling factors, made up of shepherds and the principal of the flock, rule the world and hope to perpetuate Satan's wicked institutions. The death of the first-born in Egypt pictured that with the great trouble now impending these wicked institutions on earth will be forever and completely destroyed.

[16]The great antitypical Moses now present is leading his people on to certain and complete victory. The wicked systems that dominate and control the world, the offspring of Satan and therefore the first-born, shall die; and for them there shall be no resurrection. Satan himself will go into the abyss and there await the time of his own destruction at the end of the Millennial age.

AMPLIFIED PICTURE

[17]The foregoing is a general picture, but there is one given more in detail, in which we are more particularly interested. It is a shadow of instructions enabling the people of God to prepare themselves for the kingdom. We cannot learn it too well.

[18]The lamb for the Passover must be a male without blemish. The lamb represented the One who must be slain to provide the great redemptive price and sin-offering for the first-borns and for the whole world. —John 1:29.

[19]The head of each Jewish household must select the lamb. It therefore became incumbent upon the great heavenly Father to select the antitypical Lamb. Herein again we see the love of God marvelously manifested. As imperfect human beings, if it would be necessary for us to sacrifice one of our flock we might select the least desirable one with a view of saving the better. Could not God have selected one of the lesser heavenly creatures, made of him a man and used him to redeem the human race? Why did God not do that? It seems certain that the chief reason in selecting his beloved Son to provide this great ransom sacrifice was to make manifest his unselfish love. (John 3:16) God cannot deny himself. When he came to select from his heavenly creatures the one for this great sacrifice, he selected the dearest treasure of his heart. He chose the only one of his direct creation, his dearly beloved and only begotten Son as a sacrifice, that man might live. He chose that one whom it would cause him the greatest amount of suffering to see die. Thereby was made possible the greatest manifestation of his own love. There could be no greater manifestation of love than this. "In this was manifest 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."—1 John 4:9, 10.

[20]Call to mind the sorrow in a family where some pet animal is killed or dies; or the far greater sorrow that comes to a household where the one much beloved, or pet of that household, dies. Thus doing we can have some small appreciation of the great suffering that the heavenly Father had in providing his dearest beloved One to die as man's ransom. Not only this, but his death must be reached through a course of great suffering. Again another manifestation of Jehovah's love.

[21]The blood sprinkled upon the door-posts and lintels of the house was a complete guarantee that the first-born in that Jewish house should not die. The blood of the antitypical Lamb is a guarantee to all who have, by reason of consecration, justification and spirit-begetting, received the benefits of the antitypical Lamb, that if they remain within Christ or under the protection of that blood they shall be saved from second death.

[22]The roasting of the lamb by fire required a far greater heat than its boiling would. This foreshadowed the great degree of Jesus' suffering. The roasting sealed the strength of the meat within itself, whereas boiling extracts the strength. Hence God's command in the type that the lamb should be roasted and not boiled. The eating of the roasted flesh was intended to give the Israelites strength for a strenuous ordeal. The bitter herbs stimulated their appetite. The staff in hand and sandals on the feet were a notice to move at any moment.

[23]The strength of the Christian results from partaking of Christ. The bitter trials that come, pictured by the bitter herbs, increase the desire for Christ and for sweet fellowship with him. In other words, they create a greater appetite for the Lamb.

[24]The unleavened bread suggests to us the mental and heart appreciation of the truth, so that our heart affections may feed upon the love manifested toward us by the Father and the beloved Son; and that from this source we receive strength for help in every time of need.

ANTITYPICAL PASSOVER

[25]The Passover type was fulfilled by Jesus. The Memorial was instituted to commemorate that fact and in memory of a new thing. The Passover pointed forward to the death of Jesus, the Lamb of God. The Memorial pointed backward to the great event of his death and its significance. Jesus became the Passover Lamb of the Church of the first-borns. Hence St. Paul says: "For even Christ our passover is sacrificed for us: therefore let us keep the feast." (1 Corinthians 5: 7, 8) It was incumbent upon Jesus to fulfil the Law. Therefore it was necessary for him to partake of the Passover supper, and on the same day be slain as the antitypical Lamb to provide the great redemptive price of mankind. God does everything exactly on time.

[26]At the time of the celebration of the Passover Jesus instituted a new ceremony for the purpose of memorializing his death, which at the same time shows the importance of his great sacrifice. He was about to go away from his disciples and they would not again see him in the flesh. He knew that his body members would have a long, tedious journey in preparation for their heavenly inheritance. It was the desire of our Lord that these should have in mind that he, by his death, fulfilled the type of the Passover lamb; and that they have in mind the meaning of his death and the privilege of his followers in participating therein. To this end we find the record.—Matthew 26: 26-29.

MEMORIAL INSTITUTED

[27]There were two particular elements used in instituting this Memorial: One, the bread which Jesus said represented his body, that is to say, his humanity; the other, the wine which he said represented his blood for the remission of sins and by which the New Covenant was to be sealed. It seems quite probable that Jesus took the entire loaf of bread, broke it, and said to his disciples: 'This represents my body broken for you, and I invite you to eat it.' The loaf of bread was made of grains of wheat, wheat being a seed which when planted will bring forth its own kind in many fold, demonstrating that it has life in itself, but must be broken in order to produce life for others. So it was with Jesus. He possessed life and the right to life. He had the powers of procreation. He might have filled the earth with a race of people. This was not the Father's will. Jesus submitted to the breaking of his humanity in order that he might bring back Adam and his race to a condition of life. Thus his own human life and the possibility of a race springing from him were given up. Wheat contains all of the elements needed to supply the various organs and tissues of the human body. Thus a loaf of bread made from wheat very beautifully represents the perfection of Jesus sufficient to provide life for all mankind.

[28]To eat means to appropriate to ourselves. Therefore, eating or appropriating to ourselves by faith the perfect sacrifice of our Lord is a basis for our justification. The world of mankind during the Millennial age, accepting Jesus as the great Redeemer and being obedient to him, shall receive the sustenance of life and be restored to life. Jesus did not refer to himself as eating of the loaf, nor was such necessary. He was always just; therefore perfect. It is needful, however, for his body members to be justified; and their justification must come in partaking of Christ's great sacrifice.

[29]On another occasion Jesus said: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 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." (John 6: 48-51) It was the humanity of Jesus, pictured by the bread, which he gave up and which will provide life for the whole world.

It provides life on the human plane for the Church first; that is to say, God counts the members of the Church perfect as human beings in order that they may participate in the Lord's sacrifice. Those who compose the Church receive instantaneously at justification a similar thing to that which will be received by the world at the end of the Millennial age, to wit, perfect human life. This is counted to them by Jehovah. For this reason we can see that justification by faith in the precious blood of Jesus has been granted by Jehovah during the Gospel age for the very purpose of making it possible for those thus justified to be joint-sacrificers with Christ Jesus. Each one must partake of the loaf before he can be made an acceptable sacrifice; that is to say, each one by faith must accept Jesus Christ as the great Redeemer, and make manifest this faith by a full consecration of himself to do God's holy will.

THE CUP

30"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."—Matthew 26: 27, 28.

31The heavenly Father had prepared the cup for his beloved Son Jesus. Jesus understood that he must drink that cup. He did so. "The cup which my Father hath given me, shall I not drink it?" (John 18: 11) It seems quite clear, therefore, that the cup represented the potion provided by the heavenly Father for his beloved Son. The cup was emblematic of the conditions which the Son must meet in order to become the world's Redeemer. The three primary things which the cup seems to bespeak as a potion for our Lord were: (1) That he must pour out his life blood; (2) that in doing so he must undergo suffering; and (3) that the meeting of those conditions would lead to boundless joy.

32The life is in the blood stream. If the blood is poured out, it means that the creature has ceased to live. No human being can live unless the blood is circulating through the body. The plan of God was that the ransom sacrifice must be provided, and could be provided, only by the pouring out of the life of the perfect man. God foretold this through the words of his prophet concerning Jesus, saying, "He hath poured out his soul unto death." (Isaiah 53: 12) The pouring out of his life blood, that is to say the giving up of life as a human being, provided the ransom price. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20: 28.

33Our Lord's life as a human being was poured out, but his right to that human life still existed. The right to life could be extinguished only by his own wrongful act. Since he was always in harmony with the Father that right to life as a human being continued. The laying down of that human life, the pouring out of his soul, was the process of reducing his life to a purchasing value which we term merit and which is valuable for the purchasing of mankind. The value of that perfect human life God provided should be used as a sin-offering to be presented to divine justice for the redemption and release of man. This blood, or valuable merit, will be used to seal the New Covenant through the terms of which the obedient ones of mankind must get life. In no other way could sins be remitted and man brought back into harmony with God. Hence Jesus said: 'This wine represents my blood. My blood is for the purpose of sealing the New Covenant and for the remission of sins.'—Matthew 26: 28.

34Our Lord's life could have been poured out instantaneously, and without any particular degree of suffering could have provided the ransom price. But that was not the Father's plan. The great Redeemer must become a sympathetic high priest. He must be touched with a feeling sympathetically of the infirmities of others. (Hebrews 4: 15) He must learn full obedience to the Father's will under the most adverse circumstances. This could be attained unto only by and through suffering. The heavenly Father, in giving his only beloved Son to die, must have suffered much, thereby exhibiting his great and boundless love for mankind. His beloved Son, by suffering, was afforded the opportunity of exhibiting that like boundless love.

35The Father has great joy and delight in his Son because his Son proved loyal to him under the greatest test. (Isaiah 42: 1) Jesus, the beloved Son, by being fully obedient to the Father's will was rewarded by boundless joy. Hence the crowning feature pictured by the cup was love and joy attained unto only through suffering and death. Jesus evidently understood that the cup pictured both sorrow and joy. On one occasion he prayed to God that if possible the cup might pass from him, evidently meaning the most sorrowful part of it. Concerning the crowning feature thereof it is written of him: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12: 2) The pathway that led to divine life was through sufferings ending in a fulness of joy with Jehovah. Hence the Psalmist, speaking as the mouthpiece of Jesus, said: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore."—Psalm 16: 11.

OUR PARTICIPATION

36Jehovah in preparing his loving plan provided that Jesus should have associated with him in the glories of his kingdom 144,000 joint-heirs who should also be kings and priests and reign with him. These, together with Christ Jesus, the Scriptures designate as the new creation. All the body members must follow the same course taken by the beloved Son. These must literally follow in his steps. (1 Peter 2: 21) Hence the cup would represent to each member of the body the same things that it represented to our Lord. With this evident thought

in mind Jesus said to his disciples: "Are ye able to drink of the cup that I shall drink of?" Being assured that they were, then Jesus added: "Ye shall drink indeed of my cup." (Matthew 20:22, 23) This proves conclusively that the cup must mean the same thing to the followers of Jesus that it meant to him.

[37]When our Lord was about to take his departure from them he desired that they should have in mind in due time the significance of the cup. Therefore, at the time of instituting the Memorial he handed to them a cup of wine and said, in substance: 'You have signified your willingness to drink of my cup, now I offer you the privilege of doing so. Take it and drink ye all of it.' To each one, then, who will attain unto the great prize of joint-heirship with our Lord in his kingdom the cup means: (1) The pouring out of a justified life unto death; (2) the undergoing of sufferings like unto those to which the Lord was subjected; and (3) the doing of this leads to boundless joy in the kingdom.

[38]The appropriation of the humanity of our Lord is pictured in eating the loaf of bread. That is the basis of the Christian's justification, which justification results in the right to life as a human being. God counts this *right to life* through the merit of Christ in order that such might be an acceptable sacrifice. Such life now must be poured out in death. It must be a sacrificial death. "It is a faithful saying: For if we be dead with him, we shall also live with him."—2 Timothy 2:11.

[39]Death itself is not sufficient. One might be justified and spirit-begotten and die instantly, but that would not meet the divine requirements. Each one must suffer as the Lord suffered, and thereby be afforded the opportunity to be developed into his character likeness and particularly the attribute of love. The suffering must not bring bitterness; but realizing that our Father suffered in the exhibition of his love toward us, and that our beloved Lord exhibited his wonderful love for us by suffering, therefore, our suffering as a Christian must develop in us a greater measure of unselfish love. The Apostle says: "Because to you it was graciously given on behalf of Christ, not only to believe into him, but also to suffer on his account." (Philippians 1:29, *Diaglott*) And again: "Heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Romans 8:17) Suffering with Christ is a condition precedent to sharing his joy and his glory. "If we suffer [with him], we shall also reign with him." (2 Timothy 2:12) St. Paul appreciated this fact when he said: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Colossians 1:24.

[40]Passing through these trying and fiery experiences as Christians is proof that we have the spirit of God resting upon us. It is one of the witnesses of the holy spirit. Concerning this St. Peter says: "But 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.

[41]The chief purpose of this suffering is to develop and exhibit the godlike attribute of love. This is proven to be true by the argument of St. John in which he says: "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." Jesus laid down his life for us, and "we ought to lay down our lives for the brethren." If God so loved us, and the Lord Jesus so loved us, "we ought also to love one another."—1 John 4:9; 3:16.

[42]The highest degree of love can be exhibited only by reason of sacrifice. We exhibit our love for the brethren by making sacrifices in their behalf, and our love for the peoples of earth is likewise manifested. If we appreciate the love of God exhibited for us, and the love of Jesus manifested for us, then we shall appreciate the privilege of drinking of the cup of the Lord Jesus, which means: (1) Death; (2) which is accompanied by suffering; and (3) which leads to endless joy.

[43]The Christian who discerns the body of Christ, and appreciates his privilege and hope of being a part thereof, can likewise appreciate the words of the Apostle: "For 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.

MUST PARTICIPATE

[44]Jesus laid down the inflexible rule when he said: "Except ye eat of the flesh of the Son of man and drink his blood ye have no life in you." Inherent life, that is to say, immortality, is the result only of first partaking of the humanity of Jesus, which leads to justification to life, and the pouring out of that life in sacrificial death. The reward for this is the crown of life. To such Jesus says: "Be thou faithful unto death, and I will give thee a crown of life." The faithfulness here includes the joyful participation in the sufferings of Christ even unto the end.

PARTNERSHIP

[45]St. Paul, writing to the Church concerning the bread and the cup, said: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion 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) The word "communion" as used in this text means common union or partnership in. Paraphrasing the Apostle's words, then, we understand them to mean: The body of Christ is made up of many members just as a loaf of bread is

made up of many grains of wheat. The members of that body must first partake of that one loaf. The breaking of this loaf of bread pictures how that each one of those who compose the loaf must be broken; that is to say, they must have partnership with the Lord in the breaking of their humanity.

46 The cup of blessing which we bless pictures our common union with the Lord or our partnership with the Lord in his sufferings.

47 To recapitulate: In our participation with the Lord in his cup we see this: Jehovah, by sacrificing the dearest treasure of his heart, exhibited his love for us; and now he bestows his love upon us by calling us his sons. Jesus manifested his great love for us in laying down his life for us. We have the opportunity of manifesting our love for God and of showing our appreciation of his love for us by joyfully meeting the requirements that he has laid upon us, and of showing our love for the brethren by joyfully laying down our lives for them.

48 The Memorial season then brings to us sweet memories of what the Lord Jehovah and the Lord Jesus have done for us, and sweet memories of the precious experiences through which we have passed since first we knew the Lord. All the suffering through which we have passed in our devotion to the Lord, and which was pictured in the cup our Lord graciously offered us, we rejoice in; for it is the way that leads to participating in the boundless joys of our Lord.

FULNESS OF JOY

49 After the Master handed the cup to the disciples he said to them: "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." In the words here used by the Master he seems to have particularly in mind that potion contained in the cup which represented good cheer and joy. He was about to reach the supreme moment of his sufferings; he was about to take his departure from his disciples; and he said to them: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) He knew the Church would pass through great tribulation. He had foreshadowed in the parable of the Virgins that the bride would greatly rejoice in receiving the Bridegroom. He had pictured the joy that would come to the Church when the time arrived for him to come to his temple to examine and prove those who are in the temple condition. We understand that the Lord took unto himself his power in 1914, and that in 1918 he came to his temple and began the judgment of his house. To those who had been faithful he said: "Enter [now] into the joy of thy Lord."

50 Now our Lord's followers, who appreciate the fact that he is present setting up his kingdom and that he has come unto his temple, can be said to be participating now in the good cheer and joy of the Lord in the Father's kingdom. Otherwise stated, the joy has already begun. So surely as he has taken unto himself his power to reign, then he has begun the establishment of his Father's kingdom; and with those who are in full heart harmony with him he has begun to share the good cheer of the kingdom. This joy, or good cheer, will reach the superlative degree when all the members have passed beyond the vail and stand approved before Jehovah with the great Captain of their salvation, their Head and Bridegroom, Christ Jesus. Then they will experience fulness of joy and pleasures forevermore.

51 There must still be some suffering for those who are this side the vail, but with the suffering comes a keener appreciation of the divine provision which is accompanied with much joy. True Christians appreciate the fact that the Lord Jesus, the glorified One, is now present setting up his kingdom which shall accomplish the divine purpose of bringing the human race back into harmony with the Father. These enter now into the joy of the Lord, in this, that the time has come for the overthrow of Satan's empire, and the establishment of the government of righteousness.

52 This is a great incentive to press on for the remaining way of the battle, looking to that happy time when the last member shall enter into the full and complete joy, sharing with the Lord in the glories of the kingdom.

HEART CONDITION

53 The Memorial season is a time for a careful searching of the heart, to each one who comes to participate. No one could be pleasing to the Lord and participate in the Memorial with the wrong condition of heart. No one is pleasing to the Lord who participates not discerning the body of Christ. The Apostle says that we are members one of another, "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) Each one, therefore, who is pleasing to the Lord must appreciate the fact that each member of the body is a part of every other member, that all are one in Christ Jesus and that they have a mutual interest in each other.

54 The Apostle tells us the proper condition of heart one should be in when partaking of the Memorial, saying, "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) And again: "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) Malice means a bad condition of heart regardless of duty and obligations to another. Leaven is a symbol of sin. The Apostle, therefore, says in substance: Purify your hearts to see that there is no wrong feeling toward anyone, and especially toward

any members of the body of Christ, and put aside all sin. See to it that no bitterness or wrath or anger is in your heart, and thus be in a proper condition to appreciate the fact that our covenant to be dead with Christ means also a covenant to be dead with each other, and to die with and for each other; to lay down our lives for the brethren.

[55]Approaching the Memorial season is an appropriate time for us to examine ourselves and see to it that we are in the right condition of heart, having joyful fellowship with the Lord at this time.

WHO MAY PARTAKE

[56]Some may be inclined to think, upon self-examination, that they are unworthy to partake of the Memorial emblems and therefore remain away. We think that this is the wrong conclusion. The self-examination is for the very purpose of sending us to the Lord that we might be freed from spot, or wrinkle, or any such thing. If we have wronged anyone we should try to right it; if we have done wrong before the Lord then we should confess our wrong and ask the Lord's forgiveness. We should ask in faith, remembering that the Apostle has said: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," and, "If we confess our sins, he is faithful and just to forgive us our sins." For this reason, "let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—1 John 2:1, 2; 1:9; Hebrews 4:16.

[57]The Memorial should be celebrated by all who have fully consecrated themselves to the Lord, and who are striving to walk in the narrow way. All such should expect trials and tribulations, nor should they be discouraged when these come but rather rejoice therein, knowing that these tribulations are working experience and these experiences are preparing us for the reward. All of those who have the witness of the holy spirit that they are the Lord's will be anxious to meet together with others that they may participate in the sweet memories of the things which our Father and our Lord Jesus have provided for us.

[58]We may be hated of the world, and shall be if we are faithful to the Lord. Instead of being disturbed by this we should rejoice: "Marvel not, my brethren, if the world hate you." If we are of the Lord we will love the brethren and want to assemble with them and keep in memory our Elder Brother and all his great love exhibited for us. "We know we have passed from death unto life, because we love the brethren." (1 John 3:13, 14) By this we shall know that we are of the Lord. All that have the spirit of the Lord will be anxious to participate in this Memorial.

[59]May that sweet reciprocal love exist between all the members of the Church that is becoming to the house of God; and may this blessed bond draw together the little companies in various parts of the earth on this day to recount and keep in memory God's wonderful provision for the salvation of man, and particularly for the Church; and to rejoice in the privileges that are now ours, and to look forward to that happy time when our joy shall be boundless, when we stand approved at the right hand of our Lord before the throne of our heavenly Father.

QUESTIONS FOR BEREAN STUDY

What is the pivotal event in the plan of God? What is thereby made manifest? ¶ 1.
What prompted Jesus to deliver us from death? What should we keep in memory? ¶ 2-4.
What was it that Jesus instituted? What is the date of its observance? ¶ 5, 6.
How may we know that the Memorial is precious to the memory? ¶ 7.
How did God foreshadow the new creation? Of whom are Pharaoh and his supporters types? And the first-born of Israel? ¶ 8.
Whom did God send to deliver Israel? How was it done? ¶ 9, 10.
Who were typified by the first-borns of Egypt and of Israel? ¶ 11, 12.
What arrangement did God make to save Israel's first-born on the night of the Passover? ¶ 13.
What do the death of the first-borns of Egypt, Pharaoh's waiting, and the vanquishing of the Egyptian hosts in the Red Sea typify? ¶ 14-16.
What is the more important lesson? ¶ 17.
Whom does the lamb represent? What remarkable thing did God do to manifest his unselfish love for the world? ¶ 18, 19.
Did the sacrifice of Jesus cause the heavenly Father any heartaches? ¶ 20.
What does the blood of the antitypical Lamb guarantee? ¶ 21.
What did the roasting of the lamb do? What was thereby pictured? ¶ 22.
What did the bitter herbs and unleavened bread represent, and why? ¶ 23, 24.
The Passover points forward, and the Memorial points backward, to what event? The Memorial is what? ¶ 25.
What was the desire of Jesus respecting his disciples in the Memorial? ¶ 26.
What were the emblems used? What does each represent? What of the appropriateness of the wheat? ¶ 27.
Eating means what? Did Jesus need to eat the emblematic bread? ¶ 28.
What did Jesus declare the bread represented? To whom is it first applied, and for what purpose? ¶ 29.
What does the wine represent? The cup? ¶ 30, 31.
What does the scripture mean which says of Jesus: He "poured out his soul unto death"? ¶ 32, 33.
Could Jesus have died instantly as the ransom-price? If so, why the suffering? ¶ 34.
What was the crowning feature of the cup, and why? ¶ 35.
What is the Father's plan concerning the Church? Does the cup mean the same to Jesus' followers as to himself? ¶ 36.
What does the cup signify to Jesus' disciples? ¶ 37.
What is the basis of the Christian's justification? In what does justification result? ¶ 38.
Is it necessary for each member of the Church to suffer for righteousness' sake? ¶ 39.
What is the proof of discipleship? What is the chief purpose of suffering? ¶ 40, 41.
How is the highest degree of love exhibited? How should we esteem suffering? ¶ 42, 43.
What is the only way to gain immortality? ¶ 44.
Is it true that we have participation with Jesus in his sufferings? ¶ 45, 46.
The participation in the cup leads to what? ¶ 47, 48.
How did Jesus refer to the fulness of joy that would come at the end of the suffering epoch? And have we measurably entered into that joy now? ¶ 49.
Who are they who can truly have great joy even now? ¶ 50-52.
Is the Memorial season pre-eminently the time for searching out the leaven in our own hearts? ¶ 53-55.
What is the purpose of self-examination of those who have the holy spirit? ¶ 56, 57.
Should we be disturbed by hatred from the world? What is the supreme test of our relationship to the Lord? ¶ 58, 59.

"And so beside thy sacrifice,
I would lay down my little all.
'Tis lean and poor, I must confess;
I would that it were not so small.

"But then I know thou dost accept
My grateful off'ring unto thee;
For, Lord, 'tis love that doth it prompt,
And love is incense sweet to thee."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR APRIL 16

'God hath chosen the rich in faith, heirs of the kingdom.'—James 2: 5.

RICHES means to possess a thing in abundance; to have a copious supply. Material riches are almost always a hindrance to one faithfully following the Lord's footsteps. Jesus said: "For where your treasure is, there will your heart be also." (Matthew 6: 21) A man's treasure is sometimes in his reputation amongst men. He enjoys this for a season; and maybe within a day he becomes the object of ridicule, and is in disgrace. His treasure may be in houses and land. A calamity befalls him, and these are swept away. If he has these material things in abundance his affections are set thereon. He has no time for meditation about how his condition may be bettered.

On the contrary, the man who possesses little of this earth's material wealth, who is pinched with poverty, subjected to trials and hardships, often turns his heart to the Lord. Particularly is this true if he has a reverential mind. Hence the Apostle says: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?" It does not mean that a man needs to be poor in order to be chosen, but he must possess something else. He must be rich in another way. He must possess the riches of faith. In order to have faith he must have a reverential mind; for "the reverence of the Lord is the beginning of wisdom," and "the secret of the Lord is with them that reverence him," and to them he will show his plan. Possessing such a reverential mind, not having his affections set on earthly things, the natural course will be to seek a knowledge of the Lord.

Faith means to know God through his Word, to believe that he is the great Giver of every good and perfect gift, and then to rely confidently upon his Word. As a man with a reverential mind increases in a knowledge of the Lord's Word, he will increase in confidence in it; and thus will his faith grow. When he has an abundance of faith, a copious supply, he may be said to be rich in faith. If he becomes an heir of the kingdom these riches of faith must increase. These will increase because he continues to feed his mind upon the Word of God, confidently relies upon the Lord's Word, and strives to conform his course in life thereto.

His treasure, then, is in doing the Lord's will, and in this he delights. There is where his affections are. He consecrates himself entirely to the Lord, strives to grow in the likeness of his Master and looks forward with gladness to the time when he may be the recipient of an abundant entrance into his kingdom. He appreciates the fact that Christ Jesus is heir of all things. He has faith and confidence that he has been called according to God's purpose, and that he has the promise of being a joint-heir with Christ in the kingdom upon condition that he endures patiently the trials that come to Christians. He appreciates the words of the Apostle that if he suffers as a Christian he may have confidence that the spirit of God that leads to glory rests upon him. Having his heart's affections set upon heavenly things he delights, then, to lay up treasure in heaven, where neither moth nor rust doth corrupt, where thieves cannot break through and steal or carry away. As his riches of faith increase, his joy in the Lord increases; and with confidence he looks forward to the time when he shall dwell forever in the house of the Lord, beholding his beauty and inquiring in his temple.

At this season we are reminded how graciously the Lord has provided that we, as his followers, may fill up some of the sufferings left behind and afterwards share his glory. He privileges us to be broken with him and to pour out our lives with him. If our faith abounds, and we continue joyfully to be broken with him and to pour out our lives with him, we shall share the abundance of the riches of his kingdom as heirs of God and joint-heirs with Christ Jesus. Hence the Apostle says: "If so be that we suffer with him, that we may be also glorified together." (Romans 8: 16, 17) As we celebrate the Memorial of our Lord's death we look forward with great anticipation to the time when we shall drink anew in the kingdom the wine of good cheer with him, where there is fulness of joy and pleasures forevermore.

TEXT FOR APRIL 23

"It is your Father's good pleasure to give you the kingdom."—Luke 12: 32.

IMPERFECT man, with his limited vision and powers of appreciation, cannot fathom the goodness of Jehovah God. He cannot even approximate what real goodness means. Selfish men, at times, bestow favors upon others with the hope that such favors will result beneficially to themselves. This is said to be doing good. Jehovah bestows his goodness upon his creatures with no possibility or even thought of receiving any beneficial thing in return. The Psalmist beautifully expresses it thus: "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" (Psalm 31: 19) Again the Psalmist, describing God's dealings with his human creatures at different periods in the development of his plan, says: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" —Psalm 107: 8.

Five times within this one Psalm these words are used. Each time, however, as observed from the original, the expression applies to a different class. In verse eight it refers to the Church; in verse fifteen to the great company; in verse twenty-one to Israel after the flesh,

and in verse thirty-one to the world of mankind restored. The apostle Paul, concerning the goodness of God towards the Church, which he desires to have, says: "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power."—2 Thessalonians 1:11.

God began to bestow his goodness upon the world without man's knowledge. As the supreme sacrifice to himself he gave his only begotten Son that whosoever will believe on him might live. It was his goodness and loving-kindness that permitted this. Then it pleased him to draw to Jesus those who had a desire for righteousness and to show them the way, through Jesus, back into harmony with himself. These he justified, begat to the divine nature, and anointed to membership in the kingdom. He began many centuries ago to prepare the royal family of heaven, the new creation, the highest of all his creation. He prepared the plan and developed it that in his own due time he might have a kingdom that would restore the human race, establish human society upon the basis of complete righteousness, and give to the people a desirable and everlasting government of equity.

Instructing those who have the promise of being heirs of the kingdom and joint-heirs of Christ Jesus in his reign of glory, Jesus, as the spokesman of the heavenly Father, says: 'It is your Father's good pleasure to give you this wonderful kingdom.' Good pleasure means that the heavenly Father takes a delight in bestowing this marvelous favor upon the children of men. He digs them from the pit and from the miry clay, prepares and shapes them for his own use, transforms them into the likeness of his beloved Son and then sets them upon the throne of glory with Christ Jesus the Head, to rule and bless and uplift mankind. Truly the saints should always sing: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Revelation 15:3.

Seeing then the goodness of our Father bestowed upon us, what an incentive to develop his likeness and extend our goodness to others for the real delight and pleasure of doing good! This means that such must possess pure hearts. Concerning them Jesus said: "Blessed are the pure in heart: for they shall see God." (Matthew 5:8) That means an unselfish desire to do good unto all, as we have opportunity, and to put that desire into operation, even at a sacrifice to ourselves, in order that others might reap the benefit of it. Such ones are willing to endure persecution at the hands of the evil one in order that they might develop the patient long-suffering and loving characteristics of our Father, and will delight to hear the words of the Master saying, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matthew 5:10) It is a delight to the soul of the Christian as he contemplates participating in the heavenly glories and knows that this is granted to him, not because of any worth of his own, but out of the great goodness of the Eternal Father. Surely the Christian then may say at all times: "Bless the Lord, O my soul, and forget not all his benefits."—Psalm 103:2.

RELATIVE VALUE OF ILLUSTRATED LECTURES

DEAR BROTHER RUTHERFORD:

During the Chicago Convention a discussion arose as to the merits of using pictures to illustrate Bible lectures. For several years some of the brethren at Chicago have been using lantern slides and moving pictures to illustrate their talks, and the brethren in this vicinity felt that many had become interested in the truth as a result of these lectures.

My thought was that pictures are very entertaining, but not at all instructive. However, this view was not generally accepted.

During the testimony meeting a canvass was made to learn how the different friends got started in the truth. The result, as follows, was quite interesting to me, and no doubt will be to you:

156 of those present became interested in the truth through personal conversation;
52 by purchasing books from colporteurs;
52 by receiving tracts distributed from house to house;
52 by hearing lectures of pilgrims and elders, without slides;
35 by the influence of consecrated parents; and
2 through lectures illustrated with pictures.

This test was rather remarkable in view of the fact that practically all of the friends attending the convention came from within a radius of one hundred and fifty miles of Chicago, where the illustrated lectures have been used for several years. This test confirms my opinion that the use of pictures to illustrate lectures may be very entertaining, but not at all instructive; and that the results are very small indeed.

Yours in the Master's service, A. H. MACMILLAN.

DEAR BROTHER RUTHERFORD:

The ecclesia at Great Falls, Montana, at the recent New Year's Watch, went on record unanimously as expressing to you and to the SOCIETY at Bethel our keen appreciation of your work and labor of love this past year, and reaffirm our faith in the Watch Tower Bible & Tract Society as the channel being used of the Lord in providing the meat in due season for his hungry ones, and in proclaiming the presence of the King and the announcement of his kingdom.

By the Lord's grace we are able to report complete harmony and unity in our little family of twenty consecrated, and *no drones*. All elders have been elected unanimously, and our service director shows total sales of 1,613 books during the past year. Our determination is to "keep on keeping on" until our course is finished in death.

May the God of all comfort keep you faithful and continue to use you in the future as he has in the past.

Your fellow-servants by his grace,

GREAT FALLS (MONTANA) ECCLESIA,
W. Clavier, *Secretary*.

ELIJAH AND THE STRUGGLE WITH BAAL

——APRIL 13——1 KINGS 16:29 TO 19:21; 1 KINGS 21; 2 KINGS 1:1 TO 2:12——

THE CONTEST BETWEEN JEHOVAH AND BAAL—GOD'S MANIFESTATION TYPICAL—FAMILY OF AHAB BROUGHT TO JUDGMENT.

"No man can serve two masters: . . . Ye cannot serve God and mammon."—Matthew 6:24.

THE study for today is the story of Elijah and his contention with Ahab and the priests of Baal for the honor of Jehovah. Both Elijah and the great drama on Mount Carmel, the outstanding feature of his service, are unusually interesting as studies. But it is impossible to get the instruction intended to be conveyed in the record unless it is seen that these things are set for types, that "the man of God" may be guided; and that this is specially true in its application to 'the servant of Jehovah' (Isaiah 42:1) of this day of the Lord's return. It should be understood that while it lasted the northern kingdom, which carried the name of Israel, was God's representative kingdom rather than Judah. Hence the chief typical features are to be seen in that kingdom.

[2]It was with very deep steps that the northern kingdom descended into the valley of degradation. Jeroboam took the first step with the worship of the calves and with the degraded priesthood; and it was not long till Ahab, submitting to Jezebel's almost desperate energy, allowed the worship of Baal to substitute that of Jehovah. The worship of the calves at Bethel and Dan was in itself a sin against the second commandment; for in them Israel professed to have representations of Jehovah. But in accepting Baal, they put Jehovah aside; for Baal was worshiped as the giver of life and the powers of nature. This worship was degrading and licentious to an unusual degree. When Jezebel seemed to be getting all her own way, and Ahab was enjoying the luxury of being king, and Israel were quickly losing sight of their inheritance, God raised up Elijah the Tishbite.

[3]Elijah was a man of earnest mind, a diligent student of the Word, a lover of God and his people. He saw that Israel were settling down to the iniquity and abomination of Baal, and that they were fast leaving the God of their fathers. He had read what God had said that he would do under such circumstances as then prevailed—that he would send a famine in the land. (Deuteronomy 11:16, 17) Elijah deliberately prayed that rain might be withheld from Israel in the hope that such a calamity might show that God was displeased with their ways; and by this means also prove that Jehovah was the God of nature, which Baalism denied; and that he might bring Israel back to God. Elijah appeared suddenly on the scene, and declared to Ahab that there should be neither dew nor rain except according to his word. (1 Kings 17:1) Here was mighty faith, with a sure conviction that the Lord had sent him, and would honor his word. He believed that rain and dew would cease at his word; and that he would be the messenger of the Lord to declare the time when rain and dew should again water and refresh the land. The dearth began.

THE CONTEST BETWEEN JEHOVAH AND BAAL

[4]In the time of famine which followed, Elijah was specially preserved, first at the brook Cherith on the east side of Jordan, and later by the widow of Zarephath. After many days—both our Lord and James tell us it was three and one-half years (Luke 4:25; James 5:17, 18)—the Lord's time had come for bringing matters to a crisis. Elijah was sent to meet the king. This he did, and was challenged by the king as the troubler of Israel. Elijah replied that it was he, the king, who was the troubler of Israel; and he challenged the king to a decision as to whether Baal or Jehovah were God. The king agreed, and the well-known scene on Mount Carmel resulted. The priests of Baal placed their sacrifice ready, but called in vain upon their god to answer by fire. Elijah derided them. He said: 'Of course Baal is a god, therefore if he does not answer he is either busy, or talking, or sleeping: you should cry much louder if you would gain his attention.' Elijah was merciless. The priests cut themselves with knives to supplicate Baal and to obtain acknowledgment. But in answer to Elijah's prayer, at the time of the evening sacrifice fire came down from heaven and burnt the sacrifice Elijah offered; it also burnt the altar and licked up all the water with which the sacrifice and the altar had been drenched, thus manifesting that it was not ordinary fire. The people saw that Baal was nothing, that they had been humbugged by the priests of Baal.

[5]God proved himself that day; and by answering Elijah, acknowledged him to be his prophet. The people cried: "Jehovah is God," and readily agreed to Elijah's command to slay the priests of Baal; and four hundred and fifty priests met sudden death. Elijah, believing that the time for rain had come, prayed earnestly that it might be given. (James 5:18) He saw that God was about to answer, and he warned Ahab. Soon the rain came down in torrents. As that wonderful day was closing in, Elijah, with "the hand of the Lord upon him," ran before the chariot of Ahab all the way from Carmel to Jezreel, a distance of fourteen to sixteen miles.

[6]Jezebel was at Jezreel, and Ahab related to her all that had been done that day. She sent to Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." (1 Kings 19:2) The Lord had led Elijah to the den of the tigress; for the Prophet needed to realize his weakness. At Jezebel's word fear came upon Elijah, and he fled for his life.

GOD'S MANIFESTATION TYPICAL

[7]Elijah went south, perhaps by natural impulse, but surely because his goings were overruled of the Lord. When he got to the edge of the wilderness at Beer-sheba he left his servant and, miraculously fed by the angel of God, made his way to Horeb the mount of God. There in the mount where his great predecessor Moses had been before him, God manifested himself to Elijah as he had done there to Israel. There were the storm, the earthquake, and the fire, the same phenomena that Israel felt and saw. (Exodus 19:16-19) Elijah also heard the voice of God, not then as when all the people heard, but in a still small voice, or as a gentle breeze. In answer to God's question, "What doest thou here, Elijah?" he rather complainingly replied that he alone remained faithful to God, and that he had had to flee for his life, thus almost intimating that God had not been so faithful in protecting his servant as he had been towards God. God gave him no comfort; for the servant had left his work just when God was bringing it to a conclusion. He was continued in service; not, however, to carry on the work he had begun, and from which he had fled in fear, but to go back and anoint in Damascus a king who was to harass Israel. He was sent to anoint in Israel a new king, who was to destroy the house of Ahab; and to anoint Elisha to be prophet in his room.—1 Kings 19:15, 16.

[8]It is impossible for the Bible student to think other than that the steps of Elijah were guided to Horeb. Nor can he avoid comparison between Moses and Elijah in their communion with God at Sinai. Perhaps Elijah got to the same cleft of the rock where God placed Moses when he passed by. Both these men are forever associated in the purposes

of God; but Moses at Sinai was a pleader for God's people, and Elijah complained.

[9]Why did God manifest himself to Elijah thus? The answer is, Elijah represented the Church of God in commission for service and for a special work; and God would show by these things how his work would be accomplished. This was seen clearly by Brother Russell as long ago as 1898. (See preface to Volume VII) That interpretation served to guide him, and it has guided the Church. No doubt it also signifies that only when the storm, the fire, the earthquake have passed will the revelation of God be clear.

[10]Elijah returned, but did not carry out his commission. He anointed neither Hazael, Jehu, nor Elisha. But he sought out Elisha, and found him plowing in his father's fields. Passing by him, Elijah cast his mantle over Elisha. The young man apparently took this as a call to go with Elijah to serve him; but the action meant much more to Elijah than that. Elisha ran after Elijah to say that he would come immediately; but Elijah answered: "Go back again: for what have I done to thee?" (1 Kings 19:20) Apparently he was not seeking to have Elisha as a disciple. But Elisha killed his yoke of oxen, boiled their flesh with the plowing instruments, and made a feast for the people, and then went after Elijah, now gone, and became his servant.

FAMILY OF AHAB BROUGHT TO JUDGMENT

[11]In respect to Elisha, Elijah in part did what he was told; but he appears to have been unwilling to let the work go out of his own hands. After this, there is no record of any work done by Elijah. He would serve the Lord as opportunity afforded, and would surely try to find and help the 7,000 whom the Lord knew, who had not bowed the knee to Baal. The Lord had not at all discredited his servant. Elijah knew what had been said to him, and the willing would receive him as the Lord's prophet. Some years' work in this quiet way had its effect; for Israel was checked in its madness; no more is said about Baal in Elijah's days.

[12]God had further purposes to serve. The family of Ahab had to be brought into judgment, and time was necessary for that. The matter of Naboth's vineyard showed Ahab as in no way reformed, but continuing in his selfish and wicked way; and by it Jezebel was revealed as altogether given up to evil. To accomplish her design she did not hesitate to have Naboth accused of blasphemy against Jehovah, whose name she had endeavored to banish from the minds of Israel. Ahab was very ready to take possession of Naboth's vineyard; for on the day following the murder he went down with all his retinue to take it. It is remarkable that two of his young officers who rode with him then, and who heard Elijah's denunciation and sentence, should be Jehu, and Bidkar, who later was Jehu's captain. Thus these were witnesses to the Prophet's words, and afterwards executors of the sentence—in Ahab's case partly transferred to his son because Ahab showed some signs of remorse before the Lord. (2 Kings 9:25, 26; 1 Kings 21:29) One other commission was given to Elijah. He was sent to meet the messengers of Ahaziah when on the way to Ekron of the Philistines to inquire there of Baal whether or not he would recover from his accident, which is evidence that Elijah's work had been effective in Israel.

[13]The end of Elijah's ministry and of his life came with a wonderful manifestation of God's favor. He was taken away in a whirlwind while he and Elisha were walking together, expecting the end; for both knew the time had come. He shares with Moses the honor that God alone knew the place of his burial. But Elijah was a man of sign or type (Zechariah 3:8, *margin*), and this dramatic end was to tell, in due time, when the work of God as represented by him should end, and that to be done by Elisha continuing the work, should commence.

[14]No doubt, there was a purpose to put a test upon Elisha, upon whose shoulders the mantle of Elijah had already rested. (1 Kings 19:19) Probably it would be true to say that on occasion no bolder spirit is to be found amongst the servants of God than Elijah's. But Elijah serves to give another illustration of the fact that when we are strong we are weak, and that a man's weakness is found associated with his strength. Perhaps Elijah was somewhat carried away by his feeling of strength: certainly when Jezebel threatened he forgot that God was with him.

[15]The name Elijah means "Jehovah is God." No doubt his name greatly affected his life; for certainly he had a clear vision of the fact, and that was his witness to Israel on Mount Carmel. It may be that he felt when he had been the means in God's hands of bringing Baal into derision, and as Jehovah had proved himself as God, that his work was for the most part accomplished.

[16]The Church has now passed from the Elijah phase of service; but it is not to be thought that all its Elijah witness is over. Many yet believe in the power of Baal, and much destruction is yet to be seen. And certainly there will be attempts to intimidate the Lord's faithful servants who carry the message of present truth. They, taking the Lord's words to Joshua (Joshua 1:9), will go forward in his work till their part is done.

QUESTIONS FOR BEREAN STUDY

What is the outstanding feature of Elijah's experiences? Why is this feature so attractive to the Church? Why were the chief typical features carried out in the northern kingdom—Israel? ¶ 1.
When was the worship of Jehovah completely set aside, and by whose influence? ¶ 2.
What were some of Elijah's characteristics? What did he deliberately do? ¶ 3.
How long was the drouth? Who was right in the counter charges, Ahab or Elijah? How is this shown? ¶ 4.
What did the people cry? What did they do at the command of Elijah? ¶ 5.
What was the word Jezebel sent to Elijah? What did he do? ¶ 6.
How did God manifest himself to Elijah? What was Elijah's mistake? What was he now commissioned to do? ¶ 7.
With whom is Elijah associated in the purposes of God? ¶ 8.
What is signified in the means employed by God to manifest himself to Elijah? ¶ 9.
Elijah cast his mantle over whom? What did Elisha think about it? What did Elisha then do? ¶ 10.
How did Elijah show a little selfish trait? Did God discredit his servant? ¶ 11.
Were Ahab and Jezebel unrepentant and unreformed? Who were the young officers with Ahab when he went to possess Naboth's vineyard? What other commission had Elijah? ¶ 12.
How did Elijah's career end? What honor does he share with Moses? ¶ 13.
What do Elijah's boldness and his fearfulness serve to teach us? ¶ 14.
What does "Elijah" mean? How may we make a plausible excuse for Elijah's weakness? ¶ 15.
As the Church has passed the Elijah phase, does this imply that the Elijah witness is over? ¶ 16.

"But lo! upon the evening air
Was heard the Prophet's voice in prayer:
'O Lord, the fount of fire unseal;
As thou art God, thyself reveal.'
That prayer so earnest, so intense,
Went up with faith's true eloquence;
And winged from heaven with rushing flame,
The suppliant's awful answer came.

"The astonished people in amaze
Shrink from the preternatural blaze,
Then falling on their faces cry:
'The Lord, he is the God most high!'
In every age, and everywhere,
The burden of the Prophet's prayer,
Though not of fire or vengeful sword,
Shall win an answer from the Lord."

ELISHA: TEACHER AND STATESMAN

——APRIL 20——1 KINGS 19:15-21; 2 KINGS 2 TO 10, AND 13:14-21——

ELISHA ACCOMPANIES ELIJAH—ELISHA SEES ELIJAH CARRIED AWAY—ELISHA FINISHES THE ELIJAH WORK.

"Be not overcome of evil, but overcome evil with good."—Romans 12:21.

THE study for today is very closely related to our last lesson. Elisha was so different from Elijah in character and methods of service that it was natural to think of the one as representing the Church in the Gospel age, and the other as representing the Millennial blessings which are to follow. Now it is clearly understood that their work was one, and that Elisha took up and completed the work which Elijah had begun.

[2]We are told little about the communion of these two men save of that on their last days together. We know that Elisha followed Elijah immediately he was called, and that he ministered to Elijah; in later days he was known as the one who "poured water on the hands of Elijah." (2 Kings 3:11) After Elijah fled from Jezebel, the great work of destroying the worship of Baal could not be continued; for the people would have little confidence in a man who had failed to believe that his God could keep him. Ahab continued his idolatry; Jezebel continued as before.

[3]After calling Elisha, Elijah would certainly endeavor to make as much use as possible of the recent events. At the time of his death we know that there were schools of prophets in Bethel and Jericho, and evidently in several other places. Many of these young men and their parents would be of the 7,000 who had not bowed their knees to Baal; and we may safely assume that during those days Elijah started a number of these schools, the prototype of the Berean classes of our day.

[4]At Horeb Elijah told the Lord that he was the only faithful one left in the land; but God knew of Elisha, worthy even to wear the prophet's mantle. It is not proper to assume that the 7,000 had lacked in faithfulness; probably they lacked only a leader. Elijah had been out of sight all the time of the famine, and after Carmel he had fled. Elisha immediately proved himself as soon as he got the strange but definite call. His promptness showed that he had both that good quality and earnestness; also his willingness to become even a personal servant is wholly to his credit; for evidently his home was a comfortable one. (1 Kings 19:21; 2 Kings 3:11) We know nothing more of Elisha until the day when he and his master were separated. When the time came that Elijah must relinquish the prophet's mantle, all the schools of the prophets seem to have known of it. Evidently there was a time question then; as seems always the case where there is an Elijah.

ELISHA ACCOMPANIES ELIJAH

[5]When in Gilgal where, probably, there was a school of the prophets, Elijah said: "Tarry here, I pray thee; for the Lord hath sent me to Bethel." (2 Kings 2:2) That there was something unusual in Elijah's request was evident; for Elisha refused to let his beloved leader go alone. He realized that the end was near, and he wanted Elijah's parting blessing. They went to Bethel. When there the sons of the prophets said to Elisha: "Knowest thou that the Lord will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace." (2 Kings 2:3) Elijah again made the same request of Elisha, saying that the Lord had sent him to Jericho. Elisha again refused; and there the sons of the prophets said the same thing. At Jericho once again Elijah apparently tried to turn Elisha off; but Elisha would not be parted from his master. The incidents of the journey had made Elisha certain that Elijah was about to be taken away, though how he could not tell. It must have been evident to these schools that Elijah was paying a valedictory visit to them.

[6]There seems no good reason for thinking that the "today" at Bethel and Jericho should be taken so literally as to mean that all the events recorded on this occasion happened in one day. The journey from Gilgal to the mountain side beyond Jordan would probably amount to thirty-five miles or more, much of it over hard mountain roads; and the two delays at Bethel and Jericho would take considerable time. At the river brink Elijah took his mantle, wrapped it, and smote the waters, which divided while they two went over on dry ground. Then, as if the moment of separation were at hand, Elijah said: "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: if thou see me taken from thee, it shall be so unto thee; but if not it shall not be so." (2 Kings 2:9, 10) They still went on, talking as they walked, when a chariot of fire and horses of fire parted them asunder; and Elijah was carried away by a whirlwind.

[7]Elijah's remark shows that Elisha's request came unexpectedly. Probably the text does not give the true thought; the marginal reading seems better. Elisha could not ask a hard thing for God to give, for the giving was Jehovah's; but the request was hard on Elijah, as the margin has it, "Thou hast done hard in asking." Why did Elisha ask this? Sometimes the question has been answered by saying that he sought the first-born's rights, desiring thus to be distinguished from the sons of the prophets. But that could not be so; for already, at his call, the Prophet's mantle had been on his shoulders. It was because Elisha had a true view of the circumstances. For reasons which do not appear, except as they may be associated with the fear which had seized him, Elijah had not fulfilled his commission given at Horeb, when God gave him an extended opportunity of service. Both these things, the anointing of Jehu and of Hazael, were sure to precipitate trouble; for he who did them would be accused of both treachery and treason. Perhaps Elijah still had fear on him. Elisha, of course, knew that these parts of Elijah's commission still remained unfulfilled; and he foresaw the possible consequences. He therefore asked for double of the spirit of Elijah in order that he might not fear, and that he might stand when the work was being done.

ELISHA SEES ELIJAH CARRIED AWAY

[8]It was a hard thing to ask; for Elijah could not but feel in the request that Elisha had his failure in mind; and even in the asking Elisha proved that he already had courage. But there was also compliment or grace in his request; for none knew better than Elisha what Elijah had done for the Lord. In response Elijah continued the test which Elisha had put on himself, as if he would try his fidelity. He said: "If thou *see* me when I am taken from thee, it shall be so unto thee; but if not it shall not be so." Here was a closer test.

[9]Elisha had said that he would not leave Elijah; but now the test was whether or not he would be so watchful under any circumstances as to *see* Elijah go. Elisha was soon put to the test. Right on them came the chariot and horses of fire. To see the chariot stop and to watch Elijah get in would be an easy thing; there would be little test in that. But the chariot drove at them rather than as stopping for a passenger. Each moved aside to let it pass between them, and they were parted asunder. The chariot sped on. Was Elisha's attention so taken by this new, strange thing that

his eye had been diverted from his beloved master? No. Watching Elijah as if to take care of him, he saw Elijah caught by a whirlwind and carried away, "and he saw him no more." Fiery chariots might come and go; but to him Elijah was the chariot of Israel and the horsemen thereof, and so he cried.—2 Kings 2:9-12.

10 What can these things mean in antitype? That the Elisha class refuse to have their attention drawn from their purpose of being fully equipped for the work of the Lord, and that strange providences are not allowed to distract that attention. Also, only those who "see" the change from the Elijah phase of the Lord's work can have the privilege of carrying on the Elisha phase of that work. The fiery chariot took neither the one nor the other; it served to divide them.

11 When Elijah had passed from sight, Elisha picked up the mantle which represented the office of prophet, and retraced his steps to Jordan, now to put to the test whether or not God was with him as with Elijah. He smote the waters, saying, "Where is the God of Elijah?" (2 Kings 2:14) The waters parted, God thus showing that Elisha was his prophet. Elisha was now somewhat embarrassed by the apparent sincerity but persistency of the prophets of Jericho, who wanted to search for Elijah. Elisha knew that Elijah had gone, and that he had been given Elijah's work. Therefore he knew that it was foolish to search; also he knew that their request was really a non-acknowledgment of his office, and that they preferred to have Elijah—hence his embarrassment.

12 Elisha stayed in Jericho a little while and healed the brackish waters there. When he was leaving Jericho and going up the hill road to Bethel, some of the young men of the city went out after him and derided him, saying, "Go up, thou bald head; go up, thou bald head." (2 Kings 2:23) They rudely signified their pleasure in his going, and derided him as if he carried no signs of being the successor to the well-known Elijah. Elijah had long hair and looked his office; Elisha was bald at the back of his head, so the Hebrew word shows. The young hoodlums poured contempt upon him. He turned and cursed them; that is, cut them off from the favor of God. Forty-two of them were torn by two she-bears which came out of the woods. Elisha had begun to have his trials; his right to his office was questioned. But those who opposed him had to suffer for their opposition; for God would show who was his servant.

ELISHA FINISHES THE ELIJAH WORK

13 Our lesson is named "Elisha, Teacher and Statesman." Teacher he was; but he was not a statesman as that term is properly understood. He made no attempt to direct or to interfere with the policy of the leaders of the kingdom. It is true that he directed the king to certain advantages to be gained; but it is also true that he anointed Hazael of Syria to be king in Damascus, well knowing that he would prove a dangerous and hurtful enemy of Israel. Elisha's ministry was one of moving about amongst the people, directing their attention to Jehovah, as opportunity served. He was much with the sons of the prophets (2 Kings 4:38-41; 6:4-7), who apparently were engaged in the service of Jehovah, probably in the work of instruction, doing the work which God originally intended to be done by the priests.—Deuteronomy 24:8; 33:10.

14 It was while engaged in this ministry that the Shunammite saw Elisha frequently pass her home. (2 Kings 4:9) Agreeable to her husband a room was provided for Elisha whenever he should pass, and he often used the hospitality so generously given. Seeking to reward her, at his servant's suggestion Elisha promised that a son should be born to the now aged husband and this large-hearted woman. The child was born; but when he was about four years of age, following his father into the field, he was smitten by the blazing sun. Elisha was appealed to, and in turn he prayed to God, and the little fellow was given back to his mother. Soon after this Elisha warned the Shunammite that a famine was about to come, and that she should go out of the district. She went into the land of the Philistines. On her return seven years later she found her land occupied. She appealed to the king. Just as she approached, Elisha's former servant was relating to the king the story of the raising of the child, and he cried: "My lord, O king, this is the woman, and this is her son, whom Elisha restored to life." (2 Kings 8:5) So struck was the king, so timely the appeal, that he ordered that she should have her house, her land, and whatever profits had been made from the land during her absence. (2 Kings 8:6) Here are two pictures beautifully showing God's plan for the restoration and restitution of the human family, its salvation from its sorrows and its distress.

15 About this time Ahaziah of Judah joined Jehoram of Israel in an attack on Ramoth-Gilead. (2 Chronicles 22:1-5) Elisha, who had previously anointed Hazael of Syria, and who now was distressing Israel, now saw that the time to anoint Jehu had come. He acted quickly. Jehu acted as promptly, and within a few days the house of Ahab was destroyed. Within a short time all the priests of Baal, the temple of Baal, and the worship of Baal were destroyed out of Israel.—2 Kings 10:28.

16 Elisha's work was done, but he continued to serve. He died in a good old age, faithful to the interests of Israel and to Jehovah.

QUESTIONS FOR BEREAN STUDY

What was the former thought relative to Elijah and Elisha as to typical features? What did Elisha do as the Lord's servant? ¶ 1.
Why could not the destruction of Baal worship be completed? ¶ 2.
Who started the schools of the prophets? Who evidently attended? How were these a prototype of present-day Berean classes? ¶ 3.
Why could Elijah think that he was God's only servant? What were the probable circumstances of Elisha? Why was there a "time" question then? ¶ 4.
What places did Elijah and Elisha visit together? What were the circumstances of Elisha's going along? ¶ 5.
Were all these places visited in one day? What remarkable thing did Elijah now do? ¶ 6.
What is meant by "thou hast asked a hard thing"? Why did Elisha ask for a double portion of Elijah's spirit? ¶ 7.
Was the request a delicate one, slightly embarrassing to Elijah? How did Elijah reply? ¶ 8.
What was the harder test now put upon Elisha? How did he meet the test? ¶ 9.
What is the antitypical significance? What is the importance to us of the word "see"? Did Elijah get a chariot ride? ¶ 10.
What did Elisha now do? How did God acknowledge Elisha as his prophet? How was Elisha embarrassed? ¶ 11.
With what impoliteness did some of the young men address Elisha? What did Elisha's curse amount to? ¶ 12.
Was Elisha a teacher? A statesman? Where did he spend much of his time? ¶ 13.
What beautiful story is woven into the life of Elisha? How are the two pictures—restoration and restitution—shown? ¶ 14.
What events now transpired showing the termination of the Elisha work? ¶ 15, 16.

"O ye that stand for truth and God,
Trust not your mortal sight!
Fear not the thronging multitudes;
Fear not their marshalled might.
One soul in panoply of heaven
Is stronger than their host.
The cause which God befriends cannot
Outnumbered be, or lost.

"Celestial hosts muster their ranks,
Waving on high their swords;
Voices of God, voices of heaven,
Speak through their burning words.
Brighter than flaming chariot,
Stronger than fiery horse,
All heaven is marshalled on your side,
God and the Universe!"

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Skyland, N. C.	Apr. 1	East Radford, Va.	Apr. 9
Asheville, N. C.	" 2	Roanoke, Va.	" 10
Morristown, Tenn.	" 3	Clifton Forge, Va.	" 13
Greenville, Tenn.	" 4	Waynesboro, Va.	" 14
Bristol, Tenn.	" 6	Dayton, Va.	" 15
Wytheville, Va.	" 7, 8	Berryville, Va.	" 16

BROTHER J. A. BOHNET

Vulcan, Mich.	Apr. 1	Superior, Wis.	Apr. 9
Manistique, Mich.	" 3	Proctor, Minn.	" 10
Sault Ste. Marie, Mich.	" 4	Two Harbors, Minn.	" 11
Sault Ste. Marie, Ont.	" 6	Duluth, Minn.	" 13, 15
Marquette, Mich.	" 7	Superior, Wis.	" 13
Bruces Crossing, Mich.	" 8	Hibbing, Minn.	" 14

BROTHER B. H. BOYD

Avera, Ga.	Apr. 1	Elko, S. C.	Apr 8
Augusta, Ga.	" 2	Charleston, S. C.	" 9, 11
Thomson, Ga.	" 3	Ridgeland, S. C.	" 10
Boneville, Ga.	" 4	Florence, S. C.	" 13
Dearing, Ga.	" 6	New Brookland, S. C.	" 14, 15
Augusta, Ga.	" 7	Greenwood, S. C.	" 16

BROTHER J. W. COPE

Ada, Okla.	Apr 1	Watonga, Okla.	Apr. 8
Stratford, Okla.	" 2	Oklahoma City, Okla.	" 9, 10
Purcell, Okla.	" 3	Minco, Okla.	" 11
Chickasha, Okla.	" 4	Chickasha, Okla.	" 13
Lawton, Okla.	" 6	Minco, Okla.	" 14
Hinton, Okla.	" 7	Oklahoma City, Okla.	" 15, 16

BROTHER A. J. ESHLEMAN

Kempner, Tex.	Apr. 2	Purmela, Tex.	Apr. 10, 11
San Angelo, Tex.	" 3	Waco, Tex.	" 13
Miles, Tex.	" 4	Egan, Tex.	" 14, 15
Brownwood, Tex.	" 6, 8	Cleburne, Tex.	" 16
Brooksmith, Tex.	" 7	Weatherford, Tex.	" 17
Gustine, Tex.	" 9	Fort Worth, Tex.	" 18, 20

BROTHER M. L. HERR

Ozark, Ark.	Apr 1	Roland, Ark.	Apr. 10
Lamar, Ark.	" 2, 3	Hot Springs, Ark.	" 11, 13
Dover, Ark.	" 4	Homan, Ark.	" 14
Russellville, Ark	" 6	Donaldson, Ark.	" 15
Havana, Ark.	" 7, 8	Little Rock, Ark.	" 16
Danville, Ark.	" 9	St. Louis, Mo.	" 18, 20

BROTHER W. M. HERSEE

Montreal, P. Q.	Apr. 2, 3	Orono, Ont.	Apr. 14, 15
Iroquois, Ont.	" 4	Oshawa, Ont.	" 16
Brockville, Ont.	" 6, 7	Hamilton, Ont.	" 18, 20
Kingston, Ont.	" 8, 9	Beamsville, Ont.	" 21, 22
Belleville, Ont.	" 10	St. Catharines, Ont.	" 23, 24
Trenton, Ont.	" 11, 13	Niagara Falls, Ont.	" 25, 27

BROTHER J. H. HOEVELER

Zona, La.	Apr 1	Enterprise, Miss.	Apr. 9
Folsom, La.	" 2, 3	Waynesboro, Miss.	" 10, 11
Slidell, La.	" 4	Columbus, Miss.	" 13
New Orleans, La.	" 6	West Point, Miss.	" 14
Picayune, Miss.	" 7	Aberdeen, Miss.	" 15
Vosburg, Miss.	" 8	McCool, Miss.	" 16

BROTHER H. HOWLETT

Lorain, O.	Apr. 1	Kent, O.	Apr. 8
Elyria, O.	" 2	Freedom, O.	" 9
Wellington, O.	" 3	Akron, O.	" 11, 13
Shelby, O.	" 4	Massillon, O.	" 14
Mansfield, O.	" 6	Alliance, O.	" 15
Barberton, O.	" 7	Louisville, O.	" 16

BROTHER G. R. POLLOCK

Virgelle, Mont.	Apr. 1	Avondale, Mont.	Apr. 11, 12
Chinook, Mont.	" 2, 3	Outlook, Mont.	" 13, 14
Tampico, Mont.	" 4	Reserve, Mont.	" 15, 16
Wolf Point, Mont.	" 6	Froid, Mont.	" 17, 18, 20
Poplar, Mont.	" 7	Dore, N. D.	" 21, 22
Bonetrail, N. D.	" 9, 10	Miles City, Mont.	" 24

BROTHER B. M. RICE

Rochester, N. Y.	Apr 1	Batavia, N. Y.	Apr. 8
Perry, N. Y.	" 2	Newark, N. Y.	" 9
Buffalo, N. Y.	" 3	Auburn, N. Y.	" 10
Tonawanda, N. Y.	" 4	Syracuse, N. Y.	" 11, 13
Niagara Falls, N. Y.	" 6	Rochester, N. Y.	" 13
Lockport, N. Y.	" 7	Oswego, N. Y.	" 14

BROTHER V. C. RICE

Estherville, Ia.	Apr. 1, 3	Kirkman, Ia.	Apr. 9
Superior, Ia.	" 2	Omaha, Neb.	" 10, 13
Little Mills, Ia.	" 4	Exira, Ia.	" 11
Des Moines, Ia.	" 6	Little Sioux, Ia.	" 14
Cambridge, Ia.	" 7	Wall Lake, Ia.	" 15
Coon Rapids, Ia	" 8	Red Oak, Ia.	" 16, 18

BROTHER C. ROBERTS

Neveton, Man.	Apr. 1	Brandon, Man.	Apr. 11, 13
Portage La Prairie, Man.	" 2, 3	Qu'Appelle, Sask.	" 15
Rapid City, Man.	" 4, 6	Regina, Sask.	" 16, 17
McConnell, Man.	" 7	Moose Jaw, Sask.	" 18, 20
Hamota, Man.	" 8	Chaplin, Sask.	" 21, 22
Crandall, Man.	" 9	Herbert, Sask.	" 23

BROTHER R. L. ROBIE

Albany, Ore.	Apr. 1	Portland, Ore.	Apr. 8
Marion, Ore.	" 2	Vancouver, Wash.	" 9
Salem, Ore.	" 3	Portland, Ore.	" 10
Falls City, Ore.	" 4	Bend, Ore.	" 13, 14
Dallas, Ore.	" 6	Pendleton, Ore.	" 15
McMinnville, Ore.	" 7	Hermiston, Ore.	" 16

BROTHER O. L. SULLIVAN

Waukegan, Ill.	Apr. 1	Elgin, Ill.	Apr. 9
Des Plaines, Ill.	" 2	Marengo, Ill.	" 11
Park Ridge, Ill.	" 3	Belvidere, Ill.	" 13
Joliet, Ill.	" 4	Rockford, Ill.	" 14
Geneva, Ill.	" 6	Freeport, Ill.	" 15
Aurora, Ill.	" 7, 8	Dubuque, Ia.	" 16

BROTHER W. J. THORN

Hannibal, Mo.	Apr. 1	St. Joseph, Mo.	Apr. 10
Medill, Mo.	" 2	Independence, Mo.	" 11
Rutledge, Mo.	" 3	Kansas City, Mo.	" 13, 15
Wheeling, Mo.	" 4, 6	Spickard, Mo.	" 14
Chillicothe, Mo.	" 7	Joplin, Mo.	" 16
Hopkins, Mo.	" 8, 9	Noel, Mo.	" 17

BROTHER T. H. THORNTON

Ottawa, Kan.	Apr. 1	Pittsburg, Kan.	Apr. 8
Lane, Kan.	" 2	Scammon, Kan.	" 9
Garnett, Kan.	" 3	Parsons, Kan.	" 10, 11
Paola, Kan.	" 4	Independence, Kan.	" 13
Mound City, Kan.	" 6	Coffeyville, Kan.	" 14
Fort Scott, Kan.	" 7	Augusta, Kan.	" 15

BROTHER J. B. WILLIAMS

Bridgewater, N. S.	Apr. 1	Sydney, N. S.	Apr. 10, 13
Halifax, N. S.	" 2, 3	Glace Bay, N. S.	" 11, 13
Brookfield, N. S.	" 4	Pictou, N. S.	" 15
Stellarton, N. S.	" 6	Scotsburn, N. S.	" 16
Long Hill, N. S.	" 7, 8	Charlottetown, P. E. I.	" 17, 18
Whitney Pier, C. B., N. S.	" 9	Amherst, N. S.	" 20

BROTHER L. F. ZINK

Tamaqua, Pa.	Apr 1	Selinsgrove, Pa.	Apr. 8
Pottsville, Pa.	" 2	McClure, Pa.	" 9
Shamokin, Pa.	" 3	Lewistown, Pa.	" 10
Northumberland, Pa.	" 4	Coles Summit, Pa.	" 11
Danville, Pa.	" 6	York, Pa.	" 13
Sunbury, Pa.	" 7	Baltimore, Md.	" 13

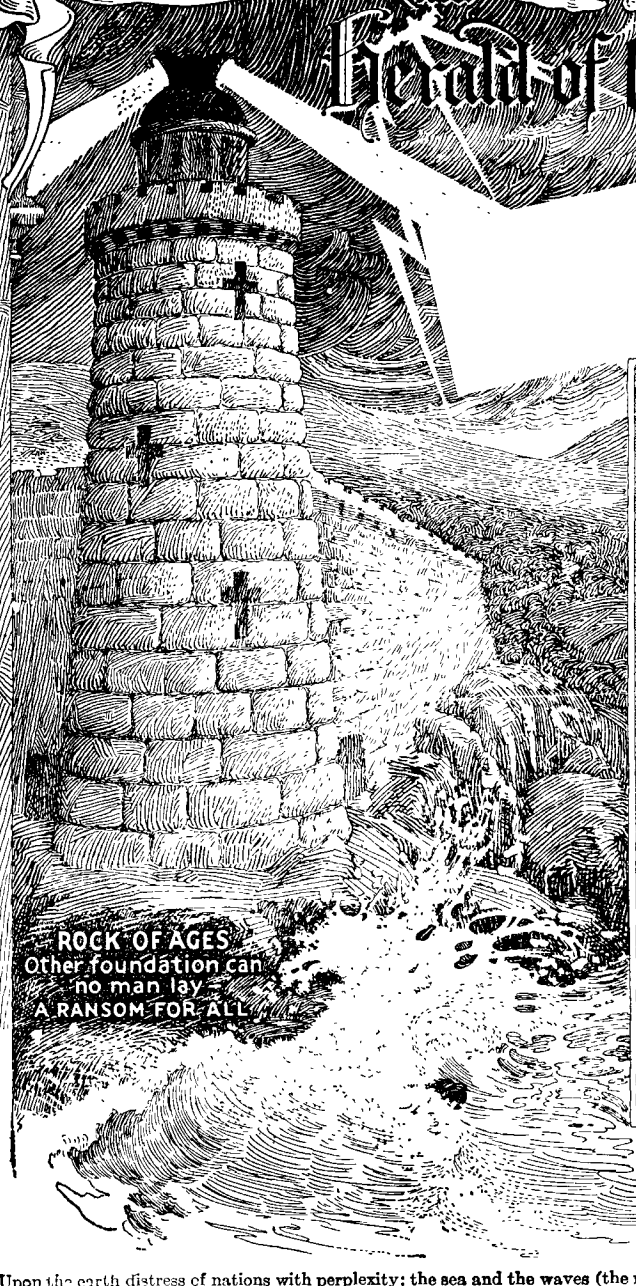
CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

New Bedford, Mass., Mar. 23—Secretary: W. W. Greaves, 25 Social St.

There will be a local convention at Philadelphia, Pa., March 28-30, with a number of Pilgrim brethren in attendance, and concluding with a public lecture by Brother Rutherford. For information address Geo. G. Calhoon, 6019 N. 10th St., Philadelphia, Pa.

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLV SEMI-MONTHLY No. 7

Anno Mundi 6052 - April 1, 1924

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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 21:31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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YEARLY SUBSCRIPTION PRICE: UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. 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)*

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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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BETHEL HYMNS FOR MAY

Sunday	**4** 135	**11** 305	**18** 252	**25** 85
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CONVENTION OF COLORED FRIENDS

The Colored friends will hold a convention at St. Louis, Mo., May 29th to June 1st, inclusive. Pilgrim Brother Banks will be in attendance. For further information address Brother W. S. Squire, Jr., 2806-a Morgan St., St. Louis, Mo.

WATCH TOWER BEREAN STUDY

Quite frequently we have a letter from a class, stating that they have a special Berean study on the leading article in THE WATCH TOWER, and reporting a great blessing from the study. We recommend such a study, believing that it will be helpful to all who participate in it.

RADIO RECEIVING SETS

A number of friends have written the SOCIETY concerning the purchase of radio receiving sets. This is to advise that the SOCIETY does not manufacture them nor sell them, but several brethren in different parts of the country are doing this and furnishing sets to the friends at reduced rates. The SOCIETY cannot and is not handling them because it cannot engage in any commercial business.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The At-one-ment"**

STUDY IV: "THE MEDIATOR—THE UNDEFILED ONE"

STUDY V: "THE MEDIATOR—LIKE UNTO HIS BRETHREN"

Week of May 4.....Q. 22-27 Week of May 18.....Q. 1-7

Week of May 11.....Q. 28-33 Week of May 25.....Q. 8-14

Question books on "The At-one-ment," 10c postpaid

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV APRIL 1, 1924 No. 7

THE CHRISTIAN'S STRENGTH

"The joy of the Lord is your strength."—Nehemiah 8:10.

THE detailed events mentioned in the Bible in connection with man evidently are recorded for the purpose of encouraging the members of the Church. God has a purpose in everything he does, and there seems to be no other reason why this record is made. In support of this position we have the positive words of the inspired Apostle: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15:4.

[2]The words of our text were spoken by Nehemiah, a man who served God with a pure and unselfish heart. The circumstances leading up to the utterance of these words are important.

[3]The name Nehemiah means "comfort of God." His experience shows that he was true to his name. He was a man of strong character; yet he fully realized that he needed comfort from God, and he received it because he asked in faith. He appreciated the privilege of comforting the people of Israel with the comfort wherewith God had comforted him. In this connection we can say that no man can be even content, much less satisfied, aside from Jehovah. God's servants have always recognized this, and have sought to obtain this consolation. A man may appear strong in the eyes of others; yea, he may at times feel strong in himself; but quickly he realizes that he needs comfort from the heavenly Father, and this he receives if he seeks it in the appointed way. Soon all the people will realize the fact that all consolation comes from the Lord, and will fully turn to him.

FAITH

[4]Nehemiah was a man of faith. He was familiar with the Scriptures. He believed God, and evidently relied upon him. Amidst all of his trials, separation from his native land and people and the home of his fathers, with a position of trust and importance under a heathen ruler, he always trusted in Jehovah. Not only was he a man of faith, but he was a faithful man, because always loyal to God, rendering to his employer all to which the employer was entitled, yet he never forgot to be loyal to his God.

PRAYER

[5]Nehemiah was a man of prayer. Realizing his dependence upon the Lord, he often went to God in prayer. His prayers were not long. He did not tell Jehovah what should be done about everything, as some do; but with a proper attitude of devotion he often expressed the model prayer: "Think of me, my God, for good."

WISE

[6]The knowledge which God had permitted him to acquire, Nehemiah used according to the divine rule. This made him wise. A wise man is one who applies his knowledge according to the divinely appointed standard. Nehemiah held an honorable position. He was chosen by the king as his counselor. It was, therefore, his duty to advise the king upon matters of importance when requested so to do. He acted with prudence and discretion, whether about the affairs of the king or engaged in matters which he understood God would have him do.

ACTION

[7]Nehemiah was a man of action. Having once determined in his mind that a certain thing was to be done, he set about to do it in no uncertain manner. He was neither slothful nor indifferent. He was energetic and zealous, whether following his vocation or his avocation.

LOYALTY

[8]When put to the test Nehemiah proved his loyalty to God. He was beset by false brethren of his own nation, he was vilified by his neighbors, he was the object of scorn and derision at the hands of his enemies. Yet he permitted none of these, in any manner, to swerve him from the path of loyalty and devotion to God. On the contrary the adverse action toward him only spurred him on to greater determination and to deeds of valor in doing the will of God.

[9]All of these qualities of character the Christian can consider and copy with profit. They were recorded in the Holy Writ for this purpose.

HISTORICAL

[10]Long prior to the happening of the events here recorded, Israel had been carried away captive to Babylon. That captivity had now ended. Under the leadership of Zerubbabel the temple had been rebuilt and some work done on the walls of Jerusalem. The king of Babylon, at the instance of others, had issued a decree stopping the work. Some Jews had returned to Jerusalem. Nehemiah remained in Babylon, filling his position as counselor to the king. Information was brought to him from Jerusalem concerning its dilapidated condition. He greatly loved his people, and desired to see them established in the land of their fathers. Upon receiving this information, so greatly was he moved that he sat down and wept. He fasted and prayed. For nearly four months he continued to pray, thus demonstrating his faith in God.

[11]The occasion arose for his presence before the king, in performing his official duties. His countenance appeared sad. He was sad of heart. Notwithstanding that appearance before the king with a sad countenance subjected him to the most severe punishment, yet he could not hide his depressed condition. Being pressed by the king for the cause of his grief he immediately lifted his heart to God in prayer that he might now find favor in the sight of this man. (Nehemiah 1:11) Addressing himself to the king he said: 'Why should not I be sad, seeing that the city of my fathers lies in waste and the walls thereof are consumed by fire?' (Nehemiah 2:2) Thereupon he made request of the king that he might go to Jerusalem and rebuild the city and the walls. His petition was granted. A letter of authority was issued, appointing him Provincial Governor. He was furnished with building material, granted a military escort and sent on his way to build. That must have been a joy to his heart. Most men of this world who have amounted to anything have been builders. This rule seems to apply to every one of the ancient worthies mentioned in the Bible.

ENEMIES

[12]Arriving at Jerusalem Nehemiah did not tell his business to any one—another evidence of his wisdom. In silence he went about to view the work he had in mind. He did this by moonlight. Then he called together the leaders of Israel, and laid before them plans for work to be done. It was necessary then to act; therefore necessary to disclose his purpose to some others. He appreciated the importance of enthusiasm in anything. He made a speech before them, telling them how the hand of God had been manifested toward him and also of the king's words. His fellow countrymen were so moved by his speech that they said: "Let us rise up and build." Action began immediately, and continued enthusiastically until the work was completed.

[13]Nehemiah's enemies appeared, scoffing and mocking at him, and accusing him and his associates with rebellion and sedition. This is a favorite charge that the devil and his emissaries always use against God's people. To this charge Nehemiah replied: "The God of heaven, he will prosper us; therefore we his servants will arise and build; but ye have no portion, nor right, nor memorial, in Jerusalem." Thus he showed his abiding confidence in the Lord. Then Nehemiah's enemies entered into a conspiracy to fight against him and hinder the building. Immediately Nehemiah went to the Lord in prayer. Not only did he pray, but he set a watch against the enemy day and night, and continued to work. Then he armed his men, and placed each one at work in a position nearest his own residence. He went amongst his men, and for their encouragement said: "Be not afraid of them: remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses." (Nehemiah 4:14) He and his men continued to work with their instruments of war by their sides, never for a moment being dismayed by the threats leveled against them.

[14]The enemy even accused Nehemiah of appointing preachers to preach in Jerusalem: "There is a king in Judah." (Nehemiah 6:7) The purpose was to show that Nehemiah planned a rebellion. They tried to get Nehemiah to leave the work and meet in some other town for a conference; in other words: 'Come, let us talk it over.' Nehemiah knew his own business and said to them: "I am doing a great work, so that I cannot come down." (Nehemiah 6:3) Then some false Jews, who pretended to be brethren, tried to induce him to quit work and go into the temple, upon the theory that this would protect him from his enemies. To this Nehemiah replied: "Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." (Nehemiah 6:11) Nehemiah was there for action. He knew what he had to do, and went about doing it.

[15]In course of time the wall was completed, and all the people were gathered together to hear the reading of the Law. As they listened to the Law the people wept. Nehemiah said unto them: "This day is holy unto our Lord. Neither be ye sorry; for the joy of the Lord is your strength."—Nehemiah 8:10.

[16]To some it may appear that the events concerning Nehemiah referred to individual character building. It is quite clear that this is not the purpose. God deals with his Church as a whole in a picture like this. The events recorded concerning Nehemiah seem fitly to foreshadow some of the experiences of the Church; and when we view them thus, we have cause to be encouraged.

IN BABYLON

[17]The work of Nehemiah was preceded by the work of Zerubbabel, who had received the commission to rebuild the temple. He had proceeded with this work, and many of the Jews had returned to Palestine.

[18]Prior to 1874 the Church for a long time had been in bondage to Babylonish systems. That year marked the second presence of our Lord and the beginning of the regathering of his people from Babylon. That was the first work to be done after the return of the Lord. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalm 50:5) Day after day, year after year, the Lord has gathered some unto himself.

[19]Without reference to dates, the rebuilding of the house of the Lord in Jerusalem pictures the gathering of God's people together out from Babylon. The restoring of the vessels to the temple pictures the restoration of the great fundamental truths of God's plan of salvation. Jesus foretold that he would have a specially appointed servant to superintend this work. He provided such a servant who carried out his instructions.

[20]When we can understand that the Lord used men of old to picture a work to be done by the Church as a whole, then we can have a keener appreciation of God's care for and dealings with the members of his house of sons.

BEGINNING OF RESTITUTION

[21]Restitution began in 1874. Some have had difficulty in seeing this, replying that they do not yet see restitution. Restitution is not confined alone to the restoring of man to his original state of perfection. Jesus said: "Elias [meaning Elijah] truly shall first come, and restore all things." (Matthew 17:11) Elijah pictured the work of the Church on this side the vail, done under the leadership of the Lord's faithful and wise servant. There began the restoration of the great fundamental truths of God's plan. This same thing was pictured by the restoring of the golden vessels to the house of the Lord. (C120) The Church has been doing a restoration work under the supervision of the King, Christ Jesus; and now all the great fundamental truths long hidden from view have been restored.

RESTORED WITH JOY

[22]Consecrated Christians in Babylon, hungry and famishing, loving righteousness and hating iniquity, have since 1874 been gathered into the fold of God. Their coming has been with joy. In the eyes of the world these were disreputable and black. The Psalmist pictures them in distress, longing for relief. "In my distress I cried unto the Lord, and he heard me. . . . Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak, they are for war." (Psalm 120:1-7) Thus the Psalmist pictures the Christian in Babylon, desiring to be gathered to the Lord. Then says the Psalmist, as the mouthpiece of the Christian: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."—Psalm 121:1, 2.

[23]As these have been gathered out from Babylon and unto the Lord, and have associated with other brethren, joy has filled their hearts. They see and understand that God's love for the world is so great that he provided, through Christ Jesus, the redemption; and that this redemption must be available for all mankind.—John 3:16; 1 Timothy 2:5, 6; Hebrews 2:9.

[24]As the vessels of truth are restored, the Lord's people heard and appreciated justification by faith; and this brought joy to their hearts. (Romans 8:33, 34) They began to appreciate the high calling, to perceive that the called ones are invited to joint-heirship with Christ Jesus in his kingdom for the purpose of accomplishing good for man, not merely to go to heaven for a selfish reason. The Abrahamic promise was not understood; but the Lord through his faithful and wise servant restored this great truth to his people. It filled their hearts with joy. Then it was that the Church began to understand that the purpose of the seed of Abraham is to accomplish restoration blessings to mankind and to establish in the earth for the benefit of the people a government that will bring peace, joy, liberty, life and eternal happiness. The restoration of these great truths brought to light God's purpose to restore mankind, which had been foretold by all the holy prophets.

[25]How true that the first real thrill that a Christian has, when coming to a knowledge of the truth, is restoration! The Lord foreknew this, and foretold it in these words: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the nations, The Lord hath done great things for them." (Psalm 126:1, 2) It was the restoration of these great truths after Zion had returned from Babylon that filled the mouth of each with laughter and the tongue with singing; and all the time this joy has been a strength to any one who has really had the truth.

THE WALL

[26]The rebuilding of the wall round about Jerusalem by Nehemiah foreshadowed the work of the Church in restoring and proclaiming the truth for a purpose. It seems specially to represent the Church from and after 1918. A wall represents a protection to those inside. Therefore the holding forth of the truth, as foreshadowed by the rebuilding of the wall, may be said to be for the following purposes:

[27](1) As a protection to the people of God, who are in Zion. Since they are certain that they have the truth concerning the kingdom, it serves as a shield and protection from all opposing influences.

[28](2) It serves as a testimony that God has a people on earth who are in his favor when all things else are crumbling into ruin.

[29](3) It serves as a testimony vindicating the honor

and dignity of God; while others, claiming to be Christians, are denying the Lord.

[30](4) It is a further testimony that the present evil order is of Satan and must fall before the onward march of the Messiah.

[31](5) It is a testimony against the enemies of God that he will have the victory, will establish his kingdom, and will establish society that it cannot be moved.

[32]These are some of the interests of the kingdom which the King, as the direct Representative of Jehovah, has committed into the hands of his people. This is the most honorable position the Church has yet occupied this side the vail; for it means to take an uncompromising stand against all opposing the Lord and his kingdom. Those who do it with a zeal befitting the Lord's house will be thrilled with the joy that it brings.

COMFORTERS

[33]Everything that we see Nehemiah doing relative to the rebuilding of the wall, foreshadows something that the true saints are doing or will do; and a knowledge of these facts should greatly encourage each heart. Nehemiah was a comforter. He comforted his people. The truth, fully established and tenaciously held, is a means of great comfort to the members of Zion. Each one, therefore, should see to it that he tries to bring comfort to the other members of Zion and particularly to all who mourn and who seek and desire to be comforted. That this is the correct conclusion we read: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1: 3, 4.

FAITH

[34]As Nehemiah was a man of faith, so each one of the builders in Zion must have faith in God, in Jesus, and in the divine provisions made for their needs. They must have faith that the Lord is guiding and doing his work in his own good way; that he has made provision for all the needs of the Church, and supplies those needs at the proper time. They must know God's plans and rely upon his promises. Such constitutes faith.

PRAYER

[35]Prayer is a great privilege enjoyed by the Christian. Each member of the Church must appreciate the privilege of prayer. Nehemiah was a man of prayer. Each member in Zion must be. To pray does not mean that one must spend all his time on his knees. Realizing his dependence upon the Lord, each builder in Zion must live a life of prayer. Each one must pray with confidence of receiving aid in time of need. Jesus 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) Again, he said: "That 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) Do you believe it? If not, put it to the test some time with a friend. Our devotion must be to the Lord and to his cause. Then we shall ask in accordance with his will; and thus doing we shall receive that for which we ask.

[36]It is not inappropriate when we go to the Lord in prayer to ask him to remember some of the things that we have done to his praise, as did Nehemiah. We can pray: "O my God, remember me for good." Nehemiah prayed for service. He prayed that he might find favor with the king in order that he might go to Jerusalem to rebuild the wall. The members of the Church now are building, and in bringing the truth to the people should pray for wider opportunities of service. Of course if we pray for a thing, we should try to obtain that thing insofar as it is possible for us to obtain it. We must have persistency in prayer, not willing to present one petition and leave it there. Nehemiah prayed for four months for one thing. Did you ever pray for months for opportunities of service, and then have that prayer answered by the Lord in opening the way for you to enter the service?

WISE

[37]Men of this world are not wise. Worldly wisdom is foolishness in God's sight. (1 Corinthians 1: 20) Knowledge concerning God's plan and his purposes, applied according to his standard, makes one wise. In order to grow wise it is necessary to know God's Word and to love it. For this reason St. James advises us to pray for wisdom and tells us that God will give it liberally.—James 1: 5.

[38]Nehemiah examined the city by moonlight. He was silent while he was doing it. A wise man lays his plans before he acts. He loads his gun before he shoots. Most people talk too much. The divine rule is: Do not talk too much. "A fool uttereth all his mind; but a wise man keepeth it in till afterwards." (Proverbs 29: 11) He keeps his counsel until he has accomplished his purpose. "Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known."—Proverbs 14: 33.

[39]Some who think that they are wise make fools of themselves by meddling in other people's business. One who would be wise should remember that 'God hath placed the members in the body as it pleaseth him.' (1 Corinthians 12: 18) It is the business of each thus placed to perform the duties assigned to him. He should not try to do the other man's business. Each one should study to be quiet and do his own business. (1 Thessalonians 4: 11) "It is an honor for a man to cease from strife: but every fool will be meddling." (Proverbs 20: 3) Those who meddle in others' affairs suffer for

it. They get no credit for that kind of suffering.—1 Peter 4:15.

[40]If one has a place assigned in the harvest work, he should do that, and not get in the way of the other one who is trying to work. Nehemiah assigned each man to his work, and there each worked. The Lord is directing his own work. Let each one do his very best to please the Lord in the work that is assigned to him. Do not fret and worry because somebody else will not do his part. The Lord is able to take care of each one who does not prove faithful. The lesson for each of us to learn is to be diligent about the business of the Lord that has been committed to us. And let us remember that if efficiency is good in worldly business, the very best grade of efficiency should be applied to the Lord's business. Anything that is worth doing is worth doing well, and not only well but the very best that can be done. The king's business requires energy, perseverance, efficiency, and loyalty.

ACTION

[41]Nehemiah was a man of action. Every Christian can learn a lesson from this. "Not slothful in business; [but] fervent in spirit; serving the Lord." (Romans 12:11) Fervency in spirit means real action. Some who claim to be wholly consecrated to the Lord reach the conclusion that nothing is required of them but to appear sanctimonious, look wise, hold their hands, do nothing, and pray all the time. Prayer is proper, but it must go with action. No member of the Church can be a builder in the house of the Lord, nor in the reestablishment of the truth, unless he is a worker. "Seest thou a man diligent in *his* business? he shall stand before kings." (Proverbs 22:29) The Christian's business is the business of the King. We would infer from this text that one who is negligent of his business is not likely to stand before the King. He may go to sleep, and sleep so long that the light will pass on.

[42]The policy of Nehemiah was to enlist all of the people in the work. The policy of Christians should be to get everybody that is a consecrated child of God into the work of proclaiming the message of the King and the kingdom. That is what Jesus meant when he said: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matthew 9:38) To have the proper consideration of the kingdom will so enthuse one that he could not become idle. If he does become idle he will lose his enthusiasm.

[43]Nehemiah put every man to work as near as possible to his own residence. Each man then felt that he was working for those near and dear to him; therefore each had a personal interest in the building. We believe the Lord would have every one of the workers feel a keen, personal interest in his kingdom and in the interests of that kingdom committed to him. We believe that is why he stated: 'Well done, good and faithful servant, you have been faithful over a few things; now I will give you something to do.'—Matthew 25:21.

ARMED

[44]Nehemiah armed his men and put them to work with their swords by their side. This was for the purpose of fighting the enemy. We are not left in doubt as to what this really means. St. Paul, with boldness, said: "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) The word "finally" shows that St. Paul intended his word to apply to the Church when nearing the end of the conflict. We are there now. The word "devil" here is not limited to a creature with hoofs, horns and pitchfork. It means Satan's organization, visible and invisible, which is pitted against the kingdom of Messiah; and it is a war unto death. St. Paul plainly shows this in verse twelve. Jesus corroborates it. (Revelation 17:14) Then the inspired Apostle describes the armor that the Christian must wear, and particularly shows that he must be an adept in wielding the sword of the spirit. It is important to keep in mind against whom we are to fight. —Ephesians 6:12.

[45]Frequently there is trouble in classes amongst professed brethren in Christ. They fight against each other. They form separate classes in the same town, to the dishonor of the truth and the kingdom. They think that they are serving the Lord. They are not. There is no division in the body of Christ. Nehemiah, instructing his men, said: "Fight FOR your brethren." He did not say: "Fight *against* them." There is strength in unity of action. Chrisians are strong when they fight for each other under the banner of their King.

[46]A simple illustration may help us to understand this point: Four strong, vigorous bulls fed together for many days in the same green pasture. They were always close together. An envious lion lurked in the underbrush near by, and watched them. He was afraid to attack the four because they stood together. He set about to awaken jealousy among them, and succeeded in doing this. The bulls soon separated, and went to different parts of the pasture. Taking them one at a time, the lion attacked and killed all of them. The moral is that Satan is lurking about to destroy the members of the Church. While they stick together, he cannot do it. If he can cause jealousy among them and war among them, he can succeed. Do not help the devil. *Fight for your brethren.*

[47]After Nehemiah was attacked by his enemies he prayed to God. St. Paul says: "Praying always with all prayer . . . for all saints." If during the final conflict you are praying for all saints you will not be fighting against some of the saints. It is inconsistent to pray for a brother and, at the same time, to fight him.

[48]Nehemiah's enemies ridiculed him, scoffed and mocked at him, and threatened him. None of these disturbed his loyal devotion to the Lord. He responded: "The God of heaven will prosper us; our God shall

fight for us." (Nehemiah 4:20) He showed his reliance upon and his devotion and loyalty to God. The builders in Zion now are not to fear nor be dismayed. Where there is perfect love there can be no fear. Perfect love means complete loyalty. To the Church St. Paul says: "Fighting shoulder to shoulder for the faith of the Good News. Never for a moment quail before your antagonists." (Philippians 1:27, *Weymouth*) Let each one remember that "if God be for us, who can be against us?" (Romans 8:31) The loyal ones must now be in the heavenly army, following the Captain of their salvation; these are pictured by his vesture dipped in blood, which means the body members' loyalty unto death. (Revelation 19:11-15) These loyal ones will stand before the King and stand with him, victorious, in the kingdom. (Revelation 15:2, 4; 17:14) There will be no disloyal ones in the kingdom.

JOY IS STRENGTH

[49]The wall of Jerusalem, once completed, aroused the ire of the enemy. It was an offence to them. Then the people assembled to hear the Law read.

[50]Today the wall of truth is erected in the earth. The great fundamental truths of the Bible are definitely restored by the Lord, and are held forth by his faithful followers. It has become very offensive to Satan and his cohorts, to wit: the unholy trinity. The world has begun to know that there is a people on earth who dare stand for the Lord, fearlessly proclaiming his message. While it is true that these great truths are restored; yet it is necessary for the kingdom class to hold them forth and proclaim them to the world until the Lord says: "Enough." They read and hear the law of God, as contained in his Word, which means the rule of action governing the new creation; and that law directs activity on their part. When the people were assembled to hear the Law read by Nehemiah and his associates, they wept. Nehemiah said to them: "This day is holy unto *our* Lord: neither be ye sorry; *for the joy of the Lord is your strength.*"

[51]Today, as the message of the kingdom is being proclaimed, there are some who claim to be faithful followers of the King, who weep and exhibit sorrow because they think that things are not going just as they should, when measured by their own standard. They murmur, find fault, complain. They have failed to receive the joy of the Lord. But, thanks be to God! a majority of the saints have entered into the joy of the Lord; and today they can say to each other: "'This day is holy unto OUR Lord; the joy of the Lord is your strength." The King is in his temple. They recognize it. These can appreciate that the things written aforetime were written for the benefit of the Church. There comes to their ears the sweet message, thundering down through the corridors of the ages: "The joy of the Lord is your strength." They lift up their heads and look up. They even shout for joy.

JOY

[52]What is that joy? The Church is pictured by Virgins Fair, the prospective bride of Christ. The Lord is the Bridegroom. He promised to return and take unto himself his bride. The Prophet shows that the Lord would joy over her. This is one of the joys of the Lord. But it is not the only one. Centuries ago Jesus saw humankind plunged into degradation, suffering, and death. He was invited to undertake man's recovery. His Father began the development of his plan to establish a kingdom or government of righteousness, through which he would restore man and establish society that it cannot be moved. Jesus must first go through the deep waters of death, be resurrected to the divine nature, assume the office of king, set up his kingdom, and then accomplish the divine purpose with reference to man's restoration.

[53]Our Lord has now come, and has assumed authority, and is dashing to pieces Satan's empire. It must be a tremendous joy to his loving heart that the time has come for beginning the release of man from the great oppressor. He invited his bride to participate in this joy. Every true Christian's heart is thrilled with the thought and the hope that the kingdom of righteousness established in the earth will bring to man a perfect government, in which justice will be done to all, and in which love will finally become the great motive power that will direct the actions of each human being.

[54]One who really catches the purpose of the kingdom appreciates the fact that he has not received the truth for a selfish reason, but that he has been admitted into the house of the Lord in order that he might participate in administering blessings to others. Each one also appreciates that this is the time now to vindicate the name and character of Jehovah. Great is the joy in so doing.

ENTHUSIASM

[55]It would have been exceedingly difficult to build the wall at Jerusalem, under the conditions existing, had there been no enthusiasm. Enthusiasm is a great factor in any enterprise. Let every member of the Church now be inspired and moved with enthusiasm in participating in the announcing of the kingdom. Hold not the truth in selfishness, but rejoice in the fact that the truth is for mankind. Appreciating this, each one will participate in spreading the truth, either by word of mouth or by the printed literature.

[56]The Lord has graciously provided books, booklets, tracts, and magazines in many languages for many peoples, kindreds, and tongues. He invites his people to use these in advertising the King and his kingdom. Catch the enthusiasm, and go forward with the zeal peculiar to the Lord's house. This joy will be a strength. It will make everyone who has it invincible to any darts the adversary may fire against him. If you have not the joy that you think you should have, take your

arm full of books, and go call on your neighbors and tell them about the kingdom. Do it enthusiastically, and see if you do not have the joy of the Lord. Remember his words: "It is more blessed to give than to receive." (Acts 20:35) Remember again: "Freely ye have received, freely give."—Matthew 10:8.

[57]Behold, the day of deliverance for the Church is at hand! The time for the world to be relieved draws nigh. Therefore "rejoice in the Lord alway: and again I say, Rejoice." (Philippians 4:4) The Lord indicated what would be the heart sentiment of those who participate in the last work of the harvest, those who stand firm in the line of battle, representing the King and his kingdom. These are pictured as singing, one to another: "Behold, bless ye the Lord, all ye servants of the Lord, which by night *stand* in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth, bless thee out of Zion."—Psalm 134:1-3.

QUESTIONS FOR BEREAN STUDY

What was the evident purpose of recording in the Bible the detailed events concerning man? ¶ 1.
What does the name Nehemiah mean? What sort of man was Nehemiah? How may we obtain comfort from the heavenly Father? ¶ 2-4.
In what respect were Nehemiah's prayers models? How did he apply his knowledge? What spurred him on to greater loyalty? ¶ 5-8.
Why is the delineation of these characteristics profitable to us? ¶ 9.
What are the historical facts surrounding our lesson? How was Nehemiah affected by them? ¶ 10.
What were the circumstances which led up to Nehemiah's making known to the king his heart's desire? How was this information received? ¶ 11.
Give another example of Nehemiah's wisdom. What is necessary to accomplish the success of any project or enterprise? ¶ 12.
What was the accusation made against Nehemiah? How was it received? How did he back up his faith in God? ¶ 13.
To what cunning chicanery did Nehemiah's enemies resort? How was it met? ¶ 14.
Did Nehemiah's work merely foreshadow character building? ¶ 15, 16.
Why were many of the Jews already in Palestine? Where was the Church prior to 1874? What has been the work since then? ¶ 17, 18.
The rebuilding of the house of the Lord in Jerusalem, and the restoring of the vessels of the temple, picture what? ¶ 19, 20.
Restitution began when, and what kind of restitution was it? ¶ 21.
How does the Psalmist picture the Christian in Babylon, and also the Christian's desire to flee out of Babylon? ¶ 22.
Why does the Christian have such joy on his deliverance from captivity? ¶ 23-25.
The rebuilding of the wall foreshadows what? It has special application after what date? And what is the purpose? ¶ 26-32.
In what way was Nehemiah a comforter, and what lesson is there in this for us? ¶ 33, 34, 13.
What is one of the great privileges of the Christian? What should we pray for? ¶ 35, 36.
What is the best thing one can say of worldly wisdom? How may we attain true wisdom? ¶ 37.
How did Nehemiah exemplify wisdom? Quote two texts on the subject of wisdom. ¶ 38.
Is each one accountable to his Lord for his own conduct? How may each do his own business and yet coöperate with others? ¶ 39, 40.
What is a concomitant of prayer? What is apt to overtake one who is negligent? ¶ 41.
What should be the policy of every Christian? What example have we? ¶ 42, 43.
What are the weapons of the soldier of the cross? Whom do we fight? ¶ 44.
When there is trouble in a class, what is the cause? What is the remedy? ¶ 45-47.
Were Nehemiah's enemies any different from those of the Christian today? What does perfect love mean? ¶ 48.
Where is the wall of truth erected? Is it the privilege of the kingdom class now to make the fact known? ¶ 49, 50, 32.
Who are they who do not experience kingdom joy? Who do? ¶ 51.
What are these kingdom joys? What momentous events are now transpiring? ¶ 52-54.
Setting forth this wall of truth so that everybody may see it, it becomes necessary for us to have what? ¶ 55.
Has the Lord left any stone unturned that we should not have full opportunity to obtain the strength which comes with kingdom joy? ¶ 56.
Where are we on the stream of time? What should be our heart's sentiment? ¶ 57.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR APRIL 30

"The saints shall possess the kingdom."—Daniel 7:18.

THE saints mean holy ones, those purified and pure. The chiefest of all the saints is Christ Jesus, he who is fairest of ten thousand and altogether lovely. Those who stand triumphant with him will be the called, chosen and faithful, therefore overcomers. They will be pure, holy ones, joint-heirs with Christ Jesus in his kingdom.

In the context the prophet Daniel has described the beastly kingdoms of earth. These will never consent to the establishment of the kingdom of righteousness. For this reason the kingdom must be taken, and is taken by the saints, by force. This does not mean that men who are the followers of Jesus resort to force of arms or violence. Far different from this. God, through his prophet, has declared that when he whose right it is shall come he shall take the kingdom. Through his prophet God also foretold that during the existence of the beastly kingdoms he by and through his beloved saints, Christ Jesus the Head and associated with him his bride, sets up a kingdom; and that this kingdom shall dash to pieces all other kingdoms. This is the same kingdom referred to by the Lord in Revelation when he said that he would give to the overcomers "power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers."—Revelation 2:25, 26.

Today we see conditions exactly fulfilling these prophetic utterances. The beastly kingdoms of earth are holding sway and through their super-head, Satan, are making a desperate effort to continue in control of the affairs of earth. But now he whose right it is has taken unto himself his power and begun his reign and the old order is being dashed to pieces. He is majestically marching on to triumph. His heavenly army is following after him. Whithersoever he leads, the divisions of his army delight to go. These are declaring within the hearing of the peoples of earth: "The kingdom of heaven is at hand." While this proclamation is going forth the great King of kings and Lord of lords is forcibly taking possession and ousting the usurper and his representatives.

The text says: "The saints shall possess the kingdom." To possess means to hold in occupancy. That

means, then, that the Lord Jesus, the great King, and his associates, the faithful ones now coming into power and control, when that power and control is complete will possess the kingdoms, having complete control of affairs of the earth; and that from this rule or control will spring forth righteousness and truth as the grass springs forth from the earth, and as the garden brings forth the flowers. They will possess the kingdom, not until some one else succeeds, but throughout the entire age. The human race, being restored to perfection, shall then be surrendered to Jehovah; and man will be in the condition enjoyed by man prior to Adam's deflection.

The wonderful part now is that many of these saints are in glory with the Lord beyond the vail, while some are serving on this side the vail. These, while still in the flesh, are beholding the tottering and falling conditions of the kingdoms of earth and the progress of the great Messiah in taking possession. These faithful ones are participating with him. They are his ambassadors and visible representatives on earth.

What greater incentive could there be at this time, or any other time, to be faithful to the Lord? Let every one who bears to the great King the relationship of joint-heir and ambassador fearlessly, boldly, and with gladness of heart continue to proclaim: 'The kingdom of heaven is at hand. The King brings peace and lasting salvation. There is none other.'

TEXT FOR MAY 7

"The righteous shall shine forth as the sun in the kingdom."—Matthew 13:43.

THE sun is the great light made by Jehovah to give light to the peoples of earth. Scientists claim that it throws off an incandescent gas light more than five thousand miles from its surface. To man it is the greatest of all lights open to his vision. The sun is also used as a symbol of life. Its rays are life-giving. The rays of light proceeding from it cause a vibration in the vegetation of earth that gives life. It also has a similar effect upon animal creatures.

When the kingdom class is made up, our Lord says of these that they shall shine forth as the sun. Each one will constitute a great light in the constellation of God's great organization. This new creation will be the greatest light of all the lights in the universe, Jehovah alone excepted. As the sun is a symbol of life, so those composing the kingdom will have life inherent and the power to implant life in other creatures. No more wonderfully beautiful description could be given of the saintly ones than this promise that they shall shine forth as givers of light and givers of life. This is one of the precious promises held forth by our Lord which bespeaks the love of Jehovah for his new creation to grant unto the members thereof this exalted and glorious position in his realm. No other creatures will possess such a power and glory.

It is written by the Prophet that when Jehovah laid the foundation of the earth as man's habitation the morning stars sang together. One of these morning stars was doubtless the Logos, the great active Agent in the creation of all things. When Jehovah had raised him from the dead he exalted our Lord to the position next to himself and clothed him with power and authority to grant life unto others. Thereafter Jehovah began the selection and development of the other bright shining ones to be associated with our Lord. These, after having been completed and associated with the Head, will constitute not the stars but the great sunlight in the vast universe of Jehovah, shedding forth life and blessings to all the obedient creatures of the earth. It will then be the privilege of the new creation to lavish blessings all around.

It is heart-cheering to the Christian now to know that God hath in reservation such marvelous things for the faithful. It is a great source of strength in battling the difficulties encountered in the narrow way. It brightens the hope of each one as he sets his mind upon the provisions the Lord hath made for him, well knowing that if faithful to the end he shall be of the bright-shining ones constituting a glory to the great Creator and a blessing to others of God's creatures.

Such a manifestation of the love of God for us is an encouragement and an inducement to show our love and devotion to him by faithfully and joyfully proclaiming at this critical time the message now due: The kingdom of heaven is at hand!

TEXT FOR MAY 14

"To him that overcometh will I grant to sit with me in my throne."—Revelation 3:21.

THIS text applies specifically to the heavenly phase of Messiah's kingdom. The royal or reigning family of the kingdom of God is and will always be invisible to human eyes. The power thereof will be so plainly manifested, however, that in due time every human being will discern that kingdom. Jesus is the Head of the kingdom. The Scriptures disclose that God has graciously provided that 144,000 glorified saints shall be associated with Jesus Christ in the possession of power and authority in the invisible phase of the kingdom.

Jesus was the first overcomer. All of his body members must be overcomers. The royal family is of the divine nature, occupying the most exalted position in the universe, next to Jehovah. Each one, therefore, must be put to the test and prove acceptable to Jehovah.

An overcomer is one who, in conquest, gains complete victory and success over all foes; the one who completely puts to rout every adversary upon the field of battle.

Jesus told his disciples that they would have many difficulties and troubles while in the world and then added: "Be of good cheer, I have overcome the world."

It is, therefore, definitely stated that the world is one of the great enemies of the new creation. World here is from the Greek word *kosmos,* which means existing order or arrangement. At the time Jesus spoke these words Satan was the god of this world, or arrangement. It is evident that Satan is yet exercising his power, even though his time has expired. Therefore Satan is the great enemy of the new creation, and he operates against the members thereof through the influences of the world and their own imperfect organisms. These foes must be overcome by every one who will be forever with the Lord in the kingdom.

Throughout the age the issue has been and now more prominently than ever is: Satan versus Messiah. To be a friend of the world is to be the enemy of God. (James 4:4) We are especially admonished to love not the world nor to seek the honor that cometh from it.—1 John 2:15.

A tremendous influence is exercised in many subtle ways to induce the saints to show some consideration for Satan's old world. This influence must be overcome.

Throne means a position of authority to rule. The specific promise is that the overcomers shall be there with the Lord Jesus. The condition precedent is "overcoming."

Let every Christian then see to it that he has not the slightest sympathy in his mind or heart for the old order of things. On the contrary let him see to it that his devotion and loyalty to the Lord is absolute; that he stands unreservedly on the Lord's side battling for the right. Let him take advantage of every opportunity to state in no uncertain terms his position for the Lord, the great Messiah, the King of kings. If he does this, battling against the weaknesses of the flesh, our great Captain will furnish all the needed strength that each valiant soldier of the cross requires to be a complete victor, driving his enemies from the battlefield and standing triumphantly in glory at the last roll-call.

LETTERS FROM AFIELD

BROTHER FISHER TEMPORARILY WITHDRAWS

Brooklyn, N. Y., February 27, 1924.

To the Watch Tower Bible & Tract Society and the Editorial Committee of THE WATCH TOWER.

DEAR BRETHREN IN CHRIST:

For more than a year my physical condition has been such that I could not reside in Bethel and perform my full duty by devoting my time wholly to the service required there. Understanding that it is the rule that the members of the Editorial Committee should devote all their time to the Lord's service, and being unable to measure up to that rule because of conditions over which I have no control, I therefore respectfully ask that my name be dropped from the Editorial Committee for the time being, with the hope that if at some time in the future conditions change I may be reinstated as a member of that Committee.

I assure you one and all that I love you dearly as brethren in Christ and you have my very best wishes and prayers, and I ask that your prayers be offered in my behalf.

Your brother in Christ, G. H. FISHER.

LIGHT OF TRUTH GETS BRIGHTER

BELOVED BRETHREN IN THE LORD:

We greet you in His dear name and feel that a word of encouragement is due to you as the Editorial Committee of the WATCH TOWER and the wonderful, clear articles that are coming to us through its pages. It is difficult to distinguish which are the best, but we might say the Parables of the Pounds and the Talents, and now the Parable of the Sheep and Goats, are grand indeed; and we have no difficulty in accepting the new and better thoughts. They have made the whole plain indeed, and we conclude that they must be the right thoughts.

As I read through the first, second, and half of the third volume of Reprint Towers, I find that dear Brother Russell gave up quite a few thoughts he once held for better ones. They were all good at the time and encouraged him in the work, but the dear Lord had something better each time; and it seems now that the path still gets brighter with the increased light as time goes by.

We were glad to see dear Brother Russell's humbleness of heart, and we are also glad to see you, dear Brother Rutherford, and the dear brethren with you, of the same disposition as *that servant.* It clearly indicates to my mind that the Lord is still guiding the work and will do so to the end.

We are just two in a lonely little village here in England, but they know us as the "Millions" people. Our prayers are always for you and the work. Pray for us.

With much love in the Lord,

BROTHER AND SISTER SYLVESTER, *England.*

PROCLAIMING TRUTH IN SOUTH AFRICA

DEAR BROTHER RUTHERFORD:

Your very welcome letter to hand safely. Your very kind offer to assist me financially in order to go out fully into the work fairly took my breath away. I am busy trying to sell my practice so that if possible I may be able to put my whole effort and time into the proclamation of the King and the kingdom, and that without drawing on the funds of the SOCIETY.

How can I express my gratitude to the heavenly Father and to you, his humble instrument, for giving such a glorious repast as the exposition of the Parable of the Virgins? For years I have been waiting for the full force of this parable, and now I am full of joy. Those who imagine that Brother Russell had written the last word on this parable are surely not fully awake; and they are missing a lot. Perhaps they do not realize that if Brother Russell were on earth today he would interpret the parables exactly as they are given in the WATCH TOWERS now. Maybe he is the very one whom our heavenly Bridegroom is using to illuminate the minds of the Editorial Committee. (Revelation 14:13) I hope you will forgive me for writing so feelingly; but I wish to let you know what a great joy and happiness comes to me amid the turmoil and trials of this time whenever the WATCH TOWER comes along. Praise unto Jehovah and unto his dear Son!

Your brother and servant in him,

H. PARRY WILLIAMS, *So. Africa.*

AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS

——APRIL 27——AMOS 6:1-6; HOSEA 6:1-6——

THE PROPENSITY FOR "DRIVING" BARGAINS BEGINS—HOSEA HAS BITTER EXPERIENCES—AMOS, UNDAUNTED, DELIVERS HIS MESSAGE —RESTORATION MANIFESTS GOD'S LONGSUFFERING.

"Hate the evil, and love the good."—Amos 5:15.

OUR lesson for today is set in a time eighty to one hundred years after the stirring events which immediately followed the anointing of Jehu to be king in Israel. When Jehu was settled on the throne, he ceased his efforts at reformation; he was an ardent reformer to a certain limit. He had a very strong feeling in regard to the enormity of Baal worship and the conduct of Ahab and Jezebel, but had little regard for the honor of the God of Israel. The northern kingdom had settled in the way of Jeroboam, "who made Israel to sin" in the worship of the golden calves at Bethel and Dan; and they did not always realize how wrong this was in the sight of God.

[2]On Jehu's death his son Jehoahaz, who reigned seventeen years, followed in his steps, as did also his grandson Joash, who reigned for sixteen years. Both continued the worship of the golden calves. (2 Kings 13:2, 11) Jeroboam II followed, and with him came a great change in Israel's national condition. Taking advantage of the victories of his father Joash over the Syrians, as promised by Elisha on his death-bed (2 Kings 13:19), he pushed back the north border of Israel to the Euphrates, and therefore to the limits of the kingdom as under the rule of David and Solomon. The northern kingdom at that time experienced its greatest extent of power and dominion.

[3]Contemporaneous with the reign of Jeroboam in Samaria was that of Uzziah in the southern kingdom of Judah. Jeroboam began to reign in Israel a few years before Uzziah ascended the throne of Judah. Jeroboam's reign lasted forty-one years; Uzziah's extended to fifty-two years. Both enjoyed the longest reign in either Israel or Judah (Manasseh of Judah excepted), and both had much favor from God. During this time the kingdom of Judah also recovered much of its former glory; for neither Egypt on the south nor Assyria on the north troubled the kingdoms. Assyria had begun to extend its power westward, but it had not yet vitally affected the land of Palestine. This was also a time of respite from internal disorders, a time of grace; but neither kingdom took advantage, though Israel was less careful of the things of God than Judah. Both kingdoms increased considerably in power and affluence. In both there was a considerable access of building of strong cities, fortresses and great houses; also Uzziah of Judah invented some engines of war. Both kingdoms began to get comparatively strong and rich, and apparently a change came in their national life.

THE PROPENSITY FOR "DRIVING" BARGAINS BEGINS

[4]In the northern kingdom many left their agricultural life for a life of commerce. They became traders, or Canaanites; for the word Canaan means "a trader." (Hosea 12:7, margin) And there, it may be said, began that manner of life for which the Israelite is noted even in this day. The Jews are still traders. With the changed conditions of life, intercourse with foreign nations was much more frequent; but this did not now corrupt their worship so much as their manner of living. They began to cheat in their trade, and to get sharper in their bargains; they used unjust balances; the rich and the poor became more definitely separated; robbery was very freely practised; even the priests joined bands of robbers. (Hosea 4:2; 6:9; Amos 5:8-12) Israel emerged, as they thought, from a condition of comparative limitation, isolation, and backwardness, into a more enlightened and freer existence; but with this increase of outward prosperity came an increase of wine drinking, of loose living, and licentiousness.

[5]It was at this time that God raised up his servants Hosea and Amos. Of Hosea's general circumstances we know little; evidently he was of the northern kingdom. We do know that he was a faithful servant, and that in his service for the Lord he was caused to undergo much trial. His life was a painful one, and the fact that the record must be made known added to his pain. He married a woman whom he deeply loved. A son was born and named Jezreel, because God had a message to give to his people; for Jezreel means both "to scatter" and "to sow." The valley of Jezreel had been made a field of blood; for there both Naboth and the house of Ahab had been slaughtered; and Hosea prophesied that the house of Jehu should fall in bloodshed because they had not sought the honor of God in their fierce destruction of Ahab's house. (Hosea 1:1-4) But God would also sow Israel with the blessings of the earth, seen in so rich profusion in the pleasant valley of Jezreel, and would again draw his people to himself.

HOSEA HAS BITTER EXPERIENCES

[6]Soon after the birth of Jezreel, Hosea's wife Gomer played him false. She broke down in character and gave herself to her lovers. Two other children, a boy and a girl, were born; but apparently Hosea repudiated the fatherhood of both. The names of the children were Lo-ruhamah, meaning "not having obtained mercy," or recognition, and Lo-ammi, meaning "not my people," or not acknowledged. But these were afterwards changed; for Hosea took them under his care. They were now Ammi and Ruhamah; both were accepted and cared for. (Hosea 2:2) His wife left him and sold herself as a loose woman. But Hosea loved her still; and, after some years, directed by the Lord, he purchased her from slavery and took her back to safeguard her and to restore her; he does not, however, appear to have received her back into full relationship. Hosea saw that God had caused this experience to come upon him to enable him to see his own suffering in the deflection of Israel. Jehovah said that Israel was as a wife to him, but had proven false even as Gomer to Hosea. And even Jehovah said: "How shall I give thee up, Ephraim? . . . mine heart is turned within me."—Hosea 11:8.

[7]God showed by Hosea's experiences that he would bring Israel back into relationship and family harmony, even though they had sinned so grievously. He would do this by first withdrawing his favor. He says: "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early." (Hosea 5:15) God then puts these words into the mouth of his people: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."—Hosea 6:1, 2.

[8]Israel did not repent under Hosea's message, but forsook their covenant (Hosea 6:7), were carried away into captivity and, as a people, were lost. This well-known passage should not be read as if spoken by Israel in Hosea's time, nor as if spoken by some of Israel in Jesus' day, as if it were then understood that after two thousand years deliverance would come. It is only when Israel have ac-

knowledged their offence that they will seek God early, as if before full sunrise. *Then* they will realize that the time of their deliverance has come; and that their Scriptures show that their blessings would come with the third day. Then also they will say: "We shall know, if we follow on to know the Lord." They will know that the time has come when God's everlasting blessings are due to come upon them. Spiritual Israel has already realized this, and has entered into the enjoyment of the favors of God; also they see that the movement which will accomplish the reëstablishment of natural Israel in the favor of God is already in evidence.

[9]The prophet Amos was a contemporary of Hosea. He was of the herdmen of Tekoa, which, of course, means that he was of the southern kingdom. God gave him a message which took him to Bethel; and there, in the city which was one of the religious centers of Israel, Amos poured out his message from the Lord.

AMOS, UNDAUNTED, DELIVERS HIS MESSAGE

[10]When Amos was prophesying in Bethel in the words which are recorded in the portion set for reference (Amos 6:1-6) and with others equally strong, Amaziah, the priest of Bethel, sent to Jeroboam the king to say: "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." (Amos 7:10, 11) These false priests, whether of Amos' day or Jesus' day or now, have no hesitation in lying. Amos had not conspired against the king or the kingdom, nor had he said that Jeroboam should die by the sword. Amaziah also bade Amos get away quickly to Judah, whence he had come, and to eat his bread and prophesy there, and not come any more to Bethel; for that was the king's sanctuary and the king's court.

[11]Amos replied that he was no prophet by profession, but a herdman and a gatherer of wild figs; but that the Lord had taken him from following the flock and said: "Go, prophesy unto my people Israel." Amos then prophesied that Amaziah the false priest should die in a polluted land with his wife unfaithful to him, that his sons and daughters should fall by the sword, and that his inheritance should be divided. (Amos 7:14-17) Amos says: "I was no prophet"; but, he said, the Lord had spoken and how could he do other than prophesy?—Amos 3:8.

[12]Here was a man of simple life whose heart was set for God, to whom God gave a vision; and Amos was strong with God's own strength, and nothing could daunt him. Amos in vision had seen the Lord standing upon the altar. (Amos 9:1) He does not say which altar, whether the one at Bethel or at Jerusalem, but we may take it as the latter; for the Lord did not in any way accept the Bethel altar. Also he was told to smite the crown of the threshold of the temple so that the structure would fall on and break the heads of the hypocritical worshipers. They would flee in their fear and distress; but though they fled far, or hid near, high or low, God would find them out and would set his eyes on them for evil and not for good.—Amos 9:1-4.

[13]The vision meant that a time was at hand when no more sacrifices could be offered; hence Amos' message was definite. Both Hosea and Amos saw desolation approaching Israel and Judah. Amos says their sun would go down at noonday: when least expected, when all things seemed well, suddenly their skies would darken and they would be brought into an eclipse of national disaster. It was no light or easy task the Lord laid upon his servants. Both would certainly be looked upon as enemies of the peace of the people rather than as faithful men who sought the good of their own people, and sought the honor of the God of Israel. The words of Amos, as given in chapter 6:1-6, must have fallen heavily on the ears of Israel and Judah; for they were intended for Judah also. It is a terrible indictment. The courage, fidelity, and loyalty of these men of God is food for the hearts of all the servants of God; and these faithful men served not only those of their own day who listened but us also, who in point of time live at so great distance from them.

RESTORATION MANIFESTS GOD'S LONGSUFFERING

[14]Both Hosea and Amos clearly saw and foretold national disaster. They knew that God could not permit such a false condition to continue. They had his Word for this as recorded by Moses, and by those who had written the history of God's dealings with his people; and each had his message from God and boldly proclaimed it. But both were prophets of restitution, as indeed all the holy prophets are.—Acts 3:19-21.

[15]Hosea saw that his family and his experiences represented God and his dealings with Israel. Israel, like Gomer, was an unfaithful wife. There had been one child of the marriage acceptable to the covenant; namely, the kingdom of Israel under David. But the divided kingdoms were not representative of God. However, God would not repudiate them, but would restore them. The new covenant will restore them, but the covenant of Sinai, their mother, could never get back the former relationship. And they could never be God's priests; that opportunity had passed. It is a beautiful picture which Hosea presents when he tells of the restoration. He bids his people come near to God, and to take God's own words, and assures them that if they will give themselves to the Lord and will not trust to Assyria for salvation, God will heal them and love them freely. Jehovah will be as the dew to Israel, and Israel shall grow as the lily and spread forth his roots as Lebanon. —Hosea 14:1-8.

[16]Amos also tells of restitution. He foretold the time when, after the desolation had come upon the kingdoms of Judah and Israel, after the time of which Hosea spoke, when for long years Israel would have neither priest nor place for sacrifice, nor king, nor prophet (Hosea 3:4, 5), God would again build the tabernacle of David, which had fallen down: God would build the ruins thereof, would again set up his kingdom, no longer divided as then, but in the unity of the best days. Then the blessing of the Lord would be upon the land, and instead of dearth and famine should be such blessings as would cause that they should not have gathered in one harvest before it was time to plow for the next, and when the treading of grapes would need to be continued till sowing time; thus fulfilling Leviticus 26:5. And the blessing which is soon to come to Israel is to be for all mankind; for when Israel is restored the nations shall rejoice with them, and so all flesh shall see the salvation of God.—Romans 15:10; Isaiah 40:5.

QUESTIONS FOR BEREAN STUDY

When Jehu was settled in his throne, what did he do? Our lesson today is how long after the anointing of Jehu? ¶ 1.

Who reigned after Jehu? Who brought reformation to Israel? ¶ 2.

Who was contemporaneous with Jeroboam? How long did Jeroboam and Uzziah reign, and over what? Was there also prosperity in the southern kingdom? ¶ 3.

What does the word Canaan mean? What corrupted the Israelites? Were the priests immune from demoralizing influences? What did prosperity bring the people? ¶ 4.

What did God do to estop the downward tendencies of his chosen people? Hosea belonged to which kingdom? ¶ 5.

What bitter experience did Hosea have? In what way did Hosea show himself Godlike? ¶ 6.

Will God's longsuffering be rewarded with the return of Israel? ¶ 7.

When will Hosea 5:15 and Hosea 6:1, 2 have fulfilment? What time is indicated by "before full sunrise"? ¶ 8.

Amos belonged to which kingdom? What was his occupation? ¶ 9.

What was the message Amos delivered? Did the priests lie about it—as usual? ¶ 10.
What calamity came to the lying priest? ¶ 11.
What was the vision that Amos saw? Why was he to weaken the temple entrance? ¶ 12.
What did the vision mean? What did the two prophets see? Were their duties easy to perform? May we draw a valuable lesson for ourselves? ¶ 13.
While these prophets foretold disaster, were they also prophets of restitution? ¶ 14.
How did Hosea's family represent the united kingdom under David, the divided kingdoms of the north and the south, and their final restoration? ¶ 15.
In what manner did Amos foretell of the restitution blessings? Is there a splendid outlook for Israel and for the world, as viewed from God's Word? ¶ 16.

THE ASSYRIAN EXILE OF ISRAEL

——MAY 4——2 KINGS, CHAPTERS 11 TO 17——

ISRAEL'S LINE OF KINGS OFTEN BROKEN—JUDGMENT REPRESENTED IN ISRAEL'S TREATMENT—ISRAELITES INCLUDED IN THE RANSOM.

"I will delight myself in thy statutes: I will not forget thy word."—Psalm 119: 16.

LAST Sunday's lesson disclosed the sorrow and pain which God felt because of Israel's sad condition. Today's lesson carries us to the time and the event, foretold by Amos and Hosea, when the Assyrian came and carried Israel away captive and closed one chapter in the history of God's dealings with his people.

[2]The increase in the extent and power of the northern kingdom under Jeroboam II came unexpectedly. Because of the sins of Ahab in the matters of Baal worship and Naboth's murder, and of Jehu and his house in their neglect to honor Jehovah, God permitted Israel to be cut short by Syria. (2 Kings 10: 31, 32) On their cry favor was granted them. But in the expansion of the kingdom which followed they went further from God, and their increase served only to draw the attention of the Assyrian power; for Israel grew to be a prize worth taking. After the death of Jeroboam the nation fell on evil times. His son Zachariah was slain by a usurper after only six months' reign; and the usurper himself was slain after he had reigned "a full month."—2 Kings 15: 8-13.

[3]Civil war resulted; and Menahem captured the throne and reigned ten years. During his days Pul, king of Assyria, invaded Israel and took many captives, particularly from the tribes on the east of Jordan—Reuben, Gad, and Manasseh. These tribes had chosen their own inheritance instead of waiting the Lord's time. They suffered accordingly; for they were the most exposed to the frequent attacks of Israel's enemies, and were amongst the first to be carried captive. (1 Chronicles 5: 25, 26) Menahem bought his freedom from damage by Pul by paying 1,000 talents of silver as tribute. In order to pay it he put a capital levy on his wealthy subjects.—2 Kings 15: 19, 20.

[4]On the death of Menahem his son Pekahiah reigned for two years. He was murdered in his palace, along with fifty to sixty of his valiant men, by Pekah, the leader of an insurrection. Pekah reigned for the comparatively long period of twenty years. Towards the end of his reign he was stirred up of God to oppress Judah, then under the control of Ahaz, a violent transgressor against the Lord. (2 Chronicles 28: 22-25) Ahaz favored a policy of making alliance with Assyria; and Pekah entered into a confederacy with Syria against him in order to put on the throne of David a nominee of their own, who would join with them against Assyria (Isaiah 7: 6); but this was so definite an interference with God's arrangements that Jehovah interfered.—Isaiah 7: 7.

[5]Pekah died soon after this, by the hand of a conspirator. His successor Hoshea was early in trouble; for Assyria found that he was seeking help from Egypt against them. Assyria invaded Israel and Hoshea was taken and imprisoned, and Samaria was besieged, but withstood the enemy so courageously as to keep him out for nearly three years. It was captured in the ninth year of Hoshea, and with its fall came the end of the northern kingdom, 260 years from the division under Rehoboam.

[6]As Israel had left God out of their national life there was now no reason why God should preserve them as his people. Also it was to punish them that he stirred up the fierce Assyrian power, according to the words of his servants the prophets.—2 Kings 17: 23.

ISRAEL'S LINE OF KINGS OFTEN BROKEN

[7]The history of the northern kingdom had been very troubled. Its succession of kings was broken eight times, and few of its rulers died in peace. It never got free from the God-dishonoring worship of the golden calves, nor recovered from the downward step it then took; and though God did not cast them off from his favor because of that sin, the worship of the calves was a weight around the neck of the kingdom. It never was able to lift its head as a kingdom representative of God.

[8]The desperate efforts at reform led by Jehu, reached no higher than an attempt to eradicate the worship of Baal; indeed it is to be noted that neither Elijah nor Elisha appears to have attempted a full reformation; and it almost seems as if the lower standard was all they could reach: certainly this kingdom did not seek to reach the height of Israel's covenant with God. This national example is true to Christian experience. If something has been allowed to come into the life which is an incubus or limitation, it may afterwards be almost impossible to obtain freedom, and the life may have to be accommodated to the limitation, as when the human body is deprived of a member.

[9]Israel's last kings went from bad to worse and the people willingly followed, until God said that he would put them out of his sight. (2 Kings 17: 18) We may properly presume that, knowing the tendency of his people to turn to the ways of the nations round about them, God saw that it would be impossible to preserve the Davidic line unless the division of the tribes was made. Hence, though it was in punishment for Solomon's wrong course that the ten tribes were torn from David's line, the segregation of Judah had the effect of preserving David's seed as kings as long as it pleased God to do so.

[10]During this period, the eighth century B. C., the Assyrian power shows for the second time in the Bible history. It began with bold Nimrod, a defier of the Lord. (Genesis 10: 8-11) Though the Scripture does not so say, it seems certain from Assyrian records that Jehu paid tribute of some kind to Assyria. But as about that time that empire had domestic troubles, it did not then invade Palestine. Soon after Jehu's days the prophet Jonah was used of God to tell Israel that they should have an extension of territory and some prosperity because in their distress they cried to the Lord. (2 Kings 14: 26, 27) It was also about that time, B. C. 850, one hundred years before Assyria became God's instrument to chastise the northern kingdom and take its people into captivity, and about two hundred years before Assyria's own overthrow by Babylon, that Jonah was sent to Nineveh to cry against it.

[11]In Jonah's day Nineveh had a population of about 600,000 inhabitants. It was the world's greatest city and one of the oldest; and though within its walls there was land for the cultivation of food supplies, great numbers of human beings were crowded together, and then, as now, this meant much wickedness. The cry against Nineveh had reached up to heaven. (Jonah 1:2; cf. Genesis 19:13) Jonah appears to have been sent to Nineveh for two reasons: (1) To prove that a "heathen" people would repent when God sent his messages, and that they might be a witness against Israel, even as our Lord says (Matthew 12:41); (2) because the Assyrian power, which was about to be used as God's instrument (Isaiah 7:20), must first be cleansed from some of its defilements.

[12]When, therefore, God brought Assyria against Israel, there was the witness of Jonah that these people had repented and proclaimed a fast when God's message came to them, and had therefore proved that they were better in spirit than Israel. Thus the Assyrian, the chastiser of Israel, was a great witness against Israel; and this proves, as our Lord showed, that these people were made of better material, and were not as perverse as Israel; and that if they had had the chances that Israel had in Jesus' day they would have repented.

JUDGMENT REPRESENTED IN ISRAEL'S TREATMENT

[13]As if to mark God's abiding disfavor against Israel he permitted the Assyrians not only to take them out of the land of promise, but to re-people the land with strangers gathered from all parts of their wide-spread empire. Israel's place was filled up, but only outwardly and in type, and not as regards the covenant; for God was making an illustration for the instruction of the Church.

[14]When later God caused Judah to be taken captive to Babylonia he dealt very differently with them; for while Israel were scattered afar and, as stated, their place filled with strangers, the southern kingdom in captivity were kept very much together, and the Lord kept their land vacant to await the time of their return.

[15]Israel becomes a type of those who lose out their covenant blessings, and are lost to the favor of God without hope of restoration. The chapter already referred to (2 Kings 17), which gives the reason why God acted so, is pitiable reading. Israel had sinned against light openly and secretly; that is, against the known works and providences of God. They made themselves laws the same as those of the vile people whose place in the land they had taken; and the kings, even Omri, were allowed to supplant the law of God with perverse statutes. They burned incense to all the gods of the peoples. They rejected the Lord altogether, and went from bad to worse until at last God rejected them and delivered them into the hands of spoilers, "until he had cast them out of his sight."—2 Kings 17:20.

[16]It seems almost an irony to read that the name of the last king was Hoshea, which means "salvation." Their fathers were not permitted to *enter* the land because of *unbelief*. These were *turned out* of the land because they *despised* the covenant, and were unmindful of God.

ISRAELITES INCLUDED IN THE RANSOM

[17]We know not who wrote the account to which reference is made; but we do see that the writer had a clear conception of the causes, and of the sharp sorrows of God, as expressed by Hosea in the most sorrowful reading in the Scriptures. Israel died out in discredit and disgrace—disowned of God. Although they make a type of those who are cast off from favor, we know that they also are included in the ransom of the Lord, and that God will bring them back from the land of the enemy. Their transgressions were serious; but they were not so heinous as the sins of those whom they typify who have had the light of the gospel of the Son of God and who persistently refuse the way of truth.

[18]These things also are pictures for our learning. We have previously stated that the two kingdoms are illustrations of the two great divisions of Christendom—the great systems, the one Rome and England, and the other the nonconformist churches which, like Judah, have retained more of the true idea of worship and of the truth. To the good Catholic, whether of Rome or of England, the authority of the church is higher than that of the Bible. And the form of service is to these as the worship of the golden calves was to Israel, and as much unauthorized. Israel did not profess to leave Jehovah to worship the calves: rather those were to be understood as helps to his worship. The order and form of service is to these an absolute necessity to acceptance with God; but all such worship leads away from God. It surely leads to idolatry, to a worshiping of the form rather than to a heart worship of God.

[19]Babylon conquered Assyria; and when in later days Cyrus the Mede took Babylon and freed its captives, some out of all the tribes returned to Palestine. But the ten tribes, as such, were lost amongst the nations. The remnant who returned were chiefly of Judah; but the remnant became Israel, and are so named in the New Testament.—Luke 1:54; John 3:10.

[20]Those who set out to seek the "lost tribes" are liable to waste precious time. Those who find them in the Danes and Saxons and the British and American peoples get bewitched with ideas which are almost impossible to lose. Even if these deported captives could be located amongst the peoples of the earth, there could be no advantage either to the finder or to them. Their hope is in the ransom, and in the fact that it is to be applied for all. They will have their opportunity with those whose ways they preferred before those of their God.

QUESTIONS FOR BEREAN STUDY

Where does today's lesson carry us to? Why did God permit Israel to be cut short by Syria? What drew the attention of the Assyrian power to Israel? ¶ 1, 2.

How long did Menahem reign? What did he do when Assyria threatened? ¶ 3.

Were Israel and Syria pitted against Judah and Assyria? And why? ¶ 4.

What was the closing chapter of the northern kingdom? ¶ 5, 6.

How many times was the line of kings in Israel broken? In what way did the golden-calf worship hinder Israel? ¶ 7.

What was the height of the reformation under Jehu? What limited it? ¶ 8.

What was a probable reason why God permitted the division of the tribes? ¶ 9.

What do Assyrian records seem to show about Jehu? When was Jonah sent to cry against Nineveh? ¶ 10.

How large was Nineveh? What was evidently one of the causes of Nineveh's wickedness? Give two reasons why Jonah was sent to prophesy against it. ¶ 11.

What good came from Nineveh's repentance? What commendable thing did Jesus say of the people of Nineveh? ¶ 12.

In what respect was Israel's place taken by the Assyrians? ¶ 13.

How did God's treatment of Judah and Israel differ? ¶ 14.

Israel being scattered and becoming "lost" becomes a type of what? Why were they rejected entirely? ¶ 15.

What is the meaning of Hoshea, the name of Israel's last king, and how well does it fit the occasion? Could it represent the claim of the antitype? ¶ 16.

Were the northern tribes included in the ransom? As mean as they were, will they fare better in the resurrection than some who are living today? ¶ 17.

What did the two kingdoms, Judah and Israel, illustrate for our learning? ¶ 18.

After Cyrus had freed the people of God, some having faith in God out of all the tribes returned to Palestine; joining Judah they became the remnant of Israel, and the ten tribes became lost. ¶ 19.

What advantage would it be to find the "lost" tribes? In what is their hope? ¶ 20.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Berryville, Va.	Apr.	16	Lonaconing, Md.	Apr.	23
Rock Enon Springs, Va.	"	17	Mountain Lake Park	"	24, 25
Winchester, Va.	"	18	Oakland, Md.	"	27
Berryville, Va.	"	20	Clarksburg, W. Va.	"	28
Cumberland, Md.	"	21	Wallace, W. Va.	"	29
Frostburg, Md.	"	22	Mobley, W. Va.	"	30

BROTHER J. A. BOHNET

Duluth, Minn.		15	Onamia, Minn.	Apr.	23
Ironton, Minn.	"	16	Pease, Minn.	"	25
Aitkin, Minn.	"	17	Princeton, Minn.	"	27
Federal Dam, Minn.	"	18, 20	Cambridge, Minn.	"	28
Boy River, Minn.	"	21	Minneapolis, Minn.	"	29
Superior, Wis.	"	22	Centuria, Wis.	Apr. 30, May	1

BROTHER B. H. BOYD

Greenwood, S. C.	Apr.	16	Cherryville, N. C.	Apr.	24
Anderson, S. C.	"	17	Lincolnton, N. C.	"	25
Greenville, S. C.	"	18, 20	Charlotte, N. C.	"	27
Greer, S. C.	"	21	Gastonia, N. C.	"	28
Spartanburg, S. C.	"	22	Rock Hill, S. C.	"	29
Shelby, N. C.	"	23	Kannapolis, N. C.	"	30

BROTHER J. W. COPE

Comanche, Okla.	Apr.	14	Guthrie, Okla.	Apr.	23
Oklahoma City, Okla.	"	15, 16	Edmond, Okla.	"	24
McLoud, Okla.	"	17, 18	Chandler, Okla.	"	25
Shawnee, Okla.	"	20	Norman, Okla.	"	27
Tecumseh, Okla.	"	21	Noble, Okla.	"	28
Drumright, Okla.	"	22	Purcell, Okla.	"	29

C. W. CUTFORTH

Yorkton, Sask.	Apr.	14	Camrose, Alta.	Apr.	25
Moose Jaw, Sask.	"	16	Edmonton, Alta.	"	27, 28
Medicine Hat, Alta.	"	18, 20	Calmar, Alta.	"	29, 30
Calgary, Alta.	"	21, 22	Leduc, Alta.	May	1
Bviseker, Alta.	"	23	Prince George, B. C.	"	4, 5
Stavalwell, Alta.	"	24	Prince Rupert, B. C.	"	7, 8

BROTHER H. H. DINGUS

Clayton, Ala.	Apr.	15	Birmingham, Ala.	Apr.	23
Montgomery, Ala.	"	16	Littleton, Ala.	"	24
Selma, Ala.	"	17	Bessemer, Ala.	"	25
Notasulga, Ala.	"	18	Birmingham, Ala.	"	27
Columbus, Ga.	"	20, 22	Tuscaloosa, Ala.	"	28
Seale, Ala.	"	21	Boaz, Ala.	"	29, 30

BROTHER A. J. ESHLEMAN

Waco, Tex.	Apr.	13	Desdemona, Tex.	Apr.	22
Egan, Tex.	"	14, 15	Eastland, Tex.	"	23, 24
Cleburne, Tex.	"	16	Merkel, Tex.	"	25, 27
Weatherford, Tex.	"	17	Abilene, Tex.	"	28
Fort Worth, Tex.	"	18, 20	Wichita Falls, Tex.	"	29
Dublin, Tex.	"	21	Decatur, Tex.	"	30

BROTHER M. L. HERR

Homan, Ark.	Apr.	14	Brazil, Ind.	Apr.	23
Donaldson, Ark.	"	15	Sullivan, Ind.	"	24
Little Rock, Ark.	"	16	Dugger, Ind.	"	25
St. Louis, Mo.	"	18, 20	Linton, Ind.	"	27, 28
Terre Haute, Ind.	"	21	Bicknell, Ind.	"	29
New Goshen, Ind.	"	22	Washington, Ind.	"	30

BROTHER W. M. HERSEE

Orono, Ont.	Apr.	14, 15	Welland, Ont.	Apr.	28
Oshawa, Ont.	"	16	Dunnville, Ont.	"	29
Hamilton, Ont.	"	18, 20	Nanticoke, Ont.	"	30
Beamsville, Ont.	"	21, 22	Brantford, Ont.	May	1
St. Catharines, Ont.	"	23, 24	Port Dover, Ont.	"	2
Niagara Falls, Ont.	"	25, 27	Simcoe, Ont.	"	4

BROTHER H. HOWLETT

Canton, O.	Apr.	17	Delaware, O.	Apr.	24
Dalton, O.	"	18	Amlin, O.	"	25
Wooster, O.	"	20	Columbus, O.	"	27
Crestline, O.	"	21	Marion, O.	"	27
Galion, O.	"	22	Toledo, O.	"	28
Marion, O.	"	23	Chicago, Ill.	"	29

H. S. MURRAY

Avon Park, Fla.	Apr.	14	Palm Beach, Fla.	Apr.	25
Moore Haven, Fla.	"	15	Melbourne, Fla.	"	27
Palm Beach, Fla.	"	17	Titusville, Fla.	"	28
Key West, Fla.	"	20	Ormond, Fla.	"	29
Naranja, Fla.	"	21	New Smyrna, Fla.	"	30
Miami, Fla.	"	22, 23	Sanford, Fla.	May	1, 4

BROTHER G. R. POLLOCK

Poplar, Mont.	Apr.	7	Dore, N. D.	Apr.	21, 22
Bonetrail, N. D.	"	9, 10	Miles City, Mont.	"	24
Avondale, Mont.	"	11, 12	Mellstone, Mont.	"	25, 27
Outlook, Mont.	"	13, 14	Wason Flats, Mont.	"	28-30
Reserve, Mont.	"	15, 16	Miles City, Mont.	May	1
Froid, Mont.	"	17, 18, 20	Billings, Mont.	"	2

BROTHER B. M. RICE

Utica, N. Y.	Apr.	17	Port Jervis, N. Y.	Apr.	24
Cortland, N. Y.	"	18	Middletown, N. Y.	"	25
Binghamton, N. Y.	"	20	Newburgh, N. Y.	"	27
Oneonta, N. Y.	"	21	Kingston, N. Y.	"	28
Johnson City, N. Y.	"	22	Poughkeepsie, N. Y.	"	29
Eldred, N. Y.	"	23	Stottville, N. Y.	"	30

BROTHER V. C. RICE

Wall Lake, Ia.	Apr.	15	Keosauqua, Ia.	Apr.	24
Red Oak, Ia.	"	16, 18	Burlington, Ia.	"	25
Prescott, Ia.	"	20	Muscatine, Ia.	"	27
Chariton, Ia.	"	21	Iowa City, Ia.	"	28
Indianola, Ia.	"	22	Marengo, Ia.	"	29
Albia, Ia.	"	23	Davenport, Ia.	"	30

BROTHER C. ROBERTS

Qu'Appelle, Sask.	Apr.	15	Lethbridge, Alta.	Apr.	25, 27
Regina, Sask.	"	16	Macleod, Alta.	"	28
Medicine Hat, Alta.	"	18-20	Fernie, B. C.	"	29, 30
Suffield, Alta.	"	21	Elko, B. C.	May	1
Bow Island, Alta.	"	23	Cranbrook, B. C.	"	2, 4
Taber, Alta.	"	24	Balfour, B. C.	"	6

BROTHER R. L. ROBIE

Pendleton, Ore.	Apr.	15	Pendleton, Ore.	Apr.	25
Hermiston, Ore.	"	16	Walla Walla, Wash.	"	27
Heppner, Ore.	"	17, 18	Weston, Ore.	"	28
Pendleton, Ore.	"	20	Waitsburg, Wash.	"	29
LaGrande, Ore.	"	21, 24	Dayton, Wash.	"	30
Joseph, Ore.	"	22, 23	Pomeroy, Wash.	May	1

E. D. SEXTON

Fresno, Calif.	Apr.	16	Orosi, Calif.	Apr.	24
Selma, Calif.	"	17	Reedley, Calif.	"	25
Tulare, Calif.	"	18	Fresno, Calif.	"	27
Bakersfield, Calif.	"	20	Riverbank, Calif.	"	28
Glenville, Calif.	"	21	Oakdale, Calif.	"	29
Porterville, Calif.	"	23	Tuolumne, Calif.	"	30

BROTHER O. L. SULLIVAN

Clinton, Ia.	Apr.	17	Benton Harbor, Mich.	Apr.	24
Ashton, Ill.	"	18	Hartford, Mich.	"	25
Rochelle, Ill.	"	20	South Haven, Mich.	"	27
Hammond, Ind.	"	21	Kalamazoo, Mich.	"	28
Michigan City, Ind.	"	22	Otsego, Mich.	"	29
Niles, Mich.	"	23	Three Rivers, Mich.	"	30

BROTHER W. J. THORN

Kansas City, Mo.	Apr.	15	Fort Smith, Ark.	Apr.	22
Joplin, Mo.	"	16	Lamar, Ark.	"	23, 24
Noel, Mo.	"	17	Dover, Ark.	"	25
Siloam Springs, Ark.	"	18	Russellville, Ark.	"	27
Springdale, Ark.	"	20	Havana, Ark.	"	28, 29
Fayetteville, Ark.	"	21	Danville, Ark.	"	30

BROTHER T. H. THORNTON

Augusta, Kan.	Apr.	15	Wichita, Kan.	Apr.	22
Eldorado, Kan.	"	16	Hardtner, Kan.	"	23, 24
Douglass, Kan.	"	17	Wichita, Kan.	"	25, 27
Arkansas City, Kan.	"	18	Pratt, Kan.	"	28
Winfield, Kan.	"	20	Arlington, Kan.	"	29
Wellington, Kan.	"	21	Hutchinson, Kan.	"	30

BROTHER J. B. WILLIAMS

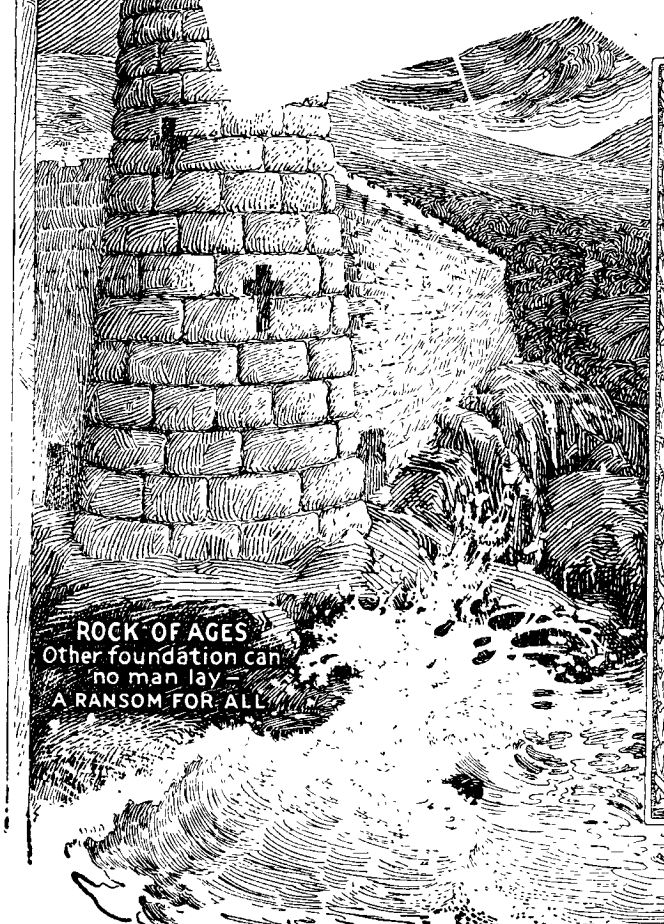
Pictou, N. S.	Apr.	15	Tracey Sta., N. B.	Apr.	23, 24
Scotsburn, N. S.	"	16	Rollingdam Sta., N. B.	"	25
Charlottetown, P. E. I.	"	17, 18	St. John, N. B.	"	27
Amherst, N. S.	"	20	Evandale, N. B.	"	28, 29
Moncton, N. B.	"	21	Fredericton, N. B.	"	30
St. John, N. B.	"	22	Millville, N. B.	May	1

BROTHER L. F. ZINK

Hanover, Pa.	Apr.	14	Reading, Pa.	Apr.	21
Lancaster, Pa.	"	15, 16	Pottstown, Pa.	"	22
Rheems, Pa.	"	17	Boyertown, Pa.	"	23
Lebanon, Pa.	"	18	Linfield, Pa.	"	24
Plainfield, Pa.	"	20	Norristown, Pa.	"	25
Harrisburg, Pa.	"	20	Philadelphia, Pa.	"	27

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLV SEMI-MONTHLY No. 8

Anno Mundi 6052—April 15, 1924

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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 ye that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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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BETHEL HYMNS FOR MAY

Sunday	**4** 135	**11** 305	**18** 252	**25** 85
Monday	**5** 295	**12** 52	**19** 267	**26** 202
Tuesday	**6** 91	**13** 306	**20** 81	**27** 221
Wednesday	**7** 255	**14** 109	**21** 311	**28** 117
Thursday	**1** 190	**8** 303	**15** 331	**22** 330	**29** 128
Friday	**2** 313	**9** 178	**16** 6	**23** 154	**30** 186
Saturday	**3** 24	**10** 286	**17** 326	**24** 208	**31** 244

GERMAN CONVENTION AT CLEVELAND, OHIO

The German friends at Cleveland, Ohio, have arranged for a German three-day Convention, May 30th (Decoration Day), May 31st, and Sunday, June 1st. A number of able German speakers will serve the friends on this occasion. For particulars and program address Brother Aug. Juncker, 2502 Tampa Ave., Cleveland, Ohio.

MEMORIAL REPORTS DESIRED PROMPTLY

It is desired that we receive the reports of the Memorial attendance as promptly as possible. Kindly assist us in this, so that the compiling and publishing of the report will not be delayed.

SERVICE AT BETHEL

In order that our questionnaires might be up to date, we shall be pleased to send blanks to any brothers or sisters who could render service at Bethel. Young men, unencumbered, are preferred. There is also a limited amount of service for sisters desiring to do housework.

WATCH TOWER BEREAN STUDY

Quite frequently we have a letter from a class, stating that they have a special Berean study on the leading article in THE WATCH TOWER, and reporting a great blessing from the study. We recommend such a study, believing that it will be helpful to all who participate in it.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV APRIL 15, 1924 No. 8

KEPT IN PEACE

"Thou wilt keep him in peace, peace, whose mind is stayed on thee; because he trusteth in thee."—Isaiah 26: 3.

THE Almighty is the God of peace. Regardless of disorder and confusion among the creatures of his universe, Jehovah is always tranquil, calm and undisturbed. The very creation bespeaks his majesty, dignity, and quiet serenity. The lofty mountain peaks, lifting their hoary heads into the heavens, testify to the calmness and repose of the great First Cause. The peace which God enjoys is centered in himself. The peace which his intelligent creatures enjoy can be had only when such creatures have an abiding confidence in Jehovah.

[2]Peace is properly defined as a state of calmness and repose, of tranquility and quiet, free from disturbance. At times one may enjoy physical peace; but the peace which the Christian enjoys is that state of mind and heart wherein is calmness and repose resulting from an abiding confidence in Jehovah and in the Lord Jesus. There may be, and frequently are, outward stormy conditions tending to disturb the equilibrium of one; but there is the promise from God that he will keep such an one in peace, even amidst the greatest time of confusion and outward disturbances. The condition precedent to enjoying this peace is that the mind of the creature must be stayed upon the Creator.

[3]A stay is a strong rope or cable employed to hold fast and to keep steadfast and in place a mast or other object that needs to be supported. To animate, intelligent creatures a stay is an anchor or strong support, giving confidence to the one who enjoys such support. St. Paul tells us of the willingness of God to show to the heirs of promise (the spiritual seed of Abraham) the unchangeableness of his word; and that to do this he confirms or binds it with his oath. By these two unchangeable things God provides strong consolation to those who have laid hold upon the precious promises, and plants a blessed hope in the breasts of such, and thereby furnishes them a stay or anchor which is both certain and steadfast. This is true because that anchor is fastened in heaven, wherein Jesus, who is the Advocate of our cause, faithfully looks after the interest of every new creature. The terms are that those who trust the Lord, confidently relying upon him, keeping the mind fastened upon him and his precious promises, he will keep in peace, peace.

[4]It will be noticed that the word "peace" is emphasized by repetition, as shown by marginal reading. Otherwise stated, God promises to give those that confidently trust him, and who have their minds stayed or anchored upon him, an abundance of peace. The adversary may assault from every side, cause much commotion and confusion. Yet if the way is clear between the creature and the Creator, and the creature keeps his mind upon the great Creator, he is held sure and steadfast by this stay or support; and there results to him a peace that passeth human understanding. It seems quite certain, from the recorded dealings of Jehovah with those who have attempted to serve him, that he permits trying circumstances and disturbed conditions round about in order that those who have faith in him might have an opportunity to test the willingness of Jehovah and his ability to give peace and quietude. He is the God of peace, therefore the source of all peace; and when he giveth quietness, who can disturb?

EXAMPLES FOR OUR ADMONITION

[5]It has pleased Jehovah to teach the church by precept and by example. By precept is meant the plain statement of his Word of Truth. By example is meant his manner of dealing with faithful men We are expressly told that these faithful men of ancient times were used as types to foreshadow God's dealing with the new creation. Isaac was one who loved peace. He is referred to in history as "Isaac, the peaceable." He was quiet, thoughtful, and non-resistant, both as a man and as a child. He yielded readily to the cords with which his father bound him to the altar for sacrifice. He readily submitted to his father's will in the selection of his bride. He permitted the herdsmen of Abimelech to monopolize the lands and wells which were rightfully his own by divine inheritance. He loved peace and not strife. Isaac was a type of the church, expressly so stated by the apostle Paul.—Galatians 4: 28.

[6]Isaac was persecuted by the fleshly minded; and even so it is with the antitypical Isaac. It seems that there

are always some who claim to be consecrated to the Lord, and who are associated with others who are consecrated, but who are of a contentious spirit, and love strife more than peace. They even claim to be insisting on principle, and for the enforcement of what they call principle, and thereby find an excuse to level harsh criticism and judgment against their brethren. In this they are wrong. Principle is a synonymous term for God's law, or rule of action. Where one is governed by principle that one is governed by the law of God; and if governed by the law of God such will avoid strife and contention because it is expressly stated that these are the fruits of the flesh. (Galatians 5:20) They evidently fail to have the peace of God because neglecting to stay or fasten their minds upon him, his character, and his Word. It should be remembered that the promise is to keep in peace, real peace, the one who confidently trusts in the Lord and is governed according to his Word.

[7]There are other notable examples in the Old Testament, given for the benefit of the church, that the spiritually minded might obtain profitable lessons therefrom. Jacob was compelled to flee from home because of the wrath of his dishonest brother Esau. He carried with him virtually nothing, except his shepherd's staff, leaving all his earthly possessions behind. They were rightfully his, because he had bought them and earned them. The Lord had granted his blessing. As a lonely fugitive he craved the peace and quietude again of his father's house. The Lord blessed him by granting his desire. —Genesis 28:21.

[8]In olden times heavenly angels materialized in human form, appearing as messengers from God to man on earth. An angel appeared to Manoah and his wife, giving them assurance of the birth of their son Samson. When the angel had ascended up to heaven in a flame from off the altar, where Manoah had offered a sacrifice, and appeared no more, Manoah said to his wife: "We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these things, nor would, as at this time, have told us such things as these." (Judges 13:18-23) Here the husband was frightened. His peace of mind was disturbed. His good wife had more faith than he and was a comfort to him. And why? Because her mind was fixed upon the Lord, his goodness, and his promises.

[9]Often a good woman is a great blessing to a man. Often her faith is stronger than the man's, and enables the man's faith to grow stronger, also. The most blessed gift that God gives to a man in a tangible form is a good woman, who trusts in the Lord. This statement is borne out by Biblical proof. If the woman would always study to be a blessing to the man, as the Lord's Word points out, the Lord would honor her efforts. Likewise where the man diligently seeks to be governed according to the Lord's Word and to aid the woman, he is a blessing to her. There must be reciprocity with a view to honoring the Lord. Manoah's wife, having her mind stayed upon the Lord, was in a better condition of mind to reason concerning the Lord's dealings with them. Peace of mind, therefore, is essential to sound reasoning.

[10]But it is natural for man to fear, because he is imperfect. An angel appeared unto Gideon who, when he discovered that he had been talking with an angel, was afraid that it meant for him the loss of life. But the Lord comforted him by saying, "Peace be unto thee; fear not." (Judges 6:23) Gideon was a natural man. The new creature in Christ Jesus has a greater basis for his hope and trust in the Lord, and therefore for his peace of mind and heart.

[11]It is expressly observed from our text that an abiding faith is the basis for this peace. David was a strong example of faith. He was also a target for the adversary. David was a type of the church. While yet a youth he had been anointed to succeed King Saul; but he made no effort to assume the office as king, preferring to wait for the Lord to arrange the matter. Saul attempted to take David's life. For many years David fled from Saul's presence. While in the land of Philistia there came to him a deputation of discontented ones from Saul's domain. David was not sure whether they were on a mission of peace or were bent on evil. Hence he said unto them that if they came peaceably he was glad to see them, and his heart would be knit to them; but if they came to betray him, inasmuch as he had done no wrong, he would appeal his case to Jehovah and Jehovah would rebuke them. The Lord without doubt was pleased with this act of David. Using one of the men, the Lord spoke to David this sweet message: "Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." (1 Chronicles 12:17, 18) Shortly thereafter David came into possession of the throne of Israel.

DAVID'S IMPLICIT CONFIDENCE IN JEHOVAH

[12]We seem warranted in concluding that the Lord often permits trials to test the faith of his people. When David was being pursued by his enemy he cried unto the Lord, saying, "Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer." After he had prayed unto God he said: "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."—Psalm 4:1-8.

[13]The peace of God adds strength to the one who is weak and weary. An example is given of this in the experience of the prophet Daniel. He was sick and discouraged because of the trouble which he saw coming upon the Israelites. Then the Lord sent unto him a message by his angel, saying, "O man greatly beloved, fear not; peace be unto thee: be strong, yea, be strong. And when he had spoken unto me, I was strengthened,

and said, Let my Lord speak; for thou hast strengthened me." (Daniel 10:19) A Christian who has experienced some of the fiery trials along the way knows how to appreciate this. If conditions round about disturb the mind and shake the faith, he becomes weak and sick at heart; but when he turns his mind to the Lord, trusting in him and relying confidently upon his promises, then the Lord brings to him sweet peace; and strength results. These examples were put into the Scriptures for our benefit; for St. Paul says that the things heretofore written were written for our comfort.—Romans 15:4.

[14]The time will come when God will establish peace amongst all the peoples of earth who will trust him. He made a covenant with the Israelites at Mount Sinai, and in that covenant he promised to keep them in safety and in peace. He said: "And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land." (Leviticus 26:6) The Israelites violated that covenant; but God will make a new covenant with the house of Israel, through Christ, the great Prince of Peace. (Hebrews 8:8-13) The prophet Isaiah had faith that this will be so and testified to it: "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."—Isaiah 26:12.

[15]After Israel comes to appreciate God's loving kindness and trusts the Lord implicitly, then the Lord "will reveal unto them the abundance of peace and truth." (Jeremiah 33:6) The Lord Jesus came to Israel, bearing to them the message of peace and reconciliation; but their leaders refused his message, and influenced the common people to refuse it. Their repeated refusal caused Jesus to weep and say: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." (Luke 19:42) Being permitted to understand God's plan, a Christian now has much consolation when he reads in God's Word: "Behold, I will [yet] extend peace to her [Israel] like a river, and the glory of the nations like a flowing stream." (Isaiah 66:12) Knowing that this peace is coming to Israel and through Israel to all the world, the Christian delights in telling it to those who have the hearing ear.

PEACE WITH GOD

[16]Before one can have the peace of God he first must be at peace with God. Jehovah, in his loving kindness, has provided the way for establishing such peace. All the human race, being born in sin and shapen in iniquity, are at enmity with God. When one is tired and sick of being separated from God, and has the desire to come into harmony with Jehovah, the great and loving God draws him to Jesus. The means of our peace with God is through the Lord Jesus, our Redeemer. Of him it was written: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him." (Isaiah 53:5) He was put to death for our sins, he was raised again for our justification, by which means he brings us to peace with God. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace." (Ephesians 2:13, 14) From the one who presents himself in full consecration to the Lord, trusting in the merit of Christ Jesus' sacrifice, the Lord will in no wise turn away. Such a one is seeking peace with God. When the Lord Jesus becomes his Advocate and presents him to the Father, and the Father justifies him, then is made true the statement of St. Paul: "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1) This is the one and *only* way that leads to peace with God.

LEGACY OF PEACE

[17]Peace is a priceless jewel. Would that all professed Christians would more keenly appreciate it. It is said of Jesus that he was so poor that he had not a place to lay his head. When he died upon the cross he left no real or personal property; even his clothing was taken from him and divided amongst the soldiers. The legacy he left to the Church, however, cannot be measured by any earthly value. His last night with his disciples on earth was the occasion of committing into their hands this legacy for them, and for those who should afterwards believe upon him. 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) And again: "These things have I 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) The peace here mentioned is not an outward peace but that restful condition of mind and heart resulting from an abiding confidence in the Lord. This is the peace of God that passeth understanding, enjoyed by the one who has already been brought to the relationship of peace with God and who has learned to appropriate to himself the precious promises and rely upon them.

PEACE IN THE CHURCH

[18]The importance of peace in the church cannot be overstated. St. Paul says: "Follow peace with all men, and holiness, without which no man shall see the Lord." (Hebrews 12:14) It is not an unusual thing to find a disturbance in a congregation of Christians. Some are naturally of a contentious spirit, and insist on having their own way. They cause contention and strife. Concerning this the Apostle says: "If ye bite and devour one another, take heed that ye be not consumed one of another." (Galatians 5:15) Some have greater difficulty than others to dwell in peace. This is due to the imperfections of the flesh; and it will be found that where strife and contention exist, selfishness is being

manifested. This selfishness sometimes appears in the form of ambition to lord it over God's heritage. It may be manifested because of envy. Either of these will lead to disastrous results, if not amended. The Lord foreknew this condition would exist in the Church, otherwise he would not have warned against it through the Apostle.

[19]The temptations that beset those of the world likewise beset those of the Church, but the Lord has prepared a way for the Church to escape. (1 Corinthians 10:13) That way of escape is by fastening our anchor to the Lord, relying upon his promises, and conforming ourselves to the commandment of his Word. The Apostle, in admonishing the Church as to duties and obligations, says: "Be at peace among yourselves." This requires a large measure of heavenly wisdom. Wisdom that is mentioned by the Apostle is: "First pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17) Every Christian needs this wisdom, and the Lord has graciously promised to give it for the asking. (James 1:5) Wisdom's "ways are ways of pleasantness, and all her paths are peace."—Prov. 3:17.

[20]Wisdom means to know the Word of God and to conform our lives to that Word. Where there is confusion and contention in an ecclesia, if each one would calmly ask himself: Is this a manifestation of the spirit of the Lord? and then remember the Apostle's words: "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:33), then govern himself according to the Word, controversies could not long last amongst God's people. Each one in the Church must strive to keep the unity of the spirit in the bond of peace (Ephesians 4:3) and, striving thus to do, may know that the result will be beneficial to the members of the body and pleasing to the Lord.

[21]One of the good ways to overcome this contentious spirit is for those who have it to pray for peace, and then to conform their lives to such prayer. This suggestion is given by the Psalmist: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." (Psalm 122:6-9) When one feels desirous of fighting his brethren, let him remember the words of the apostle Peter: "Be diligent that ye may be found of him in peace, without spot, and blameless." (2 Peter 3:14) It is better to overlook non-essentials than to be contentious about many things and lose all. He who is willing thus to do will enjoy a greater measure of peace in his own mind.

CONDITIONS OF PEACE

[22]Corroborating the words of the prophet Isaiah that God will keep in peace, peace those whose minds are stayed upon him, the prophet David adds: "Great peace have they which love thy law: and nothing shall offend them." (Psalm 119:165) The law of God is his Word; and they that meditate upon his Word and love it will strive to conform themselves to it, and will enjoy a peace that passeth understanding. "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." (Proverbs 3:1, 2) That peace is the result of heeding the commandment of the Lord. As further proof on this point the Prophet says: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isaiah 48:18) To keep God's law or commandments means to appreciate the spirit thereof. It means really to love God and to delight to do that which would please him. The Christian must, in order to enjoy peace, mind the things of the spirit and not pamper the desires of the flesh. As St. Paul says: "For to be carnally minded is death; but to be spiritually minded is life and peace." (Romans 8:6) To continue in peace one must continue to feed upon the precious words of truth.

[23]"The fruit of the spirit is love." (Galatians 5:22) Then the Apostle adds "peace," as one of the elements that go to make up this fruit. Therefore, we conclude that there can be no real peace unless our love for God is supreme. It must be the love of God that will cause us to desire to know and to do his will. We must have the love of Christ that binds us together as one family.

THE GOSPEL OF PEACE

[24]It is not surprising that we see the Scriptures speak of the true gospel as the "gospel of peace." It is remarkable to note the instances in which this phrase "gospel of peace" is used. The term seemingly applies to the Church when nearing the end of its earthly journey. It seems that to the feet members is left the chief work of proclaiming the "gospel of peace." Seeing, then, that the Lord of the kingdom is here and has committed to the Church the message of reconciliation to the world, how important, therefore, that every member of the Church follow peace and holiness, looking to that blessed time when they may see the Lord face to face and have his approval.

[25]The Church is nearing the end of her earthly journey. This period of her journey should be marked by sweet peace in the mind and heart of each one of those who expects to enter the kingdom. God assures us through the words of his prophet that this condition of mind and heart will be granted to those who keep the mind stayed upon him. We sometimes wish to emphasize a thought. For instance we say: I am *very* happy. Another will say: I am *very, very* happy. And so the Lord emphasizes this fruit of the spirit which he gives to the Church, saying, 'I will give *peace, peace,* to those who trust me and meditate upon my law.'

[26]Never was there a time more appropriate for the Church and all of its members this side the vail to dwell in peace and unity than right now. When one has journeyed for a long way through the hot and dusty desert, and with great effort has struggled up the mountainside, reaching the very summit thereof, and in that calm and quiet environment reclines to rest, there comes to the body and mind an outward and inward peace that human words cannot describe. The very environment bespeaks peace and quietude. The lofty mountain peaks round about silently lifting their heads heavenward testify that all peace cometh down from him who doeth all things well. These inanimate witnesses are in exact harmony with each other. There is no confusion, no noise, no voice; yet their testimony is more powerful than spoken words. The weary traveler, calm and in repose, seemingly hears whispering through the pines of these lofty mountains the sweet words of the Lord, telling of his great love for those who dwell in peace and in holiness. It suggests to the traveler's mind the blessed sweetness that must and will prevail in the heavenly realm, where all things are in harmony and where there is not even a discordant note or sound. As he meditates upon these things of God's creation, from them he has a keener appreciation of the words uttered by the Psalmist: "How good and how blessed for brethren to dwell together in unity!"—Psalm 133:1.

[27]Long has the Church journeyed through the valley of the shadow of death. Many have been the fiery experiences of the various members. Often have they been bowed down with burdens grievous to be borne. They have been subjected to evil report, slandered, misunderstood, and misrepresented; they have grown tired and worn and weary. These have been real desert experiences. Now the church has ascended Pisgah's mountain, and from its summit by faith beholds the promised blessings of her glory home. Now is committed to her the great and wonderful privilege of carrying the message of peace to the world. The prophet Isaiah had a vision of the feet members of the Church in this favored position. The vision thrilled his soul, and in ecstasy he 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.

THE TRANQUILITY OF GOD'S PEACE

[28]As the eternal peaks stand as silent sentinels on watch, even so the Prophet likens these faithful ones of the Church, who love peace and pursue it, to watchmen. Because of their faithfulness the Lord has rewarded them with peace of mind and repose of heart. He represents them as having their hearts knitted together in love, having a clearer knowledge of God's plan, seeing eye to eye in all things pertaining to the kingdom, and then adds: "Thy watchmen shall lift up the voice; with the voice together shall they sing." By this we understand that these watchmen, the faithful followers of the Lord Jesus, to whom now is committed the message of peace, are joyfully proclaiming that message that others may know that Jehovah is God and that Jesus is King of kings and Lord of lords.

[29]If only we daily, yea hourly, could keep our minds fixed upon the exceeding great and precious promises that the Lord has given to us, and know that these promises are ours and intended for our consolation, what a sweet peace it would bring! If each one in the narrow way, meditating upon these precious promises, could at all times fully appreciate the high office to which he is called, what a great inducement it would be to follow peace with the brethren and with all! Where this peace of mind results there would be little or no controversy in the ecclesia; and if some insisted on causing disturbances, no storm nor confusion would interrupt the peace and calm that would continue in the heart of each one who refrains from strife, and who stays his heart upon the Lord and his promises, and strives to obey the same.

[30]Everything in the world is turmoil and strife and confusion. There is no peace in the world, and there is no power of the world that can bring peace. But the messengers of the Lord, because their minds are stayed upon him and they trust him, have in themselves the peace of God that passeth understanding. They know what will bring peace to the world. With joy and gladness they announce to the world: The Prince of Peace is here. He has taken unto himself his power; he has begun his reign; he will establish the world in righteousness that it cannot be moved. "Blessed are the peacemakers." No storm disturbs their inmost calm; no trial or tribulation drives them away from the duties of their high office to which they are anointed. No persecution nor misrepresentation causes them to falter or turn back; but with complete confidence in the Lord, with hearts moved by pure and unselfish love, and united together in love for each other and dwelling in harmony, they with one accord joyfully proclaim: "The kingdom of heaven is at hand." They enjoy sweet fellowship with each other because they are one in Christ; and with gladness they are looking forward to that happy day when they shall be made perfect as members of the body of Christ in glory, to that blessed time when they may enter the house of eternal peace and glory of the Lord, there to dwell forever, to behold his glory and to gain knowledge in his temple. Blessed is the portion of the Church at this hour; blessed are those that have the peace of God, and that continue in peace. More blessed will they be in a little while, when, for faithfulness to their King, they shall enter into their full reward.

QUESTIONS FOR BEREAN STUDY

What bespeaks the tranquil and undisturbed character of God? Why is his peace never disturbed? ¶ 1.
How is peace defined? What kind of peace has the Christian? ¶ 2.
What is a "stay"? What makes a Christian's hope steadfast? ¶ 3.
How may peace be emphasized? How may peace be maintained amid outward storms? ¶ 4, 25.
How does God teach his children? What title is applied to Isaac? ¶ 5.
By whom was Isaac persecuted? The antitypical Isaac? How is it done? What is the meaning of "principle"? ¶ 6.
Was Jacob a lover of peace? How was it demonstrated? ¶ 7.
How was the father of Samson reproved by his wife? What enabled her to do it? ¶ 8.
What relationship may be a great blessing to a man? How may a husband and a wife be a great blessing to each other? ¶ 9.
Why do men sometimes have fear? What made Gideon afraid? ¶ 10.
How did David demonstrate his confidence in Jehovah? ¶ 11, 12.
What strengthens the weak and weary? How did God encourage Daniel? ¶ 13.
Has God promised to establish peace in the earth? ¶ 14.
How did Jesus express his sympathy for Israel? What gives the Christian consolation? ¶ 15.
How do we differentiate between "peace with God" and "peace of God"? Does Isaiah 53:5 mean that peace must come to humanity? ¶ 16.
What is the legacy which Jesus left us? By what means should we appropriate that legacy to ourselves? ¶ 17.
Is peace something to be dealt with lightly? Why do some have more difficulty in being at peace with their brethren than do others? ¶ 18.
Are the surroundings of all mankind practically the same? How does the Christian differ from the man of the world? ¶ 19.
What does "wisdom" mean? What is the duty of every member in the Church? ¶ 20.
How may the contentious spirit be gotten rid of? What does 2 Peter 3:14 say? ¶ 21.
Where are the instructions for maintaining perfect peace? What does it mean to appreciate the spirit of God's Word? ¶ 22.
What is the fruit of the spirit? What has love to do with peace? ¶ 23.
What expression do we find often in the Bible? When does it have a special meaning to the Church? ¶ 24.
Why is now an especially appropriate time for the Church to dwell together in unity? ¶ 25, 26.
Where has the Church been for a long time? Where is she now? ¶ 27.
Unto what are the eternal peaks likened? What is the joyful song of triumph? ¶ 28.
Upon what should we fix our minds? What should be our attitude when strife threatens? ¶ 29.
Is peace in the world possible? What special blessing is there for heralders of peace at the present time, and in the future? ¶ 30.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MAY 21

"For the kingdom is the Lord's: and he is the governor."—Psalm 22:28.

IN THIS text the Psalmist says that the kingdom is Jehovah's, that he is the governor, meaning thereby that the dominion, the rule or power of the kingdom, resides in Jehovah. This does not at all militate against the fact that it is the kingdom of Messiah, and that he is the ruler.

The Apostle plainly tells us that "all things [are] of God," and that God "hath put all things under his [Christ's] feet," and given him to be the Head over all things to the Church, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth."—1 Cor. 11:12; 15:25; Eph. 1:22, 10.

It is always understood, therefore, that the kingdom of God and the kingdom of Christ are one and the same; that Christ exercises all authority and governing power in the kingdom in harmony with the Father's will.

During the Millennial age Christ will be engaged in subduing all things unto himself. "When all things shall be subdued unto him, then shall the Son also himself be subject" unto Jehovah.—1 Corinthians 15:28.

Graciously has Jehovah provided that there shall be associated with Christ Jesus, in the Millennial reign and time of blessing the people, the overcoming saints. Their importance in his kingdom may be somewhat approximated when we call to mind that Jehovah, through Christ Jesus, has occupied a long period of time in preparing those who are to be the saints in glory.

It is well that we keep before our minds this exalted position in order to appreciate why the Lord would permit each one of the kingdom class to pass through many fiery trials. These trying experiences are for the special benefit of those who are tried. Hence St. Paul says: "We glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope."—Romans 5:3, 4.

All these trying experiences constitute a test of faith. St. James knew this; hence he wrote: "Count it all joy when ye fall into divers temptations [tests]; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:2-4) Then he adds: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12) This shows that no one will attain unto the position of membership in the royal family without passing through trying experiences and getting the victory over them.

It is difficult often for a Christian to understand some of his experiences; but if he patiently waits on the Lord, in due time he will see that God is making good his promise to cause all things to work out for the benefit of the one who is really the Lord's. God's wisdom caused him to prepare the way that leads to glory, not through flowery beds of ease but through tribulation. In no other way could loyalty be so well proven. Loyalty to the very core, loyalty in everything, is that which is pleasing to the Lord. This means that he who shall be associated with Christ Jesus in the kingdom would be loyal under any possible conditions that might arise. He who really has some appreciation of the great privilege of being a member of the kingdom class, which shall govern the whole world and uplift and bless mankind, can appreciate fiery trials. St. Paul had many of these. He rejoiced in filling up that which is behind of the sufferings of Christ; for he saw that that was a condition precedent to reigning with Christ. With real enthusiasm he wrote: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable

are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"—Romans 11:33, 34.

These wonderful things revealed in the Word of God inspire the Christian to battle on with joy in his heart, that he may attain unto the great goal to which Jehovah has called him. Blessed is the man who is now being trained for the office of king and who successfully passes the examination.

TEXT FOR MAY 28

"All kings shall fall down before him."—Psalm 72:11.

THE personal pronoun *him* in this text applies to Christ, the King of glory. The first verse of the Psalm discloses that fact. The Psalmist pictures one standing before Jehovah with reverential respect, who presents a petition to Jehovah, saying, "Give the king thy judgments, O God."

Judgment means a judicial determination. The one to whom judgment is committed must have authority and jurisdiction to hear all causes and to enter a finding or decree, and to execute that decree. That will be the office of the Messiah during the Millennial age.

The petition presented in the first verse of this Psalm seems to be answered subsequently when David, as the mouthpiece of Jehovah, says: "The Lord [Jehovah] said unto my Lord [Christ Jesus], Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1) Otherwise stated, Jehovah says to his beloved Son: 'Thou shalt occupy my throne for the judicial determination of all things that pertain to man, until all thine enemies have been brought under thy feet.'

Jesus understood that to be the decree of Jehovah; and when on earth he said: "For the Father judgeth no man, but hath committed all judgment unto the Son; . . . and hath given him authority to execute judgment also."—John 5:22, 27.

St. Paul understood such to be Jehovah's determination, when he wrote: "For he [Christ] must reign, till he hath put all enemies under his feet."—1 Corinthians 15:25.

These texts show that our week-text means that all the kings shall fall before the Lord Jesus and that all the nations shall serve him.

Kings, within the meaning of this text, are the ruling factors of the earth. The term is not necessarily confined to those who wear the crown and regal garments and sit on thrones, but it includes big business, big politicians, and big preachers. It is the same class described in Psalm 149 in the words: "To bind their kings with chains and their nobles with fetters of iron." In this work the saints of Christ shall participate.

The great King of glory, now present, has assumed his power and authority, and is binding the kings and nobles; and now the kingdoms of this world have become the kingdom of God and of his Christ. From this time forward, as his kingdom increases, these mighty ones of earth must be submissive. Some of them will refuse to be submissive, however. The Scriptures disclose that the judicial determination of the great King upon these will be destruction. All of those who, after a full and fair opportunity before his tribunal, prostrate themselves before the great King and render homage and loyalty to him, shall receive the blessings of life, liberty and happiness.

Throughout the Millennial age the great King of glory shall sit upon his throne, judging the peoples of earth. That is to say, he will hear their causes, judicially determine what shall be done, pronounce the decree, and enforce it. In this wonderful work the overcoming saints shall participate; for Jesus said: "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28) That this means his faithful followers we know; for he said: "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."—Rev. 3:21.

It is a tremendous incentive to the faithful child of God now to appreciate the fact that he is privileged to live when the King is present; that he is privileged now to be the ambassador of the great King and tell the people that the kingdom is being set up; and to know that soon the evil forces shall be completely restrained; and that the judgments of the Lord shall be in the earth, during which the people will learn righteousness. The Lord permits his people now to appreciate these things for their own encouragement; and those who do appreciate are entering into the joy of the Lord.

The words "fall before him" in this text, in addition to what has been said, have the thought of doing reverence and worship to the Lord. As the judgments of the Lord proceed, the obedient ones will learn righteousness; and when the work of his great court is complete, and he with his associate justices surrender the kingdom to the Father, then at the name of Jesus every knee shall bow, of things in heaven and things in earth and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God, the Father. A beautiful, wonderful, happy universe then it will be. Praise ye the Lord!

"In memory of the Savior's love
We keep this simple feast,
Where every consecrated heart
Is made a welcome guest.

"By faith we take the bread of life
Which this doth symbolize;
This cup in token of his blood,
Our costly sacrifice."

JEHOIADA'S VICTORY OVER BAAL

——MAY 11——2 KINGS 11 : 1-4, 11-18——

GOD PROTECTS HIS CHOSEN PEOPLE—DAVIDIC LINE ALMOST OBLITERATED—JEHOIADA RECEIVES SUPPORT OF THE PEOPLE—PRESENT PRIVILEGES PREFIGURED.

"Be strong in the Lord, and in the power of his might."—Ephesians 6 : 10.

OUR lessons now return to Judah. Today's study brings under review the history of that kingdom from the time of the division to its deliverance from the curse of Baal, which wrought so much destruction in the northern kingdom, and which had been fastened upon it also. Partly because of the overruling providences of Jehovah, and partly through the fact that the temple of the Lord with all its ordained services was in Jerusalem, Judah did not forsake the Lord so quickly as Israel had done. But though they kept more faithful to the worship of Jehovah, they never got free from the worship in the high places. —2 Kings 23 : 5, 8, 9.

[2]Sometimes this was worship of the gods of the neighboring nations, but very frequently was professedly worship of Jehovah; for before the erection of the temple high places were chosen for the place of sacrifice. (See 1 Samuel 9 : 12) There were some in Judah who preferred to continue to worship at these shrines even after God had very clearly appointed his altar in the temple in Jerusalem; and there were priests who were content to serve them. Each of these priests had his own little kingdom, and preferred to have that rather than be lost in the large number of the Lord's servants.

[3]Here is a point still worth attention: All leaders in classes should remember that the Church is one, and that there are general as well as local interests which call for attention. These priests in Judah who served locally lost the idea of general unity which God intended should obtain in Israel, and for which purpose a central place of worship and a thrice-yearly pilgrimage were provided.

[4]No one can truly serve local interests who does not see them first in the larger view as parts of the whole. It was this weakness in Judah which helped to bring on the crisis set before us in today's study. Rehoboam died with a poor record. (2 Chronicles 12 : 14) He was followed by Ahijah (three years), and by Asa (forty-one years). Asa brought his people to a high pitch of fervor towards Jehovah (2 Chronicles 15 : 12-14), but in his last years his own fervor dwindled. (2 Chronicles 16 : 10) Jehoshaphat his son reigned in his stead. He saw that the knowledge of Israel's calling was being lost; and to help them he appointed teachers accompanied by Levites to go throughout the kingdom to instruct the people in the way of the Lord.—2 Chron. 17 : 7-9.

GOD PROTECTS HIS CHOSEN PEOPLE

[5]After some years of service on behalf of the Lord's people, and while Jehoshaphat was yet seeking diligently to walk in the right way, Edom, Moab, Ammon, and a mixed multitude came against Judah unawares. When Jehoshaphat was informed of the danger he sought the Lord earnestly. Crying for help he told the Lord how these nations had combined to destroy Judah, God's people, and to take possession of the inheritance which God had given them. God assured Jehoshaphat that he would attend to this matter, and that this evil combination should be broken. Judah was to march out as if to battle. As they did so, their foes were thrown into confusion and began to slay each other—none escaped. Judah was much enriched with the spoil; for these people had come in confident expectation of staying, and had brought much valuable property with them.—2 Chronicles 20 : 1-30.

[6]It is from this event that we get the phrase "the valley of blessing," so sweet to the ears of the Lord's people; and also the words of the song, "I have entered the valley of blessing so sweet"; though probably the song is inspired more by the thought than by the incident. To get the true thought and the most helpful meaning it should be noted that the valley of blessing was so named because "there they blessed God." (2 Chronicles 20 : 26) The valley of blessing is found wherever the heart is ready to praise God for all his goodness. An ungrateful heart never gets into that valley.

[7]Jehoshaphat, apparently bewitched by the brilliancy of Ahab and Jezebel, made affinity with them and married his son to their daughter. Later he visited them in Samaria, and there was a great time of feasting. Ahab invited Jehoshaphat to go with him to an attack on Ramoth-gilead, then held by the Syrians. (2 Chronicles 18 : 1-3) The attack cost Ahab his life. (2 Chronicles 18 : 34) Jehoshaphat was very unequally yoked with Ahab, and the alliance wrought havoc in Judah. Jehoshaphat died a few years later, soon after the time when Elijah was taken away in the whirlwind. Jehoram of Judah, his son, was a brutal king, evidently under the dominion of his wife. He died a terrible death, unwept and unhonored. (2 Chronicles 21 : 18, 19) Ahaziah reigned in his stead.

[8]Ahaziah, of Judah, took counsel with those of the house of Ahab, and walked therein. (2 Chronicles 22 : 3) When he had reigned a year Jehoram of Israel, his uncle, invited him to Ramoth-gilead, where Ahab had received his death wound. Jehoram was wounded in the battle and returned to Jezreel, and was followed there by Ahaziah to visit him. His going was of God; for it was then, when these two were together at Jezreel, that Elisha sent to Ramoth-gilead to anoint Jehu, who was conducting the battle as captain of Israel's army. Ahaziah fell into the destruction of Ahab's house, and forty-two of his relatives who went down to Samaria to visit him were also slain by Jehu.—2 Chronicles 22 : 5-9; 2 Kings 10 : 14.

[9]When Athaliah the queen-mother of Judah heard of all this slaughter, she made a mad attempt to slay all the remaining royal seed of the house of David. Believing that she had succeeded, she assumed the royal prerogative, and immediately took steps to destroy the worship of Jehovah and to establish that of Baal. The temple was closed, and in its precincts a temple to Baal was built. It then seemed as if all God had said about the preservation of David's family had failed. But God does not permit either the devil or any of his agents or dupes to alter the divine plans; and there was a surprise for the usurper.

[10]The plan of Satan, of whom Athaliah was a willing agent, had been frustrated by the fidelity of a few faithful persons. On the day when Athaliah, as she thought, had slain all the sons of the royal house, the life of one, Ahaziah's baby boy, was saved. His nurse had stolen him from amongst the king's sons who were slain. (2 Chronicles 22 : 11) Apparently the little fellow had been thrown amongst the dead, perhaps after getting a blow which stunned him. The nurse "stole him," and passed him to the care of the wife of Jehoiada the high priest, the sister of the boy's father, though Athaliah was not her mother. For six years the child was hidden in the temple, now unused for worship.

[11]Jehoiada watched carefully over the boy and was faithful to the Lord, and in the seventh year "Jehoiada strengthened himself in the Lord," and secretly prepared to set the boy on the throne. He sent messengers throughout Judah to stir up the Levites, and a scheme was made to be brought

to completion on a certain sabbath day. The arrangement worked well. On the day appointed the boy Joash was produced, placed at the pillar in the temple where the kings were proclaimed, a crown was put on his head, and with much shouting the people accepted him king.

12Athaliah, who lived in the royal palace nearby, came quickly, and apparently alone, to see what the noise was about. The bold woman was ready to face the crowd; but when she saw the boy crowned, and the people proclaiming him king, she cried, as all usurpers do in such cases: "Treason, treason!" (2 Kings 11:14) Jehoiada instructed that she should be led out beyond the ranks of the priests, who were there set in order; and that he who followed her should slay her. And there, just outside the temple courts, perished the wicked woman who had established Baalism in Judah.

13Jehoiada, supported by the people, acted immediately. The high priest of Baal was slain, apparently on the threshold of Baal's temple. The temple of Baal itself was destroyed, and all the images were broken. Thus in the seventh year of the boy's life, and of the permission of this evil, and in the seventh year after the death of Jezebel, Baalism in Judah came to a sudden end. (2 Chronicles 23:17; 2 Kings 10:28) It was on a sabbath day this great thing was done, surely typical of the great sabbath when all evil things will be destroyed, and when the rightful King is set on his throne and proclaimed king.

14To the Bible student there can be no question that this event in Judah is immediately connected with the work of Elijah and Elisha in Israel. It is another picture of the destruction of Baalism from among God's people, in this time, when God is establishing his kingdom in the earth.

15There were three separate acts used by Jehovah for the destruction of this abomination which had been fastened upon God's people; and they were done under three different aspects, each closely fitting to the work done by the returned Lord through his Church, the Elijah and Elisha class. Our Lord has returned to take up the office and work of PROPHET, PRIEST, and KING. These three phases are not, however, limited to the work of the kingdom after it is established on earth. They are put into operation during the time of its establishment, and they are portrayed in the lessons set for our study.

16The work which was done by Pastor Russell from the time when God gave him his commission (which, as in Elijah's case, was given because of his showing an earnest desire to spread the true knowledge of God abroad) corresponds with Elijah's witness. Both these servants of God thought that the people would be ready to receive the truth as soon as it was pointed out to them; and both were disappointed in this. Elijah was God's prophet, declaring the truth as to the true place of God—his right to rule and his power to do so. Pastor Russell's message to the people was that God is the great Ruler of the world, and is working all things according to his own purpose.

17There was, and still is, much worship of an unknown God, with only little reverential worship of "the God and Father of the Lord Jesus Christ," worship which means a desire to know and to do the divine will with a readiness to live according to its requirements. The knowledge of the plan of the ages brought God back to his people as clearly and as definitely as Jehovah was revealed to Israel on Mount Carmel. It is this knowledge which will bring those who have any love for God into the truth; and this knowledge of the divine purpose and its operation must continue to be proclaimed and taught, that all men may know and see the glory of God. It has pleased God to give his servants this ministry at this time, the work and ministry of the PROPHET.

18There was other work to be done; for the evil was rooted in high authority. Therefore Jehu was appointed king and charged with the work of destroying all who supported this terrible thing. Baalism, whether as a system of worship in those days, or seen in its symbolic state as now, existing in the high places of the ecclesiastical world where it has substituted the worship of Jehovah, is an evil which has no cure; and those into whom the poison has entered are incurable. Hence our Lord has a great breaking-down work to do; for those in power in this world, whether in ecclesiastical circles or elsewhere, are opposed to the will of God, and to all his interests.

19Some of this work of Jehu has been done, and the servants of the Lord see that it must all be accomplished before the kingdom is fully established in power. Nothing but the complete destruction of the temple of Baal and the priests of Baal and of all those who voluntarily give their power to this "beast" will serve the purpose of God. These are they who destroy the earth under pretence of saving it. (Revelation 11:18) The Lord's people tell out the truth, and the Lord himself will see to whatever destruction is necessary.

20Besides this the Lord's people have a further work to do. The *Prophet* declares the truth, showing that Jehovah is the Most High over all the earth (Psalm 83:18); and the *King* asserts his control and his right to destroy the force of evil. The *Priest* must also serve in his place.

21This third phase is that shown by Jehoiada's service for Jehovah in the production of the young king and in the destruction in Judah of everything which represented Baal. It is now the business of the Lord's people to declare the presence of the King—not merely to say that he is coming; and at the same time to restore the worship of Jehovah. Here is a true priestly service. Not only is theirs the privilege to tell the truth as to the fact of God and his right to rule, and to spread the knowledge of the Lord which will serve to bring about the destruction of all the supporters of this present evil world; but it is theirs, also, to seek to restore true worship; to set the honor of the Lord on high; to open, as it were, a temple of truth wherein all the true-hearted may worship the Lord, and whence they will find his blessings flow.

QUESTIONS FOR BEREAN STUDY

Our lesson today returns us to the southern kingdom between what events? What seemed to retard Judah toward Baal worship? ¶ 1.
What were some of the outstanding characteristics of worship in Judah? ¶ 2.
What is the danger in an exclusive local interest? ¶ 3.
Is there a larger interest to be borne in mind? What did Jehoshaphat do? ¶ 4.
When the mixed multitude came against Judah and their good king Jehoshaphat, what did God do to assist his chosen people? ¶ 5.
From the slaughter of Judah's foes at this place comes what phrase? What does the ungrateful heart never experience? ¶ 6.
What blunder did Jehoshaphat make? May the brutality of Judah's Jehoram be traced to Jezebel? ¶ 7.
What was Ahaziah's punishment for seeking counsel with the house of Ahab? What happened to Jehoram of Israel? ¶ 8.
What did Athaliah presumptuously design to do? Why would the devil be interested in the destruction of the family of David? ¶ 9.
How was Satan thwarted in his purpose? Who was Jehoiada? ¶ 10.
What wisdom was displayed by Jehoiada in crowning Joash king over Judah? ¶ 11.
What did Athaliah do when she saw that she was defied? What was her fate? ¶ 12.
What became of the Baal worship? What is illustrated by this? ¶ 13.
Did Elijah and Elisha have anything to do with the demolition of Baal worship? What inference may be drawn? ¶ 14.
How soon did the Lord put into operation the work of Prophet, King and Priest? ¶ 15.
Brother Russell's work corresponds to whose witness? What was the message? ¶ 16.
What has a knowledge of the plan of God done for his people? Who have the ministry of the prophet? ¶ 17.
Is there a cure for Baalism? Is the destruction of ecclesiasticism prefigured? ¶ 18.
Where are the temple of Baal and the priests of Baal? What is our duty? ¶ 19.
The threefold work of the saints is what? How is the third phase carried out? Is the priestly work being done? ¶ 20, 21.

ISAIAH AND THE ASSYRIAN CRISIS

——MAY 18——2 KINGS 18 TO 20; ISAIAH 36 TO 38——

HEZEKIAH, SUCCESSOR TO AHAZ, POET AND MUSICIAN—ANGEL OF THE LORD DESTROYS ASSYRIAN ARMY—SENNACHERIB SHORN OF POWER REPRESENTS SATAN.

"God is our refuge and strength, a very present help in trouble."—Psalm 46:1.

OUR lesson brings into relationship two of the greatest men of the Old Testament, Isaiah the prophet and Hezekiah the king; and also Sennacherib, the great Assyrian king, who was made a servant of Jehovah to chastise his people. (Isaiah 7:20) It was to a decadent people Isaiah was sent; for the development of national wealth under Uzziah had brought the usual accompaniment of social evils. (Isaiah 1:10) There was the accumulation of large estates (Isaiah 5:8), oppression of the poor (Isaiah 3:14,15), perversion of justice (Isaiah 5:7,23), the indulgence of luxury (Isaiah 2:7; 3:16), besides the worship of idols (Isaiah 2:8,20), superstition and necromancy (Isaiah 2:6; 8:19); and the people were skeptical. (Isaiah 5:19) Human nature is ever the same; and that little state is a true miniature of the now universal condition.

[2]Ahaz, grandson of Uzziah, was one of the most wilful kings of Judah. He closed the temple, and in every available corner in Jerusalem he erected an altar; and apparently the priests were willingly submissive. (2 Chronicles 28:24) In those days the priesthood had grown in power; but the priests were corrupt, as is seen from Isaiah's cry against them.—Isaiah 1:10.

[3]Isaiah's message called for courage and a clear conviction. It meant that Isaiah must be separate from the people; and separated he was, not only by the fact of his witness but by the favor that he had from God in being called. He said: "Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion" (Isaiah 8:18); and his testimony, rejected by the nation, was to be bound up amongst his disciples. His fuller witness is being given now, by the faithful servants of the Lord, whom Isaiah and his children represent, in this time when the Lord of Hosts establishes true Zion.—Isa. 8:16-18.

[4]During all this time Assyria was darkening the eastern horizon. It had begun to push westward in order to bring Syria and Palestine and Egypt under its dominion and thus become the world power. As previous lessons have shown, the kings of Syria and Israel wanted Judah to enter into confederacy with them to resist Assyria. Ahaz declined; indeed, he sought the aid of Assyria against them in order to bring retribution on Syria and Israel for harm they had done to Judah. Syria and Israel then combined to punish Ahaz and to put their nominee on his throne. Ahaz was a bad king, but God would not have others setting whom they would upon the throne of David. That was God's prerogative, and none might interfere.

[5]Isaiah assured Ahaz that the confederacy should not stand, but warned him against entering into one with Assyria. (Isaiah 7 and 8) Yet the king made a compact with Assyria, but got nothing but trouble out of it. On his death, his son Hezekiah reigned. Hezekiah's heart was right towards God, and he immediately set about a general reform. The temple was again opened for worship; sixteen days were required to cleanse it from the rubbish which had been dumped into it. (2 Chronicles 29:16,17) Helped by Isaiah and probably by Micah, Hezekiah was urgent in his reforms. He decided to keep the Passover; and in order that all the faithful might share he sent messengers throughout all the northern territory, inviting all who would to come to Jerusalem. Many laughed the messengers to scorn, but some went up; and Jerusalem had a time of rejoicing better than any since David's day.—2 Chron. 30:27

HEZEKIAH, SUCCESSOR TO AHAZ, POET AND MUSICIAN

[6]Hezekiah was also a poet and a musician. He speaks of his songs to be sung in the house of the Lord. (Isaiah 38:20) Like his great predecessor David, he took delight in the worship of Jehovah in the temple; and once again praises to Jehovah ascended in the house of God.

[7]It was in the sixth year of Hezekiah's reign that the northern kingdom was broken up and its people taken captive. In his fourteenth year Assyria, then ruled by the great Sennacherib, again invaded the land, evidently on the way to Egypt. Hezekiah in weakness acknowledged an offence in not paying tribute, and now paid heavily. (2 Kings 18:14-16) But soon after he was perhaps encouraged by Isaiah to a fuller confidence in the Lord (or it may be that he hoped for help from Egypt); for Sennacherib discerned that he was rebellious. Sennacherib was at Lachish, thirty miles southwest of Jerusalem, laying siege to that city. From there he sent some of his officers with an armed escort to Jerusalem to claim its submission. The messengers came and stood on the high ground on the northwest side of the city, and in bold and blasphemous language called for its submission.

[8]The leaders of Jerusalem asked the chief, the Rabshakeh, to speak in the Syrian language that their people might not understand; but he continued to use the Jews' language. (Isaiah 36:11,13) He spoke arrogantly against both their king and their God. He extolled the power of Sennacherib, of whom he said that no gods could save those whom he intended to destroy. Hezekiah's officers reported these sayings to him; and he, filled with fear and distress, sent to Isaiah, telling him of the enemy's words of blasphemy, and saying, "This is a day of trouble and of rebuke," and asked him to seek the face of the Lord for the remnant that was left.—2 Kings 19:3-5.

[9]As the Rabshakeh received no answer, he returned to Sennacherib, now at Libnah. Sennacherib sent a letter to Hezekiah, saying, "Let not thy God, in whom thou trustest, deceive thee." (Isaiah 37:10) Hezekiah went up to the house of the Lord and spread the letter before the Lord, and asked him to vindicate himself and save his people "that all the kingdoms of the earth may know that thou are the Lord, even thou only." (Isaiah 37:14-20) The Lord answered through Isaiah in the wonderful words recorded in Isaiah 37:22-34. Isaiah declared that the Assyrian should not come into the city, nor shoot an arrow, nor cast a bank against it; but that by the way he came so should he return. The Lord did not delay. That night the angel of the Lord went out to Libnah, and smote the Assyrian army; and in the morning there were 185,000 corpses. (2 Kings 19:35) Sennacherib was not smitten; for the hand of the Lord needed to be manifested on him and his pride be broken, and this could not have been done had he been slain with his army.

[10]It was at that time that Isaiah was sent to Hezekiah to tell him to prepare for his end, for his last days had come. (Isaiah 38:1) This was a terrible blow. The message was inexplicable to Hezekiah. He wept sore, and pleaded his endeavor to walk before the Lord in truth and with a perfect heart, and declared that he had done that which was right in the Lord's sight. None of the kings of Israel had sought the Lord's honor more than he—at least in outward things. As yet he was not married, and had no son to follow him on the throne. His father, who had sinned grievously against the Lord, had been preserved; and it seemed, there-

fore, as if there was double condemnation coming upon him. Death he must meet at some time; but to be sentenced to death as under condemnation, and for no apparent reason, was as a second death to him. God heard his prayer, and answered it by Isaiah. He gave the king a sign that he should recover, and on the third day should go up to the house of the Lord. Hezekiah's hymn of praise on his recovery is exalted in both conception and language.—Isaiah 38:10-20.

11 In these incidents are many points of special interest to the Bible student. He cannot but notice that whereas the Assyrian power was used of God to conquer the northern kingdom and to take the ten tribes into captivity, the same power was almost destroyed when it would make an attempt on Jerusalem. The question naturally arises, Why was there a difference? The answer in part is that the time had not come when God would turn the crown of David over to the Gentiles, to be held by them until "he come whose right it is" to hold it. (Ezekiel 21:27) At that time Jerusalem did not represent that phase of religious life which later God would destroy. Under Hezekiah it rather represented the Church at this present time, under God's protection saved from an apparently overwhelming power.

SENNACHERIB SHORN OF POWER REPRESENTS SATAN

12 The attack of Assyria on Jerusalem represents an attack by Satan on the Church in an attempt to destroy it and to set up a universal kingdom with God's people crushed out, a purpose and effort the Lord frustrates. Satan makes war with the Lamb for this purpose; but, as with Sennacherib, his army will be smitten while he himself escapes, only to find a harder fate. (Isaiah 37:38; Revelation 20:1-3) The same kind of attempt will be made at the end of the Millennial age. But again Satan's army will be smitten, and he will find the most terrible end to his long and perverted existence. (Revelation 20:9, 10) The Lord's people can take comfort from this typical picture; they need have no fear that they will be crushed out of the earth; for they will be preserved and, as other illustrations show, will be partakers in the victory of righteousness. The virgin daughter of Zion again despises the loud and blasphemous threats of Satan and his representatives.—Isaiah 37:22.

13 After the threatened attack on Jerusalem, and after Hezekiah's recovery from a sickness unto death, he married and had a son to follow him on the throne. There can be little doubt that these experiences provide the illustration for Isaiah's prophecy in chapter fifty-three concerning Christ; for Hezekiah was threatened with being cut off without generation, and judgment seemed to be withheld from him, inasmuch as there was no reason, apparent or expressed, why he should be sentenced to death. Hezekiah was being used of God for the divine purposes; and his bitter experiences were not only, nor perhaps specially, for lessons for himself.

14 His marriage to Hephzibah represents the marriage of the Lord and his bride. Beyond this the picture fails, as all these illustrations do. Hezekiah fell into pride and a measure of condemnation. (2 Chronicles 32:25) His sufferings remind us that God has a right to use his own for his own purposes; and that he may bring circumstances upon one of his children, or upon his Church, which entail much suffering, and may seem even to indicate his displeasure, but which are for his own glory, to be used in behalf of the Church.—John 11:4.

15 Some time previous to the time of crisis, when Hezekiah was threatened by the enemy and sick unto death, Isaiah was sent to Shebna, the treasurer of the king's house. This man, apparently a foreigner and certainly untrue to his trust, was so sure of his position that he had determined to have a sepulchre hewn out for himself according to the fashion of the nobles and kings of Judah. While he was busied Isaiah denounced him. He told Shebna that his body should not rest there; but that God would have him tossed out into the wilderness as a ball is tossed by the wind; and that there, in discredit and loss and without burial, should his end be. Isaiah also said that Eliakim [whom God sets up] should take Shebna's place; that he would be as a nail in a sure place, driven in by Jehovah; that he should have the key to the treasury of David's house, and the government of all this should be upon his shoulders. The nail (Shebna), which seemed to be so secure, should be smitten, pulled out; and everything hung upon it should fall to the ground.—Isaiah 22:15-25.

16 Here is the Old Testament representation of the servant to whom the Lord "in that day" of his return gives his treasures. Shebna represents the nominal church representatives, foreigners to the covenant of God, who were, as they thought, secure in their strong position. At heart they, like Shebna, seek not the interests of their king nor his kingdom, but seek how they can enrich themselves and make their position secure. They are cut down, and everything hung upon their organization falls to the ground. They themselves are contemptuously tossed like a rolling ball into the wilderness, to be the sport of the winds which blow.

17 God appoints his own steward, his own organization, and drives it as a nail in a sure place. He gives it the care of the King's treasury of truth; none other opens or shuts—some things are opened out, some are shut down. The key, the government of the treasury, is in the servant's care, and all the vessels of truth, both the small cups and the flagons, are hung there. As in Isaiah's day the change of stewardship was made in preparation for the time of crisis which was approaching, so now: An appointment of a treasurer of the things connected with the throne (covenant) of David was made by the Lord "in due time." The appointment is the Lord's; and the nail upon which all the appointments of the household hang is securely fixed by him, and will not be removed.

QUESTIONS FOR BEREAN STUDY

Who are the prominent characters in our lesson? What is the miniature picture of the universal condition today? ¶ 1.

What did Ahaz do? What was the priests' attitude toward the government? ¶ 2.

What did Isaiah's message call for? What did Isaiah say of himself? ¶ 3.

What was Assyria trying to do? What were the governmental coalitions at that time? What did the Syro-Israel combination want to do? ¶ 4.

What did Isaiah tell Ahaz, king of Judah? How well did he obey? Who became king? What was the big undertaking assumed by Hezekiah? ¶ 5.

What were some of the characteristics of Hezekiah? ¶ 6.

What was the fate of Israel in the sixth year of Hezekiah's reign? Who menaced Judah in the fourteenth year of Hezekiah's reign? What did the messengers of Sennacherib do? ¶ 7.

Why did the Rabshakeh use the Jews' language? How did Hezekiah receive the threats of Sennacherib, and what did he do? ¶ 8.

What did Hezekiah do with Sennacherib's letter? How did the Lord answer, and by whom did he send the answer? What happened to the Assyrian army? ¶ 9.

What terrible blow fell to the lot of Hezekiah, and how was it received? What words did Hezekiah use implying that it meant the second death to him? What was the sign of Hezekiah's recovery? ¶ 10.

Why did God permit the northern kingdom (Israel) to be taken captive, and would not permit the victorious nation to take the southern kingdom (Judah)? ¶ 11.

The Assyrian attack on Jerusalem represents what? What was represented by Sennacherib escaping when his army was slain? Wherein is the comfort for the Lord's people? ¶ 12.

By what experience is it likely that Isaiah was assisted in his prophecy as recorded in Isaiah 53rd chapter? ¶ 13.

Hezekiah's marriage represents what? Is it necessary to carry the picture further? ¶ 14.

What was the treasurer of the king's house determined to do for himself? What was the message from Isaiah? What does the word Eliakim mean? ¶ 15.

Whom does Shebna represent? What will be the fulfilment in the antitype? ¶ 16.

Who now has charge of the King's treasury? What is the key to the treasury? For what reason is the change in stewardship made? Is Jehovah at the head of affairs? ¶ 17.

JEREMIAH AND THE BABYLONIAN CRISIS

——MAY 25——JEREMIAH 7:1-26; 9:1-9; 15:1-10; 18:1-12; 25:1-14; 26:1-24; 36:1-32; 38:1-28——

TERRIBLE CONDITIONS EXISTING IN JERUSALEM—JEREMIAH FORETELLS BABYLON'S UTTER DESTRUCTION—JEREMIAH, UNDAUNTED, DELIVERS HIS MESSAGE.

"Amend your ways and your doings, and obey the voice of Jehovah your God."—Jeremiah 26: 13.

THE terrible calamity which befell Sennacherib's army at Libnah vitally affected Assyria's power; for at that time Babylon was beginning to assert itself against Nineveh, which for a long time had held it in subjection. The flattering visit of Babylon's messengers to Hezekiah after Sennacherib's disaster is an interesting sidelight on secular records. (2 Chronicles 32:23) But its end, as foretold by Nahum, was not yet due. Sennacherib lived fourteen or fifteen years longer, and was succeeded by his son Esar-haddon. He revived the empire's waning strength. Rebellious Babylon was subdued and made a place of residence from time to time. Hence the king of Assyria was then also king of Babylon.—Isaiah 14:4.

[2]Perhaps to punish Judah for its friendliness to Babylon Esar-haddon invaded it, and took Manasseh captive. A wicked son of a good father, Manasseh wasted all the good his father had done, and did more to cause Judah to sin than all the kings who preceded him. (2 Chronicles 33:9) Because of this God declared that he would bring such trouble upon Judah that even hearing of it would make the ears tingle. (Jeremiah 19:3) In captivity Manasseh repented; and God caused him to be released, perhaps at the time of Esar-haddon's death. On his return to Jerusalem some of the worst of the idol abominations were removed. But he was not truly repentant, and his fifty-five years' reign saw Judah sink to a very low level. His son Amon reigned for two years, and was worse than his father had been at his worst. He was slain by his servants, and his young son Josiah began to reign when only eight years old. When he was sixteen years of age he began to seek God, and when twenty to purge Jerusalem. The images of Baal and other gods which his father had placed in the temple and throughout the city he broke into pieces, personally supervising the destruction.—2 Chronicles 34:1-4.

[3]In the eighteenth year of Josiah's reign the Book of the Law was found in the temple, evidently the copy which contained the records of God's dealings with his people. (Deuteronomy 31:24) When it was read before the king, he saw that his reforms were only negative in character; and he began anew. Like his predecessor Hezekiah he arranged for a Passover, and the greatest Passover feast in the days of Israel was then kept. For thirteen years more Josiah continued to uphold the temple worship; and then his end came, unexpectedly. Pharaoh-Necho was crossing Palestine to invade Syria, and Josiah took upon himself the task of opposing him. Pharaoh warned him off in the name of God; but he would take no warning, and in the battle which ensued he received a mortal wound. He was hurried to Jerusalem, but died on the road at Hadadrimmon, after reigning for thirty-one years.—Zechariah 12:11.

[4]Eighteen years had now passed since Jeremiah received his commission to "root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:10)—a commission which had prevented him from taking part in the attempts to restore the temple ceremonies. He saw that the time was past when God could send messages of comfort or exhortation to these people; and that he was sent to warn them against impending disaster, and to give them opportunity of mending their ways and of softening their fall in that time of trouble. It was evident to him that their reforms served only to deepen hypocrisy because the people were not really seeking to honor God.

[5]Jeremiah's statement, "For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal" (Jeremiah 11:13), reveals the terrible condition of Judah in the early part of Josiah's reign. Probably the Prophet's denunciation urged the young king to clear out this evil, though there is no indication that Josiah sought Jeremiah's counsel. Jerusalem was in its own sight a city of righteous persons, but in God's sight it was as Sodom —indeed worse; for not one righteous man was to be found in it, neither amongst the prophets, the priests, nor the people.—Jeremiah 5:1.

[6]The death of Josiah was an altogether unexpected event, and a great blow to the people; their disappointment and even consternation are referred to as the great mourning of Hadadrimmon. (Zechariah 12:11) Why did Jehovah not preserve a king who had wrought so many reforms, and who in the conflict which had brought his death was endeavoring to resist an intrusion on the land of Israel? The people failed to perceive the terrible import of the warnings of God's servants, and that the days when he would specially interfere on their behalf had passed.—2 Kings 21:13.

[7]Josiah had followed his own policy — even Pharaoh warned him as from God (2 Chronicles 35:21); and he perished. These things correspond with the experience and condition of the nominal house of Israel in our day. Again the time is present when, for its sins, God has cast off his unfaithful representative. Since 1878 the Lord has left it to its own devices; and, like Judah then, it is divided in its counsels. Some are for entering into friendly relations with the world (Egypt), seeking the favor of the masses; while some seek power through political combinations, which is like unto seeking the help of Assyria. They are now guided solely by policy; for, though they profess to seek the face of God, they discuss their organization's affairs just as a business management discusses its plans. They do not expect the mind of the Lord to be expressed to them as when the Church first met.—Acts 15:28.

[8]The revivals in Judah's last days are comparable to those revivals of religion which began in the days of the Wesleys, and which have been continued from time to time in America and Britain by various evangelists (?). Both then and in these last days these have had the same result, both being equally effective in producing a wrong idea of a religious life which serves rather to benumb the true sense of worship, and which in these last days has blinded the eyes of the people to the fact and purpose of the kingdom which God will establish by Christ.

[9]The death of Josiah ought to have revealed to the people their need of guidance; but, like the religionists of today, they had no belief in the overruling providence of God, and they merely went deeper into their own schemes for the preservation of their kingdom. At that time the whole world was in a state of unrest; for dominant Assyria was weakening, and both Babylon and Egypt were strengthening themselves for dominion. Judah was in a difficult position; for these rival powers were almost certain to overrun it in their endeavors to get at each other. Its safety was in God, but in its multitude of religious performances it forgot that fact.

[10]Josiah's misguided action served to bring Judah under the control of Egypt. After his success in Syria, Pharaoh, while still there, sent for Jehoahaz, Josiah's youngest son, and from there sent him captive to Egypt, and placed his

brother Eliakim on the throne, changing his name to Jehoiakim. (2 Kings 23:33, 34) Probably Jehoahaz was opposed to Pharaoh and the Egyptian party in Jerusalem. But evidently the disposition was of God; for the other son served the purpose of hardening the hearts of the people against Jeremiah and against Jehovah. Without doubt Jehoiakim was one of the most perverse of Judah's kings.

JEREMIAH FORETELLS BABYLON'S UTTER DESTRUCTION

11 From the beginning of his ministry Jeremiah had foretold trouble from the north, and history tells of a great eruption of Scythians about that time. They came in great numbers from the Caucasus, overran Assyria, and made their way to Egypt. Probably Jeremiah thought that these would bring the desolation he had seen in vision. (Jeremiah 1:13) But they passed Judah on their way to and from Egypt without doing it any hurt; and no doubt many who had heard Jeremiah would convince themselves that he was not wholly dependable. With the accession of Jehoiakim to the throne, there came a change in Jeremiah's message and method. The Lord now directed him to go and stand in the temple court and to say to all the people, "Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." (Jeremiah 26:6) From that time he definitely proclaimed the overlordship of Babylon, and foretold desolation by that power, and afterward its own desolation at the hands of Jehovah. (Jeremiah 25) He was treated as a traitor because he advised acceptance of the inevitable rule of Babylon. His message was a hard one for him to give, made all the more so because it was so different from Isaiah's message to Judah under a somewhat similar threat to Jerusalem. (Isaiah 37:33) But Jeremiah by keeping true to Jehovah got all the courage he needed.

12 As Jehoiakim was the vassal of Egypt, this message brought Jeremiah into danger of his life. The prophets, of whom there were many, and the priests demanded his death; they claimed of the princes and the people that he was not worthy to live. (Jeremiah 26:11) But the princes and the people reheard him, and he was saved from the rabid priests. In the fourth year of Jehoiakim Jeremiah wrote his message from the Lord by Baruch, his scribe; and the roll was read in the court of the temple. (Jeremiah 36) It immediately caused a sensation. It was brought to the king to be read to him. As the roll was read, telling of the desolation to come upon Jerusalem and Judah in common with all the neighboring countries, the king's anger rose. He snatched the penknife from his scribe's side, and hacked at the roll till it was destroyed, and then cast it into the fire; for it was then winter-time. (Jeremiah 36:23) Jehoiakim is not the only one who has thus tried to destroy the Word of the Lord. The higher critics of today cut up the Book to make it more readable. Theirs is a method less crude than the king's.

13 Jeremiah was in hiding at that time; but on hearing what had happened to his roll, he dictated his message again, and added many more words thereto. (Jeremiah 36:32) There is an almost exact correspondency in our day, so true and so fitting as to seem as if specially connected. The incident easily corresponds to the attempt on the part of Great Babylon, while the World War was on, to cut up and destroy the message of the truth; and to the reiteration of the message with many added words after the release of the SOCIETY'S representatives from prison.

14 From that time to the end of the kingdom, eighteen years later, Jeremiah had a hard time of service. His advice to accept the yoke of Babylon (Jeremiah 27:12), and thus to make it easier to bear, was hateful to the people. He was a very lonely man. Even Baruch does not appear as a comforter, not even as one into whose ears Jeremiah could tell his sorrows and thus ease his mental pressure. But none of these things moved him from his fidelity to the Lord. After the deportation of many of the people, soon after the death of Jehoiakim, Jeremiah saw in vision two baskets of figs, one very good, the other very corrupt. He told the meaning: The good figs were those who had been taken into captivity; and the other were those left under Zedekiah in Jerusalem, and fit only for destruction. It was a hard message, but was faithfully delivered.—Jeremiah 24:1-10.

15 Again and again in danger of his life Jeremiah flinched not. He suffered much physical discomfort and pain; for he was beaten as well as put into the stocks and cast into prison. But the Lord sustained him. His message was not wholly of evil; for it was to him more than to any other that God gave the message of restoration. He is preëminently the prophet of the New Covenant. (Jeremiah 31:31) He had a clear conception of his mission as the messenger of the Lord to the nations as well as to Judah. The illustration of the broken earthen vessel (Jeremiah 19), and the Word of the Lord with it, was very definite to him. He saw the world in distress because of its corruption. The light which God lit at Sinai was well-nigh extinguished! Israel's claim to represent the God of heaven was a derision to the nations; for force ruled, and Israel was as nothing. The Chaldees were a fierce people, and it seemed as if the world was settling in the dark; and when these had served Jehovah's purpose they also should drink the bitter cup.—Jeremiah 25:26.

16 These things are figurative of world conditions in this day, when the world is in its last great upheaval. Jehovah has now a controversy with all flesh, and the time of the great whirlwind has come. (Jeremiah 23:19, 30-33) As then in miniature, so now in fullest possible extent, the world is involved in trouble. But God's controversy is not merely punitive. He will not smite the earth to destruction, but "will make it again."—Jeremiah 18:4.

QUESTIONS FOR BEREAN STUDY

After the calamity of Sennacherib's army did the Assyrians regain any of their old power? Did Babylon court the favors of the conquerors? ¶ 1.

What did Esar-haddon do because of the friendliness of the conqueror with Babylon? What kind of king was Manasseh? Whose son was Josiah, and what did he begin to do at the age of twenty? ¶ 2.

What did Josiah do upon hearing the Book of the Law read? How did he come to his end? ¶ 3.

What was the commission given to Jeremiah, as recorded in Jeremiah 1:10? What did Jeremiah's far-seeing and close-discerning eyes see? ¶ 4.

By what statement was the terrible condition in Jerusalem disclosed? How was Jerusalem deceived as to its righteousness? ¶ 5.

Did the people have reason to expect that Josiah would live to a ripe old age? Why was he permitted to be killed while resisting an intruding army? ¶ 6.

Josiah neglecting to consult Jeremiah represents what in antitype? Was Josiah's death chargeable to Necho, king of Egypt? ¶ 7.

What ill effect have revivals and the preaching of evangelists upon religionists? ¶ 8.

What should the death of Josiah have taught the people? Should not the unrest and religious shakings today alarm the people to arouse them out of their stupor? ¶ 9.

Forsaken Judah coming under control of Egypt, and the people turning against Jeremiah, were caused by what? ¶ 10.

Does God sometimes permit circumstances to shape themselves to bring reproach upon his faithful people? After Jeremiah changed his message, whom did he address? What did he foretell respecting Babylon? ¶ 11.

Did the prophets and priests try to stir up the people against Jeremiah? In what year did Baruch write Jeremiah's message? What did the king do? Whose conduct antitypes the king's? ¶ 12.

When Jeremiah heard that his message had been destroyed, what did he do? What is the correspondency in our day? ¶ 13.

What gave Jeremiah fortitude to withstand his sorrows, and mental pressure, and lack of friends? What was the meaning of the two baskets of figs? ¶ 14.

Was Jeremiah a coward? While many of his prophecies were about pending calamities, what part of his prophecies tended to buoy him up? ¶ 15.

The light of Sinai being dim, force ruling, and the people being fierce, represent what? Does God intend to destroy the people and take them away altogether? What will the grand outcome be? ¶ 16.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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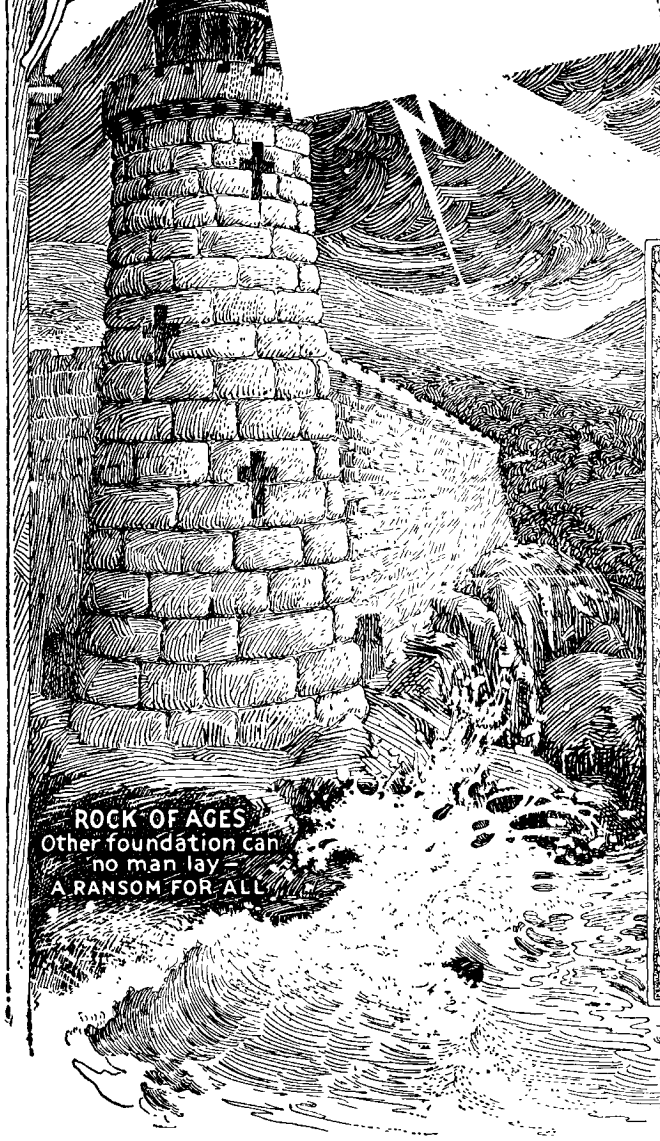
The WATCH TOWER

And 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 "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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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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BETHEL HYMNS FOR JUNE

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THE LITHUANIAN WATCH TOWER

We wish to inform the friends that the May and June issues of the Lithuanian WATCH TOWER will contain a series of treatises on man, especially adapted for the public and very suitable for sample copies. Price 5¢ a copy. Colporteurs and class workers now have their opportunity to introduce this WATCH TOWER to the Lithuanian people.

GERMAN CONVENTION IS CANCELED

The German Convention which was to have been held in Cleveland, May 30 to June 1, is canceled, on account of the International Convention which will be held in Columbus, Ohio, July 20-27. Announcements later.

MEMORIAL REPORTS DESIRED PROMPTLY

It is desired that we receive the reports of the Memorial attendance as promptly as possible. Kindly assist us in this, so that the compiling and publishing of the report will not be delayed.

SERVICE AT BETHEL

In order that our questionnaires might be up to date, we shall be pleased to send blanks to any brothers or sisters who could render service at Bethel. Young men, unencumbered, are preferred. There is also a limited amount of service for sisters desiring to do housework.

WATCH TOWER BEREAN STUDY

Quite frequently we have a letter from a class, stating that they have a special Berean study on the leading article in THE WATCH TOWER, and reporting a great blessing from the study. We recommend such a study, believing that it will be helpful to all who participate in it.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV MAY 1, 1924 No. 5

AN IDEAL GOVERNMENT

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

MANY of THE WATCH TOWER readers have been for years in the narrow way. Many of them have drunk deep at the fountain of present truth and have reveled in its exhilarating and blessed influence. Some one has said: I am so happy that there is no place of eternal torment, and that none of my loved ones will have to spend eternity there. Another has said: I am so joyful to have a foregleam of the blessedness of heaven with the prospects of being there. Still another has said: I am so thankful that there is a chance for me to get to heaven, and if only I can slip in at the back door I shall be satisfied.

[2]While these expressions of sentiment are not improper, yet there is a measure of selfishness in each one of them. To receive the good things and enjoy them alone is selfishness, at least in a degree. To receive the truth and limit its joys to personal benefits and blessings is somewhat selfish.

[3]God is love. Love is the perfect expression of unselfishness. He who grows like the Lord must develop unselfishness even in things pertaining to the truth. As the Christian progresses toward his glory home he should expand in love, grow more liberal in heart and broader in mind. He will learn that the truth cannot be received and held like as a sponge absorbs and holds water. He will see that in God's great plan there is a definite purpose, and he will desire to enter fully into the spirit thereof. As he grows in appreciation of the truth he will become more Godlike; and this will mean that he will want to do, and try to do, something for others. In no other way can one develop the spirit of perfect love.

[4]It was the perfect expression of unselfishness that caused Jehovah to give the dearest treasure of his heart, his beloved Son, that man might benefit therefrom. It was a perfect expression of unselfishness that led Jesus to the cross. A perfect expression of unselfishness involves some sacrifice. This we call love. No one will be forever with the Lord unless that one is perfected in love.

[5]The royal family of heaven is God's family, all the members of which must possess his spirit. "God is love; and he that dwelleth in love dwelleth in God, and God in him." (1 John 4:16) This means that the creature who abides in the same spirit or disposition that God has and possesses will be perfect in love. "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit."—1 John 4:13.

[6]These scriptures prove that the Christian who receives God's approval must receive the truth, not in a narrow-minded or selfish manner, but with a broad and liberal view of glorifying God, entering fully into the spirit of the Lord; and must appreciate the fact that God will use the truth for the blessing of all the families of the earth. It means to ascertain God's purpose in formulating his plan and to then enter fully into the spirit of the Lord, coöperating with him, insofar as it is possible, in the execution of his plan. To do this means much more than merely to drink deep at the precious fountain of truth, and then to indulge in dreams of the personal happiness that will result from the emoluments of the kingdom.

GOD'S PURPOSE

[7]It has been the purpose of Jehovah from the beginning of creation that man should have on earth an ideal government. For centuries God has been working out his plan to that end. The Bible, and the extraneous evidences, are cumulative that a climax in the progressive steps of his great plan is now at hand. Blessed is the man who can now see and appreciate the fact, and can enter fully into the spirit of that divine arrangement.

[8]An ideal thing is that which is perfect, supremely excellent; hence very desirable. An ideal government is a supremely excellent and perfect government. Because such a government seems impossible to man after long experience, he says: 'An ideal government exists and can exist only in the imagination of men. It is unattainable and therefore impossible.' With God it is not impossible; for in his due time such a government among men is absolutely certain. An abiding faith that

this conclusion is correct, and that faith supported by perfect love, make the Christian a power in the hand of the Lord. When the Christian, under the supervision of the Lord, exercises that divinely given power, he is approximately living up to his privileges.

THE GREAT ISSUE

[9]The coming ideal government, and our attitude toward it, is the great issue. The word issue, as here used, means the vital question for determination. It means the point to be decided. The question for determination or point to be decided, the paramount issue before the minds of men, is: Satan's kingdom versus God's kingdom. Shall Satan continue to be the "god of this world" and rule with an oppressive hand? Or has the time come for the great God of heaven to set up an ideal government on earth? This is the great issue in the campaign that is now on. Let every new creature settle that in his mind now. To the members of the new creation there is no middle ground in this campaign. There is no compromise. He must unreservedly take the side of the Lord or lose what he has. No real Christian can be passive in this campaign. He must be active as opportunities are afforded. He must be either cold or hot. To be lukewarm will not do. (Revelation 3:16) The more quickly every consecrated one gets this fact thoroughly fixed in his mind and heart, the better for him.

[10]Zeal means heated. It is translated from the word which means to boil. It means ardor for a cause, an enthusiastic fervor and devotion to that cause. The zeal peculiar to the Lord's house is the boiling, enthusiastic fervor and devotion for the Lord's kingdom, for his ideal government for man. This is the time when zeal for the kingdom is required. In order to exercise that zeal peculiar to the Lord's house we must understand and appreciate the purposes of the Lord. For this reason we here recount some of them.

MAN'S DESIRE

[11]Adam, in Eden, was perfect and enjoyed a perfect home. Peace and happiness reigned there supreme. Before ambition was exercised by Lucifer Eden was an ideal place. Man there had an ideal government. There were no expressions of hatred or ill will; there was no oppression there, no profiteering; there was no selfishness; there was no evil of any kind. The climate was all that could be desired; there were no storms from without, nor tempests to disturb man's serene and inmost calm. The birds warbled their sweet songs; beasts gave expression to contentment and peace; flowers shed their sweet fragrance of perfume on the morning air. The trees waved their arms to welcome the sweet-scented zephyrs, and clapped their hands together for gladness; and the fields were joyful, and all that was therein. Man was monarch of all he surveyed, and he walked and communed with God.

[12]Then selfishness, the very opposite of love, came to the fore. An ambitious desire arose in Lucifer's breast; and to gratify that selfish desire he resorted to fraud, lying, deceit, and murder. The result was that man lost his home, his ideal government, his peace of mind, his joy and happiness; and from then till now the cruel and relentless storms of suffering and death have beaten upon his head. The whole creation has since hung its head and wept.

[13]Upon whom is the blame properly laid? A selfish creature. Selfish ambition overleaped itself and wrought havoc in the universe. From Eden until now there has been uppermost in the mind and heart of man a desire to return to the ideal conditions. He has desired life, liberty, and happiness. He has sought out devices and made every possible effort to satisfy this longing and desire. Reformation has followed reformation; and when every effort of the noble-hearted reformers had failed, others have taken up something to revive a hope in man's heart that some day there would be a satisfying condition. Man has tried an absolute monarchy, a representative monarchy, a democracy, and other forms of government, hoping to find one that would prove satisfactory; but always without success.

[14]Now after 6,000 years, the thinking men of the world stand aghast at the conditions that exist politically, financially, socially, and religiously. They are indeed in perplexity and in distress. Not only do they fear for the things they see coming upon the earth, but that fear has grown to such proportions that practically every one has turned to an unusual degree of selfishness; and every man of the world is for himself without regard to the general welfare of others. There is great wickedness in high official places; disloyalty and unfaithfulness in public service. The hope of the people for a stable government has been dashed to the ground. Despair has taken hold upon many; and their cry is: "There is no peace; there is no settlement; we can do nothing." Man has approached his extremity because selfishness has gone to seed and the crop of hatred and malice is being reaped. Foreknowing the end from the beginning, God has timed the outworking of his plan so that man's extremity is Jehovah's opportunity.

GOD'S PROVISION

[15]Jehovah permitted man to take his own course that he might fully and completely learn the needed lesson. During all these years his plan for man's benefit has been majestically moving forward. The unselfishness of Jehovah was perfectly expressed in his words to Abraham, when he said: "In thy seed shall all the families of the earth be blessed."

[16]Looking to that time when the seed of promise would be greatly tested as to faith, and in order that these might fully understand and appreciate the unchangeableness of his Word, Jehovah renewed that promise to Abraham and bound it with his oath. (Hebrews

6:17, 18) The Lord knew that in this trying campaign there would be much to shake the hope of those walking in faith. The Apostle, therefore, assures us that God bound this promise with his oath in order that we might have a greater hope, "which hope we have as an anchor of the soul both sure and steadfast and which entereth into that within the vail." It was love that caused Jehovah to do this. It was another perfect expression of his unselfishness.

[17]In the course of time the beloved Logos was sent away from the courts of heaven to take upon him the form and nature of selfish man. For thirty-three and one-half years he mingled with imperfect and selfish men, the most despicable of whom were the hypocritical clergy of his day. Jesus was misunderstood by his friends among men, and misrepresented by his enemies. He suffered from both. Charged with almost every crime known to the criminal calendar, he was subjected to a wicked and brutal trial, unjustly condemned and ignominiously put to death. The experience cost Jesus everything that perfect man could enjoy, and above all the loss, for a time, of fellowship with the Father. His was the supreme sacrifice.

[18]The experience cost Jehovah the dearest treasure of his heart. Here again we find in Jesus and in Jehovah the perfect expression of unselfishness, which is called, and is, true love. And why? The answer is, In order that man might live and in due time enjoy the blessings of an ideal government. It was about this government that Jesus spoke at the beginning of his ministry. It was that ideal government which constituted the burden of his message during his earthly career. He left with his followers the command that they should continue to preach the coming of that blessed and ideal government.

[19]Many Christians have thought that to build character was, and is, the chief thing for them to do, ignoring the interests of the kingdom. Be it known that no one will ever be perfected in character and be of the kingdom who does not appreciate the importance of the kingdom. This is particularly true from this time forward. The kingdom of heaven is at hand. It is the great issue.

FURTHER PROVISION

[20]In the long-distant past God ordained that there should be in the kingdom and associated with his beloved Son, the Head thereof, 144,000 who should be kings and priests and reign with Christ, these to constitute the royal family of heaven. Why should he take these from amongst men? Herein we find again a perfect expression of unselfishness, both on the part of Jehovah and on the part of Jesus, that God should invite imperfect men to share the glories and blessings of that kingdom. It was love that made this provision.

[21]The kingdom of heaven, the ideal government, Jesus always held before the mind of his hearers. His faithful disciples walked with him, and talked with him about that government. He made them to understand that he was going away to prepare a place for them, and that later he would return and receive unto himself his loyal followers. During his absence he committed to the keeping of his true and faithful servants the interests of that kingdom, charging them to look well to those interests. Anxious to know when that blessed time would come when the Lord would return and when the old world would end, his disciples propounded to him the question recorded in Matthew 24:3.

[22]Our Lord answered, and his answer was intended to thrill the faithful watchers who should observe its fulfilment. He said: 'When that time comes the nations will become angry, and nation will rise against nation, kingdom against kingdom, and the whole world will be subjected to sorrow; the war, famine, and pestilence will be the beginning of sorrows.' He further said that then there would be a great falling away from the faith, there would be persecution of Christians, many would become offended and hate one another; that the nations and peoples would be in distress and perplexity; and that men's hearts would fail them for fear. He foresaw and foreknew that the rulers of earth, acting under the super-mind of Satan, would be making a desperate effort to hold the old order together, and to this end would resort to combinations, leagues, and all sorts of agreements, ignoring the Lord; but that all of these would fail.

[23]And then would come to pass the promise of God, made through his prophet, saying, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

[24]Kings, here referred to, are the rulers, the governing factors of the earth. These are composed of the political, commercial, and ecclesiastical strong ones of the earth, directed by their invisible god. The declaration of Jehovah is that such shall have no part in the new government. It will be a kingdom, through his Christ; and it shall not be left to other people. He will not take the advice of the worldly ones, nor permit them to participate in his kingdom. None will be in that kingdom except those who shall be on the Lord's side.

[25]This kingdom of the Lord's shall be a complete victory for righteousness and a triumph for unselfishness. It will not be a temporary government, but one that will stand forever and bring every desire of every honest heart. It is the will of God that the evidences of the fulfilment of the prophetic utterance of Jesus shall be a signal to the faithful ones to mount the battlements of Zion and cry aloud: The kingdom of heaven is at hand. To all in Zion now comes the command of the Captain of Jehovah's host, saying, This gospel of the kingdom shall be proclaimed in all the world for a witness unto all the nations, and then the end shall come.

THE CHRISTIAN'S PRIVILEGES

[26]The privileges now to be enjoyed by the true follower of Christ cannot be overstated. Yea, no privileges equal thereto have ever been the portion of any creature in heaven or on earth. The deeper our appreciation of these privileges, the better equipped shall we be for the warfare. Christians, in other times of the age, have enjoyed the great privilege of being ambassadors for Christ; but the Christian now has that privilege and more. It is his privilege now to make known to the world that the ideal government is here and is being put in control of earth's affairs.

[27]Abraham had the promise that the kingdom would be provided for the blessing of man. The prophets had visions of the coming thereof and wrote down these visions. The Psalmist composed songs of its coming blessings and sang them to the praise of the Lord. Jesus opened the way, and told of its coming and the blessings it would bring. The apostles dwelt upon the qualifications necessary and the rewards of those who would be in the kingdom. But now the Christian, who is of the feet of him, is commanded to say unto Zion: *"Thy God reigneth."* (Isaiah 52:7) With authority can he speak; for this command comes from the Lord. These are they who bring good news of good, who publish peace, and tell of God's salvation for the people, and inform the world that millions now living will never die. Such a privilege was never before granted to any creature. Are we showing a proper appreciation of that privilege?

QUALIFICATIONS OF KINGS

[28]Disloyalty to God cost Adam his life and all blessings incident thereto. Loyalty will be required of every creature who will be granted life on any plane. Loyalty to the very core is the chief qualification of those who shall inherit the kingdom and be members of the royal family of God. Loyalty cannot be proven by merely feeding upon the Word of God, mentally enjoying the same, and remaining in a passive attitude, waiting to be taken to heaven. This is the hour of real activity; and the great issue before us demands that each one assert himself positively and actively for the King. All must make a sacrifice who enter the race for a place in the kingdom; and all who enter the kingdom as overcomers must do more than sacrifice. They must obey. "To obey is better than sacrifice."—1 Samuel 15:22.

[29]Jesus said: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matthew 18:4) Humble here clearly means to be obedient. The characteristics of a good child are these: Freedom from ambition and rivalry, confidently trusting in its leader; teachableness and loving obedience. That is what Jesus meant. St. Peter announced the same rule when he said: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6.

[30]Some content themselves by appearing to be sanctified, meek, quiet, and inactive, believing that such an attitude, and the constant feeding upon the Word of God by studying it, will assure them a place in the kingdom. In such a course there is a large measure of selfishness; for such an attitude of inactivity is looking and hoping only for self-ease, self-comfort, self-blessing, and self-joy. With such it is impossible to be perfect in love. There can be no perfect expression of love without a sacrifice, and an earnest desire and activity to do good unto others.

[31]Concerning such qualifications Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21) To *do* the will of God means to be diligent, active, and energetic. It means to possess and exercise that zeal peculiar to the Lord's house, possessed and exercised by the Lord himself. (Psalm 69:9) Such zeal means a fervent ardor for the Lord and his ideal government. It means that one will be actively engaged in the campaign as opportunity is offered.

[32]What then can I do? you ask. Jesus answers: Tell the good news to the people of all nations as a witness before the end comes. Tell it now. Tell it by word of mouth; preach it to the people as you have opportunity; tell it out by the printed page by placing in the hands of the people the books and other literature containing the message of the kingdom. The Lord has provided the printing presses and other machinery to print and manufacture the books in the various languages, and offers an opportunity to the consecrated to enter actively into the campaign on the side of the Lord. He has provided the way for some to be colporteurs, some sharpshooters, some helpers in the classes, some volunteers to put the message into the hands of the people. He has brought to light at the proper time the radio broadcasting apparatus and provided for the sending forth of the message in this way. He has opened a way for every one who is on his side to do something in the campaign. Hence there is no just cause or excuse for any who really love the Lord to remain silent now. Remember those who went with Gideon and bowed down, burying their faces in the brook to drink. Be not of that kind, but be of those who dipped the water in their hands and lapped it like a dog, while earnestly watching for opportunities to glorify the King.

THE CAMPAIGN

[33]Remember, brethren, we are now engaged in the greatest campaign of all time. Let us acquit ourselves as becomes the true representatives of the great and new government. Call to mind the campaign in worldly politics, how some have engaged in times past, how they endured hardships in behalf thereof. How many times have you carried a torch, marched in the ranks or rode in a wagon, waved a flag and shouted and

urged the people to vote? How many times have you made a political speech, and diligently distributed literature showing the people what you believed to be the proper way to vote? And why did you do it? If you were honest you did it because you believed that the officers you were trying to elect, the government you were trying to inaugurate, would help to bring about a better condition amongst the people in general. Those efforts failed because of the imperfections of man.

[34]Now we are enlisted in a campaign of the Lord for his ideal government. We are not in doubt as to the result. We know that his kingdom will win. We know that his will be an ideal government and will bring the very things for which man has hoped and watched and prayed, lo, these many centuries past. Do you possess the spirit of the Lord? Have you perfect love in your heart? If so, then with a burning zeal for his cause you will go forth to do your little part, not because he needs any of us but because we need the opportunity to prove our loyalty and our love. Remember that the chief qualification of those who will be kings and priests unto God is love. Remember that love is the perfect expression of unselfishness. Remember that Jesus gave us the example and that we must follow in his steps. The way for us now to give expression to unselfishness is joyfully to announce the kingdom that will bring lasting blessings to mankind. This must be done with diligence if we would have an abundant entrance into his kingdom.—2 Peter 1: 3-11.

[35]How can any one in present truth, who appreciates the situation, remain silent and inactive? Let no one deceive you; and if you are to be of the elect you will not be deceived into believing that you can be inactive and please the Lord. The Lord has promised that the elect shall not be deceived in doctrine. (Psalm 125: 3; Isaiah 52: 8) There is a manifest attempt on the part of the adversary to deceive by inducing the soldiers of the cross to remain inactive and silent.

[36]In ages past governments have risen only to fall again. Now the Church is engaged in a campaign for the ideal government which is certain and which will endure forever. Having this in mind, and referring to the duty of the Christian at this time, St. Paul wrote: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Hebrews 12: 28) This means that seeing we are receiving the long-promised kingdom of the Lord, that ideal government, let us show forth our gratitude, and joyfully deport ourselves in a manner in keeping with the blessed privileges of that kingdom. Let the divine influence be so reflected in our lives that we may show that we are indeed grateful to God and to the Lord Jesus that we are permitted to participate in announcing this blessing to the people. To serve God acceptably now means that we will enter into the very spirit of his kingdom and announce it with joy.

[37]The spirit of that kingdom is love, and love is the perfect expression of unselfishness. This can be manifested only by a sacrifice, and service entails sacrifice. How could we possibly serve acceptably and remain idle or inactive? Service will mean a sacrifice of worldly ease, wealth, and comfort. It will cost us much, but it is worth more than it costs. If we have started to serve the Lord, we cannot stop and still be pleasing to him. Do not for one moment think that what you did last year will win for you a place in the kingdom. Our victory will be complete at the end provided we do not relax. (Galatians 6: 9) This is no time for quitters. Jesus made this clear when he said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9: 62.

REWARDS OF KINGS

[38]The love of God has provided priceless rewards for those who prove their loyalty to the very end. To such Jesus said: "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2: 10) Life is the great desire of every sane creature. When the child of God learned that he was begotten and anointed and adopted into the family of the Lord, it brought much joy to his heart. He rejoiced in the great salvation set before him. As he imbibed the spirit of the Master, he pressed along the narrow way; and when he stumbled and his foot was about to slip over the brink, the goodness of the Lord prevented him from falling.

[39]When the Christian has fought his way through and triumphed in Christ he will possess the divine nature with authority to act, which is pictured particularly by the words of the Psalmist concerning the crown of gold upon his head. All the way his heart's desire has been to live and see the Lord. God caused his prophet David, a type of the Christ, to paint a word picture of the kingdom class, which those this side the vail might now observe and be encouraged. The picture is painted in these words: "The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honor and majesty hast thou laid upon him."—Psalm 21: 1-5.

[40]Then again for our encouragement the Psalmist expresses the Christian's desire thus: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." (Psalm 27: 4) To those who continue faithfully unto the end Jesus said: "And I appoint unto you a kingdom, as my Father hath appointed unto 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: 29, 30.

[41]What a marvelous expression of unselfishness! These, together with Christ Jesus, shall constitute the invisible ruling power of the ideal government, through which government all the families of the earth shall be blessed. What a blessed satisfaction to know that these kings will have a part in blessing the groaning creation!

MAN'S PROFIT

[42]To man an ideal government is one whose governor possesses absolute power and exercises that power always equally in behalf of all, and with partiality to none, granting to each one his full rights and privileges. It means a government of everlasting peace in which the people will have plenty, will live in contentment, enjoy liberty, life, and uninterrupted happiness. That is why, to man, an ideal government has seemed impossible. The kingdom of God and his Christ will bring to man all of these and much more. That the heirs of promise might be fully assured, that they might be comforted and encouraged, the Lord has given us cumulative evidence of what blessings that kingdom shall bring to our loved ones on earth.

[43]We are assured that the Lord shall be king over all the earth (Zechariah 14:9); that the government shall be upon his shoulders (Isaiah 9:6, 7); that he shall have dominion from sea to sea (Psalm 72:8); that all power and authority is in the hands of the king (Matthew 28:18); that out from Zion, the invisible part of the kingdom, shall go forth the law (Isaiah 2:3); that the king shall rule in righteousness, therefore without partiality (Isaiah 32:1); that unto his kingdom shall all the people be gathered (Genesis 49:10); that wars shall be no more and the people shall dwell in peace, and of his peace and his kingdom there shall be no end (Isaiah 2:4; 9:6, 7); that the people shall have plenty and feast to their heart's content (Isaiah 25:6); that the earth shall yield its increase and the people shall be supplied with an abundance (Isaiah 30:23; Psalm 67:6); that there shall be amongst the people no beastly organization to oppress them, for the Lord shall destroy the oppressor (Psalm 72:4); that every man shall own his home and shall sit under his vine and fig tree and shall fear no one (Micah 4:1-4); that the obedient shall return to the days of their youth and their flesh shall become fresher than that of a child (Job 33:25); that none shall fear sickness nor be sick (Isaiah 33:24); that full restoration of life will be granted to those who prove their loyalty to the King because he gave his life that all such shall live (John 3:15; 10:10); that then they that keep his Word shall never die (John 8:51; Revelation 21:4); that the earth, created for man's happiness, will be brought to a state of Edenic Paradise, and the desert will blossom with abundance (Isaiah 35:1); that everyone will know of the Lord Jesus and will dwell in endless happiness and sing songs of praise to the Lord for ever and ever.—Isaiah 11:9; Psalm 150:6.

[44]The kingdom of the Lord will establish an ideal condition upon the earth for man. That will be an ideal government. There is not the slightest doubt in the mind of the Christian that such is true and that the kingdom is now beginning. We are not following some cunningly devised fable; but we have the sure Word of God spoken by the mouth of his holy prophets. (2 Peter 1:16-21) These prophecies have been and are being fulfilled; and we know that the Dayspring has visited man, and that the portals of the Golden Age are swinging open.

[45]The Lord will make a sharp and quick work of announcing the kingdom before the complete end of the evil order. The time is short, and the privileges are great beyond the description of human words. The issue is clearly drawn; the fight is on to the finish; the campaign grows with intensity.

[46]Let every Christian who loves God, and possesses the zeal of Christ in his heart, *now* give full expression to unselfishness by showing forth the praises of him who hath called us out of darkness into the marvelous light. The kingdom of heaven is at hand. Our commission is now to tell the good news to the world. Blessed is the man who fulfils that commission. Soldiers of the cross, with zeal and vigor press on to victory and boundless joy.

QUESTIONS FOR BEREAN STUDY

Is it possible for our joy in the truth to be tinged with selfishness? What should be the controlling motive? ¶ 1-3.
What prompted God to do something for man's benefit? ¶ 4.
What scriptures prove that Christians must glorify the Lord? What does this mean to us, as to our attitude? ¶ 5, 6.
For what end has God been working out his great plan? What is an ideal government? Is this possible with God? ¶ 7, 8.
What is now the vital question? What is the meaning of "zeal"? ¶ 9, 10.
What was the condition in Eden? What resulted from selfishness? ¶ 11, 12.
What has been the struggle to regain the lost estate? ¶ 13.
What is the attitude of thinking men today? ¶ 14.
Has God from the beginning been unselfishly interested in man? ¶ 15, 16.
How are the supreme sacrifices of God and Jesus seen in the divine plan? Are these preponderating evidences of extreme unselfishness? ¶ 17, 18.
Do Christians sometimes harm themselves by permitting the development of character to absorb their whole attention? ¶ 19.
Why did God make choice from among men for his new creation? ¶ 20.
What was it that Jesus always held before the minds of his hearers? When he departed what interests were committed to his disciples? What prompted the disciples to propound the question of Matthew 24:3? How was it answered? ¶ 21, 22.
Is Daniel 2:44 having fulfilment in our day? What does it mean? What is our special privilege, not granted to others of the past? ¶ 23-26.
What was the promise made to Abraham? Who received visions of the kingdom of blessings? Who sang songs about it? Who opened the way to it? Who told of the qualifications necessary to obtain it? Who will announce the presence of the King? ¶ 27.
What is the chief qualification of the Christian? What will be required of the world in order that they may receive the blessings of life everlasting? ¶ 28.
What is the underlying principle of humility? ¶ 29.
Is it possible for one to fool himself? What is meant by doing the will of God? ¶ 30, 31.
Has the Lord made ample provision for activity in announcing the kingdom? What has he done? ¶ 32.
How does the worldly campaign compare with ours? ¶ 33, 34.
Is it possible to deceive the elect into inactivity? ¶ 35, 36.
What is the spirit of the kingdom? How may we all sacrifice? If one has made a start, where is the quitting place? ¶ 37.
What is the reward at the end of the way? What is the Christian's glorious lot on this side the vail? And what on the other side? ¶ 38-41.
Why has an ideal government seemed impossible to man? Will an ideal government ever be realized? How? ¶ 42, 43.
Where is the ideal government to be established? Are the prophecies concerning it now beginning to have fulfilment? Is the announcement to continue uninterruptedly until victory comes? ¶ 44-46.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 4

"Righteousness shall be the girdle of his loins."—Isaiah 11:5.

OUR text deals with Christ Jesus, the Messiah, as King of glory. The Prophet here describes the Coming One as a stem of Jesse. Jesse was the father of David, and David was a type of the Christ. The time referred to in the text is the Millennial reign of Christ.

Describing the attributes that will be exhibited by the King at that time the Prophet says: "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of reverence. . . . But with righteousness shall he judge the poor [meaning poor in spirit, humble-minded], and reprove with equity [justice] for the meek of the earth."—Isaiah 11:2, 4.

The King will not resort to force of arms, as the kings of earth have done; but with the rod of his mouth, his message of truth, and with the breath of his lips shall he slay the wicked. Otherwise stated, his truth will be such a reproof to the wicked that they will flee before him. Righteousness shall mark his decrees.

The girdle is a symbol of servitude. The suggestion is that the King is serving as the great Judge, representative of Jehovah, to establish righteousness in the earth.

The representatives of Satan in this world have not been faithful, even to Satan. Each one has been looking out for self; and the course of each one of them has been marked by unrighteousness.

In striking contrast to this we see in the Lord Jesus, the King of glory, absolute faithfulness and loyalty to Jehovah; and every act and deed of his is marked by unselfishness, loyalty, truth, and righteousness. As the people begin to witness his righteous judgment, and to learn that in all things he is actuated by love, their hearts of stone will melt; and he will give them a heart of flesh, and love shall begin to well up in their hearts.

It will be through the terms of the New Covenant, administered by Christ Jesus, the great Judge, that these blessings shall come to the people. Concerning this the Lord says: "I will put my laws [rules of action for governing their conduct] into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—Hebrews 8:10, 11.

This wonderful work will be done by the Christ. As the people progress up over the highway of holiness, and respond to the loving ministrations of the Christ, their hearts will be filled with joy and their tongues with songs of praise. As the dead return from the tombs and learn of his righteous judgments, they shall come unto him with songs of praise upon their lips; and sorrow and sadness shall flee away.

With the eye of faith we can now behold the teeming millions of earth marching over the highway of holiness back to the state of perfection; and in this wonderful work of helping them the overcoming Christians will participate. What a joyful work that will be! And when it is finished and all creatures have learned of the righteousness of the Lord and have themselves become righteous, then every creature in heaven and in earth will join together in singing his praises. With one accord will they say: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Revelation 15:3.

Happy is the man now who is privileged to know the Lord and to participate in the announcing to the oppressed world that these blessings are just ahead. Let everyone then be strong and very courageous, and press on as the representative of the King, telling these glad tidings to those who have a hearing ear.

TEXT FOR JUNE 11

"Out of Zion shall go forth the law."—Isaiah 2:3.

ZION literally signifies a permanent capital. Capital means the seat of government. In this scripture Zion means the seat of God's government for the blessing of man. It is God's organization. Jehovah is a God of order; therefore he must have an organization.

Satan, the mimic god, has long had an organization. He has had a chief seat of government as the god of this world, and from there has controlled the kingdoms and nations of this earth. Many good men have endeavored to make good laws, but selfishness has influenced them all. Other men have attempted to enforce the laws. Selfishness and self-interests of men and organizations have greatly thwarted the purpose of the laws. For this reason the laws of the old world, because of being selfishly made and selfishly enforced, have greatly increased the burdens of the poor. It will be entirely different in God's organization.

The Psalmist, describing God's capital or seat of government for the benefit of man, says: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain [kingdom] of his holiness. 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 48:1, 2.

Thus Jehovah's organization, with Christ at the head of it, is beautifully described in poetic phrase. That this is God's organization we are assured; for the Psalmist says: "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." (Psalm 132:13, 14) It means that through God's organized

power, thus manifested, he shall receive back into at-one-ment with himself the members of the human family, and that the ministration of bringing them back will be through his Christ.

Law means rule of action; commanding that which is right, prohibiting that which is wrong. The rules by which man will be commanded to act will be made known and will proceed from Zion, the organization of Jehovah, the permanent seat of government, the throne of Christ.

There will be no selfishness in those laws, either in the making or in the administration. Every law, made and executed, will be prompted by love. That means no selfishness; for love is the perfect expression of unselfishness. Mankind will have the absolute assurance that the rules of action laid down for his deportment and government are right, just, and true; that there will be no need to fear that any selfish interests shall deprive him of his just rights and privileges. This will completely establish the confidence of the people in the capital and its governing power. The people will not be in fear of corporations, or mighty combines to deprive them of their just rights and interests. Of this we have the positive assurance of our Lord when he says: "No lion shall be there, nor any ravenous beast." "I will cause the evil beasts to cease out of the land." (Isaiah 35:9; Ezekiel 34:25) These are symbolic expressions representing beastly forms of government.

Our knowledge of the truth cannot be a really abiding joy with us if we receive it only for a selfish purpose, with a hope of escaping some punishment or of enjoying some special place. The real joy of the Lord is the fact that he will relieve the people from oppression and establish a righteous government. If we enter into the joy of the Lord, love must be the controlling motive in our actions; and our love for the kingdom and for the truth will be increased as we appreciate the fact that this kingdom shall bless our fellow creatures. Those who have this spirit and maintain it until the end shall be of Mount Zion; and the people shall know who they are, as it is written in Psalm 87:5, 6.

That this will be a happy, joyful people, the Psalmist says: "As well the singers as the players on instruments shall be there: all my springs are in thee." (Psalm 87:7) A spring is a fountain from which source flow the rivers. Then the Psalmist tells us that out from Zion shall spring the truth and the life which shall bless the people as they have long desired to be blessed.

God now gives his people a vision of the glories and beauty of Zion and the blessings that shall flow out from her, to encourage those who are in the narrow way to press on. With renewed zeal and loving devotion to our Father and our Lord and Savior, Christ Jesus, let each one gird up the loins of his mind and be sober, and with joy in his heart press along the way until he stands triumphantly in Mount Zion with the King of glory. Mark the words of Jehovah: "All my springs are in thee," which means that all the fountains of life are in Zion. It will be the blessed privilege of the Zion class, God's organization, throughout the Millennial age to grant life to mankind. This is in harmony with Jesus' statement: "As the Father hath life in himself; so hath he given to the Son to have life in himself." Also his statement to his disciples: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John 5:26; 6:53.

INTERNATIONAL CONVENTION

BIBLE STUDENTS all over the earth have been looking forward to 1924 with great expectancy. It seemed fitting that we should have a large convention this year. In casting about for a place Columbus, Ohio, offers the best advantages.

THE WATCH TOWER takes pleasure in announcing, therefore, that the convention of Bible Students this year will be an international convention held at Columbus, Ohio, July 20 to 27, inclusive. It will be international in two senses: First, in that it will be a convention of brethren who speak various languages; and secondly, brethren will be expected to attend from various countries throughout the earth.

The main meeting hall for the conventioners will be the Coliseum, which has a seating capacity of 14,000. Connected with the Coliseum, and all under roof, are seven other halls, which will accommodate meetings of brethren speaking the various languages. All these buildings are located at the Ohio State Exposition Grounds, which are practically in the center of the city of Columbus. The grounds are private, with a grove, lakes, beautiful place for resting; and there the friends can be entirely isolated from the public.

In addition to this is Memorial Hall, with a capacity of 4,000, which will be in use each evening for a public meeting and which may be used in the day time if required for other meetings.

It is the intention to have a large, well-advertised public meeting on Sunday, July 27, in the Stadium of the Ohio State University, the seating capacity of which is 62,000.

Columbus, Ohio, is located in the center of a very populous district, including Michigan, Wisconsin, Illinois, Tennessee, Kentucky, North and South Carolina, Georgia, Alabama, Virginia, Maryland, Pennsylvania, New York and Ontario. It has the best interurban railway system of any city in the country, and is easy of access. The highways leading into it are of the very best, and great numbers of friends will be expected to come by automobile.

Within five blocks of the meeting place there are rooming accommodations for 60,000 people. There are thirty large hotels and a large number of dormitories.

We are giving this early notice in order to enable the friends throughout the land to arrange their vacations during this period. We confidently expect that this will be the largest convention of Bible Students ever held on earth. The SOCIETY expects to open an office at Columbus for the purpose of handling all the convention correspondence so as not to interfere with the regular work at Brooklyn. Announcement of the address will be made later.

We suggest that the friends throughout the earth daily present the matter of the convention to the throne of heavenly grace, that the Lord may be pleased to bless it and the witness to be given from there, in a marked degree and to his glory.

In subsequent issues of THE WATCH TOWER a detailed statement of the arrangements will be published.

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 use postal cards, 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 and number. Telegrams and other messages cannot be delivered when sent to a post-office-box address.

The SOCIETY desires to serve all the classes, regardless of size, insofar as it is possible; and believing that all the consecrated 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 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 coöperation 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 regarding Pilgrim visits.
(i) Give the name of proper railroad station at which the Pilgrim is to stop.
(j) How many miles from station is the meeting place?
(k) If at a distance from railroad station, does some member of the 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 1924

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 is 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.

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 should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

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 present us daily 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 to us.

THE BABYLONIAN EXILE OF JUDAH

——JUNE 1——2 KINGS, CHAPTERS 21 TO 25; 2 CHRONICLES, CHAPTER 36——

NEBUCHADNEZZAR MAKES ZEDEKIAH KING—JERUSALEM DESTROYED; ISRAELITES TAKEN CAPTIVE—GRAND PURPOSES OF GOD OUTWORKING.

"Righteousness exalteth a nation: but sin is a reproach to any people."—Proverbs 14: 34.

TODAY'S lesson closes the history of the kingdom of Judah. Judah sank into the darkness and gloom which, through the ravages of Babylon, then settled over all the western world. When the plague of darkness fell on Egypt, there was light in the dwellings of Israel; but now, when the Babylonian cloud covered the heavens, the darkness was felt most by Israel. The last eleven years of the kingdom were very much troubled. Indeed, that time provided a miniature, in fact and in intent, of the very much-troubled state of the world since the outbreak of the great World War in 1914.

[2]The discovery of the Book of the Law, and the devotion of Josiah, ought to have brought a real reformation. But three powerful forces were in operation, each of which was strong enough to bring about the corruption of the kingdom. There were the princes who really controlled affairs, and who directed the policy of the state. There were the many prophets, all false prophets, self-seekers who, while professing to speak the word of the Lord, really spoke according to the policy which for the time being was most favorable to them. And there were the priests, who had become almost a kingdom in themselves. God had no place in their hearts; neither king nor prophet nor priest nor princes had any interest other than their own, and the people were the victims of their policy. But Jeremiah says that the people loved to have it so. (Jeremiah 5: 31) It was impossible that a kingdom which professed to be the representative of Jehovah should be continued under such corrupt conditions. Indeed, its death sentence had been pronounced; the days were past when God could heal it. Nevertheless, all this time God continued to have Jeremiah in the city representing him, speaking words of warning; and though the Lord had declared that no mediation or supplication would avail to turn his purpose aside, yet all the history of God's dealings shows that he would have softened their fall had they been repentant and shown contrition of heart.

NEBUCHADNEZZAR MAKES ZEDEKIAH KING

[3]During its last twenty-two years the kingdom was under foreign dominion, either of Egypt or of Babyon; for Jehoahaz was deposed by Pharaoh, who set up in his place Jehoiakim, on whose death his son Jehoiachin was taken captive to Babylon, and Jehoiachin's uncle Zedekiah was put on the throne by Nebuchadnezzar. The Lord's kingdom was not under the direct care of the Lord, but was ruled by kings who were the nominees of a foreign power. Jehoiakim was a bold spirit, well fitted to lead his people into opposition to God. Although the country was under heavy tribute to Pharaoh, collected by means of a capital-levy, and though desolation was threatening the country, he shut his eyes to all but his own will and pleasure. He made the people's burdens heavier by using forced labor to build himself a fine palace in Jerusalem. (Jeremiah 22: 13, 14) His fourth year is the connecting link (and therefore the first fixed point) between sacred and secular history; for it was the first year of Nebuchadnezzar, king of Babylon, whose nineteenth year was 606 B. C. In that year, 625 B. C., Nebuchadnezzar came to Jerusalem, and put the city and kingdom in subjection. Jehoiakim served him for three years and then rebelled.—2 Kings 24: 1.

[4]Nebuchadnezzar could not then give personal attention to bring Jehoiakim into subjection; but he set Syria, Moab, and Ammon against Judah; and evidently these hereditary enemies were very well pleased to have the opportunity of wasting the Jews, whom they hated. (2 Kings 24: 2) Jehoiakim reigned for eleven years. He died a terrible death, according to Jeremiah's prophecy (Jeremiah 22: 19), a few months before Nebuchadnezzar's arrival to reduce the city to submission and punish Jehoiakim for his rebellion. The young son Jehoiachin had been put upon the throne; but when Nebuchadnezzar's army invested the city he, probably advised by his mother concerning Jeremiah's prophecies, gave himself and his family up to the Babylonians. Nebuchadnezzar stripped the treasures of Jerusalem and the temple (2 Kings 24: 13), and took captive those of the people who were represented by the basket of good figs of Jeremiah's vision (Jeremiah 24: 5), and amongst them were Ezekiel, and Daniel and his companions.

[5]Nebuchadnezzar placed Zedekiah, the youngest son of Josiah, on the throne, and made him swear by God that he would be loyal. But Zedekiah, like his brother, perverse in his opposition to Jehovah, was weak in character. The princes, who were the real rulers, were all for an alliance with Egypt. In this they were supported by the prophets and priests; and at last they prevailed upon the king; for he broke his covenant with Nebuchadnezzar. (2 Chronicles 36: 13; Ezekiel 17: 12-19) Nebuchadnezzar's anger arose. He came again, determined finally to break the power of this treacherous city. He beseiged Jerusalem, and it began to suffer the agonies of a beleaguered city. But Pharaoh came up from Egypt to oppose Nebuchadnezzar, and the siege was raised. The people thought that their freedom had come; but Jeremiah continued his witness that their salvation was to be found only in accepting the will of God, which was the yoke of Babylon. Jeremiah started to go to Anathoth, his native village, four miles out of Jerusalem; but the officer at the gate challenged him as a deserter to the Chaldeans, and he was cast into prison.

JERUSALEM DESTROYED; ISRAELITES TAKEN CAPTIVE

[6]Nebuchadnezzar conquered Pharaoh, came back to Jerusalem, and again set the siege; and the city entered into its death agony. Jeremiah had told them what they would suffer (Jeremiah 19: 7-9); but the people resisted with that fierceness always associated with the Jews in warfare. After eighteen months a breach was made in the walls; and the Babylonians at last entered the city. Zedekiah sought to escape by night. He got some distance away, but was followed and captured. The strongholds of the city were not reduced till a month later, and then the work of destruction began. The beautiful temple was set on fire; the palaces were destroyed; and the stronghold of Zion was thrown down. Such complete desolation of so strong and glorious a city in so short time has rarely been equaled. The inhabitants were driven out; and Jerusalem, the city of the great King and the glory of his people, was a desolation. Zedekiah and his children were taken to Riblah, where Nebuchadnezzar was. There Zedekiah's two sons were slain before his eyes, and that was the last sight his eyes beheld; for his own were then pierced, even as Jeremiah had prophesied. (2 Kings 25: 5, 7; Jeremiah 34: 5, 6) Zedekiah was taken to Babylon, a prisoner in chains and in darkness. It was a sad procession — king, prophets, priests, and the people, all herded together, wearily retracing the steps of their father Abraham, going back to the land out of which God had led him.

[7]Jeremiah was also taken to Riblah, apparently bound with the chains placed on him by Zedekiah. There he was kindly dealt with, and was given the choice of going to Babylon and there being cared for or of returning to Judah. But before he had decided, he was sent back to Judah; and money was given him for his needs. On his arrival there he was carried off to Egypt by his countrymen; and there he died, almost certainly a violent death. In all that turmoil and desolation Jeremiah was the one unbreakable, unyielding spirit. His faithfulness to God never wavered, and God blessed him and kept him faithful to the end. The kindness of Jehovah was about him in the sharpest trials.

[8]During the siege Jeremiah saw some dreadful things, and yet he was spared from the worst. His imprisonment cost him much suffering; for no man likes to be bound. Yet that same bondage preserved him from the daily agony of witnessing the terrible condition and degradation of the people. God spared the tender heart of the Prophet. And even in his forcible removal to Egypt there was compensation; he was spared the pain of looking on the desolated city of Jerusalem. Yet he suffered much; for in mental vision his heart was sore for the beloved city. He saw the "daughter" of Zion seated on the broken walls of the desolated Zion, crying aloud, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." (Lamentations 1:12) The picture of desolation stirs the heart of every lover of God. God's land lay desolate because of the sins of his people who, bearing his name, had discredited and disgraced it, bringing derision upon it amongst the nations; and who therefore could no longer represent his name. Now, representatively, God no longer had a people on earth.

GRAND PURPOSES OF GOD OUTWORKING

[9]But the prophecies of the servants of God reach out beyond the desolation. Jeremiah had foretold that it should have an end, and that the people should return. In God's own time the voice of song would again be heard on Zion, no longer in the mournful strains of the "daughter" of Zion weeping for her hurt, but the voice of God's glad messenger. And now the time is come! The feet of him that speaketh peace are on the mountains.—Isaiah 52:7.

> "Daughter of Zion! awake from thy sadness!
> Awake! for thy foes shall oppress thee no more;
> Bright o'er the hills dawns the daystar of gladness;
> Arise! for the night of thy sorrow is o'er."

[10]To the unfaithful in Judah, the fall and desolation of Jerusalem must have seemed the end of all things. Israel had long been peopled by aliens. Now Judah was gone, the temple burnt, and God's people were led back captives to the land out of which their father Abraham had come. The northern kingdom, Israel, had *despised* the covenant; but Judah lost out through *hypocrisy*, led thereto by a false and corrupt priesthood. But the end had not come; for the sure word of prophecy linked the hope of Israel with the future. They were the chosen people, chosen because of their fathers. (Ezekiel 36:22, 23) They would yet find favor with Jehovah; and Jeremiah had limited the desolation to seventy years, when tribulation would come on their oppressors and they would find freedom.

[11]Up to the destruction of Jerusalem Judah could have kept nineteen jubilees, though they either entirely omitted this important feature of their Law, or but imperfectly observed it. (Leviticus 26:35) God knew that they would have no further opportunity of observing it; so the other fifty-one were kept by the land at the same time. It therefore kept its full number of seventy sabbaths while its inhabitants were in Babylon, and while Jerusalem was desolate. It should be noted that the desolation of Jerusalem was to be seventy years. (Daniel 9:2) It is that fact, and not the captivities of the people at various times, which determined the beginning and the end of the seventy years. As they ended in 536 B. C., 606 B. C. was the date when Jerusalem was desolated; and all true chronology must be based on that date. This Babylonian captivity was to extend to seventy years, till the land had enjoyed her sabbaths; "for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."—2 Chronicles 36:21.

[12]There seems no reason for thinking, as some do, that these seventy sabbath years are the exact number of omissions to keep the recurring seventh-year sabbath. But there is every reason to take them as an indication of the number of jubilee sabbaths which God had ordained between the two points of time: (1) The entrance of Israel under Joshua into their land of inheritance; and, after all the vicissitudes of their history, (2) when they shall again enter in under the leadership of the greater Joshua, the Captain of the Lord's hosts, a leader unseen by human eye. These two points are 3,500 years apart. Then the day will have come when the prophecy of Jeremiah must be fulfilled. The New Covenant will begin to come into operation, and with its coming the days of sorrow pass forever; for such sorrow as has been shall never be again. (Matthew 24:21) Then the days of Israel's peace will have come. Then Judah will no more go astray, nor Israel vex Judah (Isaiah 11:13); for the law of God will be written in the heart of every one, and all will do justice, love mercy, and walk humbly with God.

[13]It would be hopeless to expect Christendom to see itself pictured by Jerusalem. Christendom is as unable to see itself as was that city, even though the mirror of prophetic truth is held for it by God's faithful servants. But his servants see the correspondency, and are guided by it in their work for the Lord.

QUESTIONS FOR BEREAN STUDY

What was Israel's relation to the plague of darkness which came upon Egypt, and her position when the Babylonian cloud covered the heavens? The last eleven years of the kingdom of Judah are a miniature of what? ¶ 1.

What three powerful forces were there, any one of which was strong enough to corrupt the kingdom? What is the meaning of Jeremiah 5:31? ¶ 2.

What were Judah's experiences during the last twenty-two years? ¶ 3.

What did Nebuchadnezzar do because of the rebellion of Jehoiakim? Who were represented by the basket of figs? ¶ 4.

Who placed Zedekiah on the throne of Judah? What made Nebuchadnezzar's ire rise the second time? Who stood as Jehovah's sentinel all this time? ¶ 5.

When did the death agony of Jerusalem come? What became of Zedekiah and his family? ¶ 6.

What were Jeremiah's experiences? Why may it be said that Jehovah was kind to him? Was God grieved by reason of the disgrace and discredit heaped upon his faithful servant by the disloyalty of his covenanted people? ¶ 7, 8.

Do the prophecies reach beyond the desolation? Is the daughter of Zion about to have her sorrow taken away (Lam. 1:6, 7)? ¶ 9.

What is the significance of the children of Israel's being led back into the land from which Abraham was called? For how long was the captivity? ¶ 10.

Why was the land desolate during the captivity? Why was it desolate for seventy years? ¶ 11.

From what and to what points of time do the jubilees extend? For whom primarily is the New Covenant to be inaugurated? ¶ 12.

What is the present deplorable condition of Christendom? ¶ 13.

> ...on, lift ye the banner on high o'er the mountain!
> Let the trumpet be loud and the scimitar keen;
>
> For Babel shall fall like a drop from the fountain,
> And leave not a trace where her glories have been."

EZEKIEL ENCOURAGES THE EXILES

——JUNE 8——PSALM 137:1-6; EZEKIEL, CHAPTER 34——

NO CONFUSION UNDER DIVINE CONTROL—NEW DOCTRINE OF PERSONAL RESPONSIBILITY—HOPEFUL MESSAGE OF RESTITUTION PREACHED.

"I will seek that which was lost, and will bring again that which was driven away."—Ezekiel 34:16.

EZEKIEL was one of the first lot of captives, taken when Jehoiachin surrendered himself to Nebuchadnezzar in 617 B. C., eleven years before the fall of Jerusalem. That great break into the life of Judah was a never-forgotten date; for to the faithful in Judah it was the beginning of the end, a sure sign that all the words of God were about to be fulfilled. Ezekiel dates all his prophecies from that year. (Ezekiel 1:2; 24:1, 2) Some of the captives, as Daniel and his three companions, were taken to Babylon; but most of them were located about fifty miles north of Babylon, where Nebuchadnezzar was cutting a canal between the Euphrates and the Tigris at their nearest points of approach to each other. Here Ezekiel was settled, and probably shared in their labors, though his writings do not indicate that he was hard pressed by the Babylonians.

[2]Ezekiel was a priest. (Ezekiel 1:3) But it is unlikely that he had done service in the temple; for he was only twenty-five years of age when taken captive. The thirtieth year of Ezekiel 1:1 refers to his age; for he says that it was in the fifth year of King Jehoiachin's captivity. But if Ezekiel was not permitted to serve in the temple at Jerusalem, he was greatly used of God in the temple of truth; and he has done much priestly service in ministering in holy things for the Church of God in these its last days in the flesh. A comparison of the prophecies of God's three great witnesses, Isaiah, Jeremiah, and Ezekiel, reveals three phases of God's message. Isaiah's is concerned with the great Ruler, the Son who should come, upon whose shoulder would be laid the government of the kingdom. (Isaiah 9:6) Jeremiah the priest was the prophet, the declarer of the word of God, and foreteller of the times of restitution under the New Covenant. Ezekiel the priest has much of the priestly phase attached to his prophetic service. He tells of the restored temple of God, and was privileged to see the secrets of the Most Holy.

[3]Five years after his captivity, six years before the fall of Jerusalem, the word of the Lord came to Ezekiel. He saw the heavens opened and visions of God. There came from the north a whirlwind and fire (Ezekiel 1:1-4), symbols of trouble. Jeremiah saw trouble from the north, a seething pot with its contents spilled, bringing desolation on the world. His vision was the earthly phase. (Jeremiah 1:13-16) Ezekiel's vision disclosed the fact that whatever things were happening on earth were according to divine arrangements. Ezekiel saw the cherubim moving rapidly every way, but making no turnings, and accompanied by great wheels revolving within each other—complex movements which never resulted in confusion.

[4]Ezekiel's visions were different from any previously given; they were strange and even terrifying. He was not unfamiliar with the figure of the cherubim; for they were represented in the tabernacle. But the Israelites as they reached Assyria and Babylon must have looked with wondering surprise upon the man-headed winged bull, or man-headed winged lion, sculptured figures which can be seen even now in the great museums. The faithful captives would see in these figures a desecration of God; but when Ezekiel's message came with visions of the cherubim it was as if God would say that though Assyria had intruded upon the divine prerogative, they as well as Israel were to come under the judgments and the blessings represented by the cherubim. Ezekiel's immediate message was to those who were with him; for though, generally speaking, they were better than those left behind, there were many amongst them who were rebellious, and were not inclined to settle down to captivity. Jeremiah had written to them, urging them to accept the will of God for them (Jeremiah 29); and now Ezekiel told them of the sure destruction coming on Jerusalem, and that there was no hope of a return till the full time had come.

[5]Ezekiel's commission was made very plain to him. He was to be a watchman to Israel, with the blood of the people upon him if he were unfaithful in his message. (Ezekiel 3:17-21) While in the company of some of the elders he was, in vision, carried to Jerusalem. There he saw that nothing had been learned from the punishment which had befallen it; for abominable things were done. In the temple itself was an "image of jealousy"; in one of the hidden chambers of the temple were seen seventy men offering incense to images; he saw women weeping for Tammuz, and twenty-five of the honorable men standing in the temple court worshiping the sun. He saw six men called, each with a slaughter weapon; and another with an inkhorn, who was told to go through the city to put a mark on the foreheads of all who mourned for its sin. The six were to follow and slay all who were not marked. (Ezekiel, chaps. 8, 9) He saw the glory of the Lord come out of the inner place, wait on the threshold, and finally leave the house and the city and rest on the Mount of Olives. He understood that the glory of the cherubim seen at the river Chebar was that of the cherubim of the Most Holy.—Ezekiel 10:20.

[6]Ezekiel's words to the captives were sharp. He told them that the sins which had brought them into captivity and Jerusalem to destruction were still practised by them. (Ezekiel 16:15-29) He gave them no hope of a national restoration; and though, when seventy years of Jeremiah's prophecy were accomplished their captivity would end, restoration would not come by a forced movement as in their captivity, but by a voluntary and therefore individual return, denoting desire.

[7]Ezekiel now preached personal responsibility, and this was his special message. Jeremiah had told of a time when they would no more say: "The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jeremiah 31:29, 30) Israel blamed the ways of God for their trouble. They said: "The way of God is not equal" (Ezekiel 18:25), and maintained that they were suffering because their fathers had sinned. Ezekiel now declared from God that Israel should have no more occasion to say this (Ezekiel 18:2, 3); thus indicating a change in God's dealings with Israel, as if the captivity had ended that feature of the Law. He declared that the righteous man who turned from his way should not have his former righteousness counted to him; and that the wicked man who turned from his sin to keep the statutes of God should not have his former wickedness counted against him. This doctrine of individual responsibility was new and seemed contradictory to the teachings of Moses. (Exodus 20:5) This declaration must have had a great effect upon the best of the captives; for they would realize as never before that any hope of a return for themselves or their children depended upon their individual attitude to God.

[8]Ezekiel declared that all souls were God's, and that each must stand in individual relationship to him, and that the time had come when the soul that sinned should die. (Eze-

kiel 18:4) No one would be saved from punishment because he was an Israelite, but only because as an Israelite he had taken advantage of this favor of God. Nor even would such covering be provided—even if Noah, whose righteousness saved his family; or Job, who made sacrifice for the sins of his sons; or Daniel, whose wisdom saved his fellows and the wise men of Babylon from death, were there. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God."—Ezekiel 14:14.

9This should not be understood as meaning that the captives were placed upon individual trial for everlasting life, but rather that they were placed on trial for the hope of Israel. God did not put them out of his covenant, but he took away some of its provisions. That which was spoken by Ezekiel was typical. The world was breaking up. Ezekiel saw hell opened. Assyria had fallen into the yawning chasm; Egypt was falling into it; Tyre and Ammon, Damascus, Philistia, and all the nations were to fall into it before the "terrible of the nations," the great destroyers; and Israel seemed as if they also were to be lost in that great destruction. But God would have a remnant, those who would make a decision for him.—Ezekiel 25:1-17; 32:21-23; 14:22.

10All this corresponds with our day. A revelation of the cherubim is a certain indication that the judgments of God are active amongst men; as when the cherubim were placed at the gate of the garden to preserve the way of the tree of life (Genesis 3:24); and as when, in Revelation (4:8), they were seen round about the throne, because the judgments of God were about to be revealed. And as it was with Ezekiel under the special circumstances of his day, so it is now with the Church since the plan of God, and the setting up of his kingdom with the consequent judgments, were revealed through his servant, Pastor Russell. We live in the time when the world is to be broken up at the hands of "the worst of the nations," by those great masses of mankind who will know no control save that of a destructive impulse. Sheol has enlarged itself (Isaiah 5:14); and everything contrary to the will of God will be destroyed.

11God's judgments are being made manifest; and his faithful servants are, like Ezekiel, given visions of God, and permitted to see those movements which work out his purposes. This is specially true of these last days. The servants of God are not only permitted to know that the cherubim represent the wisdom, justice, love, and power, of God, but to see these in swift movement; and also, by the fulfilment of the times, to know that the hour has come for the purposes of God to be fulfilled. As Ezekiel saw the swift movements of the cherubim going four ways but without turning, so we see swift action. Some movements of God are headed by justice, some by love, some by wisdom, some by power. But there is no confusion, no turning; and whichever way these go, *i. e.*, whichever is most prominent, the others are seen coöperating. The cherubim, the attributes of God, are not enemies to man. If they kept the way of the tree of life (Genesis 3:24) so that man might not return, they also kept it for him so that in God's due time man might be restored.

12The Lord's people have a special message for these who are now represented by the basket of good figs, those more readily submissive to the will of God, a message that the time has come when none may trust to any relationship with human institutions, and when a denominational covering is of no avail. The Lord's people are now sent with the message of present truth to witness to the establishment of the kingdom of heaven, and to tell the meek of the earth of the need for accepting the way of the Lord, and that the time for individual action has come. He who will turn to the Lord will find that the mistakes of the past will not prevent his acceptance with the Lord. And those who have served in church work will find in it nothing to recommend them to the favor of God. The time is come when Christendom must hear that "the soul that sinneth, it shall die," and that all who turn to God will live. (Ezekiel 18:4, 21) Ezekiel's message seemed contradictory to all that had gone before—when the chosen people were under special and particular covering. Our message now is to the peoples of Christendom specially to tell them that they can find favor with God only as they individually come into harmony with him. The Church in the flesh has this witness laid upon it, as Ezekiel's was upon him; and he who knows of it and will not cry out will find that he is held responsible.

13Like all God's prophets Ezekiel's service for God brought him much suffering; but he was given strength for his service, and seems never to have slackened. On the day when Nebuchadnezzar's army besieged Jerusalem Ezekiel was told that his wife, the beloved of his eyes, should die; and that he was not to carry signs of mourning—a witness to the captives of the loss that God felt, but could not show, in having Jerusalem given up to a foreign power. (Ezekiel 24:21) Ezekiel's message was one of lamentation and weeping and woe for the sins of his people, and for the trouble coming upon the whole world. (Ezekiel 3:1-3) But like all the holy prophets Ezekiel is a foreteller of the times of restitution.—Acts 3:19.

14Ezekiel's message of the good and faithful pastors which God would provide for his sheep, so long fleeced instead of fed, is one of the sweet words of the Bible. (Ezekiel 34:11-19) And his declaration of God's care for his people, and of how he will gather them and sprinkle them from their uncleanness is a precious word. (Ezekiel 36:25) He saw Israel and its hope as dead men; but his vision of the valley of dry bones is a vivid account of the resurrection of the hope of Israel, and of their restoration to the care of God. He tells of the latter days when God will bring his people back into his land, which had cast them out because of their sins, to be established forever. His last words (Ezekiel 38 and 39) tell of the last trial of Israel, of the days now almost immediately to come, when they, regathered in their land, shall be threatened with the hordes of God and Magog, and of the great deliverance to be realized by Israel, which will convince them of their time of favor, and will convince the nations of the fact that the long-promised kingdom is established. (Ezekiel 38:23; 39:23, 28, 29) His last visions were of the worship of God restored and of Israel set amongst the nations as priest to God.

QUESTIONS FOR BEREAN STUDY

From what point does Ezekiel date his prophecies? Where was Ezekiel settled? ¶ 1.

How old was Ezekiel when the heavens were opened unto him? What does a comparison of the prophecies of Isaiah, Jeremiah, and Ezekiel reveal? ¶ 2.

What was the nature of Ezekiel's vision? How did Assyria intrude upon the divine prerogative? ¶ 3, 4.

What was the commission to Ezekiel? How important was it? How was Ezekiel carried to Jerusalem? What did he see? ¶ 5.

How did Ezekiel address the captives? What is suggested by the voluntary return at the end of the captivity? ¶ 6.

The special message of Ezekiel was what? How did Israel try to shift the responsibility? How did God set forth the doctrine of individual responsibility? ¶ 7, 8.

Were the captives placed on trial for everlasting life? Or was this further unfolding of the divine law typical? ¶ 9.

Where is the lesson in this for Christians? What is the meaning of the revelation of the cherubim? What is signified by hell's being opened or enlarged? ¶ 10.

How are the heavens opened to the Lord's faithful servants? The swift movements of the cherubim going four ways without turning mean what? ¶ 11.

Who in our day are represented by the basket of good figs? What surprise is in store for some well-meaning people? Is the world to have forced upon it the doctrine of individual responsibility? ¶ 12.

Is there always suffering entailed upon those who represent Jehovah during the reign of sin and death? What was a specially severe trial for Ezekiel because of his being used as a sign? ¶ 13.

Has God kept his word to provide food for his sheep? Is the hope of Israel being revived now? What is the glorious outcome to be? ¶ 14.

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Pownal, Vt.	" 20	Newport, Vt.	" 28
Granville, N. Y.	" 21	Hanover, N. H.	" 29
Rutland, Vt.	" 22	Wilder, Vt.	" 30

BROTHER V. C. RICE

Dubuque, Ia.	May 11	Watervliet, N. Y.	June 1
Clinton, Ia.	" 12	Troy, N. Y.	" 1
South Bend, Ind.	" 13	Rochester, N. Y.	" 3
Cleveland, O.	" 14	Niagara Falls, N. Y.	" 4
Schenectady, N. Y.	" 18	Niagara Falls, Ont.	" 5
Fort Edward, N. Y.	" 25	Hamilton, Ont.	" 6

BROTHER C. ROBERTS

Peachland, B. C.	May 15	Port Alberni, B. C.	May 27, 28
Vernon, B. C.	" 16, 18	Ladysmith, B. C.	" 29
Armstrong, B. C.	" 19	Malahat, B. C.	" 30
Kamloops, B. C.	" 21, 22	Victoria, B. C.	June 1
Vancouver, B. C.	" 23-25	Sidney, B. C.	" 5
Nanaimo, B. C.	" 26	Vancouver, B. C.	" 8

BROTHER R. L. ROBIE

Olympia, Wash.	May 12	Vancouver, B. C.	May 23-25
Aberdeen, Wash.	" 13	Blaine, Wash.	" 26
Chehalis, Wash.	" 14	Bellingham, Wash.	" 27, 30
Long Branch, Wash.	" 15, 16	Everson, Wash.	" 28
Seattle, Wash.	" 18, 21	Lynden, Wash.	" 29
Port Townsend, Wash.	" 19, 20	Bellingham, Wash.	June 1

BROTHER O. L. SULLIVAN

Jackson, Mich.	May 14	Sparta, Mich.	May 22, 23
Lansing, Mich.	" 15	Muskegon, Mich.	" 25
Grand Ledge, Mich.	" 16	Hart, Mich.	" 26
Sunfield, Mich.	" 18	Manistee, Mich.	" 27, 28
Woodlawn, Mich.	" 19	Walhalla, Mich.	" 29
Grand Rapids, Mich.	" 20, 21	Empire, Mich.	May 30, June 1

BROTHER W. J. THORN

Cotter, Ark.	May 16	Jonesboro, Ark.	May 23
Three Brothers, Ark.	" 18	Keiser, Ark.	" 24
Trippin, Ark.	" 19	Blytheville, Ark.	" 25
Batesville, Ark.	" 20	Holcomb, Ark.	" 26, 27
Helena, Ark.	" 21	Piggott, Ark.	" 28
Forest City, Ark.	" 22	St. Louis, Mo.	May 29-June 1

BROTHER T. H. THORNTON

Holly, Colo.	May 12	Colo. Springs, Colo.	May 20, 25
Pueblo, Colo.	" 13	Cripple Creek, Colo.	" 21, 22
Trinidad, Colo.	" 15	Goldfield, Colo.	" 23
Walsenburg, Colo.	" 16	Denver, Colo.	" 26
Florence, Colo.	" 1	Fort Morgan, Colo.	" 27, 28
Rockvale, Colo.	" 19	Sterling, Colo.	" 29

BROTHER S. H. TOUTJIAN

Pocatello, Ida.	May 11	Emmett, Ida.	May 19
Buhl, Ida.	" 12	Nampa, Ida.	" 20, 21
Twin Falls, Ida.	" 13	Laramie, Wyo.	" 23
Weiser, Ida.	" 14	Cheyenne, Wyo.	" 25
Ontario, Ore.	" 15, 16	Casper, Wyo.	" 27, 30
Boise, Ida.	" 18	Lander, Wyo.	" 28, 29

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By Means of **"The At-one-ment"**

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Week of June 8	Q. 21-25	Week of June 22	Q. 31-35
		Week of June 29	Q. 36-41

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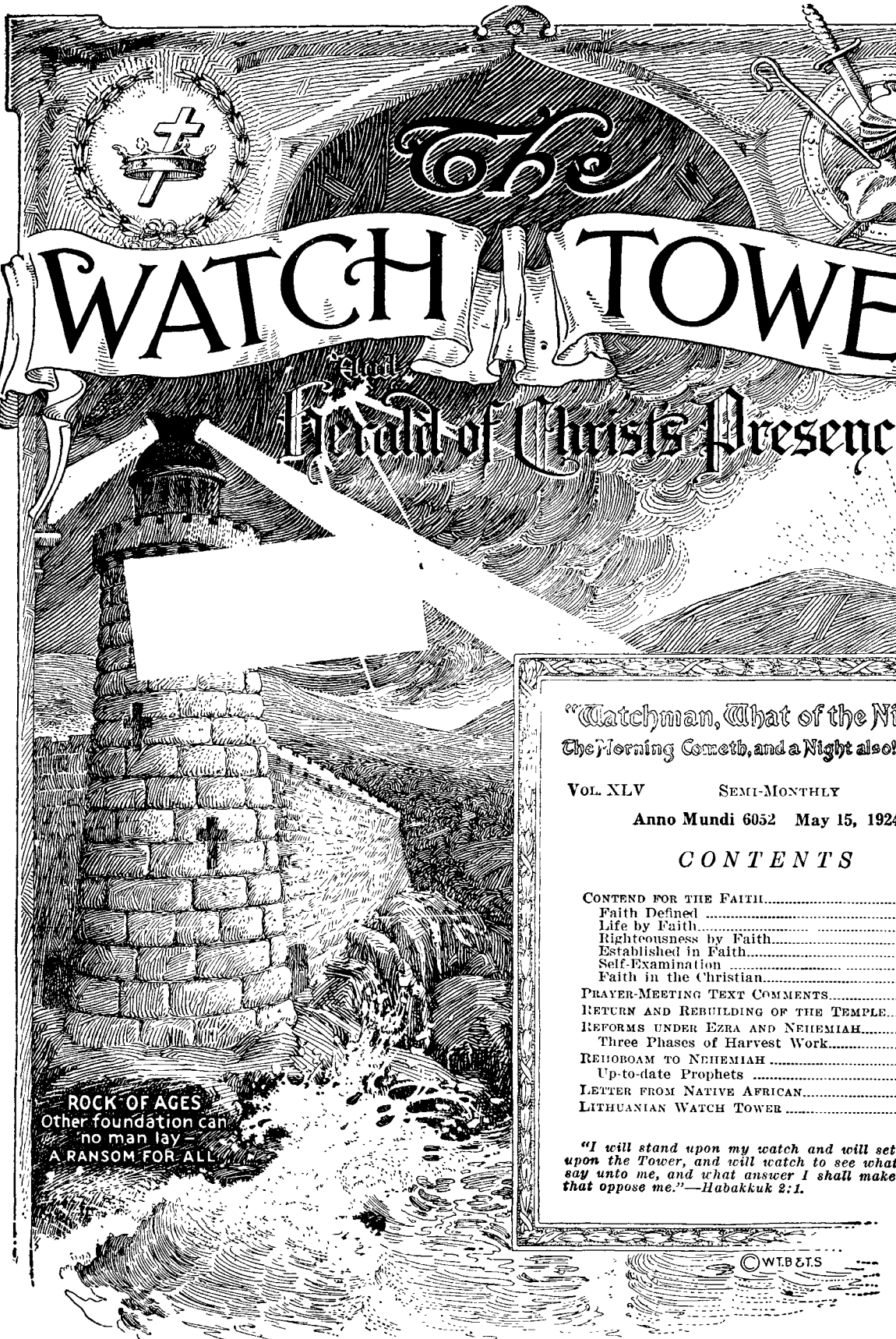
The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLV SEMI-MONTHLY No. 10

Anno Mundi 6052 May 15, 1924

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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 "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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

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THE LITHUANIAN WATCH TOWER

We wish to inform the friends that the May and June issues of the Lithuanian WATCH TOWER will contain a series of treatises on man, especially adapted for the public and very suitable for sample copies. Price 5¢ a copy. Colporteurs and class workers now have their opportunity to introduce this WATCH TOWER to the Lithuanian people.

INTERNATIONAL CONVENTION AT COLUMBUS

BIBLE STUDENTS all over the earth have been looking forward to 1924 with great expectancy. It seemed fitting that we should have a large convention this year. In casting about for a place Columbus, Ohio, offers the best advantages.

THE WATCH TOWER takes pleasure in announcing, therefore, that the convention of Bible Students this year will be an international convention held at Columbus, Ohio, July 20 to 27, inclusive. It will be international in two senses: First, in that it will be a convention of brethren who speak various languages; and secondly, brethren will be expected to attend from various countries throughout the earth.

Columbus, Ohio, is located in the center of a very populous district, including Michigan, Wisconsin, Illinois, Tennessee, Kentucky, North and South Carolina, Georgia, Alabama, Virginia, Maryland, Pennsylvania, New York and Ontario. It has the best interurban railway system of any city in the country, and is easy of access. The highways leading into it are of the very best, and great numbers of friends will be expected to come by automobile.

Within five blocks of the meeting place there are rooming accommodations for 60,000 people. There are thirty large hotels and a large number of dormitories.

We are giving this early notice in order to enable the friends throughout the land to arrange their vacations during this period. We confidently expect that this will be the largest convention of Bible Students ever held on earth. The SOCIETY expects to open an office at Columbus for the purpose of handling all the convention correspondence so as not to interfere with the regular work at Brooklyn. Announcement of the address will be made later.

We suggest that the friends throughout the earth daily present the matter of the convention to the throne of heavenly grace, that the Lord may be pleased to bless it and the witness to be given from there, in a marked degree and to his glory.

In subsequent issues of THE WATCH TOWER a detailed statement of the arrangements will be published.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV MAY 15, 1924 No. 10

CONTEND FOR THE FAITH

"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

THE importance of faith is magnified by the apostle Paul. He says: "Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6) Thus we observe that Jehovah has put a premium upon faith. No one could come into harmony with him without faith.

[2]At the first advent of the Master a class of ultra-religionists, led by the Pharisees, placed great value upon piety. At the second coming of the Lord we find their counterpart, clergymen and their close supporters, who likewise lay great stress upon piety. To them piety means an outward sanctimonious appearance; whereas the word as used by the Apostle (1 Timothy 5:4) means a respect toward parents, a worshipful adoration toward Jehovah. Our King James Version mistranslates the Greek word rendered piety. The *Diaglott* gives the proper rendering. It is entirely proper to have respect for parents and worship of Jehovah; but this is not counted as the most essential thing by the Lord. When he mentions the weightier matters which have first consideration with our Father in heaven he does not mention piety, but does mention faith. Justice, mercy and faith must be integral parts of every character that would have the approval of Jehovah.

[3]St. Paul enumerated the pieces of the armor needed for the Christian's warfare. He emphasizes one piece as of greatest importance: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked [one]." (Ephesians 6:16) There was a reason for his use of the words "above all." God identifies himself with that shield of faith. Long before, Jehovah had said to Abraham: "Fear not, Abram: I am thy shield, and thy exceeding great reward." (Genesis 15:1) Jehovah was the great shield of Abraham because of Abraham's faith. Abraham is known as the father of the faithful. (Romans 4:16) He is placed on the honor roll by the Apostle. We may be certain that if we have the shield of faith nothing will ever penetrate it. If one lays aside that shield, his injury is certain. God is always faithful; and if we continue our faith in him our safety is assured.

[4]There could be no real love unless there is faith, and the loss of one would be the loss of both. The importance of understanding the meaning of faith and of exercising that faith cannot be overstated. There never was a time in the history of the Church when a strong faith was needed more than now. Jesus said: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) During the presence of the Lord there has been a great falling away from the faith once delivered to the saints; and while there are millions who claim to be Christians, a very small percentage of these possess real faith.

[5]The faith of the saints was delivered to them by Jehovah through the Lord Jesus and the prophets. The Lord further amplified these great truths through the teachings of the inspired apostles. These great fundamental doctrines delivered to the saints may be summed up under ten heads, as follows: Creation, justice manifested, the Abrahamic promise, the birth of Jesus, the ransom, the resurrection, the mystery, our Lord's return the glorification of the Church, and the restoration.

[6]Modernists, claiming to be Christians, contend that man is a creature of evolution. This is contrary to the faith delivered to the saints. "I have made the earth, and created man upon it." (Isaiah 45:12; Genesis 2:7) The very center or pivotal point of the faith of the Christian is the ransom sacrifice; in fact, it is the keystone of the entire structure of faith. It is the measuring rod by which all of the doctrines may be determined. That which is out of harmony with the ransom may be certainly considered as a false doctrine, and should be cast away.

[7]There are those who have been enlightened upon God's Word who have fallen away from the faith in this, that they hold that God will save everybody, including all the wicked, in due time. This is out of harmony with the faith delivered to the saints and is a denial of the philosophy of the ransom sacrifice. "Without shedding of blood is no remission [of sin]." (Hebrews 9:22) Those who sin wilfully after having received a knowledge of the truth—for such there is no more sacrifice for sins. (Hebrews 10:26) "All the

wicked will he [God] destroy." (Psalm 145:20) The great ransom sacrifice was provided in order that every one may have an opportunity to know of God and to avail himself of the gracious provisions of salvation. A universal salvation, therefore, would be a denial of the ransom sacrifice.

[8]Adam was sentenced to death. All of his offspring were born in sin and shapen in iniquity. Therefore all are sinners (Psalm 51:5; Romans 5:12); and there is no name given under heaven whereby man can be relieved of this disability except through the merit of Christ's sacrifice. The promise made to Abraham was that in his seed all the families of the earth shall be blessed. (Genesis 22:18) This seed is defined by the Scriptures as the Christ, the anointed one. (Galatians 3:16) Hence without the Christ there could be no blessing of the families of the earth.

[9]Since a perfect man had sinned, nothing short of a perfect man could be the redeemer of mankind. Hence it was necessary for Jesus to be born free from any of the contamination of sin; and the Scriptures declare that he was born holy, harmless, and without sin.—Hebrews 7:26.

[10]Jesus declared that he came to give his life a ransom for many (Matthew 20:28) and that those who believed on him should not perish but have life. (John 3:16; 10:10) The irresistible conclusion is that without the ransom no one could have life. Jesus gave his life a ransom for all (1 Timothy 2:5, 6), which means that all must come to a knowledge of that fact and have a chance to accept or reject the ransom sacrifice.

[11]Jesus as a human being died in order that he might provide the ransom price for Adam and all of his offspring. It was necessary for Jehovah to resurrect our Lord in order that he might carry out Jehovah's purposes. He was resurrected to the divine nature, and his resurrection is a guarantee that all men shall have an opportunity for life. (Acts 17:31) Without the death and resurrection of our Lord there could be no hope for either the dead or the living.

[12]The mystery of God is Christ, the anointed, Head and body. In God's due time he revealed this fact to the saints. None other can understand this except those who are of the saintly class. Though they hear of it, to appreciate it is impossible.—Colossians 1:26, 27.

[13]One of the all-important doctrines upon which our faith rests is the second coming of our Lord. He promised that he would return and receive his bride to himself. (John 14:1-4) The purpose of his return is to gather the saints to himself, to take charge of earth's affairs, set up his kingdom, and with the members of his body rule the affairs of earth according to Jehovah's great provision.

[14]The royal family of heaven consists of Jesus and his body members, the bride of Christ, the Church. That these body members must be glorified with the Head the Scriptures clearly teach; and this constitutes one of the doctrines delivered to the saints.—1 Corinthians 15:41-44; Revelation 20:6; Colossians 3:3, 4.

[15]The great work of the Christ following the setting up of his kingdom is the restoration of all mankind who will obey the laws of that government.—Acts 3:19-24.

[16]The word which is translated in our text "earnestly contend" is the equivalent of the ordinary word *contend* with a prefix indicating the seriousness of the conflict. The prefix emphasizes the importance of taking an immovable stand for the faith once delivered to the saints. Without this prefix it is the same word used by our Lord when he said: "If my kingdom were of this world my officers would fight for it." (John 18:36, *Diaglott*) The words "earnestly contend," therefore, mean a fight to death, a fight in which there is no quarter asked or expected, given or received. Our unseen foes will strive to dislodge us from this faith. Defeat is easy if we give over to them. This is a serious matter. It is a time, therefore, in which every Christian needs the armor of God, and in order to gain the victory he must keep that armor on and use it faithfully unto the very end.

FAITH DEFINED

[17]In Hebrews 11:1 St. Paul defines faith as "the substance of things hoped for, the evidence of things not seen." This translation, as it appears in our common version, poorly expresses the thought. The *Diaglott* renders it in better form: "Faith is the basis of things hoped for, a conviction of things unseen." The thing hoped for is life in a state of happiness. The basis for this is God's Word of truth. The thing for which we now hope is not seen. Hope means to expect that thing, however; and there must be a reason for that hope. Hence faith may be defined as an intellectual understanding and appreciation of God's Word and a confident reliance upon that Word.

[18]Faith rests not upon sentimentality or feeling. It rests upon facts. Those facts are recorded in the Scriptures; and these facts are the great fundamental doctrines above mentioned, over and above all of which is the existence of the great Jehovah God, the all-wise, all-powerful, loving One, the Creator of all things and the Giver of every good and perfect gift, the Rewarder of all who diligently seek him. He is just such a God as the honest heart craves. In order to have faith we must know of him; and the more we know him the greater our faith and the greater our love. "So then faith cometh by hearing, and hearing by the word of God."—Romans 10:17.

[19]The mere hearing of the Word of God of itself will not constitute faith. There must be a yielding to that Word, a confidence in it, an honest desire to know what is right, and a confident reliance upon his Word as the right thing and the proper guide. Many hear the gospel in their ears, but it profits them not. As St. Paul states: "But the word preached did not profit them,

not being mixed with faith in them that heard it."—Hebrews 4:2.

[20]From Abel to John a few men have exercised faith. These are known as the heroes of faith. They are specially mentioned by St. Paul in Hebrews 11. Jehovah's dealings with them and others about them inspired them to endure hardships of indescribable character, looking for a better day; and because of their devotion to the Lord and the principles of righteousness they "obtained a good report through faith." (Hebrews 11:39) Nevertheless, the faith did not come in the proper and true sense of that word until Christ came. St. Paul clarifies this when he says: "The scripture hath concluded all under sin, that the promise [of the Father] by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."—Galatians 3:22-26.

[21]After the first coming of our Lord the Scriptures recognize that there is but one faith, one true and correct statement of the divine plan; and that was the one delivered to the saints. (Ephesians 4:5) St. Peter refers to this as our "precious faith." (2 Peter 1:1) St. Paul, writing to the Philippian brethren, said: "Stand fast in one spirit, with one mind, striving together for the faith of the gospel." (Philippians 1:27) It seems quite clear that this one true faith of the gospel is what the Lord had in mind when he intimated that it would be very rare at his second coming. Even so we find it. Few there be that hold to these great fundamental doctrines. It is the part of the adversary to dislodge all from these doctrines, if possible. Hence it is a fight; not in strife, but a steadfast holding to these great doctrines that are so necessary for the Christian.

[22]St. Paul refers to the doctrines as "the faith of God" (Romans 3:3); and the faith that we have as "the gift of God" (Ephesians 2:8); thus showing that the system of belief which we accept as Christians comes to us from God as a result of his interest in our welfare. He has provided for us in his Word and sets forth his and the only way that leads to everlasting life.

[23]Again the Scriptures speak of "the faith of Jesus." (Revelation 14:12; James 2:1) All things are from the Father, and all things are by the Son. (1 Corinthians 8:6) Hence these Scripture texts in connection with the ones previously cited show that the great fundamental doctrines came from Jehovah by and through his beloved Son Christ Jesus. For this reason the apostle Paul speaks of Jesus as "the author and finisher of our faith." (Hebrews 12:2) God having planned it, the plan having been given to us from him by Christ Jesus must stand forever. There is neither change nor deviation.

LIFE BY FAITH

[24]The Scriptures plainly state: "The just shall live by faith." (Habakkuk 2:4; Romans 1:17; Galatians 3:11; Hebrews 10:38) Primarily this refers to the Lord Jesus. He was always just, because always right with the Father. By his steadfast belief in and devotion to the heavenly Father in the doing of the Father's will even unto death he was granted the great reward of inherent life, immortality, and exalted to a position above all others. Then it was that a way was opened to others to follow in his footsteps, that these through the merit of his sacrifice might be justified, made right wih God, and then become members of his body.

[25]There is life for those who walk in his footsteps. The Apostle says that by faith are we justified. (Romans 5:1) Again he speaks of the "obedience of faith." (Romans 1:5; 16:26) It may be set down as a certainty that there is no justification by faith unless there is an obedience of faith. One begins to exercise faith when he learns of the great ransom sacrifice. He turns away from sin and the world and seeks the Lord, and in obedience to the Lord's admonition surrenders himself in full consecration. Upon the basis of his faith manifested by obedience in consecration, and upon the basis of the imputed merit of Christ Jesus, God judicially determines that he is right; hence justified.

[26]Therefore the Apostle says that by faith are we justified, by the blood of Jesus are we justified, and "It is God that justifieth." (Romans 5:1, 9; 8:33) He would be a strange child who would claim adoption into the family of God and at the same time have no intention of abiding by the rules of that family. None could consistently be admitted, and hence we conclude that none are admitted, into the household of sons, except those who have that condition of heart which is obedient to the divinely provided Head. This obedience must first be manifested by a submissive attitude of heart, consecration. Hence consecration must precede and does precede justification.

[27]It is true, the Apostle says, that a man is justified by faith without deeds. (Romans 3:28) This is entirely consistent with what is above said. It is not his deeds that constitute the basis of justification, but his faith and the merit of Christ Jesus; and upon this Jehovah acts judicially, and he is the one that justifies.

[28]It is the exercise of our faith that makes reconciliation with God possible. It is not the performance of deeds of piety that will justify. For more than sixteen centuries the Jews tried to keep the Law that they might have peace with God, but they failed because of their inability. It is only those who exercise confidence in the Lord and in his provisions, and who demonstrate that confidence by a consecration, namely, a submission of themselves unto the Lord, relying upon the merit of Christ's sacrifice, that Jehovah justifies. This is the rule during the Gospel Age. Hence we read: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1) And this justi-

fication is through the blood of Christ. (Romans 3:25) During the Millennial Age all must exercise faith in Christ as the great Redeemer and Mediator in order to be led over the highway of holiness.

[29]As showing conclusively that it is our faith and not our deeds that is the reason for our being justified, the Apostle says: "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith [system of belief] of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Galatians 2:15, 16) If this rule is true with the Jew, for a stronger reason it is true with the Gentile. The Gentile did not have the benefit of the Law.

[30]That faith will be necessary in the Millennial Age is conclusively shown by the words of the Apostle when he says: "The scripture, foreseeing that God would justify the heathen [nations] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Galatians 3:8.

RIGHTEOUSNESS BY FAITH

[31]There is a slight difference between justification and righteousness. Justification is that condition of perfection (real or counted thus) into which man comes by reason of a judicial decree pronounced by Jehovah after the conditions leading thereto have been met; namely, belief in the Lord Jesus Christ and a full consecration. Righteousness literally means a course of right doing; that is to say, the active application of the principles of goodness. There is no ground in the Scriptures for the belief that one can retain his justification who does not embark upon and continue in a course of right doing. It is true he may halt, he may lapse, he may stumble and fall; but a deliberate turning back from right doing and a right course would mean a loss of justification; hence the second death. (Hebrews 10:26) The Jews tried to do right, but they failed. The Gentiles during the Jewish Age were not invited to make the attempt. When Jesus came he was able to make the efforts of the Jews of avail. He alone could provide for them the blessings they desired. But they rejected him.

[32]Some of the Jews individually accepted Christ, and were transferred from the house of servants to the house of sons. In due time this opportunity was offered to the Gentiles, and some of these have accepted and consecrated themselves. The justification of both Jew and Gentile was by reason of faith in the blood of Jesus. Now, by his grace, they could from that time forward pursue a course of right-doing, or righteousness, that would be pleasing to the Father. Hence the argument of the Apostle: "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law."—Romans 9:30-32.

[33]Even at this time the saints are not actually righteous. They are pursuing a righteous course, striving to live up to the perfect standard; and the Lord judges them according to their heart's sincere desire and honest endeavor. The Apostle's argument establishes this fact: "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I might win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith [the system of belief] of Christ, the righteousness which is of God by faith." (Philippians 3:8, 9) The Apostle emphasizes the fact that we have not now the ability to be actually righteous. We are hoping for actual righteousness and striving for it now, our imperfections being covered with the robe of Christ's righteousness. "We through the spirit wait for the hope of righteousness by faith." (Galatians 5:5) We are hoping for it, hoping and longing for the time when we shall have perfect organisms and be able to serve God perfectly.

ESTABLISHED IN FAITH

[34]When St. Paul revisited the churches in Asia Minor which he had originally founded on his first trip to that vicinity, it is recorded that the churches were "established in the faith, and increased in numbers daily." (Acts 16:5) The word "established" means solidified; that is to say, the doctrines were by now so clearly understood by these saintly ones that they may be said to have been solid in the truth. It follows that before one can be established in the faith he must be first established in the teachings of God's Word; hence the necessity for keeping these great truths clearly in mind, and not deviating from the doctrines given to us by the Father through Christ.

[35]It seems that some after having been long in the truth are not established in the faith, because being uncertain they grope about, feeding upon things which are of doubtful origin and which have not the tendency to build up in Christ Jesus. Such a condition is almost certain to result where one fails to contend earnestly for the faith delivered to the saints, or fails to fight the good fight of faith, or fails to stand fast in the faith of Christ Jesus, the great system of doctrine, or the divine plan as revealed in the Scriptures.

[36]One of the particular parts of the doctrine now so important is the second presence of the Lord and the things particularly appertaining to his second presence. Where one having been enlightened concerning our Lord's presence turns away therefrom, necessarily he loses the light concerning the harvest, the Lord's faithful and wise servant, and the particular work that the Church is to do in the proclamation of the message of

the kingdom. Hence the adversary, taking advantage of his weakness of faith, has greater opportunity to turn such a one completely away from the Lord and from his work.

[37]To be established in the faith is not an instantaneous matter. It is the result of acquiring knowledge of the divine plan and a confident reliance upon that plan. In St. Paul's day there were some in the truth who were not yet established. They evidently were progressing, however. He had not seen the saints at Colosse. He wrote them encouragingly, saying, "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith."—Colossians 2: 5-7.

[38]It would seem, therefore, that the Apostle's argument was this: The saints at Colosse were pursuing an orderly course, steadfastly continuing in the doctrines of the divine plan; and his sincere desire for them was that they might be builded up and become solidified, immovable in that faith. The word "stablished" here used has the thought of stabilize, meaning a person who has taken a final and definite stand for something. This was the desire of the Apostle for the saints above addressed; that is, that they should continue to be grounded and settled and not moved away from the gospel by any influence.—Colossians 1: 23.

[39]St. Paul also admonished the church at Corinth to stand fast in the faith. (1 Corinthians 16: 13) It is not the proper thought that they should become idlers and do nothing; but that they should be immovable in their determination to hold fast that which the Lord had delivered to them. That he expected them to do something, to be active and energetic in the service of the Lord, is indicated by his statement in this same Epistle: "Quit you like men, be strong." In other words, labor manfully to win the Lord's approval by deportment and by service.

SELF-EXAMINATION

[40]It is a good thing for the Lord's children to examine themselves, especially when sin has been working in their midst, to see whether or not they are still in the faith. St. Paul says: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Corinthians 13: 5) Because of physical weaknesses, because of persecution or trials, one may become discouraged and doubtful as to whether or not he belongs to the Lord. We should remember that we cannot judge ourselves by feelings. We, as new creatures, are not creatures of feelings, but creatures of faith. One therefore should examine himself to see whether or not he is in the faith, because if not in the faith he is not in the truth.

[41]If upon examination he finds himself clear on the fundamental doctrines given by the Lord Jesus to the Church; that he has not repudiated his consecration to the Lord; that he has full confidence in the Lord and his Word and in the Lord's methods of dealing with the Church; that he is submissive to the divine will; and that he is doing what he finds to do to glorify the Lord, and is loyal to the Lord, the truth and his brethren, then he has no cause for discouragement, even though he is receiving discipline through trials. If he finds that his love for the brethren is strong, that his love for the Lord is supreme, and that he has a great desire to glorify God, then he may be sure that he still has the witness of the spirit, that the Father continues to own him as his son. It will not do to rely upon knowledge alone, nor upon the wisdom of men. "Your faith should not stand in the wisdom of men." (1 Corinthians 2: 5) Our examination should be frequent in order that we may be thoroughly convinced that our faith is standing upon the wisdom of God, that we know his doctrines and rely upon them.

[42]While it is very desirable for each member of an ecclesia to be in harmony with all the ecclesia; yet this of itself is not sufficient. If one should find that the majority of the ecclesia was deviating from the faith, then he could not be in harmony with that position. In the early Church it was necessary to exhort some to continue in the faith; and this seems to be still proper. (Acts 14: 22) It may become necessary at times for those of the ecclesia upon whom the responsibility rests to rebuke sharply those who are stepping aside, in order that they may be sound in the faith. —Titus 1: 13, 14.

FAITH IN THE CHRISTIAN

[43]The Scriptures seem to hold forth the thought that the heavenly Father and the Lord Jesus exercise faith toward those who have faith in them. The Apostle says: "But I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." (1 Timothy 1: 13, 14) The Apostle here was bemoaning the fact that at one time he had been a persecutor of the saints and had caused injury to the Church. This text would seem to indicate, then, that the Lord, knowing his honest heart and his desire to do right, maintained a confidence in him and in due season brought him to a full realization of his own position. It suggests the thought further, that when the Church is glorified its members will look with kindly eyes upon those of the world who are stumbling along, beset with weaknesses and many difficulties, yet honestly and earnestly trying to get over the highway of holiness.

[44]In his epistle to the Ephesians St. Paul concludes with these words: "Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ." (Ephesians 6: 23) This suggests the thought that Jehovah himself has confidence in the Christian. One may stumble badly, lose confidence in himself, and

become discouraged; but the Father of mercies, knowing his heart, maintains a confidence in him, and in due time lifts him out of his difficulty. The Christian may even come to the point that he fears he has committed the sin unto death; but the heavenly Father and the Lord Jesus, knowing his heart, maintain their faith and confidence in him and, being able to judge perfectly, relieve the Christian of this difficulty by showing him that he is still in their favor.

[45]We may settle it in our minds once for all that there is but one true religion and that is the religion of Jesus Christ; that the plan of God changes not; that his method of operation with reference to the new creation changes not. His laws are fixed. He is faithful to his side of the covenant. If we have made a covenant with him by sacrifice and have been begotten of the holy spirit; if we steadfastly hold to the doctrines that we received and earnestly and honestly contend for the faith, fighting the good fight of faith to the end, we are certain to be approved by him. The apostle Peter emphasizes this fact. Addressing himself to those who are in Christ Jesus, he states in substance that God has given to us his exceeding great and precious promises; and these promises are that we shall be partakers of the divine nature.

[46]What, then, we must do is to give all diligence and add to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:5-8) If we are not barren nor unfruitful in the knowledge of Jesus Christ, then we shall be holding fast to the faith or doctrines delivered to us and earnestly contending for them. The Apostle then says: "Wherefore the rather, 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."—2 Peter 1:10, 11.

[47]Briefly summed up, then, the Christian has been properly instructed in the divine plan. These great doctrines contain the commandments of the Lord concerning him. If he loves the Lord he will keep these commandments to the very best of his ability. This will mean a loyal devotion to the Lord and his cause, and a diligence in conforming his own life to those principles and commandments, and a like diligence in witnessing to others concerning the goodness of the Lord in providing for the salvation of mankind.

[48]There is but a small company of people on earth who even pretend to be Christians. There is a still smaller number that are earnestly contending for this faith once delivered to the saints. Those who will ultimately enjoy the complete victory through faith will be the ones who are called and maintain that calling, who are chosen and keep themselves in a proper relationship with the Lord, and who continue faithful, loyal even unto the end, never deviating from the course marked out by the Lord.—Revelation 17:14.

[49]The victory cannot be won of ourselves, but it must be gained through Christ; in fact, the victory will be that of Jehovah, because his great doctrine will triumph; and the saints when completed will be a monument of his grace.

[50]The Christian has no need to fear at this time if he follows this admonition of St. Jude, and contends for the great fundamental doctrines and conforms his life thereto. We are at that time in the Church's history when the last members may soon be able to say with St. Paul: "I have fought a good fight, . . . I have kept the faith." And all who thus do shall receive the crown of life which God has in reservation for those that love him supremely.

QUESTIONS FOR BEREAN STUDY

Has God put a premium on faith? What is the meaning of piety? How do these characteristics compare? What are the integral parts of approved characters? ¶ 1, 2.
What is the importance of faith? How is God our shield? ¶ 3.
How are faith and love associated? How does the faith become ours? ¶ 4, 5.
What is the hub of the Christian's creed? How may the ransom sacrifice be denied? ¶ 6, 7.
What is the philosophy of the ransom sacrifice? ¶ 8-11.
Who understands the mystery of God? What is the purpose of the Lord's second advent? ¶ 12-15.
What is embodied in the phrase "earnestly contend"? ¶ 16.
How may faith be defined? Is faith based upon sentimentality? What does it mean to exercise faith? ¶ 17-19.
Who are the heroes of faith? Why could they endure hardships with great fortitude? When did faith first come in its fulness? ¶ 20.
How many faiths are there? Why is faith such a scarce thing in our day? What kind of fight are we engaged in? ¶ 21
How does God show his interest in our welfare? ¶ 22, 23
How did Jesus live by faith? How do we live by faith? ¶ 24, 25.
Who is the justifier? Does consecration precede justification? Are we justified by our deeds? Will faith be required in the next age? ¶ 26-28.
Was any Jew justified by the works of the Law? If not, is there any excuse for thinking that a Gentile can be justified by his deeds? ¶ 29, 30.
Differentiate between justification and righteousness. How may justification be lost? What is the basis for justification? ¶ 31, 32.
Are the saints actually righteous? Why not? When is it possible to be actually righteous? ¶ 33
What is necessary first before one can be established in the truth? What seems to be necessary for one to be established in the truth? ¶ 34, 35.
When is it possible for the adversary to turn one completely away from the Lord and his work? How did the Apostle show his solicitude for the saints at Colosse? At Corinth? ¶ 36-39
Is it profitable for the Christian to walk circumspectly, and yet occasionally to make introspection of his heart's condition? What is the encouragement we may draw therefrom? ¶ 40, 41.
Is harmony in a class always an indication that all is well? ¶ 42.
Do the Scriptures teach that the heavenly Father and the Lord Jesus exercise faith toward the saints? What does this fact indicate? ¶ 43.
What further proof do we have that the Father trusts his children, and thereby shows himself to be the Father of Mercies? ¶ 44.
What is the true religion? How may we prove ourselves members in particular of the body of Christ? ¶ 45, 46.
If we sincerely love the Lord we shall be diligent in following what course? Are there many following that course? ¶ 47, 48.
Is it possible for each of us to win the victory alone? Who is the real victor? Where are we on the stream of time? ¶ 49, 50.

"For I must fight if I would conquer;
'Tis not by flight that fields are won;
And I must conquer if I would inherit
The victor's joy and crown and throne."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 18

"This gospel of the kingdom shall be preached."—Matthew 24:14.

BEFORE the foundation of the world God determined that he would have a kingdom in which his will shall be done on earth as it is done in heaven. He had this in mind when he said to Abraham: "In thy seed shall all families of the earth be blessed."

For this reason God caused all his holy prophets to testify concerning the kingdom. It was for this purpose that the sweet singers of Israel sang of the coming glory and blessings to man. To this end God's beloved Son left the courts of heaven and came to earth; and when he was on this earth the chief message of Jesus was concerning the kingdom of God.

In order that it might be emblazoned upon the minds and hearts of his followers he bade them pray: "Thy kingdom come; thy will be done." Christians throughout the entire age have daily offered this prayer.

All devout Jews looked for the coming of the kingdom. The faithful disciples of the Lord were devout Jews. They could not understand how it would be established and what it would mean; yet the greatest thing to them was that coming kingdom. For this reason the apostles diligently inquired of the Lord what should be the evidence of its approach. He gave answer to them, but they understood not. Afterwards, when begotten of the holy spirit, they had some conception of the coming and the work of the kingdom. The testimony of Jesus, in answering their question, was given chiefly for the benefit of his followers who should be upon the earth at the time of his coming and the beginning of his reign.

The world has been groaning and waiting for deliverance, not knowing just how and when it would come. But now it is here. Now it can be truly said: The kingdom of heaven is at hand.

There is now laid upon every Christians an obligation, yea, a command; and to be pleasing to the Lord he must respond gladly to the commandment given in this text. This commandment is not to sit idly by and revel in the beauties of the truth, but to herald from the housetops by word of mouth, by printed page, by radio, by every means within our power, the good news of the kingdom. There comes ringing out the command, as clear as clarion notes upon the morning air, from the Captain of our salvation, directed to every one of his faithful soldiers, saying, This gospel of the kingdom shall be preached throughout the world as a witness to all nations, and this must be done before the final end.

Let each one, then, who has put on the armor of the Lord and acknowledged his allegiance to the King of glory, ask himself this question: Am I doing my part to make known this good news of the kingdom to the people? Am I telling them that deliverance is here?

TEXT FOR JUNE 25

"We must through much tribulation enter into the kingdom."—Acts 14:22.

TRIBULATION means affliction from pressure or persecution. The truly consecrated Christian must at once become a soldier. As such he has great pressure upon him, pressure from without and from within. From without there is the seductive influence of the world, the tendency of which is to crowd the Christian out of the narrow way. From within is the pressure of the downward tendency of the flesh. Satan takes advantage of all this, and increases the afflictions upon the child of God insofar as he can. This pressure from without and from within requires constant, diligent and vigorous warfare. The afflictions therefrom often become very burdensome.

The course of the true Christian is a rebuke to the world and to those who love and manifest the worldly spirit. This rebuke causes the evil-minded to develop ill will, hatred and malice, resulting in persecution of the one who is striving to follow in the Master's footsteps. Such persecution often comes from members of one's own family. It often breaks all human ties that were once dear. Sometimes a Christian is persecuted by members of the church denomination where once he found some fellowship. All these tend to make his burdens grievous and heavy. It is only by the grace of the Lord that the Christian can bear up under such pressure.

Many, observing the way of the Christian, have remarked: I prefer to have nothing to do with Christianity; it makes the way harder than that of the world. But why, we ask, should the Christian suffer more than they of the world? Is there a good reason for it?

Knowing that tribulations were necessary St. Paul exultantly wrote: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." (Romans 5:3, 4) While the trials bore heavily upon him he appreciated why they had to come, and hence he said: "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.

St. Paul appreciated the way that leads to glory, and the fact that, regardless of how many years of a man's life it should last, it would be but a moment compared to eternity wherein the overcoming Christian would enjoy an exceeding and eternal weight of glory. That glory is the holding of a place in the kingdom of our Lord. Hence, for the encouragement of all the followers of Jesus he wrote that "we must through much tribulation enter into the kingdom."

The prize is worth all it costs, yea, far more than it costs. Be of good courage, therefore, beloved of the Lord. In due time ye shall reap the eternal blessings of the kingdom if you battle faithfully to the end.

THE RETURN AND THE REBUILDING OF THE TEMPLE

——JUNE 15——EZRA, CHAPTERS 1, 3, 4, 5, 6——

OBJECT OF RETURN THE WORSHIP OF GOD—KING DARIUS SUPPORTS EDICT OF CYRUS—RESTORATION OF DIVINE WORSHIP SEEN IN LESSON.

"Comfort ye, comfort ye my people, saith your God."—Isaiah 40: 1.

THE long period of seventy years of captivity weakened the desire of many Israelites for a return to the land which God had given to their fathers, and which God had said he would give to them for an everlasting inheritance. (Psalm 105: 10, 11) Babylon gave opportunity for riches and gain not possible in Judea; and to the new generation born in captivity, life there was natural. But the hope of Israel was kept alive by those who had been helped by Ezekiel and Jeremiah, and these in turn would keep before the minds of their children the hope which God had set in Israel.

[2]It was these of whom the Psalmist wrote: "They . . . required of us a song; . . . and mirth," and who replied: "How shall we sing the Lord's song in a strange land?" (Psalm 137: 3, 4) Loyal at heart to God, they would wish to lose the use of their right hand that they might never again play the harp, or that their tongue might cleave to their mouth that they might never sing again, if in Babylon they should act as if they had lost the hope of Israel, or try to amuse the Babylonians by singing to them the sacred songs of Zion. In God's due time Babylon was captured, and Cyrus the Persian issued a proclamation that the Jews might go back to their own land; and it was these who were ready to follow the lead of Zerubbabel.

[3]The decree of Cyrus, giving liberty to the thousands of Israel to leave Babylon and without special military control, is unique in human history. No doubt Cyrus hated Babylon's methods even as he hated its idolatry; but it is almost certain that Daniel had told him of the prophecy of Isaiah which named him as the liberator of God's chosen people (Isaiah 45: 1), and also had pointed out that he had conquered Babylon at the time foretold by Jeremiah. (Jeremiah 29: 10) Cyrus saw himself as the agent of the God of heaven.

[4]Over 42,000 Jews responded; and as they were accompanied by more than 7,000 servants and maids and others, altogether about 50,000 left Babylon for Jerusalem. It is easy to imagine their joy when in freedom their faces and their steps were turned toward the land of their fathers and of their hope. It was a repetition of the Exodus, but on a far smaller scale. Many of Israel preferred to remain behind rather than take the journey with its discomforts and then begin life afresh; and doubtless many had lost the hope of Israel. Some of these were kindly disposed towards those returning, but all were expected to contribute towards the cost of the temple. The journey was a long one. In time the mountains of Lebanon were seen on the horizon, and snow-capped, towering Hermon appeared. It was their first sight of the promised land.

[5]When at last they arrived in sight of Jerusalem it was a pitiable scene which there met their eyes; for the beloved city had been a desolation for seventy years, and Zion, the city of David's glory, was covered with heaps of rubbish. (Micah 3: 12) Some settled in Jerusalem; but many went to the other cities and villages, seeking their former homes or the homes of their fathers. The object of their return was understood to be to rebuild the temple in Jerusalem, and to reëstablish the worship of Jehovah. Their own return was a second consideration. (Ezra 1: 2-4) In the seventh month they gathered as one man to Jerusalem and built an altar, probably in the place where the altar had stood in the temple court. They offered sacrifices, and henceforth continued the daily sacrifices. (Ezra 3: 3, 4) Some of the chief of the fathers gave money according to their ability, and Zerubbabel donated heavily.—Ezra 2: 68, 69; Nehemiah 7: 70.

[6]Zerubbabel has been compared to a second Moses. He was, of course, of the line of David, being grandson of Jehoiakim, and evidently a man of ability. He arranged to have timber cut from Lebanon and transported by sea from Tyre or Sidon via Joppa, a work at any time of much difficulty, but all the more so because of the poverty of their appliances and the fewness of their numbers. The actual building did not commence until the second month of the second year of the return. The people worked with a good heart, and the foundations of the temple were laid with much rejoicing.

[7]The people of the land, commonly known as Samaritans, came offering to help; but their help was declined. They were told that they had nothing to do with the work of the Lord; that neither their money nor their help was desired nor could be accepted. (Ezra 4: 1-3) This made them open enemies to the Jews and opponents of the work of rebuilding the temple. Zerubbabel has been blamed for exclusiveness, and his action has been criticized. He was no bigot, but a man of right views. The Samaritans quickly showed that they had no love for Jehovah, nor any desire for the rebuilding of the temple; for the moment they did not get what they wanted, they hindered the work which they had professed to be desirous to see quickly carried out. They delayed it all the days of Cyrus, and later wrote to the Persian king; and as events in Persia were disturbed at that time, and the decree of Cyrus was not known by the then king, the work was stopped. The letter of these enemies, which the Lord has seen good to have placed on record (Ezra 4: 11-16), is a clever piece of special pleading. Apparently it has since been used by many where charges have been made against the Lord's people. The king's answer was just what they desired; and on its receipt they immediately went to Jerusalem, and by force and power caused the work of building the house of God to cease.—Ezra 4: 23, 24.

[8]Here was a sore trial for those whose hearts were set for Jehovah's honor. Everything had seemed to indicate that the good hand of the Lord was upon them; but now, altogether unexpectedly, when the work was begun they could not continue. We may not say that Zerubbabel and his colaborers were intimidated and lacked faith, but rather that for the time being they were overpowered, and could not proceed. Nor may we say that they could have made an appeal to the king; for the kings of Persia were autocrats, and apart from the favor of God such a course might cause additional hardships. It seemed to be a case where God's overruling providence must be manifested, and whether or not he would allow the Samaritans to interfere with his plans.

[9]About sixteen years had elapsed from the time when the foundations of the house were laid until the Lord raised up Haggai and Zechariah to stir up the people and to strengthen the hands of Zerubbabel. Haggai began his prophecy six months before Zechariah. His word was direct; it came with a rebuke: "Is it time for you . . . to dwell in your ceiled houses, and this house lie waste?" (Haggai 1: 4) Evidently the people had thought that as the Lord had permitted the work of rebuilding the temple to be stopped, they need not specially consider it; and they were very calmly waiting the time when he would indicate that the

time for rebuilding had come. They were planting and sowing, and saying, "The time is not come, the time that the Lord's house should be built." Haggai reminded them that they were sowing much but reaping little, and were not being satisfied with either food or clothing, while the laboring man was no better off than if he put his wages into a bag with holes. The reason was declared to be that they had neglected their responsibility to the Lord; they had not considered the Lord nor his honor, nor the real reason of their return.—Haggai 1:1-11.

10 Encouraged by the words of the Lord, Zerubbabel and the people did not wait for the Persian monarch's authority, but began the rebuilding of the temple. Immediately they began to rebuild, the Syrian governor asked their authority. Doubting their word he wrote the Persian government respecting the professed edict of Cyrus which the Jews claimed had been promulgated on their behalf. This information gave the clue to the records, and it was found that the Jews were correct. Then came the letter of King Darius to these men, with instruction to the governors in all that part to aid the Jews in every way in the furtherance of their work. Material was to be supplied, and even money out of the taxes; and strict penalties and punishments were laid upon all who would in any way hinder. (Ezra 6:1-18) Thus in the Lord's hand silver and gold and material were supplied for the building of the temple.

11 Here are lessons for the Lord's people, lessons which seem specially written for our day, when the temple of truth is being reërected and the worship of Jehovah reëstablished. One object of the manifestation of the present time is: "That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth." (Psalm 83:18) At the present the Christian world is determined that it will not worship Jehovah, "the tribal God of the Hebrews," whose ordinances and sacrifices they despise. They have yet to learn, to their vexation, that Jehovah is the God and Father of the Lord Jesus Christ, whose worship they profess to maintain.

12 The experiences of Israel under Zerubbabel may be taken as examples for our instruction, both for the Church as a whole and for the individual. It may be that through force of circumstances the work of the Lord is hindered for a time, or even stopped. In such a case those who have been awakened to the facts of God's will, and who have had his work in their hands, should not leave that work as if it must now wait until the Lord indicated a change in his purpose. It must be a charge upon their heart, and earnest prayer be made, and there be a watching in prayer for every indication of his will. No doubt the Church has sometimes suffered loss because it has not charged itself as fully as it ought to have done with the care of the Lord's interests. That which has seemed to be an overruling providence has probably been, as in Israel's case, only a time of testing, permitted to disclose the lack of proper appreciation and responsibility.

13 Another important lesson is that if there is spiritual poverty, either personally felt, or realized in a church, it is a wise thing to ask oneself whether or not the Lord's interests are being neglected. It is not God's way to give spiritual blessings to those who neglect divine interests, even as he withheld his more temporal blessings and favors from natural Israel when they neglected these in favor of their own. Also the individual member of the Church who is hindered from doing some work for the Lord should not take it that henceforth he is not to expect to resume his work until the Lord changes his circumstances, but rather he should pray to the Lord, seeking that if possible those circumstances could be changed for him.

14 Probably the outstanding lesson is that which is the burden of Haggai's message. These returned captives forgot that freedom was given to them that they might build the house of the Lord. (Ezra 1:2-4) Instead of continuing to do so, they proceeded to build houses for themselves and to settle down to ease. One of the great dangers which has assailed those who have in these days been freed from Great Babylon's errors has been that of forgetfulness of the reason why God gave them the truth which freed them. They have been content to enjoy it, and to settle down comfortably in the meeting rooms. They have allowed untoward circumstances to prevent them from carrying out the plainly indicated will of the Lord; and sometimes, like Israel, they have said: "The time is not come, the time that the Lord's house should be built."

15 In their early rejoicing in their return Israel gave gladly of their money. Afterwards, when much of the money was used up, and apparently partially wasted, and as in later years they had not prospered, it may be supposed that they hesitated to begin again because of the expense. It was under these circumstances that Haggai bade them be strong; for the Lord was with them as when he had brought them out of Egypt. He declared that God would shake heaven and earth and all nations, that the desire of all nations should come.—Haggai 2:4-9.

16 Zechariah's message came by visions. By these God showed that he had forces at work which, unseen by human eyes, were bringing his purposes to a completion. (Zechariah 1:1-17) The Prophet was permitted to hear the angel of the Lord pleading for Israel. He was shown that the work to be done by Zerubbabel and Joshua, the high priest, was also necessary. (Zechariah 4:-1-14) These things are still true; and the Lord's people of this day, who have the work and privilege of building the temple of God and of establishing truth in the earth, and the honor of Jehovah, need have no fear that the Lord's work will stop for lack of means. There is great work to be done, but the material wealth of the nations is the Lord's; for it has been taken out of the earth by means of the labor of men; and it is still true that the silver and the gold belong to God. Zerubbabel was assured that as he had begun the work so he should finish it; that the mountain of difficulty should become a plain. (Zechariah 4:7-9) Zerubbabel and Joshua represent the Church in this day; and the prophets represent the Word of the Lord, which comes to them to encourage them against the difficulties of the work, to allay their fears, and to assure them that they who have begun the work will finish it, bringing forth the headstone, crying, "Grace, grace unto it." The work is not done by might, nor by power, but by the spirit of the Lord. Let everyone take courage and carry out his own responsibility.

QUESTIONS FOR BEREAN STUDY

What two things weakened the faith of the Israelites in captivity? What kept the hope of Israel from dying out? ¶ 1.

What was the sentiment of those who were loyal to God and who responded when Cyrus issued his proclamation? ¶ 2.

What unique place does Cyrus occupy among heathen kings? ¶ 3.

How many Jews returned to Jerusalem? Of what was this a reminder? ¶ 4.

What was the first consideration for the returning? How is it shown? ¶ 5.

What did Zerubbabel do? Who was he? ¶ 6.

Who were "the people of the land"? Why was their proffered assistance refused? Was the refusal wise or unwise? What was their letter to the king of Persia? ¶ 7.

Why did the Israelites then cease their labor of rebuilding the temple? Why was it unwise to appeal their case to Artaxerxes? ¶ 8.

How did God again stir up his chosen people? When was this? ¶ 9.

What was the response to Haggai's message? How were the Jews' enemies defeated in their purpose? ¶ 10.

What lesson is there for spiritual Israel? ¶ 11, 12.

Spiritual poverty either in the individual or in the congregation is an indication of what? When the cause is discerned, what is the remedy? ¶ 13.

What is the outstanding lesson for us today? What is the tendency when freed from mystic Babylon's captivity? ¶ 14.

What were the visible circumstances of Israel when Haggai delivered his message? ¶ 15.

What were the invisible circumstances as seen in Zechariah's visions? What are our lessons in these matters? ¶ 16.

REFORMS UNDER EZRA AND NEHEMIAH

——JUNE 22——EZRA, CHAPTERS 7 TO 10; NEHEMIAH, CHAPTERS 5, 8, 13——

EZRA EXERCISES FAITH IN JOURNEY TO JERUSALEM—NEHEMIAH, VALIANT LEADER, BUILDS JERUSALEM WALL—THREE PHASES OF HARVEST WORK.

"Return unto me, and I will return unto you, saith Jehovah of hosts."—Malachi 3:7.

AFTER the events of our last lesson there is no Scriptural record of the life of Israel for the next fifty years or more. Then suddenly Ezra is introduced. Ezra was a priest of the line of Eleazar (Ezra 7:1-5), but he is best known as Ezra the scribe. He is not the first so named in Scripture, but is the first who bears the title "scribe" in the law of Moses. The mention of Ezra in the book of his name is in order to tell of his leaving Babylon with a company of faithful Israelites who took the opportunity of returning to the land of their fathers. What preparation there had been with the authorities we are not told; but it is said that "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." (Ezra 7:10) The preparation was good; he had taught himself in the law of his God, and had also prepared his heart. It seems certain that he had thought about his people in Palestine, and had heard of them and of their lack of teachers, and had prepared himself for service if so be that God should choose to use him; an example good to follow, and a course always blessed of God. Apparently he stood well with the king; and when he thought that the time had come that he could be of service, he made his desire known to the king, and at once found acceptance. Without any explanation Ezra tells us (Ezra 7:11-26) of the favor he received from the Persian monarch. It was a very generous provision the king made for him, and a very favorable charter he gave him to take to Jerusalem.

[2]Ezra was sent by the king as a commissioner to go to Jerusalem to inquire after its welfare, and to carry there silver and gold which the king and his council freely offered; also to take up moneys from his compatriots, and the king's command to the treasurers on the Syrian side of the Euphrates to provide what was necessary for the carrying out of his commission. Further, it was commanded that the priests and the Levites and those ministering in the temple were not to be taxed. Besides this, Ezra was given magisterial powers with authority to punish offenders against the law of his God (Ezra 7:25, 26); *i. e.*, that Ezra should act not only with priestly authority but also as a deputy of the king of Persia, a gratuitous authority which proved to be of much service to him.

[3]A proclamation was made amongst Ezra's people, and about 7,000 persons gathered together for the journey to Jerusalem. They started from Babylon on New Year's day, but stayed at Ahava for three days. There Ezra reviewed the people, and found that while there were priests amongst the number, there were "none of the sons of Levi." (Ezra 8:15) He sent messengers to certain of the chief men of the Levites, inviting them to share with their brethren on the journey to Jerusalem. Thirty-eight Levites responded, with 220 Nethinims, or servants, all of whom were expressed by name. It is apparent that then, as seventy years before, the Levites were amongst the least willing to return to Jerusalem and Palestine. They appear to have been like the clergy, their antitypes of today, more willing to stay in Babylon than to serve the Lord in the truth. The tribe of Levi had lost its early love and devotion.

[4]At Ahava they fasted, and prayed that the Lord would guide their way; for Ezra naively says: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him: but his power and his wrath is against all them that forsake him." (Ezra 8:22) On the twelfth day, in full confidence, they started on their long journey. They took the longer route and were thus saved from many enemy marauders who infested the less frequented ways. (Ezra 8:31) On arrival at Jerusalem they rested three days. Then Ezra met the princes of the people, and at once he was thrown into great disappointment and sorrow. They told him of a sad state of affairs. There had been much marrying with the women of all the surrounding nations; and the people, the priests, and the Levites were doing according to the abominations of the nations; indeed, the princes and rulers had been chief in the trespass.—Ezra 9:1, 2.

[5]Ezra was struck dumb at the seriousness of this thing, and in Eastern fashion he tore his hair and rent his garments and sat in grief and concern. (Ezra 9:3) It was not only the sin and the moral injury which presented themselves to him, but the dire consequence which must soon result. The holy seed was corrupted; and, were the evil not stopped at once, there would soon be no separated people. Without doubt this intermarrying of the returned people was the devil's attempt to mix up the chosen people with the peoples of earth in order that God would have no people separated unto himself. Ezra sat before the house of the Lord till the time of evening sacrifice. Then he prayed, confessing the sin and their inability to stand before God. His distress affected the people, and they too saw the seriousness of the case. A decision was made and a covenant entered into that they would cleanse themselves from this sin.—Ezra 10:5.

[6]A proclamation was sent out through Judah, bidding all "the children of the captivity," that is, all Israel, to appear at Jerusalem within three days under penalty of confiscation of their goods and excommunication from fellowship. Ezra would now understand why, in the providence of God, magisterial power had been given him. God saw that he would have need of it, and had moved the mind of the king accordingly. The people assembled on the twentieth day of the ninth month, the early part of our December. It was a day of much rain; and as the work was great, a commission was appointed. The cleansing work went on, and by the first day of the first month all the mixed marriages were disannulled. Israel was again a separated people.

[7]The book of Ezra closes abruptly after the account of this reform, and we are not told what his work was after those first months. He is not again mentioned till the time of Nehemiah, thirteen to fourteen years afterwards. Some think that he returned to Babylon; but in the absence of any statement it seems proper to assume that he stayed in Jerusalem and attended to the duties of the king's commission. With his heart set upon the work which he expected to do, and which he would surely believe was the purpose of God for him, he could hardly fail to feel a measure of disappointment as he found himself involved in the matter of the mixed marriages, and that afterwards the Lord had apparently no other special work for him. But, as he himself had discerned, the work he had done was the most important; for reform and cleansing must precede particular instruction. It was hopeless to expect those who were so contaminated to care for the instruction of the Lord.

[8]Thirteen years after Artaxerxes had commissioned Ezra, Nehemiah, the cupbearer, with a sad countenance ministered to the king. He had heard of the desolations of Jerusalem. The walls were still broken down, and the gates burned with

fire (Nehemiah 1:3); and he had prayed that God would give him favor in the sight of the king that he might go to restore the beloved city, and comfort the desolate people, who were in great affliction and reproach. The king was gracious to him, gave him his desire, and letters to call upon the governors of Syria for anything he required, and also an escort of soldiers to see him safely to Jerusalem. On arrival he at once perceived that there were enemies about: Sanballat, a Moabite; Tobiah, an Ammonite; and later, Geshem, an Arabian—all men of position and power, who were exceedingly grieved that a man had come to seek the welfare of Israel. Because of this, and because his judgment as to conditions saw that it was the better way, Nehemiah told no one of his immediate purpose, but went round the city walls by night. Then he called the rulers and told them of his desire. He said: "Come, and let us build up the wall of Jerusalem, that we be no more a reproach."—Nehemiah 2:17.

[9]Nehemiah told them of the good hand of the Lord upon himself, and of the king's commission; and they said: "Let us rise up and build." So they strengthened their hands for this good work (Nehemiah 2:18); and the work was begun and proceeded apace. In fifty-two days after they had started, the wall was built up despite sneers, and threats, and the hardship of having to watch their enemies and be ready to fight even as they built. Though the work was done with good will, there was some trouble besides that from their enemies; for the profiteer was abroad. The poorer ones were held in debt by the richer, who not only held them as slaves, but exacted heavy interest on money lent. Then the enemies raised a charge of insurrection and rebellion against Nehemiah. But, unlike Zerubbabel, Nehemiah would not be hindered by the enemies without, nor by the more treacherous ones within. He was a man of much decision and energy, and one whose enthusiasm was catching.

[10]It was then, when the city wall was built, and the reproach of Jerusalem and of Israel was taken away, that Ezra again comes into view. The Lord could now use him in the special service for which he was prepared; for the people were now desirous of hearing him, and they asked him to bring the book of the law of Moses. (Nehemiah 8:1) It was a great day in Israel. From early light until midday the people stood listening to the reading. The Law was read and explained, so that the people understood, and wept when they realized how far they were astray from that Law. But Nehemiah and Ezra and the Levites bade them rejoice; for the day was holy to the Lord. Nehemiah said: "Neither be ye sorry; for the joy of the Lord is your strength." (Nehemiah 8:10) That was the beginning of a great revival in Israel. They learned anew about the feast of tabernacles, and they kept it two weeks afterwards with great rejoicing. They reviewed the history of Israel before the Lord, and entered into a covenant to keep the law of the Lord. They vowed that they would observe the sabbath years, and the sabbath day, the sign of the covenant between Jehovah and Israel. (Nehemiah 9:14; Exodus 31:13) It was the most complete observance of the law of Moses undertaken by Israel, and is a very good type of that restoration of truth and a vow to live in harmony with the will of God which has been and is the experience of the true followers of the Lord in present truth.

THREE PHASES OF HARVEST WORK FORESHADOWED

[11]Viewed in the light of these developments it seems easy to see why Ezra could not enter into the work on which he had set his heart. The simple fact is that the people were unprepared. Two reasons are apparent: One, already mentioned, is that the people had transgressed so heavily in the matter of marriage with the people of the land; the other, their lack of care for Jerusalem and the honor of God. Their cleansing from defilement was not sufficient. They failed to realize that they had a responsibility towards God; also they had forgotten the message of Haggai spoken to their forefathers. This lack must be removed if they were to have the blessings of God. Hence God raised up Nehemiah to remind them of their neglect, and to bring about a reformation. Then when they were cleansed from defilement and also alive towards God they were in a condition for instruction. And then, as was natural, they asked for it, and Ezra's time had come.—Ezra 8:1.

[12]Ezra was neither the first nor the last of God's servants who have found that they were called to wait when ready for service. The Lord has often tried his faithful ones thus; but it is probably true that all who in sincerity have prepared themselves for him have found their service used in God's time and way. The work which the people did in Nehemiah's day could not have been done by them thirteen years before; and therefore Nehemiah could not have done his work unless Ezra had preceded him. And during the time of waiting the Lord was preparing his servant Nehemiah for the special work which needed a man of certain temperament and fitness.

[13]The three phases of the return and the reëstablishment under Zerubbabel, Ezra, and Nehemiah, represent three phases of the harvest work. The first represents the reëstablishment of the truth respecting the character and the plan of God. The second is that which shows the necessity of a complete separation of the Lord's people from all other work, however plausibly it may present itself as a power of God. It is as harmful for the Lord's people of today to associate with the world's institutions as for Israel in Ezra's day. The third or Nehemiah phase is the latest, and is, of course, that which corresponds to the rebuilding of the walls of Jerusalem.

[14]The Lord's people are now called upon to build up the truth as a city, a place of refuge for the many who will yet find it so. This is the work of witnessing for God and of making his name known in the earth. The thousands of those who will yet seek God in the time of trouble must know to whom they can go for truth; and those who have been privileged to come to a knowledge of the truth must realize that if the full blessings of joy in the Lord are to be received and maintained, they must enter into the service for his name's sake. No one may expect to continue to receive instruction in the way of the Lord who does not maintain interest in the Lord's work. But he who is stimulated by love for the Lord and serves according to the revealed will can expect to keep up with the onward progress of the blessings.

QUESTIONS FOR BEREAN STUDY

What time has elapsed since our last lesson? Who was Ezra? What was his ambition? What distinction has he as a scribe? ¶ 1.
How did the king of Persia favor Ezra? ¶ 2.
How many made the journey with Ezra? How many Levites responded to a special invitation? What was the matter with the Levites? ¶ 3.
Why was Ezra justified in not asking for a band of soldiers? Why was Ezra's heart saddened because of the mixed marriages? ¶ 4.
Why was the devil interested in mixed marriages? What did the Israelites do to cleanse themselves? ¶ 5.
How was God's overruling providence shown in the matter? ¶ 6.
What was the probable duty of Ezra for the next fourteen years? ¶ 7.
What turn had the Lord now taken in behalf of Israel? ¶ 8.
How many days was the wall in building? Were those days in some respects like our days? ¶ 9.
What were the circumstances that brought Ezra to the front again? What was the feast of tabernacles? What may be said of that revival of the Law of the Lord? ¶ 10.
What before this time had hindered Ezra from serving the people in teaching and instructing them in the ways of the Lord? ¶ 11.
How does God sometimes try his servants? What advantaged Nehemiah's work? ¶ 12.
What are the three phases of the harvest work? Which are we in? ¶ 13.
What is the wonderful inheritance of the saints this side the vail now? How may we expect to keep abreast of the blessings? ¶ 14.

REHOBOAM TO NEHEMIAH

——JUNE 29——QUARTERLY REVIEW——

HISTORY OF NATURAL ISRAEL FORESHADOWS CHURCHIANITY—CHURCHIANITY WAS TYPIFIED IN BABYLON—JEREMIAH AND EZEKIEL ARE UP-TO-DATE.

"Righteousness, exalteth a nation: but sin is a reproach to any people."—Proverbs 14: 34.

THE scriptures set for our studies during the past three months have been found to be full of instruction. As the Church continues on her way, she finds that her path is truly "as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18) Our Lord's return was the time of sunrise. Since then the light grows in strength, and will grow until at its high noon it will be merged into the light of the glory of God.

[2]The lessons carried us rapidly through the history of the two kingdoms of Israel and Judah, too quickly to allow detailed study, but sufficiently speedy to enable us to view them in true perspective, and to note the things which are of particular importance to the Bible Student of today; for while the Bible has a message for the people of God at any time, it speaks specially to his servants now.

[3]The northern kingdom took the name Israel as if it continued the kingdom. Evidently this was of the Lord; for it was said to Jeroboam: "I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." One tribe only was reserved to David's line.—1 Kings 11:31, 32.

[4]That kingdom lasted 259 years, from B. C. 999 to B. C. 740, in the fifth year of Hezekiah of Judah. It was destroyed by Sargon, king of Assyria; for he carried its people to the far-off parts of his empire, and repeopled the land with a mixed crowd from places near and far. (2 Kings 17:24) These, still having Samaria for their chief city, were the progenitors of "the people of the land," who were so much trouble to the returned exiles, and who were the progenitors of the Samaritans of our Lord's day. Thus the ten tribes, having broken the covenant of Israel (Jeremiah 31:32), were carried back to the land from which God had called their fathers, and there they were scattered abroad amongst the nations as unworthy of his covenant. Whatever claim that kingdom had to the title of Kingdom of Israel then lapsed.

[5]The southern kingdom, Judah, was of course the smaller. But it had the importance and dignity of being David's tribe, out of whose seed the hope of Israel was to come. (Genesis 49:10) It also had the city of Jerusalem as its center, and the temple which Jehovah acknowledged as his. The southern kingdom lasted 393 years. It ended by the destruction of Jerusalem and the captivity of its people by Nebuchadnezzar. The people of the southern kingdom did not repudiate their covenant in the same way as the northern kingdom, but they also fell into idolatry, and their sin was aggravated by much hypocrisy and persistent refusals to hear the word of the Lord by his prophets. Judah's pride and self-will and hypocrisy led it as surely away from God as the open idolatry and indifference of the northern tribes had led them away.—Jeremiah 7:15.

[6]The fall of Jerusalem was the end of God's typical kingdom; for with its destruction and the desolation of the land, God had neither temple, nor city, nor people in the land. Outwardly there was then nothing to be seen of all the greatness he had claimed for himself: his house was burned and his people were proved unfaithful. To the onlooking nations it appeared as if he and they had suffered eclipse. (Isaiah 52:5; Romans 2:24) It was a picture in miniature of the apparent failure of God's work in the earth at the return of our Lord.—Luke 18:8.

[7]The histories of the two kingdoms foreshadowed the two chief phases of organized Christianity during the Gospel Age: The one, the systems like the Church of England and Catholicism; and the other, that which is represented by the Free Churches of England and America. The passing of the northern kingdom into oblivion portrays political Christianity sinking into oblivion; and that of Judah with the destruction of Jerusalem and the temple, represents the destruction of a hypocritical Christianity which at heart hates the way of the Lord, and is ready to destroy his faithful servants who tell of the coming disaster and point out the only way to make it easier to bear. In their witness the faithful people of God find it as impossible to persuade those who by service and money support the systems that disaster is coming to organized religion as Jeremiah found it impossible to persuade the Jews of the disaster about to fall on Jerusalem.

[8]There are now more forewarning evidences than there were then. Christendom has exalted itself as the kingdom of heaven on earth; but its history is written as with a pen of iron dipped in blood, for it has been and is yet responsible for most of the great conflicts which have torn humanity. Thus its history has been written twice. It is written in the chronicles of its historians, but was also written beforehand in those of the kingdoms of Israel and Judah. It is a history of quarrels and wars, of defection from covenants, of an unfaithful and hypocritical people, in heart far from wanting to do the will of God, whom they professed to serve.

[9]The mercy of God is abundantly shown in the histories of both Israel and Judah. It was only after he had borne their ways till they had demonstrated their utter unworthiness to represent him that he caused them to be removed out of the land. He had not withdrawn from his purposes; and the crown or the right of the kingdom was not taken away from Judah, but was transferred to the Gentiles to be held by them "until he come whose right is." (Ezekiel 21:27) Also his covenant with David remained (Psalm 89:3); and by Jeremiah he had told of a new covenant he would make with them, a covenant of grace which would bring them forever into those blessings which he had spoken to their fathers.—Jeremiah 31:31.

[10]Exactly according to the prophecies of Isaiah and Jeremiah, Babylon the great destroyer was itself taken captive. The Medes and Persians took it, altogether unexpectedly, while it was feasting secure in its strength. (Daniel 5:30) The exiles were then given liberty to return; and more than 42,000, mainly of Judah, returned accompanied by nearly 8,000 servants and others, under the guidance and care of Zerubbabel, the prince of Judah, and Joshua the priest. But these were not merely captives set free and allowed to return home; they were set at liberty in order that they might build the temple of Jehovah, and reëstablish his worship. (Ezra 1:3) That work was begun as soon as materials could be obtained. But from the beginning it was hindered by the people of the land. These professed a desire to aid the new work; but Zerubbabel treated them as insincere and as adversaries, and his judgment was justified, for they immediately proved themselves to be such. (Ezra 4:4, 5) These are types of those Christians who have known present truth and have professed their desire to help in the work of the Lord, but who, when they have not been pleased in some matter, have left the work and become its enemy.

[11]The restoration of Israel must not be taken as typical of the restoration of Christianity as we know it; for Christendom has deliberately passed its last chance and is now

the great Babylon which was to be destroyed, and whose destruction is likened to that of a millstone lifted up and cast into the sea.—Revelation 18:21.

12 Babylon is both the destroyer of a hypocritical Christianity, and itself specially the representative of the great world system which has incorporated a spurious Christianity. Babylon, under Nebuchadnezzar, the overflowing scourge which darkened the world in the days of the fall of Jerusalem, was also a figure of the great darkness of Bolshevism and anarchy, now creeping up from the east. But Babylon the great world-power, religious and political, holding sway over the earth, and the stronghold of the world's powers, is the cage of every evil bird (doctrine or philosophy), is the world's organization called Christendom which is being broken down by the great Cyrus, the Prince, the Righteous One from the east, the Prince of Peace, who will give liberty to all the captives of this world's darkness.

13 These scriptures are the treasure store out of which meat in due season is provided. The records of the faithfulness of Elijah, and the alert, active service of Elisha, are now daily proving a stimulus to the servants of God; while the incidents of their typical service are a guide to them to know what is to be done and when it is to be done in their service for God. The service of the Church, the antitypical Elijah and Elisha, must continue until the worship of human philosophy and power is destroyed. The proclamation of the Lord's presence and of the establishment of the kingdom, with that of Christ Jesus as a ransom for all, is the only power which will break down present-day Baalism.

JEREMIAH AND EZEKIEL ARE UP-TO-DATE

14 The lessons of God's protection of his people in the days of Jehoshaphat, when they were saved from almost certain destruction at the hands of combined Moab, Ammon, and Edom, and a mixed multitude, and again when they were saved in the days of Hezekiah from the mighty power of Assyria, tell of another phase in the life of the Church. The servants of the Lord now under his banner and care need have no fear of there being any failure of God's protection while they are faithful to him. They may be threatened with what seems to be overpowering force; but no weapon that is formed against the servant of the Lord shall prosper—a special promise for a special time.—Isaiah 54:17.

15 The courage and fidelity of Jeremiah and Ezekiel are set as examples for all those who are now called upon to witness for Jehovah, and their messages are as appropriate to present conditions as they were then. The clearer the servant of the Lord sees the things written, the better he will understand and do his work. These studies not only have revealed the readiness of God to forgive whenever there are signs of repentance, but also show his forbearance under provocation. And just as clearly they indicate that there comes a time when presumption on his grace has an end. Also his care over his own, and his particularity in the carrying out of his plans, are disclosed. The Babylonian empire under Nebuchadnezzar seemed strong enough to last more than seventy years. It reared its proud buildings to the skies. But God had started forces which brought Babylon to captivity, and its empire to disruption exactly at an appointed time which had already been stated. (Jeremiah 25:11) The seventy years of Judah's captivity in Babylon were the fixed number of Israel's jubilee sabbath years, all of them unkept by them. (2 Chronicles 36:21) The fact that they were kept (though by means of the captivity) indicates that Israel's covenant is to be continued. The actual end of the jubilees brought the destruction of literal Babylon; and the end of the seventy cycles (as indicated by seventy jubilees), in the fall of 1925, will surely bring the deathblow to symbolic Babylon.

16 The lessons of the returning exiles should remain as exhortations. They forgot why their freedom was given to them; and it was only when God stirred up Haggai and Zechariah to remind them of their obligation that they returned to the neglected foundations of the temple and again took up the work which they had dropped. Let us all remember that the present-day favors, so richly given to us, are not for our own sakes, but are that we may serve those interests which the Lord has given into our hands.

QUESTIONS FOR BEREAN STUDY

When is the time of "sunrise" and of "high noon"? ¶ 1.
Give a brief history of the two kingdoms. What is the significance of the fact that the northern kingdom took the name of Israel? Who were the Samaritans? What advantage had the southern kingdom? ¶ 2-5.
When God's typical kingdom ceased, did it appear to the Gentile nations that God and his people had been eclipsed? ¶ 6.
Did God permit that condition of affairs in order to foreshadow a picture for the benefit of his faithful children now? ¶ 7.
Are there more forewarning evidences now than then? ¶ 8.
Does God's dealings with natural Israel give us confidence in the future? Has God withdrawn his purpose to bless all the families of the earth? ¶ 9.
What does the unexpected taking of typical Babylon teach? Are the materials about ready for the antitypical temple? ¶ 10.
Does the restoration of Israel mean the restoration of churchianity? Whom did Cyrus represent? The deliverance of Israel then represents what? ¶ 11, 12.
Why are these scriptures a storehouse of information to true Christians? ¶ 13.
How has God manifested his protecting care in the past? What is our assurance? ¶ 14.
What may be said of the messages of Jeremiah and Ezekiel, which the priests of Baal do not see, neither can they comprehend? When was the appointed time for typical Babylon to fall? What is the date in antitype? ¶ 15.
Why has deliverance from Babylonish bondage come to us? ¶ 16.

AN INTERESTING LETTER

RECOGNIZES THE SPIRIT OF GOD

DEAR BRETHREN:

In acknowledging the receipt of your letter of the 31st, ultimo, you will allow me to say that no other than God's servant could have spoken the words of encouragement contained in your letter. They were words which at once revealed grace, loving and tender mercies. I was touched, touched to the heart. I have always found this same mysterious spirit in reading the four Gospels of Christ. His teachings and words were infused with great love and tender mercies.

After thoroughly comparing the seven volumes of Pastor Russell with the Word of God I was touched with this same spirit of grace, love and tender mercies in his teachings and explanations, accompanied with firmness of purpose. This was the spirit of Christ. The writings of the apostles show that this was also their spirit. The writings of Pastor Russell show this same spirit; your letter referred to shows forth this same spirit; and, thank God, his Word promises me this same spirit. The Lord who now wounds to heal will make a chain of this spirit around the world. Then shall the end come. Yes, I am satisfied; my joy is complete.

The doctrine of the Atonement as presented in Volume 5, STUDIES IN THE SCRIPTURES, completely established my faith in the divine plan of salvation. Not only so, but it cleansed me of the ridiculous doctrines of the trinity, incarnation, human immortality, and the God-dishonoring doctrine of eternal torment in hell.

Thanking you, by the grace of God,

MEMO. A. DZINGEWA *(Native of Africa)*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Greenfield, Mass.	June 1	South Bend, Ind.	June 8
Albany, N. Y.	" 2	Chicago, Ill.	" 9
Utica, N. Y.	" 3	Danville, Ill.	" 10
Buffalo, N. Y.	" 4	Paris, Ill.	" 11
Cleveland, O.	" 5	Marshall, Ill.	" 12
Toledo, O.	" 6	Robinson, Ill.	" 13

BROTHER J. A. BOHNET

Erskine, Minn.	June 1	Fargo, N. Dak.	June 13
Haug, Minn.	" 2, 3	Minot, N. Dak.	" 15
Zippel, Minn.	" 5, 6	New Rockford, N. Dak.	" 16
Northome, Minn.	" 8, 9	Wyndmere, N. Dak.	" 18
Minneapolis, Minn.	" 10	Enderlin, N. Dak.	" 19
St. Paul, Minn.	" 11	Berlin, N. Dak.	" 20, 22

BROTHER B. H. BOYD

Clifton Forge, Va.	June 2, 3	Chatham, Va.	June 11
Lynchburg, Va.	" 4	Danville, Va.	" 12
Republican Grove, Va.	" 5	Leakesville, N. C.	" 13
Lynchburg, Va.	" 6, 8	Winston Salem, N. C.	" 15
Hurt, Va.	" 9	State Road, N. C.	" 16
Gretna, Va.	" 10	Siloam, N. C.	" 17, 18

BROTHER J. W. COPE

McCurtain, Okla.	May 25	Muskogee, Okla.	June 2
Walls, Okla.	" 26	Peggs, Okla.	" 3
Quinton, Okla.	" 27	Cardin, Okla.	" 4
Muskogee, Okla.	" 28	Baxter Springs, Kan.	" 5
Tamaha, Okla.	" 29, 30	Wichita, Kan.	" 6
Stigler, Okla.	June 1	Denver, Colo.	" 15

BROTHER C. W. CUTFORTH

Bradner, B. C.	May 26	Nelson, B. C.	June 5
Matsqui, B. C.	" 27	Balfour, B. C.	" 6
Cawston, B. C.	" 29, 30	Cranbrook, B. C.	" 8, 9
Penticton, B. C.	June 1	MacLeod, Alta.	" 11
Rock Creek, B. C.	" 2	Medicine Hat, Alta.	" 13
Trail, B. C.	" 4	Maple Creek, Sask.	" 15

BROTHER H. H. DINGUS

Bristol, Tenn.	June 1	East Radford, Va.	June 16
Wytheville, Va.	" 5	Ashland, Ky.	" 17
East Radford, Va.	" 6	Paintsville, Ky.	" 18
Roanoke, Va.	" 8	McRoberts, Ky.	" 19, 20
Honaker, Va.	" 9	Lexington, Ky.	" 22
Coeburn, Va.	" 10, 15	Frankfort, Ky.	" 23

BROTHER A. J. ESHLEMAN

Tabian, N. Mex.	June 1	Grand Jct., Colo.	June 15, 16
Albuquerque, N. Mex.	" 2, 3	Basalt, Colo.	" 17
Farmington, N. Mex.	" 6	Florence, Colo.	" 19, 20
Aztec, N. Mex.	" 8, 10	Pueblo, Colo.	" 22
Farmington Glade, N. M.	" 9	Trinidad, Colo.	" 23, 24
Durango, Colo.	" 11	Walsenburg, Colo.	" 25

BROTHER M. L. HERR

Cincinnati, O.	June 1	Muncie, Ind.	June 8
Action, Ind.	" 2	Alexandria, Ind.	" 9
Richmond, Ind.	" 3	Elwood, Ind.	" 10
New Castle, Ind.	" 4	Tipton, Ind.	" 11
Anderson, Ind	" 5	Frankfort, Ind.	" 12, 15
Farmland, Ind.	" 6	New Richmond, Ind.	" 13

BROTHER W. M. HERSEE

Woodstock, Ont.	June 1	Elora, Ont.	June 16
Brantford, Ont.	" 6, 8	Palmerston, Ont.	" 17, 18
Galt, Ont.	" 9, 10	Mount Forest, Ont.	" 19
Preston, Ont.	" 11	Orangeville, Ont.	" 20, 22
Kitchener, Ont.	" 12	Singhampton, Ont.	" 24
Guelph, Ont.	" 13, 15	Collingwood, Ont.	" 25

BROTHER H. HOWLETT

Vancouver, B. C.	May 23-25	Nelson, B. C.	June 7, 8
Victoria, B. C.	" 27, 28	Fernie, B. C.	" 9, 10
Chilliwack, B. C.	" 30	Lethbridge, Alta.	" 11
Kamloops, B. C.	June 1	Calgary, Alta.	" 12
Vernon, B. C.	" 2, 3	Lacombe, Alta.	" 13
Penticton, B. C.	" 4, 5	Edmonton, Alta.	" 15, 16

BROTHER H. S. MURRAY

Waycross, Ga.	June 1	Irwinton, Ga.	June 9
Fitzgerald, Ga.	" 2	Davisboro, Ga.	" 10
McRae, Ga.	" 3, 4	Avera, Ga.	" 11
Eastman, Ga.	" 5	Augusta, Ga.	" 12
Dublin, Ga.	" 6	Dearing, Ga.	" 13
Savannah, Ga.	" 8	Thomson, Ga.	" 15

BROTHER G. R. POLLOCK

Conde, S. Dak.	June 1	Chancellor, S. Dak.	June 10
Mellette, S. Dak.	" 2	Menno, S. Dak.	" 11, 12
Ipswich, S. Dak.	" 4	Mitchell, S. Dak.	" 13, 15
Lebanon, S. Dak.	" 5	Hartford, S. Dak.	" 16
Huron, S. Dak.	" 8	Luverne, Minn.	" 17
Parker, S. Dak.	" 9	White, S. Dak.	" 18

BROTHER B. M. RICE

Greenfield, Mass.	June 1	Nashua, N. H.	June 8
Orange, Mass.	" 2	Moultonville, N. H.	" 9
Fitchburg, Mass.	" 3	East Wolfboro, N. H.	" 10
Pittsfield, N. H.	" 4	Springvale, Me.	" 11, 12
Manchester, N. H.	" 5	South Windham, Me.	" 13
Milford, N. H.	" 6	Portland, Me.	" 15

BROTHER V. C. RICE

Pittsfield, Mass.	June 2	Pawtucket, R. I.	June 8
Easthampton, Mass.	" 3	Woonsocket, R. I.	" 9
Holyoke, Mass.	" 4	Milford, Mass.	" 10
Springfield, Mass.	" 5	Franklin, Mass.	" 11
Worcester, Mass.	" 6	Brockton, Mass.	" 12
Providence, R. I.	" 8	Stoughton, Mass.	" 13

BROTHER C. ROBERTS

Nanaimo, B. C.	May 26	Edmonton, Alta.	June 12, 13
Malahat, B. C.	" 27	Saskatoon, Sask.	" 15
Victoria, B. C.	June 1	Bredenbury, Sask.	" 17, 18
Ocean Falls, B. C.	" 3, 4	Willowbrook, Sask.	" 20
Prince Rupert, B. C.	" 6, 8	Yorkton, Sask.	" 22
Prince George, B. C.	" 10, 11	Millwood, Man.	" 24

BROTHER R. L. ROBIE

Bellingham, Wash.	June 1	Mount Vernon, Wash.	June 10
Oak Harbor, Wash.	" 2, 3	Stanwood, Wash.	" 11
Anacortes, Wash.	" 4	Bremerton, Wash.	" 12
Friday Harbor, [illegible]	" 5, 6	Alderwood Manor, Wash.	" 13
Burlington, Wash.	" 8	Everett, Wash.	" 15
Sedro Woolley, Wash.	" 9	Wenatchee, Wash.	" 17, 18

BROTHER O. L. SULLIVAN

Empire, Mich.	June 1	Saginaw, Mich.	June 10
Lake Ann, Mich.	" 2	Wheeler, Mich.	" 11
Traverse City, Mich.	" 3, 5	Alma, Mich.	" 12
Kewadin, Mich.	" 4	Durand, Mich.	" 13
Midland, Mich.	" 6, 8	Fenton, Mich.	" 15
Bay City, Mich.	" 9	Burt, Mich.	" 16

BROTHER W. J. THORN

St. Louis, Mo.	June 1	Warren, Pa.	June 9
Indianapolis, Ind.	" 2	Onoville, N. Y.	" 10
Shelby, O.	" 3, 4	Salamanca, N. Y.	" 11
Westfield, N. Y.	" 5	Rew City, Pa.	" 12
Clymer, N. Y.	" 6	Bradford, Pa.	" 13
Jamestown, N. Y.	" 8	Shinglehouse, Pa.	" 15

BROTHER T. H. THORNTON

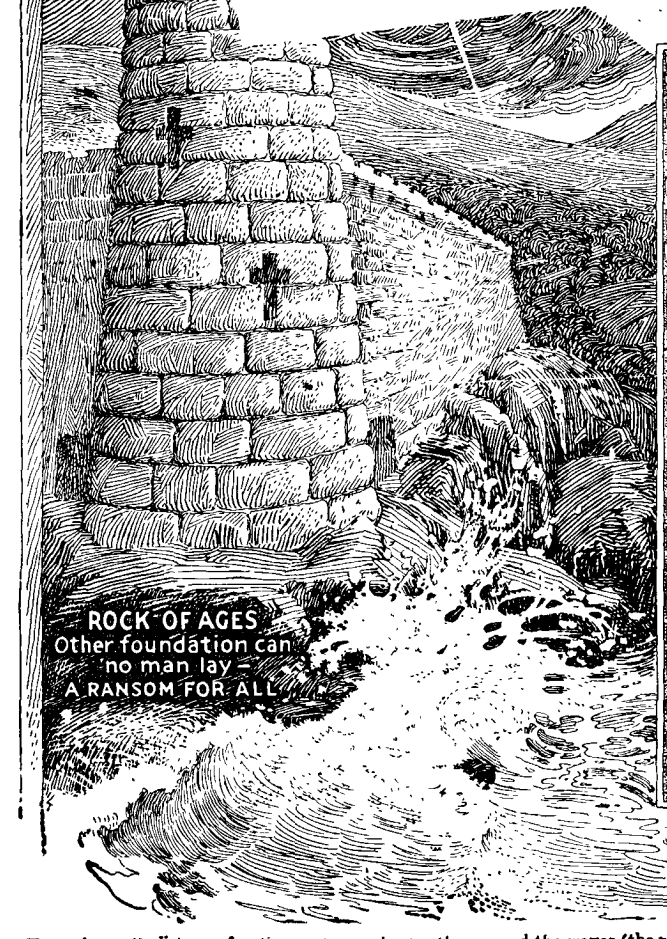
Denver, Colo.	June 1	Casper, Wyo.	June 10
Boulder, Colo.	" 2	Lander, Wyo.	" 11, 12
Berthoud, Colo.	" 3, 4	Casper, Wyo.	" 13
Loveland, Colo.	" 5	Cheyenne, Wyo.	" 15
Greeley, Colo.	" 6	Laramie, Wyo.	" 16, 17
Cheyenne, Wyo.	" 8	Sidney, Nebr.	" 18

BROTHER S. H. TOUTJIAN

Grand Island, Nebr.	June 11	Morrill, Nebr.	June 3
Ravenna, Nebr.	" 12, 13	Sidney, Nebr.	" 4, 5
Grand Island, Nebr.	" 15	Big Springs, Nebr.	" 6
Hastings, Nebr.	" 16	North Platte, Nebr.	" 8
Bloomington, Nebr.	" 18	Brady, Nebr.	" 9
Wilsonville, Nebr.	" 19	Overton, Nebr.	" 10

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 6052 June 1, 1924

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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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, R. H. BARBER, C. E. STEWART.

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 At-one-ment"

STUDY VI: "DAVID'S SON AND DAVID'S LORD"

Week of July 6.....Q. 1- 6 Week of July 20.....Q. 13-17

Week of July 13.....Q. 7-12 Week of July 27.....Q. 18-22

Question books on "The At-one-ment," 10c postpaid

RADIO BROADCASTING ON 273 METERS

Announcement is made that the SOCIETY'S radio broadcasting station, "WATCHTOWER WBBR," located on Staten Island, New York city, which began operation February 24 last, using a 244-meter wave length, has been authorized by the Government to broadcast on a wave length of 273 meters on and after May 14. A revised time schedule became effective on the same date. Programs are now broadcast on Sunday and Thursday evenings from 9:10 to 10:30; on Monday, Wednesday, and Saturday evenings from 8:00 to 9:00. The station is silent on Tuesday and Friday evenings. Operation during the summer months is on Eastern Daylight Saving Time.

Many interesting reports have been received from all parts of the United States and Canada from those who have listened to the programs of Station WBBR. Those who have had difficulty in picking up the 244-meter wave length we trust will have better results with the new wave length. Reports of reception are appreciated. Kindly address WATCHTOWER STATION WBBR, 124 Columbia Heights, Brooklyn, N. Y.

BETHEL HYMNS FOR JULY

Sunday			**6**	12	**13**	216	**20**	50	**27**	329
Monday			**7**	59	**14**	243	**21**	280	**28**	205
Tuesday	**1**	315	**8**	81	**15**	212	**22**	3	**29**	333
Wednesday	**2**	228	**9**	288	**16**	80	**23**	198	**30**	136
Thursday	**3**	221	**10**	154	**17**	189	**24**	241	**31**	214
Friday	**4**	268	**11**	137	**18**	151	**25**	89		
Saturday	**5**	266	**12**	73	**19**	114	**26**	32		

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV JUNE 1, 1924 No. 11

THE INTERNATIONAL CONVENTION AT COLUMBUS, OHIO

IT IS good for the people of the Lord to come aside and rest awhile and encourage one another for the remaining work that is to be done this side the vail. In looking over the field for a place of meeting Columbus, Ohio, was selected because it is the most accessible place within the territory where the larger number of Bible Students reside. It is on the main line of the Pennsylvania and the New York Central Railways, besides other steam and interurban electric railways.

All the railroads in the United States and Canada have granted a special rate for this convention of one and one-half fare for the round trip, tickets to be obtained upon the certificate plan. These certificates will be furnished by the SOCIETY through its Special Convention Committee. For convenience we urge upon the friends the handling of their transportation through their service director or service department and thus lessen the correspondence between the committee and others. In due course let each class have a meeting, advise their service director how many expect to attend, and then write the convention committee at the address given below for the certificates required. The husband may sign the certificate for himself and his wife and any other members of his family. In that event one certificate will do for the entire family. Where one person travels alone one certificate is required. It is better to order more blank certificates than actually are needed; for at the last moment somebody will wish one. These certificates the class director will deliver to the persons who require them and will keep a record of certificates delivered and to whom delivered, this record to include the serial letter and number marked on the left-hand margin. This record of certificates delivered must be kept safe by the director, who makes out the report, until called for by the Convention Committee.

The date of the convention, as heretofore announced, is July 20 to 27 inclusive. Beginning July 15th and until the 22nd for the going trip, tickets will be on sale at all railway stations. No tickets can be obtained for the going trip, on the certificate plan, after July 22nd. When purchasing your ticket, present your certificate to the ticket agent and ask for a return ticket. To protect oneself in case of a lost ticket, it will be advantageous at the time of purchasing ticket to make a memorandum of the time bought and amount paid for it and the number on the ticket. The tickets should read from starting point to Columbus, Ohio.

As to isolated friends where there are no classes, each one individually should write to the Convention Committee for a certificate.

It will be found advantageous for the classes on the Pacific coast to appoint a committee to confer with local railway officials regarding obtaining special summer excursion rates East and return. Such rates may be more advantageous than the certificate rate of fare one and one-half as above mentioned.

SPECIAL TRAINS

There will be a number of special trains, including the Bethel Special, which will leave New York city. Further details will be furnished in a subsequent issue of THE WATCH TOWER.

Arrangements are being made, as we are informed, to run a special train from the Pacific coast to Columbus. This train will start from Los Angeles, picking up passengers en route via San Francisco, Sacramento, and Ogden, Utah. Friends from the Northwestern territory may join the special train party at Ogden, and the train will proceed from there by way of Chicago. The return trip will be via St. Louis. A minimum round-trip fare of approximately $150.00, including sleeping-car accommodation and meals, has been arranged. For full particulars and reservations on this Pacific Coast Special address E. D. Sexton, 200 Trinity Auditorium, Los Angeles, Calif. In order that necessary advance arrangements for sleeping-cars, etc., may be made to best advantage, those who contemplate joining this special train party should communicate promptly with Brother Sexton.

CONVENTION COMMITTEE

The SOCIETY has appointed the following brethren as a Convention Committee, to wit:

Brother C. A. Wise, Chairman;
Brother R. A. Johnson, Secretary;
Brother A. H. Macmillan.

This committee will open office in the latter part of June in Columbus, and all convention matters will be handled by the committee, thus relieving the Brooklyn office of this extra work. A corps of stenographers will be engaged to assist the committee. Any stenographers who are at liberty to serve for two or three weeks, beginning the latter part of June up until the time of the convention, will please address the committee or this office and arrange to go to Columbus and take up the work. The Convention Committee will have general

supervision of the arrangements for the convention and will appoint such other committees as may be required, subject to the approval of the President of the Association. *All convention communications after June 25th should be addressed to Richard A. Johnson, Secretary, 52½ North Front Street, Columbus, Ohio.*

ACCOMMODATIONS AND RESERVATIONS

Columbus has thirty hotels with a rate of $1.00 per day and up, all of which are within fifteen minutes street-car ride of the Coliseum. Adjoining the grounds where the convention is to be held are private rooms which will accommodate 10,000 or more, all of which are within walking distance of the Coliseum. The rates for these rooms will be fifty cents, seventy-five cents, and one dollar per person, according to accommodations; and also a rate will be made for room and breakfast. It is expected that this rate will be one dollar per day. It is the purpose now to have a cafeteria on the grounds serving meals at noon and evening at very reasonable rates. A person therefore may figure on an expense of not to exceed two dollars a day for a room and meals. If it is possible to make the rate less it will be done. The desire is to make it possible for the friends everywhere to attend this convention.

Those attending the convention will have access to the Ohio State Fair Grounds. The grounds contain many shade trees, plenty of pure water, comfort stations, emergency hospital, children's playgrounds, barber shop, dairy buildings which supply fresh milk and ice-cream, all of which will be for the exclusive use of those attending the convention during the dates of the convention. Some one will be put in charge of the children, and thus an opportunity will be afforded for their mothers to attend the meetings when desired.

The Coliseum, where the meetings of the English-speaking friends will be held, has a capacity of 14,000 seats. An electric loud-speaker will be installed so that every person in the auditorium can hear with perfect ease without extra effort being put forth by the speaker.

For the Sunday meeting an electric loud-speaker will be installed in the Stadium so that every person in the Stadium (which has a capacity of 62,000) can hear.

HALL FOR SERVICE DEPARTMENT

Hall Number Seven, connected with the main Coliseum, will be used for a service building. The SOCIETY will there have a book store with sufficient number to serve all who desire to avail themselves of its advantages. In this room will be the headquarters of the service director of the convention. All advertising matter will be stored there, and those who participate in advertising the public meeting will report to this hall for assignment. It is hoped that the service director, assistant director, and stock keeper of all classes in the country, will report for service under the special direction of a convention service director so that all the work may be properly organized. Let each one remember that this is the greatest campaign ever on earth, and that everyone of the consecrated will wish to have some part in it.

Thursday, July 24, will be field Service Day; and on this date, under the direction of one supervisor, everyone who desires to serve will be assigned some territory. All automobiles will be employed. Any one driving a car, who will have it in service that day, will report to the Convention Committee and be assigned territory for service. All who expect to come to the convention in their automobiles and put their machines into service on Service Day will please notify the Convention Committee, marking the envelope *Service Department,* by July 1, stating in your letter whether your car will accommodate five or seven passengers. Those who make this report early will be assigned a place for parking car and know exactly where to report for service. This will avoid confusion. This detailed information will enable the committee to assign every car to its respective position.

AUTOMOBILES

The highways in Ohio and adjoining places are in fine condition, and many Bible Students will be expected to come in their automobiles. There is a covered building near the Coliseum that will accommodate five hundred machines. This will be available for those who come with their cars, and preference to use this building will be given to those who use their automobiles on Service Day. Other garage and parking spaces will be available in the city at reasonable rates.

COLPORTEURS AND SPEAKERS

It is hoped that every colporteur in the United States and Canada will be able to attend this convention. Any colporteur actively in the service during the past six months and over who is unable to pay his or her expenses to the convention will please address a personal letter to Brother Rutherford at 124 Columbia Heights, Brooklyn, New York, giving exact condition and situation, how much will be required to enable each to attend the convention, stating color, age, and nationality. Some arrangement will be made to assist those who are unable to provide all their expenses. The details of this will be given by letter.

Every brother in the Pilgrim Service in the United States and Canada will be routed to the convention, and it is expected that a number of the Pilgrim brethren from other countries will attend.

FOREIGN LANGUAGES

In the United States and Canada there is a number of foreign-speaking brethren, Germans, Greeks, Lithuanians, Poles, Ukrainians, Slovaks, Hungarians, Italians, etc. It will be expected that the brethren of these foreign languages will attend, and that all the Pilgrim brethren who serve the foreign-speaking brethren will also attend. Meetings of the brethren speaking each of the languages will be conducted regularly. There will be no distinction in race, color or language, but all will be one in Christ.

(Concluded on page 171)

VIEWS FROM THE WATCH TOWER

WARS TO BE OUTLAWED

OUR Lord through the Prophet says: "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4) This scripture applies to the Messianic kingdom, which God has in reservation for the blessing of all mankind through the rulership of Christ Jesus and his glorified Church. The transition period from the domination of Satan to the rulership of Messiah is one which in round numbers may be called a fifty-year period. As this period is almost expired it is reasonable to expect manifestations of this preparatory work in process of fulfilment.

The Church nominal is beginning to discern that it is very unbefitting for them to bow down to the god of war; and therefore efforts are being made to outlaw force as a means of making the "world safe for democracy," or safe for anything else. Reverend Doctor Studdert Kennedy, M. C., C. F., representing the Industrial Christian Fellowship of England, gave four addresses recently in Chicago before huge crowds which were seemingly electrified by some of his remarks.

The *Churchman* in commenting on these addresses said that Dr. Kennedy pictured most graphically the horrible plight of the European nations, and called upon America to play her part in this world which God has so closely knit together; that in forty or fifty years the English problems of today would be the problems of America unless we shall possess the wisdom to solve them now. We quote as follows:

"He condemned our industrial machine age and showed how it headed straight for war. [Then he mimicked the war lords and the songs of the pulpit recruiting agents thus:] There will be another war and there will be a righteous war. It will be a war to end war. It will be waged to establish justice throughout the world. [Then bursting forth with a volley of thunder demonstrating his own sentiments, he said:] Every war is. Men with a gift of gab like myself are sent out to tell people that. But it is a lie; and when the next war comes I shall not go to the trenches, but to prison."

He declared further that "our God is a God of everything, or he is nothing. He is not the God of the church and chapel alone; he is the God of factory, skyscraper, and lamplight, just as truly as he is the God of the stars. Any one can believe in the God of the stars, but get men to believe in the God of the factory and mine, and our Christianity will amount to something."

Whether Dr. Kennedy told his auditors how they might come to know the Lord of heaven as the God of factory, skyscraper and lamplight, we do not know. One thing is certain: The churches have gotten so far away from the doctrines and precepts of the Bible, and the divine plan is moving at such a rapid rate, that it is an impossibility for those who represent the Babylonish systems to free themselves, and thereby avoid the visitation of God's vengeance upon their heads.

NOMINAL CHURCHES WEIGHED AND FOUND WANTING

In February, at the Seventh Annual Meeting of the Council of Cities of the Methodist Episcopal Church, Pittsburgh, Pa., there were some stirring speeches. Bishop Francis J. McConnell of the Methodist Episcopal Diocese of Pittsburgh described how Albert B. Fall, former Secretary of the Interior and former United States Senator from New Mexico, had persecuted Guy S. Inman, Secretary of the Latin-American Association, in a forty-eight-hour cross-examination in the Senate because Mr. Inman opposed the "oil uplift" movement, which was an attempt to place the Interchurch World Movement in the hands of Doheny oil interests. Secretary of War John W. Weeks was ridiculed; the attitude of the Department of Justice and the war policy of free speech were satirized, to the merriment of six hundred delegates, by the Bishop.

At this same meeting Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers, having been invited to speak on the subject of "What Labor Thinks of the Churches and Possible Cooperation," evidently startled the ministers in that conclave into close attention. He declared that he was not speaking in the spirit of criticism, but more in a spirit of sorrow and sadness. To demonstrate that the churches have failed, he said:

"I realize the great possibilities that awaited the Protestant churches after the World War. I realize how utterly they have failed to make good. The golden opportunity has slipped from their hands, perhaps never to return, in our day at least. In speaking of the Protestant churches, I speak of them as a class. I realize there are some wonderful outstanding figures and some remarkable exceptions to the rule, but as a class they have been weighed in the balances and found wanting."

In referring to the great chasm that divides the church and labor, and showing the sagacity of the Roman hierarchy in maintaining its hold upon the people, he said:

"The Protestant church as such has lost its touch with the common people. The workingman is no longer welcome in many of our Protestant churches, and the workingman clothed in rags has no place where he is welcome in any of the Protestant churches. The reverse is true of the Catholic church. No matter how lowly his position in the social scale, no matter how ragged he may be, the doors of the church always stand open to him. I have known a priest to get up at 4:00 o'clock in the morning and walk three miles to see that one of his parishioners secured employment as a common day laborer. I know of very few Protestant ministers who even concern themselves about whether or not the members of the church have work."

It is Mr. Stone's conviction that the reason why the average clergyman does not understand the workers' problems is because he does not associate with the

workers. He told of a large church in Cleveland giving a series of addresses on Christianity and the various occupations. A prominent lawyer spoke for the bar; a famous doctor for the medical profession; a rich business man for the merchandising class; and so on down to the end of the list where labor was given a place; but instead of selecting a prominent man acquainted with the labor situation to speak on labor the church selected the president of a college. Mr. Stone said:

"This shows the utter lack of understanding of the problems of labor on the part of those who are supposed to be walking in the footsteps of the Carpenter of Nazareth of whom it is said: 'The common people heard him gladly,' while the religious and business classes persecuted him." "I have been practically all over the world; I have been one hundred miles in the mountains away from another white man's face and was not lonely. I have tramped the streets of our great cities and I have felt lonely. The most lonely place on earth is in one of our great cities where you know no one and where no one cares."

To show that the Protestant churches are allied on the side of capital, he said:

"During the late fight on organized labor by the Manufacturers' Association and the Chambers of Commerce for the open shop called by some of them, 'The American Plan' —God save the name, it was everything but American—but few of the Protestant churches said a word in behalf of labor. [And then as though he were the special agent of that great system which is rapidly fastening her tendrils around the world, presumably to make it safe for democracy, he said:] What did the Catholic Church do? In every Catholic Church in the United States in the early morning mass a short prayer was said for, and in behalf of, organized labor and its success."

Mr. Stone thinks that it is about time for the ministers to get back to the Bible and preach the same sort of gospel and live the same kind of life today that the great Founder of the Christian Church did two thousand years ago. He warned them that if the church were to stop patronizing the manufacturing and financial interests and to take a stand for the economic and social life their clergymen would be persecuted as the Master was, and that they could expect to find it impossible to get millions of dollars for large cathedrals or even money enough to carry on some of their important activities on their programs. In emphasizing the fact that men of money will not contribute generously to an institution that holds up the common ideals of labor and religion, he showed plainly that preaching for money was the uppermost thing in their minds. He thought "that the church should re-discover the sort of gospel preached by its Founder and apply his teachings, cost what it may."

THE NOMINAL CHURCH DOMINATED BY SATAN

The Episcopal Church is in the throes of death pains. Not only is the conflict between the Modernists and the Fundamentalists raging in that denomination, but the spirit of the great adversary is manifesting its control. Dr. Guthrie, of St. Mark's-in-the-Bouwerie, New York city, made and carried out elaborate plans for eurythmic ritual service for March 23. Two months before, Bishop Manning had warned him that such a performance in the church would cause objectionable publicity. The dance was staged irrespective of Bishop Manning's "unconditional ban" in which Dr. Guthrie was "definitely forbidden" to carry out his program. This consisted of a ritual dance, a conspicuous feature of it being dedicated to the blessed Virgin Mary. Six young women, bare of foot and ankles, clad in flowing silk garments executed the dance. Police reserves were called to handle the crowd, which was greatly disappointed when only 1,200 gained entrance.

Dr. Guthrie's contention was that the Bishop was overstepping his authority; for St. Mark's is declared to be a corporation, and no steps could be taken to annul the service without a meeting of the corporate body, which is evidently in sympathy with their pastor's efforts along the lines of the spectacular, drawing large and curious-gazing congregations to his church. On the other hand, it was claimed that Bishop Manning had the canon law behind him, which left no doubt in his mind that he was acting within his power. This is because St. Mark's is a consecrated building, consecrated according to the Book of Common Prayer of the Protestant Episcopal Church.

It was pointed out that if this dance service took place in direct disobedience to the Bishop, there was sure to be an ecclesiastical trial. However, Dr. Guthrie has no fear and says that he welcomes a trial, "if the jury were competent and unprejudiced." Are we to understand from this that a jury made up of high ranking clergymen of the Episcopal Church could be incompetent and prejudiced? If they could not render a just, Biblical decision on matters of this nature, the members of the Episcopal Church should be advised to inquire of their ministers what they are being paid for.

Dr. Guthrie sent out invitations to one hundred representative clergymen to attend the ritual dance; and many responded. Among these invitations was one to Bishop Manning, reserving four seats for himself and his family; and the hope was expressed that he would be present as "an intelligent, human, and non-partisan witness," and that he would avail himself of the opportunity. We quote from Dr. Guthrie:

"What I demand is freedom for a priest to devise and develop services which appeal to the heart and at the same time do not offend the intellect. The test service in a few days' time will, in a sense, vex those of the Modernists who are Low Churchmen. Some of them think that by honoring the Virgin Mary we are tending too far toward Roman Catholicism. But I am a Catholic Futurist, and I feel sure that the Modernist objectors will lose their prejudices if they attend the eurythmic ritual."

Later, Dr. Guthrie's church was cut off from Episcopal visitation; which resulted in the foregoing of the ritual planned for April 13 and May 11 by St. Mark's.

St. Edward's Church, Leeds, England, recently gave a play at which "the Great World Theatre" was produced for the first time in that country. A stage was built in front of the rood screen for the purpose of the presentation. An organ, two trumpets, and two kettle-drums were used in the orchestra.

At Rottingham, England, the Rev. Simon Jones substituted selections from a grand opera for what was called the usual "stereotyped evening service," this being followed by a dissertation on the story unfolded. It aroused considerable interest and some divergence of opinion in religious and musical circles of the city. One opinion was that "an opera is an excellent thing in its place, which is in the theatre; but played badly, as it is bound to be in a limited orchestra or with only an organ accompaniment, as it would be in a church, its appeal is lost." Another opinion was: "Providing the music is given adequately, the idea is a splendid one. There is no reason why a man should not preach a helpful sermon on a fine drama as well as on a good book." Another who was favorably impressed with the presentation said that he doubted whether an appeal like this will have any lasting effects for the good of the people. The Rev. Burton, a fellow minister in the Episcopal Church, said:

"There is an association of ideas from which it is impossible to get away. All music is sacred until it becomes associated with secular thought. I dare say, a typical comic song played slowly and reverently to people who have not heard the song, may make a good impression and they may regard it as sacred music. But the moment you play it to people who have heard the song, then it takes their thoughts away and the whole thing becomes ridiculous."

Thus we see the tendency of those who have the ecclesiastical mind to elevate themselves as having intellectual qualities and master minds that soar in lofty heights, while the common herd who go to church to hear the gospel of Jesus proclaimed have such low types of intellect that it is an impossibility for them to discern jazz music from that which is sacred. All of this procedure on the part of the ministers is excused with the plea that "the people need a hopeful view of life." Therefore, from the Episcopal point of view, a hopeful outlook of life cannot be found between the lids of the good old Book.

The Rev. Percy Stickney Grant is another Episcopal clergyman who is considerably in the limelight. In contrasting the extreme conclusions in respect to the age of the world as made by scientists with those of "old-fashioned religion," which says that the world was constructed four thousand years before Christ, he said:

"On the whole, the history of these billions of years have been upward, whereas the Bible gives us the impression that since the fall of Adam everything has been on the down grade."

Here is a frank admission that Dr. Grant knows that the Bible teaches the fall of man, and that instead of being a creature of evolution, he has been one of "devolution." Failing to see the necessity for the ransom sacrifice of the Lord Jesus and the establishment of his kingdom with restitution blessings for all mankind, Dr. Grant prefers to believe the wild guesses of those who pass as scientists. Would it not be well for Dr. Grant to take a day off and read the first chapter of "The New Creation," written by Pastor Russell?

As though holding matinees, operas, dances, pagan worship, and other works of the flesh and the devil were not enough, a prayer-meeting held in the Merritt Memorial Methodist Church in Denver, Colorado, was concluded by a march to the basement, where seven boxing matches were staged. The press report tells us of this innovation, introducing it with the statement that "for the first time in ecclesiastical history, so far as is known, a church was used for prayer-meeting and boxing bouts in the same evening. After the devotional service, the Rev. B. B. Kassler led his congregation to the basement, where the ring was roped off for the matches."

IN AND AROUND JERUSALEM

We copy the following from the New York *Sun and Globe* of March 7:

"Seemingly in striking accordance with the prophecies of the Old Testament, modern science has invaded the Holy Land, harnessing for electric power the sacred River Jordan, where Christ was baptized.

"Engineers are impounding for irrigation of the arid valleys the waters of the Sea of Galilee, where the apostle Peter spread his nets, draining the fever breeding swamps for agriculture, and spreading a web of transmission lines over Palestine from Dan to Beersheba and from the Mediterranean to the eastern edge of the Jordan Valley.

"The effect of the completion of the project is bound to be far-reaching and revolutionary, says *Popular Science Monthly*. Civilization has not advanced appreciably in Palestine since Biblical days. Ox-drawn wooden plows and primitive water wheels for irrigation are the machinery of agriculture. The inhabitants make their journeys on donkeys, exactly as Joseph, Mary and the infant Christ accomplished the flight into Egypt. Water for domestic purposes still is carried in hide sacks from streams and old wells. Oil lamps illuminate the homes. Long ago the forests disappeared from the country, and the rich soil was washed away from the high ground.

"Within a year or two all this will be changed. Electric railways will connect the principal cities. Electricity will be supplied for domestic purposes so cheaply that it will come into wider use than now is the case in America and Europe. Every home in Palestine, it is expected, will use electricity for heating and cooking as well as for illumination.

"The work of developing Palestine is being conducted under concessions granted by the British Government, mandatory of Palestine, to Pinhas Rutenberg, civil engineer, who prepared the plans, and is in active charge of the work. Zionist interests assisted in financing the project, which many claim to see as a first step toward the Zionist dream of reëstablishing Palestine as the fatherland of Jewry."

The railroad which was built by the French Government between Reyak and Aleppo in northern Syria, and the railroad built by the Germans also in northern Syria in their attempt to connect Berlin with the head of the Persian Gulf, the Jews are beginning to recognize as in fulfilment of passages of Scripture. In some magazines, writers refer to visions of the return of the lost tribes; but it is hardly probable that the so-called lost tribes will have any consideration in the progress now being made in Palestine. The scriptures which seem to have fulfilment are: "And there shall be a highway for a remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." "In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians."—Isaiah 11:16; 19:23.

There is also a French-built line climbing the mountains back of Damascus. In some places the grades are very steep, the gradient being six percent, and a rack system is necessary to secure traction. The ties used are steel, as no wood could stand the climate. The Hedjaz railroad is of Turkish construction. The Jaffa-Jerusalem railroad is fifty-four miles long, and is also said to form a part "of the highway of prophecy." This road was built by a French company.

Automobiles are coming more and more into use in the Holy Land, and in some parts through the deserts the roadway is roped off so that the motorist will not lose his way. One writer says that two former Australian soldiers have a fleet of autos, and are reviving transportation in the Holy Land. Journeys that took six weeks by camel have been reduced to two days by auto; and the new form of transportation is proving so popular that on some routes the carrying capacity of the cars is booked for weeks ahead. These motor-bus lines travel from Haifa to Beyrout; from Haifa through Nazareth, Tiberias, then Hedjaz to Deraa and on to Damascus. The business is said to be very good and is constantly increasing. There is also an established route from Haifa to Bagdad. The latest venture is a route from Egypt to Palestine, from Palestine to Syria, and from Syria to Bagdad, the entire journey being made in four days, without travel by night.

The work of the American Jewish women in Palestine is rapidly modernizing, and therefore, benefiting the Holy Land. Just recently Hadassah, the women's Zionistic organization of America, celebrated its twelfth anniversary. It has established one of the most indispensable organizations in the life and upbuilding of Palestine. It has four modern, beautifully equipped hospitals, nurses' training school, postgraduate courses in infant welfare work, school and immigration inspection, infant welfare stations; and according to one enthusiast, Hadassah may be called "the good angel of Palestine." In a place where the simplest forms of medical aid were not to be obtained, as was the case in Palestine twelve years ago, there is now ample supply for the conserving of the health of the country. Arabs and Christians are benefited equally with Jews. It would be an incalculable loss to Palestine should Hadassah withdraw its benign efforts to school, educate and clean up the children who have been accustomed to more or less squalor. Hadassah is educating the whole population to keep well and to be clean.

PREPARATIONS MADE TO FREE THE POPE

It is known that the Pope is a prisoner in the Vatican, and that the confinement of the popes has been especially close since 1870, when the Italian Government and the Roman Pontiff severed their more or less agreeable relations. With the coming of the Fascisti in Italy under the dictatorship of Mussolini, there has been a gradual returning of conciliatory favors to the Vatican. The Italian Government has surrendered to the Papacy the whole of Vatican Hill and has agreed to build, at its own cost, a palace and a series of houses for the accommodation of the cardinals. In return the Papacy will turn over to the Italian Government scattered properties throughout Rome in which the cardinals are now housed. One part of the agreement is quite an important one. It relates to the independence of the Pope, which is to be guaranteed by the League of Nations (?). Under the agreement, the Pope will remain an independent sovereign, and Vatican Hill will have the status of an independent country. Thus the way is paved by which the Pope may assume authority in sending representatives to all the governments of the world, with the right to expect in reciprocity that the governments of the world may send their ambassadors to Vatican Hill. If the League of Nations recognizes the sovereignty of the Pope of Rome it will likely give him the same local status as any other ruler. Thus the power of the Pope with Roman Catholics scattered all over the world who have sworn allegiance first to their Pope, and to their country afterwards, can hardly be overestimated.

The present Pope is said to be one of the greatest statesmen who has ever sat in the chair of St. Peter. Pius XI is said to be quite modern in his views. He has published his experiences as an Alpine climber. He has invited baseball into the grounds of the Vatican. He has submitted himself to the motion camera. He owns an automobile; and owning an automobile is only the first step toward using it outside the Vatican grounds.

For questions of faith, the present Pope is said to be as adamant, this of course because of the claimed infallibility of the papal utterances. Our opinion is that this claim to infallibility is the thing that will bring to the Papacy the most trouble, and will contribute to its dethronement in the very near future, for the reason

that the truth concerning God's Word and plan and the establishment of the Messianic kingdom is bound to make its impression on the minds of the people.

The enlightenment of America and the desire for freedom that burns in the breast of the average American, the desire for justice and the loathing of bondage, with the various movements of an anti-Catholic character in this country, would of themselves soon spell the doom of Catholicism. Therefore it seems reasonable that the great adversary, the real head of the Roman Catholic Church, is turning the attention of the Pope and his colleagues toward "the land of the free and the home of the brave," to make America Catholic, and therefore darken the portals of liberty, turning back the wheels of progress, and bringing America under the domination of superstition and ignorance which prevail in all Catholic countries; for this would counteract the increase of knowledge and put out the torch of liberty already aglow in this country.

The making of two more cardinals is not without purpose. It is to win the favor of America; and we are told by the Papal propagandists that the Pope has laid it down that in all future elections of popes, the conclave shall wait until the American cardinals arrive. This is distinctly a reversal of sentiment from that which was manifested at the last conclave.

There has been no renunciation by the Pope of his claim to temporal power as a sovereign, and he is abiding the time when it will be safe to press the question. If the League of Nations recognizes his sovereignty, the opportune moment shall have come.

The Bible is plain that God is against the League of Nations, the Federal Council of Churches, or any other unifying of interests or coöperative movements to bring universal peace upon the earth with purely human strength. The League of Nations has been referred to as "the political expression of God's kingdom on earth," which is a blasphemous statement dishonoring God and belittling the mission of Christ Jesus in the establishment of his kingdom upon the earth for the blessing of all the families of the earth. By taking conciliatory steps to receive the favors of the League of Nations the Pope shows us clearly that he and his advisers do not understand God's Word or his plan.

Perhaps we may see Papacy lifted high in the estimation both of the kingdoms of this world and of the people, who are blindly hoping for the perpetuation of the old order of things, so that in the descent thereof the sound may reverberate and startle the world in fulfilment of the scripture which says: "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all"—Revelation 18:20, 21.

EVIDENCES OF CHANGING DISPENSATION

With the going of the crowned heads of Europe is due the going of the crowned heads of religion. When the czar was banished, the head of the Greek Catholic church came off; when the kaiser was dethroned, the nominal head of the Lutheran church came off. And now the head of Mohammedanism has come off. The sultan of Turkey was the civil and religious ruler for four centuries: Civil, over Turkey; religious, over believers in the Koran, world-wide. The caliph and the caliphate have stood for over a thousand years. When the sultan was deposed by Mustapha Kemal Pasha and his party, Abdul Medjid Effendi was made caliph. And now the caliph and the caliphate are in exile. The immediate reason for the banishment was that some who were opposing the government of the Kemalists were drawing strength from the caliphate. It is another decisive blow at religionists who dabble in politics. *The Nation* says:

> "Time was when religion dominated politics, but today politics dominates religion—even in the Moslem world. The republic of Turkey has abolished the caliphate, and thereby demonstrated that it has more power in its own world than the bolsheviks in Russia or than the lay kingdom ever had in Italy. The action is comparable to an abolition of the papacy or of the patriarchate of the Eastern Church."

When the Angora parliament was ready to do something, it acted quickly; for the measure of expulsion called for the imperial family to leave Turkish territory within ten days, the forfeiture of Turkish citizenship, and the confiscation of all imperial palaces. Anti-religious activities have been obvious since the Young Turk revolution in 1908; and contact with Western Europe has done much to rob the younger generation of their faith in Islamic theology. Religious beliefs of all kinds are breaking down; and the people of the world are getting ready to accept and live something that is reasonable and tangible.

The Angora parliament has assumed the authority of the caliphate and therefore exercises "spiritual" authority over more than 300,000,000 Mohammedans scattered throughout the world. The deposed caliph, from his place of exile in Switzerland, thundered back his anathema at the lay republic of Turkey and declared its decree to be "blasphemous" and "sacrilegious"; but Switzerland has notified him that, as his residence there depends on his good behavior, he refrain from all forms of religious and political propaganda. The Angora government has closed a number of Catholic schools, both French and Italian, because it is charged they were attempting to convert Moslems. And, besides, the mention of the caliph is forbidden from State prayers in the mosques, and instead the favor of Allah is implored for the republican government and the Moslem nation. One despatch says: "The government evidently is keeping a sharp eye on the clergy." In this respect the Turkish government is far in advance of the United States government. Mr. Lloyd George has said:

"Before the war Turkey was territorially a vast empire of many races. Within its confines were the most famous shrines in the world: Jerusalem, Mecca and Medina. By the treaty it has been deprived of four great historic lands: Arabia, Mesopotamia, Syria, and Palestine. . . . The objective of Mohammedanism is the conversion of the world. . . . The followers of Mohamet have abandoned the sword as a propagandist weapon. If the caliphate changes its character, they may well be inspired to try other weapons. If they do, there will be a conflict of faiths such as will stir the world. That is better for mankind than the clash of swords. Authority is everywhere crumbling. It is now the turn of faith to exert its sway once more. If it comes soon, all will be well. If it tarries, anarchy will fill the gap. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth.'"

But the faith here referred to will never exert its sway again. The old world has ended; and the faith of the Lord Jesus Christ is the thing now that will sway the world- after anarchy fills the gap long enough to remove all the rest of the crowns from the heads that do not submit to the will of the people. Two of these we have particularly in mind: The head of the Episcopal faith, and the head of the Roman Catholic faith. We are opposed to violence in every form and counsel soberness of mind amidst the shifting scenes of humanity. We place our trust implicitly in the Lord's hand and wait for his reign of righteousness over the earth.

JESUS AS SAVIOR AND KING

Eight members of the South Presbyterian church of Bergenfield, N. J., petitioned Congress to give official recognition of Jesus Christ as Savior and King of the nations. An amendment to the Constitution of the United States is urged, as follows:

"We, the people of the United States, devoutly recognizing the authority and law of Jesus Christ, the Savior and King of the nations, and desiring to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

But if such an arrangement is ever accepted by Jesus, it will be necessary to eliminate the words, "Provide for the common defense"; for that phrase smells of gunpowder.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 2

"The Lord . . . will preserve me unto his heavenly kingdom."—2 Timothy 4: 18.

THESE words express an abiding confidence in the Lord. They came spontaneously from the heart of one who had fought his way through to victory, and who was waiting for the Lord's good time when he might be relieved from all his enemies and enter triumphantly into the kingdom. The venerable and faithful Apostle of Jesus Christ had journeyed the rugged and narrow way, and had grown strong in the Lord and in the power of his might.

St. Paul was a man of like passions as his brethren. He had fought against his imperfections and had gained the victory. He was a man of no mean profession. With good address, education and influence, a man of affairs in the world, he could have wielded great power amongst his fellow men. From man's standpoint the world would have conferred upon him great honor. All these seductive influences he resisted and counted as nothing, that he might win Christ and share in his resurrection and have a part in his kingdom.

Because of his faithfulness and devotion to the Lord St. Paul had been stripped of all earthly friends; and his heart strings had been torn because of misunderstanding, misrepresentation and persecution at the hands of his earthly kin. Amidst all these tribulations, trials, and persecutions his faith in God and the Lord Jesus Christ had never wavered. He kept at all times before his mental vision the blessings and glories of the kingdom of God, and the great benefits it would bring to his fellow man. His heart's desire and prayer to God was that his countrymen, the people of his own race, and others might be saved. He knew that the kingdom would bring that salvation.

Timothy was his beloved disciple. St. Paul knew that he would soon leave him and so he wrote: "Endure afflictions, do the work of an evangelist, make full proof of thy ministry. . . . I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Timothy 4: 5-8.

How like the expression of all Christians of this day who are valiantly battling for the right! We have come to the last days, as mentioned by St. Paul in our context. It is indeed a perilous time, probably the most trying time in all the age, the time when men are lovers of their own selves; otherwise stated, when selfishness is exalted and love is at a discount.

The Christian necessarily has trials similar to those which afflict the world. (1 Corinthians 10: 13) The only difference is that the Christian is provided a way of escape. He finds it necessary to keep up a vigorous warfare against his own selfishness and his fallen propensities. He finds it necessary to battle against the unholy influences of the world. He is misunderstood by his friends, and deliberately misrepresented by his enemies. The wickedness of others is a great test to his patience. He finds trials in the home, tribulation in the classes, persecution from some who think that they are friends and from the world. At times he finds himself standing seemingly alone, all have forsaken him except

the Lord. He must fight on. Yet cannot each Christian, who is thus fighting, say as did St. Paul: "I have fought a good fight"?

If still fighting on the side of righteousness he may be sure that the fight is a good one. Cannot each say: "I have kept the faith," as did St. Paul? If still faithful and loyal to the Lord, his Word and his brethren, of course you have kept the faith. Then cannot each with equal certainty say: "I know there is a crown of righteousness laid up for me"?

The Lord is true to his side of the contract; and if we love his presence and his kingdom this is full assurance that there waits a place in that kingdom for us. By faith and extraneous evidence the Christian now says that the kingdom is here and that the Church militant is in the last stages of the battle. He hears the words of the Captain of our Salvation ringing in his ears: "Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

Then with confidence those surrounded on every hand by evil works and evil influences can, as did St. Paul, say: "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be the glory for ever and ever."

TEXT FOR JULY 9

"Let us have grace, whereby we may serve God acceptably."—Hebrews 12:28.

IN THE context St. Paul is drawing a comparison between conditions at the inauguration of the law covenant at Mount Sinai and the new covenant at the time of the establishment of the kingdom. The law covenant had failed because of the imperfections of man. The government of Israel, the only one which God had recognized, had also failed because of the inability of man to meet the just and proper requirements thereof. All other attempts to establish a just and righteous government have failed. That which has been uppermost in the minds of good men in ages past has been, and is yet, a righteous and stable government that will bring their heart's desire; namely, life, liberty and happiness. All of these desires, to the full and complete satisfaction of men, will be realized in the kingdom of God and of his Christ.

St. Paul, addressing himself specially to the Christians on earth just preceding the inauguration of this blessed kingdom to be received and shared by the overcoming saints, for the encouragement and instruction of all such said: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

We understand the Apostle to mean that, having full assurance that the God of heaven is now bringing into power the long-promised kingdom of righteousness which shall never be destroyed but which shall stand forever and bless the people, and seeing that it is our privilege to know this fact and be counted in as members of that glorious kingdom, we should let this divine and blessed influence so shape our lives and conduct that we can, in gratitude of mind and heart and with unspeakable joy, serve the Lord.

To serve acceptably would mean that we will diligently watch for opportunities to do what our Lord would have us to do. At this time, seeing and appreciating the command of the Lord to preach the gospel of the kingdom, everyone of his faithful followers who is strong in faith, who loves God supremely in his heart, will be moved by the zeal peculiar to the Lord's house in declaring that the kingdom of heaven is at hand.

In the context St. Paul is emphasizing the fact that the Church is approaching the chief assembly of the first-borns and to Jesus, the Mediator of the new covenant, and then adds: "See that ye refuse not him that speaketh." These words of the Apostle seem to be a strong admonition to every one who has enlisted under the banner of the King, to put forth every possible effort now to be a true and faithful witness concerning the kingdom. It would seem that this is the only kind of service that is acceptable to the Lord; that is to say, a service induced entirely by love, an unselfish devotion to his cause.

To have the approval of the Lord now means that we shall have greater rewards in that kingdom. This is the time in which the great King is taking count with his servants; and to those who are serving, and have served acceptably, he says: "Well done, good and faithful servant: thou hast been faithful in a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord."—Matthew 25:21.

This explains why the Christian is now so joyful in the service of the King.

THE INTERNATIONAL CONVENTION AT COLUMBUS, OHIO

(Concluded from page 164)

Brother Richard A. Johnson is now making a tour of Europe in company with Brother Rutherford, and Brother Johnson's mission is to advertise this International Convention in the various parts of Great Britain and Continental Europe. It is expected that the brethren will come from the four corners of the earth.

For all blessings enjoyed we are indebted to the Lord. This convention cannot be made a success unless by and through his spirit. Let every consecrated child of the Lord in the earth present this matter in prayer before the throne of heavenly grace that the Lord will add his blessing and make the coming convention at Columbus to his honor and praise, and a tremendous witness in behalf of the kingdom. Remember our slogan: ADVERTISE THE KING AND THE KINGDOM; for the kingdom of heaven is at hand!

THE BIRTH OF JESUS

——JULY 6——LUKE 2:7-10——

DAVIDIC LINE PRESERVED UNTIL JESUS CAME—PROCLAMATION OF GOD'S FAVOR TO MANKIND—JESUS PRESENTED TO JEHOVAH, HIS FATHER.

"There is born to you this day in the city of David a Savior, which is Christ the Lord."—Luke 2:11, R.V.

FOR the next nine months, the life of Jesus is set for the Sunday lessons. Under the Lord's providence we may look forward to a time of much refreshment of spirit as once again we consider the sacred records and keep company with him whose footsteps as disciples we follow. The birth of our Lord is the first study.

[2]The story of Bethlehem never grows old. It is the story of the most wonderful birth in the history of the human family, the birth of the child who was both the Son of God and the Son of man. The angel's message announcing the birth was heaven's message to man of his coming deliverance from the bondage of evil, and of the coming union in happiness between heaven and earth and between God and men: "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

[3]God had kept men waiting long for a realization of the hope given in Eden, when it was said that the seed of the woman should bruise the serpent's head (Genesis 3:15); and Satan, ever a perverter of the truth, had succeeded in blinding the whole of the human family as to the purpose and the character of God. Even God's chosen people were in dense darkness. Israel, separated from the peoples that they might be a witness to God, had forgotten why they were separated.

DAVIDIC LINE PRESERVED UNTIL JESUS CAME

[4]It was in his own appointed time that God sent forth his Son. (Galatians 4:4) Israel had then been under servitude to the Gentiles for more than 600 years; and God had not spoken to them since the days of Malachi, 400 years before. It seemed to many that the promise of a Messiah was not to be understood in its plain meaning; and the Sadducees were frankly unbelievers. Also, if we may judge by the absence of all remarks to the contrary, it is reasonable to suppose that even the family of David, from whom the promised seed was to spring, was failing. It may be that Joseph and Mary were each the only representative of Solomon and Nathan and that their union was expected to keep the line of David alive.

[5]The moral condition of the world at that time was very bad. Paul's description of it in Romans 1:20-32 is a terrible revelation. But the swaying to and fro of the great powers in victory and defeat; the eastern magnificence and Greek learning, followed by the military power of Rome which brought the world under one control, prepared the way for the message of the Savior to go abroad amongst the nations and accomplish its work. In Israel many had begun to persuade themselves that their nation was the promised Messiah and they the chosen seed; and when the time came for the birth of the Savior there were only a few who were looking for the real hope of Israel. It was to these first that the message was sent. As the appointed time drew nigh, Zacharias and Elizabeth were given information; and their faith and loyalty were honored by their having the privilege of becoming the parents of the promised forerunner of the Messiah. (Luke 1:13) And, as God had an appointed time for the birth of the child Jesus, there was also a set time for God's angel to appear to Mary, the young maiden of Nazareth pure in heart towards God and already espoused to Joseph, to tell her of the favor conferred upon her.—Luke 1:28.

[6]Micah (ch. 5:2) had said that Bethlehem was to be the birthplace of the One who was to come; but there seemed no human probability that the child which was begotten of God by the holy spirit would be born there. Mary, who had been away from Nazareth to visit her cousin Elizabeth in Judea, had returned home, and the expectation was that her child would be born there. But an edict issued by Rome commanding that all the world should be enrolled, each person in his native city, reached Joseph and Mary in Nazareth; and a little while before the birth of the child, they set out for Bethlehem. They arrived there just in time for the word of God to be fulfilled. By this edict God showed that he used the Gentile power as his agent to fulfil his word. Not only angels but winds and storms fulfil his will, and the policies of the nations are made to play their part. God moves in mysterious ways his wonders to perform.

[7]The travelers were too late for accommodations in the inn, and were crowded into the caravanserie; and there, under conditions most distressing to the mother, the child of promise was born. There was no one to make preparation for the Son of the Highest; no one there to do honor to the royal babe. It had not pleased God to have any previous announcement made, and the parents were lonely; and except for the warmth of the mother's heart, and the care of Joseph, there was no welcome for Jesus. But during the night, we may be sure at a convenient time for the mother, the fields of Bethlehem were lit. A great light shone on some shepherds who watched their flocks. An angel spoke to them, carrying the message of our Golden Text. The sign by which they would recognize the babe was that he should be found "wrapped in swaddling clothes lying in a manger."—Luke 2:12.

[8]The shepherds need not look for this heaven-announced babe in a large house, nor even in an inn, but in the yard of the inn amongst the animals sheltered for the night. No sooner was the message given than a heavenly host broke out in song. The last word of the angel was of a babe lying in a manger; the first word of the heavenly host was, "Glory to God in the highest," as if to mark the compass of human redemption from the poverty of man to the glory of God. The angels withdrew, and the shepherds went with haste. They found Mary and her child. Then the mother knew that heaven was watching, and she could no longer feel lonely. She noted all the words the shepherds spoke, "and pondered them in her heart." (Luke 2:19) Surely only a lowly mind and a meek heart could have borne uncomplainingly the trials of leaving Nazareth under the circumstances, the discomfort of the journey, and of the arrival in Bethlehem. A heart meek before God is a precious treasure.

PROCLAMATION OF GOD'S FAVOR TO MANKIND

[9]There are four things mentioned in the angel's message: (1) There "is born this day"; (2) "in the city of David"; (3) "a Savior"; (4) "which is Christ the Lord."

[10](1) St. Paul says it was in the fulness of time that God sent forth his Son, born of a woman. (Galatians 4:4) It was in the midst of the years that he came; that is, the midst of the years allocated to the two Israels, natural and spiritual; midway between the selection of earthly Israel as a nation, and the return of God's favor to that people after their desolation. Understanding the plan of God we

see the reason for the long delay. There was the need of the development of the human family; also it was necessary that there should be the selection of the chosen family, and, as God had many purposes in mind, it was necessary that many typical pictures be made for the later days, and therefore there were many experiences for Israel to undergo. These things occupied the time from the giving of the promise till the appointed time when the Messiah should be born.

11 (2) The place was appointed. Bethlehem was but little among the thousands of Judah; but it was the place of David's birth; and as the stem of Jesse, out of which the "rod" should come, was set there, it was fitting that the rod should shoot forth from Bethlehem. It is a happy connection which is continued by our Lord's association with Bethlehem as a child; for it was the city of Naomi, and of Ruth and Boaz, of Jesse, and of David. It was in the fields of Bethlehem that young David made some of those plans which later spread so much lustre on his life as a servant of Jehovah. It was in Bethlehem then, the House of Bread, that the world's redemption began; and there first heaven was heard in song. The little city is still existent. Capernaum and Chorazin, and many of the places where Jesus ministered, have long since sunk into oblivion (Matthew 11:20-24); but Bethlehem remains, as if waiting for the return of the King. Without doubt it will be a place from which the truth of God and the blessings of the kingdom will go forth through all the earth.

12 (3) He that was born was to be a Savior for both Israel and the world of men; for the child was the seed of the woman, born to bruise the serpent's head. (Genesis 3:15) He is also the seed of David to rule in power and to restore the fortunes of the chosen people, and to sit on the throne of the Lord ruling over all the earth. (Psalm 89:3, 4; 72:17) He is the seed of Abraham, to bless all the families of the earth. (Genesis 22:18) Matthew tells us how he saves: It is first from their sins; for it was sin which separated Israel from their God, even as it was sin which separated the human family from him. (Isaiah 59:2; Romans 3:23) But salvation from condemnation only is incomplete; for forgiveness is negative in character, and the sinner needs more. He needs a helper; and Jesus is a living Savior, who implants righteousness and a hatred of evil with desire to do the will of God. He is a Prince and a Savior.—*Acts* 5:31.

13 (4) The child was announced as the anointed Lord. This does not mean that the infant was the Christ or the Lord; for he could be neither. It is merely a declaration of what he was to be. Later, when thirty years of age, he was baptized with the holy spirit and became the Anointed; but it was not till after his death that he became Christ and Lord in the fullest sense. (Acts 2:36) It was necessary that he who was to be Lord of all should be born of a woman; for he could become the Savior only by becoming a man. God's plan was that man should be saved through sin atonement, and therefore by the offering of a perfect human life as a corresponding price for that perfect human life which was lost by Adam on his wilful disobedience.—1 Timothy 2:14, 4-6.

14 On the eighth day the child was circumcised and was given the name Jesus, or Joshua, which means Savior. Circumcision was the sign of the Abrahamic covenant (Genesis 17:10), and was necessary if he were to be accepted of God. Circumcision was older than the law given at Sinai; and no Jew, however righteous outwardly according to the law, could be inside the covenant of Abraham and therefore inside Israel's blessings unless he were circumcised. Thus Paul says of himself that he was 'a Hebrew of the Hebrews, circumcised on the eighth day.'—Phil. 3:5; Lev. 12:3.

JESUS PRESENTED TO JEHOVAH, THE FATHER

15 On the fortieth day the parents went to Jerusalem for the mother's purification and for the presentation of the child to Jehovah. It was a marked day in Jesus' life; for the signs the mother got that day marked heaven's blessings upon the babe. In later days our Lord on three occasions heard a word from heaven accepting him as the well-beloved (Mark 1:11; Luke 9:35, John 12:28); but on this day the *mother* received the witness in the words of Simeon and of Anna the prophetess. Both of these had been waiting for the consolation of Israel; and both of them, led by the holy spirit, recognized in the child there presented to the Lord the One of whom the prophets of Israel had spoken.

16 Simeon, who had long waited, now knew that his end was come: for it had been revealed to him that he should not die before he had seen the Lord's Christ. It was as if he had been kept alive purposely to witness that the child was accepted of God. His work was now done; his course was run; and he said: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:28-38.

17 These things, like the Old Testament stories, are written for our learning. It is said that history repeats itself. Certainly the things which happened to Israel were to be repeated on a greater and grander scale; for he who had come to earth from heaven, who had found his first resting-place in a manger, and who was unknown and unrecognized by men, was to come again in power and glory. But his second coming was in such manner and of such a character that those who ought to have been ready for him then, were as ignorant concerning his coming and as averse to his presence, as Bethlehem and Jerusalem were ignorant that the prophecies were being fulfilled, and as averse to the messenger from God.

18 But now, as then, God has his small company of faithful ones who wait for the consolation of Israel, who have seen in his Word his gracious promises towards men, and who know that Messiah has come to save his faithful followers, to restore his ancient people Israel, and to deliver and restore all mankind. These, like the faithful few of that day, have heard the word of grace, and know as surely as Mary did that God is fulfilling his word. They know the mysteries of God. These are they who have heard the joyful sound of truth proclaimed from Zion, saying, "Thy God reigneth." In turn they become the messengers carrying the truth abroad.

QUESTIONS FOR BEREAN STUDY

What story never grows old? What is the import of the angel's song? ¶ 1, 2.
What has Satan done to discourage us? What had Israel forgotten? ¶ 3.
How long had Israel been under servitude to the Gentiles? Who were the ancestors of Joseph and Mary? ¶ 4.
What was the moral condition of the world 1900 years ago? What was the real hope of Israel? Who were favored with information about the coming of Messiah? ¶ 5.
Where was Jesus to be born? How did God arrange it? ¶ 6.
What special trial of faith did Mary have? To whom did the announcement of the birth come? How was it given? ¶ 7, 8.
Of the four things mentioned by the angel, what may be said of the time of the birth? ¶ 9, 10.
For what is the birthplace noted? ¶ 11.
What was the special mission of Jesus' first advent? ¶ 12.
When was Jesus anointed, and what was the purpose of the anointing? ¶ 13.
What is the sign of the Abrahamic covenant to the Jew? ¶ 14.
When was Jesus presented to Jehovah? What special blessing did Mary receive at that time? ¶ 15.
In what particular way was Simeon favored of God? ¶ 16.
What is the sequel to the first advent of Jesus? ¶ 17.
What were the characteristics of those favored at the first advent? What are the characteristic of those favored now? ¶ 18.

THE BOYHOOD OF JESUS

——JULY 13——LUKE 2: 40-52——

SATAN SOUGHT THE DESTRUCTION OF JESUS—JESUS' SHORT SOJOURN IN EGYPT—REMARKABLE BOY AT TWELVE YEARS OF AGE—PERFECT IN BODY, MIND AND HEART.

"Jesus advanced in wisdom and stature, and in favor with God and men."—Luke 2: 52, R. V.

IT WAS not very long after the presentation of Jesus in the temple (Luke 2:27) that there came to the house where Joseph and Mary lodged three strange visitors. They were called "wise men from the east." They had gone to Jerusalem, asking, "Where is he that is born King of the Jews? for," they said, "we have seen his star in the east, and are come to worship him." (Matthew 2:2) Herod heard of them, and he and all Jerusalem with him were troubled. He called together the chief priests and scribes, and demanded of them where Christ should be born. It is evident that Herod associated this announced King of the Jews with the Anointed One of the Scriptures. They informed him that Bethlehem was to be the place out of which the ruler of God's people Israel should come.

[2]Herod then had a private audience with the three magi, for such they really were, inquiring particularly when the star appeared. He then sent them to Bethlehem, bidding them search diligently for the young child, and then to come and tell him that he also might worship the child. As they left Jerusalem for the six-mile journey, they saw again with great joy the star they had seen in the east. It guided them to where the young child was. We could not suppose that this was a star; evidently it was an unusual light which appeared to them. Nor may we think that it was sent of God. Rather we must suppose it was a means of Satan used as part of a deep scheme he was employing for the destruction of the child. The magi entered the house, and before the eyes of the astonished mother and Joseph they fell down and worshiped the babe. Then they opened their treasures and presented unto him gifts of gold, and frankincense, and myrrh. (Matthew 2:11) Warned of God in a dream, they returned to their own country another way. Probably the same dream occurred to each; and as they discovered this, they decided that this was a warning to them.

SATAN SOUGHT THE DESTRUCTION OF JESUS

[3]The angel of the Lord then appeared in a dream to Joseph, and bade him take the young child and his mother and flee into Egypt, to wait there until the angel should visit him; for Herod would seek the young child to destroy him. (Matthew 2:13) Joseph arose; and they departed by night, evidently with the intention that none of their neighbors should know which direction they had taken. When Herod saw that the magi had mocked him, he sent men to Bethlehem to slay all the little children of Bethlehem and the neighborhood from two years old and under. This was a wilful endeavor on the part of Herod to destroy the one whom he believed was God's anointed; for his inquiry of the chief priests and scribes was concerning the Christ of the Scriptures.—Matthew 2:4.

[4]It is said that when Herod was near to death—and that would be about the time of this incident—he commanded that on his death all the chief officers who had attended upon him should be put to death, in order, as he said, to make sure that there would be a great mourning. His pathway to power had been one of bloodshed, and his life one of fierce self-indulgence. He ended his reign by getting his name on record as the attempted murderer of the holy child Jesus, and as being the author of the massacre of the innocents of Bethlehem. Yet Herod was a "religious" man; for it was he who brought the temple to such glory as that building had not previously had; and both he and his family made great profession of being supporters of the Jewish religion. Herod was, of course, an Edomite; he was such in spirit as well as by descent. He was one of those who would destroy the anointed of the Lord so that they might keep their positions and possessions.

[5]THE WATCH TOWER has previously set forth that the magi, however sincere, were not led to Bethlehem by Jehovah. Their going was an endeavor by Satan to oppose God and, if possible, to thwart the divine purpose and to bring injury to the young child. As soon as Satan learned of the light on the fields of Bethlehem and of the angel's message, he got busy. For centuries he had prepared the east for the story of the birth of the child of the prophecies. Unable to thwart the purposes of God, his policy has ever been to pervert the truth and to distort the facts connected with it. We may presume that the magi were sincere in their adoration and in following what they believed to be supernatural guidance; but the result of their mission was the flight of the family to Egypt for safety and the murder of the innocent children of Bethlehem. This attempt on the life of Jesus must be considered as one of many attacks Satan has made to destroy the promised seed. Once again he was foiled.

[6]There are many today who correspond to these wise men: many who go into raptures about the child Jesus, about Jesus of Nazareth, about the cross of Calvary, and who worship in the great temples they have erected to his honor, but who nevertheless are entirely misled as to his relationship to God and to the world's salvation. They bring their gifts, but not their hearts. They are worshipers of that to which Satan has guided them. The time has now come for the truth to be made known to all such as these; and they must decide between the truth and the error they have enjoyed so long.

[7]Unencumbered by the western impediments of family life, Joseph and Mary hasted on southward through the desert towards Egypt. The offerings which the magi brought would provide the family with what was necessary for the journey to Egypt and their sustenance while in that land. The parents must have wondered why God acted in this way. The warning to move from Bethlehem called for quick action, and yet God must have known of the danger approaching. Joseph and Mary had to learn the lesson of trust and contentment in the ways of God. His servants must learn that he has many purposes to work out, and has the right to do what he will with his own without giving explanation. His faithful ones may know that they will be protected, and that his care over them will never cease nor even slacken. God had a purpose to serve in allowing the magi to go to the young child and in permitting Herod's cruel action.

JESUS' SHORT SOJOURN IN EGYPT

[8]It could not have been long before the Lord's angel again appeared in a dream to Joseph, bidding him to return with the young child and his mother (Matthew always mentions the child before the mother) into the land of Israel; "for they are dead which sought the young child's life." (Matthew 2:20) The plural pronoun is interesting. It seems probable that in the brutal order of death to all his chief officers Herod unwittingly served the purpose of God, and caused to be killed all those who sought to kill the young child.

[9]The world for all its boasting has not progressed so much as that it can be said that such things are now impossible. The vicious spirit which was manifested in so many

high places in Christendom during the World War is evidence sufficient to prove that it is still existent. Evidences seem to indicate that there are still Herods, servants of Satan, who would destroy the truth and its representatives rather than lose their place of privilege and power.

10Matthew says that the child Jesus was taken into Egypt, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." (Matthew 2:15) Egypt represents the world carrying on without God. It has sheltered God's people as well as oppressed them; for Abraham went there in time of famine, and so did Jacob and Israel. Indeed, the nation of Israel may be said to have been born in Egypt (Exodus 1:7), and it is to their deliverance that Hosea makes reference. (Hosea 11:1) The call of the young child Jesus out of Egypt was evidently intended to be a figure of the fact that Jesus was found among men as one of them, but was called apart. Joseph was not told where to go on his return, and he thought to go back to Bethlehem. But warned of God, he went northward to Galilee and settled in Nazareth, as Matthew says, "that it might fulfilled which was spoken by the prophets, He shall be called a Nazarene." (Matthew 2:23) There is no scripture which says this. Evidently Matthew summarizes, meaning that the prophets speak of Jesus as a despised one (Isaiah 53:3), even as Nathaniel provides a proof, saying, when he heard of the one spoken of as Christ being of Nazareth, "Can there any good thing come out of Nazareth?"—John 1:46.

11The family settled there, and other children were born. (Mark 6:3) Joseph was a carpenter, and provided for the family by his labors; for though they were so honored of God it was not his will to give them luxury or even ease. The Son of God must learn the life of the people by experience; for thus to learn that life is very different from knowing it only by observation. So practical a mother as Mary would see that Jesus received the proper training for a child. Certainly she would endeavor to train his mind and would find him some work to do; and he with his unusual mind, perfect indeed in its ever-increasing capacity, would want work both for it and for his hands.

REMARKABLE BOY AT TWELVE YEARS OF AGE

12When Jesus was twelve years of age, he was taken by his parents to Jerusalem to the feast of the Passover. Perhaps he had gone there before then; but this visit is specially notable because it is the only bit of Jesus' life between his infancy and the entrance on his ministry at thirty years of age which is recorded. It is intended as the one necessary illumination of his life previous to that ministry which was to be the light of the world. In Jerusalem he did not pay special attention to his parents; there was no need, though he was still in their care. We may be sure that there was no careless lack on his part, and certainly nothing approaching disobedience; and yet we are not entitled to suppose that he was so absorbed in gaining further instruction and knowledge that he did not know whether or not his parents, and the many others with whom they would travel, had left Jerusalem. They had started on their way, but he stayed on. They returned seeking him, sorrowing; and it was not till the third day that they found him. To their surprise he was in the temple with the learned men asking them questions and answering theirs, his answers and his questions bringing forth expressions of surprise because of his knowledge of the Scriptures and his understanding of their purport.

13That he then understood much concerning himself is clear; but he willingly followed his parents to Nazareth, and was subject to them. (Luke 2:51) His relationship to them would, however, be somewhat different from that time. They would realize that he recognized a responsibility, and he would understand the need for remaining under their care and such tutelage as they could provide. Luke twice mentions the growth of Jesus. In chapter 2:40 he says of Jesus as a boy: "The child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Later, writing of Jesus after he was twelve years of age, he says: "Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:52) As a very young boy Jesus showed wisdom. Intuitively he judged aright, discerning the proper thing to do, the proper course to take; and he had that grace of manner and deportment and the modesty which are always so pleasing and helpful, and which are ever a refreshment wherever seen. Jesus pleased his Father in heaven, and was pleasing to all with whom he came in contact. Evidently his growth in stature was normal, as we should expect. His growth in wisdom and grace was abnormal, and caused remark. He would perceive himself to be different from his fellows; but there was no assumption of superiority.

PERFECT IN BODY, MIND AND HEART

14There has been much controversy as to whether or not Jesus labored with his hands. Mark calls him the carpenter. (Mark 6:3) But some will have it that Jesus did not labor at the bench. These think that he needed all his time for meditation in preparation for his ministry. Jesus no doubt took his share in the responsibility of the home, and did not need twenty to twenty-five years of mental preparation in order to enter upon the work for which he had come among men. His perfect organism would serve him well, and much meditation was not so necessary as some have supposed; for he held the truth of God in simplicity, untrammeled by the traditions of men. His course is the example for his servants of today.

15We have not the mental equipment that Jesus had; but the simplicity of the truth of the plan of God is its power, and he who is privileged to minister for God does not need to set himself to a course of profound study in order to fulfil his mission. The wisdom of the world tends to foolishness (1 Corinthians 1:20); but the fear of the Lord is the beginning of wisdom, and he who holds the truth in simplicity and sincerity has that which will make him wise and understanding. (Isaiah 11:2,3) While it is true that long or special preparation is not necessary for the minister of the Lord who is quickened by the holy spirit, it should be remembered that the true disciple will also desire to copy his Master in the manner of giving the message. Both in deportment and in phraseology care should be exercised: there should be respect to the message and to those who are listening. The truth held in the grace of God will of itself instruct the servant of the Lord into ability to speak it acceptably.

QUESTIONS FOR BEREAN STUDY

Who visited Jesus? What question did Herod propound to the chief priests and scribes? ¶1.
What was Herod's next move? How were the magi guided? ¶
What did God do to protect Jesus? What was Herod's wicked order? ¶3.
What odd thing did Herod do respecting his chief officers? ¶4.
Giving the magi credit for the best of intentions, what may be truthfully said of them? ¶5
Do the magi have a counterpart in our day, and are they those who bow to the shrine of error? ¶6.
How were Joseph and Mary favored in a hasty flight? How did God overrule the visit of the magi? ¶7.
When did the angel instruct them to return to Palestine? What is the significance of the pronoun "they" in Matthew 2:20? ¶8.
Is the world better or worse than it was in the days of Herod? ¶9.
What does Egypt represent? Why was Jesus in Egypt and called out? Why did the little family settle in Nazareth instead of Bethlehem? ¶10.
What were the favorable surroundings of Jesus in childhood? ¶11.
In what way did Jesus manifest that he was a remarkable boy at the age of twelve? ¶12.
What does Luke say concerning the development and growth of Jesus? ¶13.
Is it reasonable to suppose that Jesus labored with his hands? ¶14.
What is the secret of the power of the truth and of being wise toward God? ¶15.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Marshall, Ill.	June	12	White Ash, Ill.	June	22, 23
Robinson, Ill.	"	13	Marion, Ill.	"	24
Lawrenceville, Ill.	"	15	Valier, Ill.	"	25
Belmont, Ill.	"	16	Carbondale, Ill.	"	26, 27
Harrisburg, Ill.	"	17, 18	Anna, Ill.	"	29
Paducah, Ky.	"	19, 20	Mounds, Ill.	"	30

BROTHER J. A. BOHNET

Minneapolis, Minn.	June	10	Enderlin, N. Dak.	June	19
St. Paul, Minn.	"	11	Berlin, N. Dak.	"	20, 22
Fargo, N. Dak.	"	13	Fredonia, N. Dak.	"	23, 24
Minot, N. Dak.	"	15	Berlin, N. Dak.	"	25
New Rockford, N. Dak.	"	16	Conde, S. Dak.	"	27
Wyndmere, N. Dak.	"	18	Mellette, S. Dak.	"	29

BROTHER B. H. BOYD

Winston-Salem, N. C.	June	15	Charlottesville, Va.	June	23
State Road, N. C.	"	16	Waynesboro, Va.	"	24
Siloam, N. C.	"	17, 18	Dayton, Va.	"	25
Greensboro, N. C.	"	19	Berryville, Va.	"	26, 30
Staley, N. C.	"	20	Rock Enon Springs, Va.	"	27
Durham, N. C.	"	22	Winchester, Va.	"	29

BROTHER J. W. COPE

Wichita, Kan.	June	6	Lenora, Kan.	June	30
Denver, Colo.	"	15	Jamestown, Kan.	July	1, 2
Lenora, Kan.	"	24	Clay Center, Kan.	"	3, 4
Acmiles, Kan.	"	25, 27	Topeka, Kan.	"	6, 7
Atwood, Kan.	"	26	Pleasant Hill, Mo.	"	8
Oberlin, Kan.	"	29	East St. Louis, Ill.	"	9, 10

BROTHER C. W. CUTFORTH

Cawston, B. C.	June	3, 4	Lardo, B. C.	June	18
Penticton, B. C.	"	6, 8	Cranbrook, B. C.	"	20, 22
Rock Creek, B. C.	"	9	Fernie, B. C.	"	23, 24
Trail, B. C.	"	11, 12	Coleman, Alta.	"	25
Nelson, B. C.	"	13, 15	MacLeod, Alta.	"	26, 27
Balfour, B. C.	"	16	Lethbridge, Alta.	"	29, 30

BROTHER H. H. DINGUS

East Radford, Va.	June	16	Shelbyville, Ky.	June	24
Ashland, Ky.	"	17	Jeffersontown, Ky.	"	25
Paintsville, Ky.	"	18	Louisville, Ky.	"	26
McRoberts, Ky.	"	19, 20	Brandenburg, Ky.	"	27
Lexington, Ky.	"	22	Magnet, Ind.	"	29
Frankfort, Ky.	"	23	Carmellton, Ind.	"	30

BROTHER A. J. ESHLEMAN

Farmington Glade, N. M.	June	9	Pueblo, Colo.	June	22
Aztec, N. M.	"	10	Trinidad, Colo.	"	23, 24
Durango, Colo	"	11	Walsenburg, Colo.	"	25
Grand Jct., Colo.	June	15, 16	Colorado Springs, Colo.	"	26, 29
Basalt, Colo.	"	17	Cripple Creek, Colo	"	27
Florence, Colo.	"	19, 20	Denver, Colo.	"	30

BROTHER M. L. HERR

Logansport, Ind.	June	17	Garrett, Ind.	June	24
Peru, Ind.	"	18	Fort Wayne, Ind.	"	25
Wabash, Ind.	"	19	Warsaw, Ind.	"	26
Hartford City, Ind.	"	20	Plymouth, Ind.	"	27
Marion, Ind.	"	22	Valparaiso, Ind.	"	29
Auburn, Ind.	"	23	Gary, Ind.	"	30

BROTHER W. M. HERSEE

Galt, Ont.	June	9, 10	Mount Forest, Ont.	June	19
Preston, Ont.	"	11	Orangeville, Ont.	"	20, 22
Kitchener, Ont.	"	12	Singhampton, Ont.	"	24
Guelph, Ont.	"	13, 15	Collingwood, Ont.	"	25
Elora, Ont.	"	16	Meaford, Ont.	"	26, 27
Palmerston, Ont.	"	17, 18	Owen Sound, Ont.	"	29, 30

BROTHER H. HOWLETT

Calgary, Alta.	June	12	Kamsack, Sask.	June	22, 23
Lacombe, Alta.	"	13	Grandview, Man.	June	24
Edmonton, Alta.	"	15, 16	Gilbert Plains, Man.	"	25
Saskatoon, Sask.	"	17, 18	Dauphin, Man.	"	26
Clair, Sask.	"	19	Portage La Prairie, Man.	"	27
Wadena, Sask.	"	20	Winnipeg, Man.	June	28-July 1

BROTHER H. S. MURRAY

Boneville, Ga.	June	16	Raymond, Ga.	June	24
Athens, Ga.	"	17	Rome, Ga.	"	25
Atlanta, Ga.	"	18	Cave Springs, Ga.	"	26
Columbus, Ga.	"	19, 22	Rome, Ga.	"	27
Seale, Ala.	"	20	Atlanta, Ga.	"	29
Chipley, Ga.	"	23	Greenville, S. C.	"	30

BROTHER G. R. POLLOCK

Mitchell, S. Dak.	June	13-15	Irene, S. Dak.	June	22
Hartford, S. Dak.	"	16	Yankton, S. Dak.	"	23, 26
Luverne, Minn.	"	17	Corsica, S. Dak.	"	24, 25
White, S. Dak.	"	18	Vermillion, S. Dak.	"	27
Lake Benton, Minn.	"	19	Sioux City, Ia.	"	29
Jasper, Minn.	"	20	Alton, Ia.	"	30

BROTHER B. M. RICE

Portland, Me.	June	15	North Jay, Me.	June	23
Rockland, Me.	"	16	Auburn, Me.	"	25
New Harbor, Me.	"	17, 18	Bangor, Me.	"	26
Lewistown, Me.	"	19	Oldtown, Me.	"	27
Wilton, Me.	"	20	Hallowell, Me.	"	29
East Wilton, Me.	"	22	Pittsfield, Me.	"	30

BROTHER V. C. RICE

New Bedford, Mass.	June	16	Attleboro, Mass.	June	23
Taunton, Mass.	"	17	East Greenwich, R. I.	"	24, 25
Plympton, Mass.	"	18	Dayville, Conn.	"	26
North Duxbury, Mass.	"	19	South Coventry, Conn.	"	27
Plymouth, Mass.	"	20	Norwich, Conn.	"	29
Taunton, Mass.	"	22	New London, Conn.	"	30

BROTHER C. ROBERTS

Prince Rupert, B. C.	June	6, 8	Yorkton, Sask.	June	22
Prince George, B. C.	"	10, 11	Millwood, Man.	"	24
Edmonton, Alta.	"	12, 13	Franklin, Man.	"	26
Saskatoon, Sask.	"	15	Neepawa, Man.	"	27
Bredenbury, Sask.	"	17, 18	Winnipeg, Man.	June	28-July 1
Willowbrook, Sask.	"	20	Cochrane, Ont.	"	2

BROTHER R. L. ROBIE

Stanwood, Wash.	June	11	Danville, Wash.	June	20, 22
Bremerton, Wash.	"	12	Chesaw, Wash.	"	23, 24
Alderwood Manor, Wash.	"	13	Colville, Wash.	"	25
Everett, Wash.	"	15	Spokane, Wash.	"	26
Wenatchee, Wash.	"	17, 18	Moscow, Ida.	"	27
Spokane, Wash.	"	19	Garfield, Wash.	"	29

BROTHER O. L. SULLIVAN

Fenton, Mich.	June	15	Detroit, Mich.	June	22
Burt, Mich.	"	16	Brightmore, Mich.	"	23
Birch Run, Mich.	"	17	Plymouth, Mich.	"	24
Flint, Mich.	"	18	Ypsilanti, Mich.	"	25
Port Huron, Mich.	"	19	Toledo, O.	"	26
Mt. Clemens, Mich.	"	20	Tiffin, O.	"	27

BROTHER W. J. THORN

Allentown, N. Y.	June	17	Hammondsport, N. Y.	June	24
Olean, N. Y.	"	18	Elmira, N. Y.	"	25
Franklinville, N. Y.	"	19	Newark, N. Y.	"	26
Perry, N. Y.	"	20	Auburn, N. Y.	"	27
Batavia, N. Y.	"	22	Cortland, N. Y.	"	29
Rochester, N. Y.	"	23	Binghamton, N. Y.	"	30

BROTHER T. H. THORNTON

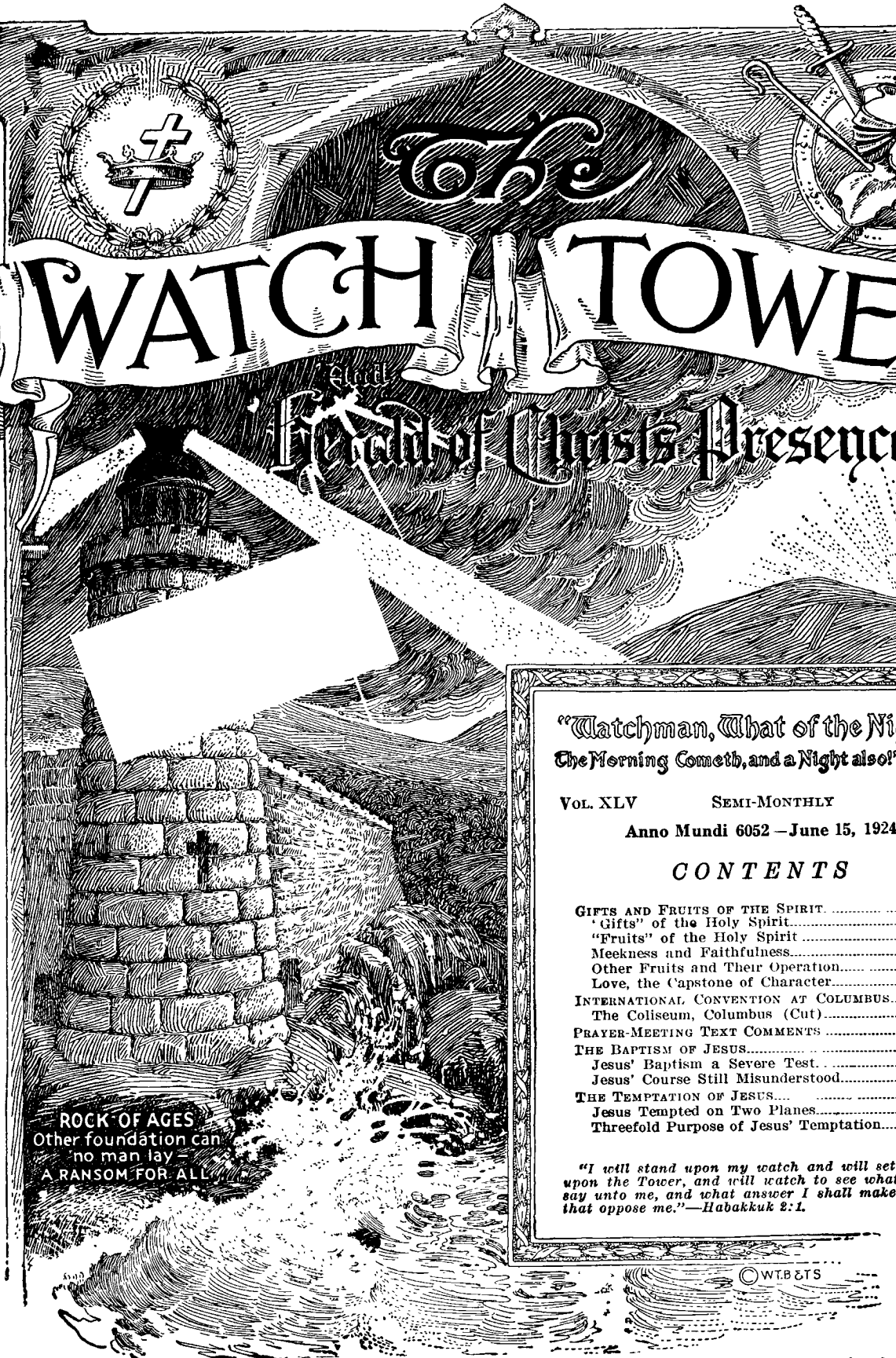
Chevenne, Wyo	June	15	Burlington, Ia.	June	23
Laramie, Wyo.	"	16 17	Chicago, Ill.	"	24
Sidney, Neb.	"	18	Indianapolis, Ind.	"	25
Big Springs, Neb.	"	19	Columbus, O.	"	26
Brady Island, Neb.	"	20	Ironton, O.	"	27
Omaha, Neb.	"	22	War, W. Va.	"	29

BROTHER S. H. TOUTJIAN

Hastings, Neb.	June	16	Beatrice, Neb.	June	26
Bloomington, Neb.	"	18	Lincoln, Neb.	"	27
Wilsonville, Neb.	"	19	David City, Neb.	"	29
Wauneta, Neb.	"	22	Columbus, Neb.	"	30
Sutton, Neb.	"	24	Norfolk, Neb.	July	1
Wymore, Neb.	"	25	Winside, Neb.	"	3

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLV SEMI-MONTHLY No. 12

Anno Mundi 6052 —June 15, 1924

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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 "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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

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 REPORTS NOT ALL IN

We are pleased to say that the friends as a whole have been very prompt to send in the report of attendance at the Memorial service of April 18 last. But there are still many classes whose report of attendance has not as yet reached us. It is our desire to publish the full list as soon as possible, and therefore we earnestly request all classes that have not sent in their report of attendance to do so as soon as this notice reaches them.

DO YOU STUDY THE WATCH TOWER ARTICLES?

From time to time brethren send in questions, at the same time stating that they are unable to understand certain things. These questions and statements at once suggest the thought that the WATCH TOWER articles have not been studied. The Editorial Committee puts in much time and careful and prayerful effort in preparing these articles. A casual reading will not be sufficient to understand them. We suggest a careful study. The classes that are making a Berean study out of the WATCH TOWER articles are making progress. We believe it is well to follow this rule. Do not be content with a casual reading.

BETHEL SPECIAL TO COLUMBUS CONVENTION

The Bethel Special will leave the Pennsylvania Terminal, New York City, Friday, July 18, at 9:00 p. m., Daylight Saving Time, over the Pennsylvania Railroad. The train is due to arrive at Columbus, Ohio, Saturday afternoon at 2:00 o'clock, Eastern Standard Time.

Any friends who desire to join this train at Philadelphia, Lancaster, Harrisburg, or other points, should communicate with the Transportation Committee as soon as possible, in order that arrangements may be made to stop the special to receive passengers en route.

Railroad and Pullman rates will be announced in our next issue; also where and when tickets may be most conveniently procured at the special rate for this train. Address all inquiries relating to *this special train* to Transportation Committee, 18 Concord Street, Brooklyn, N. Y.

Classes planning special train or car service to the convention will please notify us immediately, so that announcement may be made in our next issue for the convenience of isolated friends who would like to join these various parties.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV JUNE 15, 1924 No. 12

THE GIFTS AND FRUITS OF THE SPIRIT

The gifts of the spirit are "wisdom, . . . knowledge, . . . faith, . . . healing, . . . miracles, . . . prophecy, . . . discerning of spirits, . . . tongues, . . . interpretation of tongues." (1 Corinthians 12: 8-10)
"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control."—Galatians 5: 22, 23.

FROM early childhood to the time that he was baptized at Jordan and there received the baptism of the holy spirit, Jesus had been intently studying the law and the prophets as messages from God to the children of Israel. From the Word of God and from his mother, he understood that he had some special work to do; but he could not fully understand it while still a natural man, even though he were perfect. When he was baptized at Jordan, the holy spirit came upon him, not only begetting him to a new nature, but endowing him with a perception of mind that he had not before possessed, even while in his prehuman existence. With this flood of light through spiritual perception, the Scriptures became a new book to him. The change was so great that he immediately sought the solitude of the desert in order that he might not be interrupted in his study of God's Word. So intensely interested was he and oblivious to temporal surroundings that he did not eat for forty days.

[2]It would be difficult for us to imagine the wonder, the delight, and the ecstasy with which Jesus beheld the unfolding of the plan of God through the prophecies, in the types, and in the descriptions of the glorious kingdom of God to be established on earth. However, we can easily imagine that there must have been feelings of great sobriety and some anxiety as to whether he could properly fulfil all that he saw would be required of him if he were to do God's will perfectly. This would be a test of his faith; but his perfect mind would readily recall the many promises throughout the Messianic Psalms and other prophecies, and would assure him that he could rely fully upon God for whatever assistance and protection might be necessary.

[3]As our Lord returned from his wilderness experiences, his heart burning with a desire to proclaim the good news to the people, he was met with an indifference, a coldness of heart, an opposition to righteousness, and a disposition to criticize everything new which, to anyone less determined, would have had a very chilling effect. It would take something out of the ordinary to arrest people's attention and convince their prejudiced minds that his doctrine and his power were from God. It was to meet this cold criticism and doubt on the part of the scribes and Pharisees, and to fan the dying embers of faith in the hearts of the people, that our Lord performed his many miracles. These were an appeal to the minds of those who saw and experienced the blessings he bestowed so generously. However, these were all appeals to the natural man. As the holy spirit had not yet been given to anyone except himself, it was impossible for them to understand its operation upon the mind or to credit his good works to motives other than human.

[4]When it came time for the Lord to establish the Church, it was necessary to give some outward manifestations, not only to the members themselves but also to others who might inquire, in order that they might know that the work of the holy spirit was a power outside of the possessors themselves. The giving of the holy spirit on the day of Pentecost was accompanied by an outward manifestation, in the nature of a tongue of fire upon the head of each one. We may be sure that each one in his own heart was cognizant of the gift of the holy spirit; but how would he know that others had received it except by the appearance of some outward evidence? This was graciously given by Jehovah in the upper chamber as they waited for the fulfilment of the promises which our Lord had made to them at the time of his ascension that he would send the holy spirit upon them. Thus each realized that all were participants of the same blessing.

[5]Their hearts therewith became energized and their minds enlightened, something after the manner of a dynamo when the electric current is turned on. They went forth to preach to the multitude gathered at Jerusalem for the festival of the Pentecost. But the power

of God made further manifest that the spirit which energized the disciples was not of themselves. Their words were understood by the Parthians, the Medes, the Elamites, the Mesopotamians, the Judæans, the Cappadocians, and those from Pontus, Asia, Phrygia, Pamphylia, from Egypt, from Libya, from Rome, from Crete and Arabia. Whether the miracle was that the disciples spoke in languages which they had never studied before, or whether the miracle was in the hearing, makes no difference so far as the results were concerned. It was a manifestation of the power of God. It awakened a very wide-spread interest. Many desired to join the disciples and to follow the Lord with them.

"GIFTS" OF THE HOLY SPIRIT

6 There was nothing observed in the way of changed characters, loving dispositions, or fruits of the spirit, which would indicate that the disciples had received the holy spirit. There had been no time for the development of these. It would be necessary for them to have some evidence aside from their own feelings that they had been accepted of God. To meet this necessity, God arranged a diversity of gifts, differing each from the other and yet so related to each other that each recipient could be helpful to the others as well as to himself. So the Apostle tells us in the twelfth chapter of 1 Corinthians: "Now there are diversities of gifts, but [from or by] the same spirit . . . and there are diversities of operations, but it is [by or from] the same God which worketh all in all. But the manifestation of the spirit is given to every man to profit withal [that it may be a profit to himself and to others]." The Apostle then gives a list of nine different gifts; viz., wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues (ability to speak foreign languages), interpretation of tongues (ability to interpret the messages which might be given to another in some foreign tongue).

7 We notice that each of these gifts appeals to the mind and ability of the natural man. *Wisdom* is recognized as that ability which will use to the best advantage whatever is possessed or may be obtained. In other words, it might be explained as the ability to make the most possible out of present possessions. *Knowledge* is a possession of facts. Knowledge might be able to define any word in the language, calculate the most intricate mathematical problems, explain all about geology and astronomy and everything else pertaining to facts. We can readily see the difference between these two when we understand that a person might be very wise and yet have very little knowledge. In other words, a person might be able to make a little go a great way, and yet have very little knowledge of facts outside of his own personal experience. On the other hand, one might have all knowledge, and yet very little ability to use his possessions.

8 *Faith* is that which can lay hold upon the promises of another with full assurance that those promises will be kept, not worrying nor doubting. *Healing* is the ability to give a command and confidently expect the one sick or crippled or diseased to be healed, made whole. *Miracles:* God wrought special miracles by the hand of the apostle Paul, so that even if a handkerchief came to one that was sick, the diseased one was healed. (Acts 19:12) With the apostle Peter, the sick desired that even his shadow might fall upon them. (Acts 5:15, 16) *Prophecy* is the teaching or foretelling of future events beyond the power of natural man. *Discerning of spirits:* St. Peter was able to discern even the thoughts of Ananias and Sapphira when they attempted to act out the lie as recorded in the fifth chapter of Acts.

9 *Tongues:* This was an ability to speak in some foreign tongue. The majority of the early disciples spoke the Hebrew tongue, and the spirit would give them power to speak in another language, possibly in the Arabian tongue or the Persian tongue or any other. This gift was more particularly for the unbelievers, or doubters. (1 Corinthians 14:22) The possessor of this gift often did not understand what he himself was saying. Therefore to another would be given the gift of *Interpretation;* namely, the ability to understand and explain the message which came through the one who had spoken in the foreign language unknown to all others present.

10 We can easily see the benefits of these methods of dealing with the Church at that time. Most of the early disciples were poor, unlearned, with very limited experience in worldly affairs, and not accustomed to personal study or to explaining the Law and the Scriptures. They had depended upon the scribes and Pharisees for that. In addition to what had been written in the Scriptures, the holy spirit would now bring forth further instruction. As they gathered together, the holy spirit used various members of the little ecclesias for the benefit of all who attended. They did not have the written Word in a convenient form, as we have in our Bibles and commentaries and dictionaries at the present time. Thus it was necessary for the early Church to meet together to get the blessings which the Lord was willing and ready to bestow.

11 The same results follow the assembling of the friends together at the present time, though in a somewhat different manner. In studying the Scriptures now how often we notice that the holy spirit will present a thought through one and then another to the edification of all. No elder or class should expect all the enlightenment to come through any one member of the class. The blessing does not come now by means of a "gift of the spirit," but by study of the Word and by the enlightenment of the spirit.

[12]In the thirteenth chapter of 1 Corinthians, the Apostle tells us that he might have all of these gifts, but they would not guarantee him the reward of the crown; for the crown could be secured only by those who had cultivated and brought forth the fruits of the spirit.

[13]Suppose we were riding through the country, and were passing by what appeared to be an orchard laden with delicious fruit. Every tree, well formed and shapely, presented a very large yield. The appearance might be delightful to the eye. We might stop and desire to secure some of this fruit; but on approaching the trees, suppose we should find that every fruit is tied to the tree by a little, fine, almost imperceptible wire. The fruit is not an outgrowth from the tree; it had simply been tied to the tree. The trees might indeed be fruit trees, and the fruit might possibly have been tied on to indicate that these trees would later bear fruit. How disappointed we would be! So with the gifts of the spirit. They were not outgrowths of the vine—such as are love, joy, peace; nor do they mark the loyalty and obedience of the possessor. They were simply something tied on, so to speak, the gift of another.

[14]The Apostle tells us that later when the Church, the spirit-begotten ones, should begin to bring forth the fruits of the spirit, the gifts would no longer be necessary. They would serve their purpose for the time being, until the Church might properly be developed and brought to a fruit-bearing condition.

"FRUITS" OF THE HOLY SPIRIT

[15]Our Lord says in John 15:1-8: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." We notice that he does not say: He that hath no "gifts of the spirit" shall be taken away, but he that doth not bring forth fruit. The Lord here does not particularly specify what this fruit is; but the Apostle names each variety particularly in Galatians 5:22, 23. In his list the Apostle gives nine fruits, as he had previously mentioned nine gifts. We quote from the Revised Version: "But the fruit of the spirit is love, joy, peace, longsuffering [forbearance], kindness, goodness, faithfulness, meekness and self-control."

[16]In our King James Version, the word faith is used in each list; but in the list of the fruits faith has the meaning of the word faithfulness, as given above. This list apparently begins with the most important and closes with that which is least important, if we may use the words most and least in comparing the necessary qualities and attributes of a perfectly developed heart. In our study of this list, we will begin with the last; for that is the usual course in which we develop towards perfection.

[17]The word rendered *temperance* in the King James Version is more properly expressed by the words *self-control*, the ability to hold one's self in check or to direct one's course. Before anyone can enter the Lord's service, he must have considered the cost. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether ye have sufficient to finish it. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:28, 33) This indicates some ability of self-control, or else he could not sit down and make himself consider the necessary cost.

[18]After one has been begotten of the spirit, this ability is greatly strengthened and increased. When one determines to consecrate himself to the Lord, he does not lay aside his will. He simply decides, exercises his will to act in a new direction. Jesus had a will, and a strong one. After his consecration and begettal by the holy spirit, he spoke in no uncertain words: "I seek not mine own will but [my will is to do] the will of the Father which hath sent me." (John 5:30) Such a one cannot be a double-minded man. St. James tells us that "a double minded man is unstable in all his ways." (James 1:8) Jesus was in no way unstable. One will need a great deal of self-control in the Lord's service. He will need to control his actions, his words, his thoughts, and even the imaginations of his heart. "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great [margin, much] transgression." (Psalm 19:12-14) This will take time, practice and patience.

[19]When the holy spirit gave the *gifts*, they did not come gradually, then develop and finally reach maturity; they were given in full instantaneously. The *fruits* of the spirit are attained very differently. We might plant a fruit tree, and watch it grow until it brought forth blossoms. The blossoms are delightfully fragrant; and if the tree could think, it might say to itself: "How beautiful I have become! How fragrant are my blossoms! All I need to do is to get near someone and my presence will be a delight." But the tree will have some very disappointing experiences. Along comes the wind and blows away its blossoms. Its beautiful appearance is gone; it radiates no more delightful fragrance. There is nothing left but some green, bitter buds. Does this prove that the tree has become unfruitful? Certainly not. It is going through a developing experience. The little green fruit will continue to be bitter, unattractive and not desirable until after months of rain, sunshine and wind. Not until it is fully ripe, can it properly be considered fruit. Prior to that, it was in the development stage. If someone had been tying the fruit on the tree, it could have been done in a moment or two. Thus we can see the difference between the gifts of the spirit and its fruits: One is given, the other grows:

MEEKNESS AND FAITHFULNESS

[20]*Meekness:* This word is rather hard to define. It implies a gentle, teachable, longsuffering disposition, not given to demanding one's rights, but quiet, retiring, and inclined to give deference and preference to others. Few people in the world naturally have this disposition. Born and living under the reign of evil, it is so often necessary to "stand up for one's rights" or be run over, that the world has adopted the saying, "Self-preservation is the first law of nature."

[21]However, this fruit of meekness is very necessary for the child of God to bring forth. In the kingdom it will not be necessary to be defending our rights continually. We shall be watching how we may be regarding and protecting the rights of others. This disposition must be cultivated and developed here. It is often because this fruit of meekness is so little cultivated or developed that there is so much trouble in some of the classes. Because we are naturally inclined to esteem ourselves and our individual interests and our wisdom above these same qualities in others, and prone to think that our own ways are the best and the ways of others inferior, the adversary is ever alert to take advantage of this weakness and endeavor to stimulate in us the opposite spirit of egotism, self-esteem or self-will—pride. Our Lord said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew 11:28, 29) Here the Lord gives us an illustration of the meaning of meekness; namely, lowliness in heart, just the opposite of pride.

[22]The apostle Paul, in contrasting the spirit of our Lord with that of Satan, says: "Let this mind [spirit, disposition] be in you, which was also in Christ Jesus: who, being in the form of God, thought not by robbery [as did Satan, Isaiah 14:13] to be equal with God: but 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."—Philippians 2:5-9.

[23]*Faithfulness* (steadfastness): How we delight to be with and do business with the one whom we can depend upon, one who we know will always prove faithful and true under all circumstances! Faithfulness implies conscientiousness and knowledge of what one is to do, in order that the instructions or agreement may be carefully carried out; that one will live up to his own contract, and is worthy of trust.

[24]Faithfulness is a rare quality in the world today. St. Paul tells us that "they that will [to] be rich, fall into temptation." (1 Timothy 6:9) The desire to become rich is very prevalent in the world today. The opportunities for unfaithfulness are many, and the rewards are great from a worldly standpoint. It is easy to do wrong, and hard to do right. There are riches other than monetary. Some desire the riches of pleasure; others the riches of honor and esteem among their fellowmen. It is sad to note that, even among some of the brethren, this latter disposition crops out quite frequently. The desire to be well esteemed in the class, that they may be elected elders, sometimes leads to an effort to "control the election." This is very reprehensible in the eyes of the Lord.

[25]We have heard of several instances where an elder was so desirous of being elected that he would specially invite some who did not even profess consecration to attend the meeting on election night, in order that they might vote for him, to the end that he might receive a majority vote of those present at that meeting. This is resorting to the tricks of the adversary; and such a one cannot expect to remain in the favor of the Lord while practising the cunning of Satan. If we believe that the Lord is able to carry on his own work, our faith in him should be sufficient to believe that he could elect his own servants without our endeavoring to "carry the election." He who has lost faith in God's ability to direct the work, cannot be faithful to the Lord. Faithfulness must be developed before anyone can expect to receive the crown of life. "And they that are with him are called, and chosen, and faithful."—Revelation 17:14.

[26]Courage is also a part of faithfulness. Sometimes it takes a great deal of courage, bravery, fearlessness, to be faithful. This does not come all at once. It sometimes takes much pruning in order to attain this degree of development. "Finally, strengthen yourselves in the Lord, and in his mighty power. Put on the complete armor of God."—Ephesians 6:10, 11, *Diaglott.*

OTHER FRUITS AND THEIR OPERATION

[27]*Goodness:* The state or quality of being good. God is good. Goodness is Godlikeness, good all through. One cannot be good without being grateful to God and possessing a desire to show appreciation for favors received.

[28]*Kindness* is gentleness, consideration of others. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4:32) "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering: forbearing one another, and forgiving one another."—Colossians 3:12, 13.

[29]*Longsuffering:* This does not mean that we are to have aches and pains in the body, suffering for a long time. It has more the thought of forbearance. We sometimes hear the worldly expression, "Bear and forbear." This means to put up with many imperfections on the part of ourselves and also to manifest the same disposition towards others. "Bear ye one another's burdens, and so fulfil the law of Christ." (Galatians 6:2) We are to remember that it takes a long time for this fruit to develop properly. Plants that develop in the hothouse are not very sturdy.

[30]In olden times, when wind was the propelling power of ships, it was very necessary to have the masts of strong timber. Every ship-builder, therefore, desired that the mainmast should be exceedingly strong and tough. It was not so much beauty he desired as strength. He did not seek the straightest tree in the heavy timber, protected by the other trees; rather would he go to the bleak hillside and find growing by itself some tree which had been swept by the winds for years. He knew the timber in that tree was tough. It had withstood the storms of many seasons. So to speak, it had been long-suffering, growing slowly but surely. So the characters which God desires are such as have the quality of long-suffering, patient endurance, ability to withstand the storms of temptations and the assaults of the adversary.

[31]The disposition at the present time is to rush everything. It is hard even for the child of God not to be influenced more or less by this disposition. It is almost like being in the water and trying not to get wet. The spirit of hurry is everywhere. We are inclined to wish that the Lord would let us finish our course immediately. We sometimes get tired when the battle is long drawn out; but we have the assurance "that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28) This knowledge should help stabilize every child of God who is running for the prize. It should act as a ballast while riding the storms of life. Let every consecrated child of God remember that God will not permit his children to meet one storm too many, nor will he prolong the battle one hour longer than is necessary.

[32]*Peace:* When we first enter the service of God, we receive peace. "Being justified by faith, we have peace with God." (Romans 5:1) This means that God has canceled our debt and counts us free—justified. We may still be far from complete peace of mind, however. This second development comes only after continued acquaintance with our Lord, by being engaged in his service. As the Psalmist says: "Great peace have they which love thy law: and nothing shall offend [stumble] them." (Psalm 119:165) But we cannot love his law fully until we have learned it; so our Lord says: "Sanctify them [perfect them] through thy truth: thy word is truth." (John 17:17) Gradually will be fulfilled in us that promise of the Lord, "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) When our fruit of peace is nearing maturity, we shall have great peace of mind, stability and calmness of soul, even though our temporal experiences may be very stormy. The final condition of peace will be when we have received the new body in the likeness of Christ. Then will be completed our peace with God and with ourselves, heart peace, bodily peace.

[33]*Joy:* Many are inclined to think that the way of a Christian is not one of joy or happiness. Such a one should take his concordance and look up the words joy, joyful, rejoice, rejoicing, be glad, give thanks, and kindred words. He may be surprised to find how much there is in the Scripture along that line. Our Lord was full of joy, and he said: "These words I speak unto you, that my joy might remain in you, and that your joy might be full." (John 15:11) The hope set before the children of God should certainly fill us with joy, as we often sing: "Oh, the prospect is so transporting!"

[34]Even our trials and the slanders of those who do not understand us should be occasions for cultivating this fruit of joy. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matthew 5:10-12) These are strong, encouraging words. Our Lord promises great joy in the kingdom, and exhorts us to look forward to that time, rejoicing now in hope. Hope is not one of the fruits of the spirit; but it is a very great assistance along the way, and might be called a "fertilizer" for the fruits of the spirit. Indeed, without hope it would be almost impossible to grow them.

[35]It is a self-evident truth that we cannot reap what we do not sow. If we expect to have a good crop of joy, it is necessary to sow the seed here. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing [joy], bringing his sheaves with him."—Psalm 126:5, 6.

[36]The apostle James exhorts us in a similar manner: "Count it all joy [consider such occasions as opportunities for joy], my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." (James 1:2-4, R. V.) Every character needs time to develop, and therefore our great need of patience.

[37]In view of the many expressions in the Scriptures and the exhortations of our Lord and the apostles, we do not see much prospect for anyone gaining the prize of the high calling who does not endeavor to rejoice in the trials and testings permitted by our heavenly Father. The trials themselves are not pleasant experiences. The joy arises from the knowledge that they are working out for us the necessary qualifications of character. "Now no chastening [correcting experiences] for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12:11.

[38]We are to look through the trials, as through a telescope, to the inheritance laid up for us after we have proved our worthiness. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abun-

dant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye [now] greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto *praise* and *honor* and *glory* at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye *rejoice with joy unspeakable* and full of glory." (1 Peter 1: 3-8) "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8: 18.

LOVE, THE CAPSTONE OF CHARACTER

[39]*Love:* What the topstone is to the pyramid, love is to the perfect character developed by Jehovah. No pyramid could be complete without the topstone; so no character could be Christlike without love.

[40]What is love? It is a very difficult word to define; for it has such a great variety of operations; and the lack of it affects the whole world. Sometimes a negative definition brings out the meaning more clearly. We recall the definition of salt said to have been given by a small boy at school. He could not think of a definition that would describe it, so after a moment he said: "It's that what makes the potatoes taste so funny when there ain't none on 'em." So we might say, Love is that which makes the world so full of sorrow because there isn't much in it. What a different world this would be if love instead of hatred had been cultivated!

[41]Sometimes a composer of music, in order to bring out some particular chord of harmony, will introduce a discord just before it, that the contrast may emphasize the harmony. We may be sure the world will enjoy the harmony of love the more because of the previous 6,000 years of discord produced by hatred. The contrast between the kingdom of love under Christ and his Church, and the kingdom of Satan will intensify the appreciation of all Jehovah's intelligent creatures who accept his ways. Thus the wrath of his enemies will eventually cause the glory of Christ to shine the brighter.

[42]The Apostle takes a whole chapter (1 Corinthians 13) to describe or define love. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind."

[43]He then gives a negative definition: Love does *not* envy. Love is *not* boastful; is *not* puffed up; acts *not* unbecomingly; seeks *not* that which is her own; is *not* provoked to anger; does *not* impute evil; rejoices *not* in iniquity; but on the contrary, rejoices in the truth, covers all things, believes all things, hopes for all things, endures all things—all those things mentioned in the Scriptures as needful for the child of God. Love fails not at any time. Then follows the explanation that all gifts will pass away, because they belong to the age of spiritual childhood of the Church. Later, childish things will be put away, as the Church will have developed some fruits of the spirit, and will no longer need gifts.

[44]"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15: 2) We may have been accepted as a branch, grafted into the vine, have brought forth leaves (signs that the graft was a good one), blossoms (promises of fruit), and even buds; but that will not be considered as fruit. We must bring forth the ripe fruit; it must be matured and properly flavored, else we shall be cut off from the vine and cast away. (1 Corinthians 9: 27) How carefully we need to examine ourselves to see that we keep ourselves in the love of God, and diligently cultivate all these fruits of the spirit! Let us not be discouraged if some of our fruits are somewhat bitter as yet; so is any fruit before it is entirely ripe. Are we carefully watching every experience to see that we receive the proper lesson and training from it? Are we desirous, anxious, yea, striving earnestly, giving all diligence to make our calling and election sure? If we do these things, we shall never fail; for so an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.

QUESTIONS FOR BEREAN STUDY

How did Jesus learn that he had some special work to do? ¶ 1.
What influence did the spirit have upon Jesus at baptism? ¶ 2.
For what reason did Jesus perform miracles? ¶ 3.
Why was it necessary to have an outward manifestation of the holy spirit at Pentecost? ¶ 4.
How did the spirit affect the apostles? ¶ 5.
Did the apostles experience an instantaneous change of character? How many gifts of the spirit are there? ¶ 6.
To whom do the gifts of the spirit appeal? How are wisdom and knowledge contrasted? ¶ 7.
What are the operations of the other gifts? ¶ 8, 9.
How did God make up to the early disciples for their lack of the advantages we enjoy? ¶ 10.
What are the advantages in coming together for Bible study? ¶ 11.
Why are the fruits of the spirit more important than the gifts? ¶ 12-14, 19.
What are the fruits of the spirit? ¶ 15, 16.
What is the meaning of self-control? ¶ 17, 18.
What does meekness imply? How does it manifest itself? ¶ 20-22.
What may be said of faithfulness? ¶ 23-26.
How may we differentiate between goodness and kindness? ¶ 27, 28.
What are the good qualities of longsuffering? ¶ 29-31.
What are the advantages of those who have peace? ¶ 32.
What makes the Christian's pathway one of joy? ¶ 33-37.
How may we look through our trials and rejoice? ¶ 38.
What quality of character corresponds to the capstone of a pyramid? Is love easy to define? How may we get a positive view of the character of love? ¶ 39-43.
Why is it possible to sum up the perfect character in the all-comprehensive word love? ¶ 44.

THE INTERNATIONAL CONVENTION AT COLUMBUS, OHIO

CONVENTIONS always prove a means of great encouragement to Bible Students, inspiring them with zeal for the Lord; and the brethren are always greatly benefited when mingling and rejoicing with those of like precious faith. The Lord has always blessed the SOCIETY'S efforts in arranging to bring the brethren together for fellowship and communion in the spirit. It does one good to see the happy faces of so many of those who love the Lord better than anything else that is dear to them. How it rejoices one to meet those who have lately found that the Lord is gracious, to hear their happy testimonies, and to take notice of their determination to follow the Lord whithersoever he leadeth!

The Apostle's injunction to "assemble ourselves" has been a great blessing to the Church throughout the Gospel Age; and his "so much the more, as ye see the day approaching" has special application at the present time. Who rejoices in the privileges of fellowshiping more than the consecrated children of God? The happy time at conventions is but the foretaste of the superlative joy which shall be ours when we enter the very presence of our Redeemer and King. Conventions, then, are the Lord's means of preparing us for the deeper satisfaction of the joy and happiness which shall be ours beyond the vail, when we shall have made our calling and election sure to the incorruptible "crown of glory that fadeth not away."

You have been advised in previous issues of THE WATCH TOWER that the convention this year will be held in Columbus, Ohio, July 20 to 27 inclusive. Great care was exercised in selecting the place for the convention. Columbus was chosen because of its location, being the most accessible to the largest number of brethren; because of the transportation facilities and street-car accommodations; because of the number and size of the auditoriums available for the many meetings which shall be held; because of the privilege of using the large Stadium for the public witness; because the eating and lodging accommodations are the best which can possibly be secured anywhere; and, besides, Columbus is nicely situated, is a progressive city, and being a convention city the citizens treat their visitors with kindness and solicitude. Let all who can possibly attend, do so.

For full particulars consult the June 1 WATCH TOWER.

THE COLISEUM, COLUMBUS, OHIO

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 16

"Bless the Lord, O my soul, and forget not all his benefits."—Psalm 103: 2.

GRATITUDE means loving kindness awakened in the heart of one who has received a favor or blessing from another. It means thankfulness of heart. To be thankful to the Lord means to worship him reverently, moved so to do because of his manifold goodness and holiness. Gratitude is an element of character in man which makes his fellowship and communion with God possible. If the goodness of God cannot awaken a sense of grateful appreciation of the Creator, then there must be much radically wrong in that creature. God is pleased with a thankful heart, and pleased to have that condition of heart expressed.

The name David means beloved. David was a type of the beloved of God, the Christ. Doubtless David possessed, and naturally expressed, much gratitude for the benefits he received at Jehovah's hands. Many more are the reasons which those whom David typified have for gratitude and thankfulness of heart. Gratitude must precede a perfect expression of unselfishness.

For some weeks now we have been studying the texts relating to the great kingdom of our God. We have learned how, in his loving kindness, he has made provision for that kingdom, placed at its head his only begotten Son, invited men to sacrifice earthly hopes and prospects and enter into a share with our Lord in that wonderful and ideal government. How appropriate now that we should consider a text which reminds us of our privileges of showing gratitude to God, the great Giver of every good and perfect gift!

Call to mind how our loving Creator dug us from the miry clay, exhibited to us his wonderful and perfect expression of unselfishness by giving his beloved Son that we might be redeemed unto him and thereafter enjoy the blessings of life; how he justified us that we might become a part of the sacrificial body of Christ; how he begat us and anointed us with the holy spirit, calling us to our heavenly home; how he illuminated our mind that we might see and appreciate, to some degree, the wonders and beauties of his creation; how he graciously provided for mankind and especially for his heavenly family, of which we are privileged to be a part.

Call to mind how God has permitted us, while in this cold and wicked world, to have his sweet fellowship and to enjoy the opportunities of telling others about his loving kindness; how that when oppressed by worldly ones who, under the influence of the adversary, have persecuted us and made our hearts sad and overwhelmed us, our Lord has then been our rock, our fortress, and our strong defender, our shield and buckler, the power of our salvation and our high tower.

Oh, the manifold goodness of our God! What a blessed privilege to awaken in the morning, and receive the light and be kissed by the sunshine of a new day, drink in the sweet perfume of the flowers, behold the wonders of God's earthly creation, and then to have the blessed assurance that we are in the love of God and safely resting in the arms of Jesus! How appropriate, then, that our first thoughts on awakening each morning should be: "Bless the Lord, O my soul, and forget not all his benefits." The Lord knew that we could not remember them all; he would not have us forget them all. It is our blessed and daily privilege to recount some of his goodness to us.

We are journeying rapidly to our glory home. In a little while we shall finish our course and then by his grace shall dwell in his house forever, to behold the face of the Lord and to learn of him and of his boundless riches of wealth and power. Then in the ages to come we can with gratitude say as we look back over the way that he has led us: "Bless the Lord, O my soul! I will not forget his benefits unto me."

Beloved, seeing then that we are now receiving a kingdom which can never be moved but will stand forever, that if loyal we shall soon inherit our home eternal in the heavens not made with hands, let us, with deep gratitude of heart, daily serve God with reverence and Godly fear. Let us diligently try to prove that we are perfect in love by giving expression to unselfishness, dwelling in love, dwelling in God, and boldly and fearlessly announcing that the kingdom of heaven is at hand.

TEXT FOR JULY 23

"The Lord hath chosen Zion . . . for his habitation."— Psalm 132: 13.

THE text for this week is from one of the Songs of Degrees. These Songs, or Psalms of Degrees, not only apply to the Church, but seem to have a special application during the day of the Lord's second presence while he is gathering unto himself the saints who have made a covenant with Jehovah by sacrifice.

Zion, as we understand it, is a name applied to God's organization, which organization is for the purpose of carrying into effect the various provisions of the divine plan. The King, or Head of Zion, is Christ. David was a type of Christ, hence a type of the Head of Zion. This Psalm, or Song of Degree, is from David.

For many centuries there has been an invisible ruler who is evil, and who is known as the chief one of the invisible evil heavens. There has been during the same period of time a visible order of things which is also evil, and which has been designated under the term "the old world" or earth. That Jehovah intends fully and completely to supplant this evil organization with his righteous one the Scriptures abundantly prove.

Jehovah's organization is called Zion. Those composing Zion have been the custodians of his message, and

in due course of time he will use his organization to establish his righteous order in heaven and in earth. Concerning this he says, through his prophet: "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.

For Jehovah to desire a thing means that in due course that thing shall exist. The text then states that he, Jehovah, hath desired Zion for his habitation. Habitation means a site or seat of government, a permanent place of operation. Thus, in poetic phrase, the Lord's prophet states that God's seat of government for the establishment of order in the earth, and for the gathering together of all things in heaven and in earth under one head, is Zion.

The Church is now at the very pinnacle of her earthly experience. She is now no longer in doubt as to the Lord's purpose towards all his creatures. She now has the positive evidence that Jehovah has set his holy and beloved Son in Zion as the Head over all; and that they who are now faithful to the end, and who are overcomers, shall sit with him in his throne. Such marvelous manifestation of God's love toward his creatures should create in them the deepest gratitude and cause them to develop more into the likeness of the Lord; namely, perfect love. This perfect love will induce each one to put forth his best efforts now to please the Lord, to overcome, that he might stand victorious with Christ Jesus in Mount Zion, that there he may dwell forever, beholding the face of Jehovah, to be the recipient of his approving smile, and to receive from the boundless fountain ever-increasing knowledge and wisdom.

TEXT FOR JULY 30

"Out of Zion, . . . God hath shined."—Psalm 50:2.

JESUS, as the Head of Zion, when he was on earth, said: "I am the light of the world." (John 8:12) Again he said: "As long as I am in the world, I am the light of the world." (John 9:5) He showed that others would come into the light when he said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46) Those who accepted the Lord, who were consecrated, justified and begotten of the holy spirit, also became lights in the world.—Matthew 5:14.

To the same class St. Paul wrote: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Ephesians 5:8) Jesus was God manifested in the flesh. He reflected the spirit of Jehovah, and therefore through him Jehovah shined.

But those who possess the spirit of the world have not looked upon the members of Zion as though they were light. On the contrary in the eyes of such, Christians have been black.

When Jesus, the Great Light, was walking in the earth, he was despised and hated and persecuted by the ecclesiastical element of that day, aided and abetted by the political and commercial elements. They accused him of practically all known crimes. Under the pretext of aiding the work of Jehovah, yet without the slightest excuse, they maliciously libeled, slandered, persecuted, and killed the Perfect One.

Jesus was on the earth during the closing days of the Jewish Age. It was the lapping period between the Jewish and Gospel Ages. The Church, at the end of the Gospel Age, finds itself practically in the same condition that existed at the close of the Jewish Age. Now nominal Christendom, possessing the worldly spirit, despise, hate, and unjustly persecute the true followers of the Lord. It is even as he foretold. Instead of recognizing these Christians as lights in the world, nominal Christendom regards them as darkness. The Lord foreknew and foretold that such would be the case.

In the fifteen Psalms or Songs of Degrees, which mark the degrees of the development of the Church during the presence of our Lord, the first one, namely the 120th, shows the true Christians in Babylon at the beginning of the harvest period in a condition of distress. The faithful ones are hated by the merely nominal ones; therefore the true saints are represented as saying, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." (Psalm 120:5-7) These are thus pictured in the eyes of the merely nominal Christians.

Kedar was a son of Ishmael, and from him descended the Bedouins. These live in tents made of the hair of black goats. Added to the darkness of the hair, the grease and the dirt ever prevalent with the Bedouins, these tents are as black as the darkness of night. They illustrate how nominal Christendom has viewed the true follower of Christ. Those of Zion have been hated and persecuted. They have been for peace, while those about them insisted on war. They have been true lights, shining in a dark place, but not recognized as such by those having the spirit of the world.

Jesus, addressing those who are in the narrow way, looking to that happy time, said: "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matthew 13:43) Jehovah, through his prophet, also says: "And they that be wise shall shine as the brightness of the firmament."—Daniel 12:3.

These words of encouragement are written aforetime for the comfort of those who now are looking for their glory home. Such words of encouragement give strength and aid to the weary traveler, and redouble his energy to press on, declaring as he goes: "The kingdom of heaven is at hand." In his countenance is the light of a new day; and soon he shall shine forth with his Lord out of Zion, reflecting the glory and beauty of Jehovah. Throughout the Millennial Age it will be properly said: "Out of Zion, the perfection of beauty, God hath shined."

THE BAPTISM OF JESUS

——JULY 20——MARK 1:1-11——

JESUS' RELATIONSHIP TO JOHN'S MISSION—JESUS' BAPTISM A SEVERE TEST—REAL SIGNIFICANCE OF JESUS' BAPTISM—JESUS' COURSE STILL MISUNDERSTOOD.

"Thou art my beloved Son, in whom I am well pleased."—Mark 1:11.

MARK, whose Gospel leads our study, gives no details of the birth or of the early life of Jesus, nor of his forerunner John, but enters at once into his story of Jesus' ministry. He says (Mark 1:1-3) that the beginning of the gospel of Jesus Christ was the preaching of John, and that John was the messenger of whom Malachi had spoken, and the voice crying in the wilderness foretold by Isaiah. (Malachi 3:1; Isaiah 40:3) The Bible Student of today knows that these prophecies were only partially fulfilled by John, and that John was himself representative. The fact, which time has now revealed clearly, is that there are two advents of the Messiah and two preparatory works, and that the prophecies which for a time seemed as if they were fulfilled in the mission of Jesus and John the Baptist were to be fulfilled in a greater sense at the second advent. The Jews failed to see the fulfilment of their Scriptures in John and Jesus; and, on the other hand, Christians fail to see that the fulfilment of the Scriptures depends upon the second advent of Christ, the great advent for which the Jews still wait. The Jew looked forward and missed the first advent; the Christian looks backward to that first advent, and has no real place for the second. Proclaiming the second advent is today considered dangerous to true Christian service and destructive of it, and the churches now warn their adherents against those who believe in the second advent.

[2]John well understood that he was the messenger to go before the face of the servant of God. He was faithful to his ministry; he realized that he was but a forerunner, and he gave himself wholly to the work which God had for him. Had he been otherwise minded, he could not have done his work in time; for the Lord, the Messenger of the covenant, was closely following. It was as if a road must be made in the wilderness, the hills must be brought down, and the hollows filled in, that the king might have a good road for his entrance into his city.

[3]The appearance once again of a prophet in Israel, and the unusual message that he had, took crowds of people out of Jerusalem and the towns and villages of Judah to the Jordan, where John was baptizing, more than twenty miles from Jerusalem. He told them that the kingdom of heaven was at hand and bade them prepare themselves for it. He saw that the condition of Israel was bad, and he spoke very plainly to the Pharisees and Sadducees who joined the crowds. He named them a "generation of vipers" (Matthew 3:7), told them that their profession was a mockery, and shocked them by saying that, of itself, relationship to Abraham counted for nothing.

JESUS' RELATIONSHIP TO JOHN'S MISSION

[4]Though we have no record of his commission other than this his own reference to it (John 1:33), John says that he was sent to baptize as well as to "cry out." His commission was: (1) To call attention to the fact that a time of judgment had come (Matthew 3:10); (2) to call Israel to repentance, and to baptize as a symbol of cleansing (Matthew 3:6, 8); and (3) to tell of the coming One who would baptize with the holy spirit and with fire. (Matthew 8:11) He faithfully warned the people, and exhorted them to repentance, and told of the One who was immediately to come, whose shoes, he said, he was not worthy to carry. (Matthew 3:11) Further, he never failed to tell of the far greater work to be done by the One for whom he was forerunner.

[5]The mission of John as baptizer was unique in the history of Israel, but the idea of cleansing must have made its appeal to the many who by John's means sought to get into favor with God. That he did not immerse all who went to him is clear; his sharp words to the Pharisees show that. His mission was effective; all Jerusalem and Judea were stirred and were held in expectation concerning the Christ (Luke 3:15), and in due time it was John's pleasure to announce the presence of the One of whom he spoke. His fidelity to God, and a faith which enabled him to declare the actual presence of the Anointed of God, raised him to the highest place among men.—Matthew 11:11.

[6]As Jesus grew into manhood he would think much about his life's work, and would wonder when it must begin, and how: He would surely expect to be anointed for his ministry. It is easy for us to suppose that he would know he must wait till he was thirty years of age, but it is very probable that he did not know. The Levites were first ordered to start service in the tabernacle at thirty years of age, but afterwards the age of twenty-five was set for them, evidently for probationary service; and later still the age of twenty was set by David. (Numbers 4:3; 8:24; 1 Chronicles 23:24) But Jesus was not a Levite, that he should wait till thirty years of age before beginning his ministry. At either of these periods of his life he might have had expectation that his time had come; but he must wait for his forerunner, who he knew must appear and do the work of which God had spoken (Luke 1:17); and he could make no move until then.

JESUS' BAPTISM A SEVERE TEST

[7]When John began his mission in the spring of the year (A. D. 29), Jesus knew that his time had almost come. He waited till his birthday season in the autumn. Then when he "*began* to be about thirty years of age" (Luke 3:23) he went to John. It seems proper to suppose that Jesus was born at the Feast of Tabernacles, and that it was then that "the Word was made flesh, and dwelt [tabernacled] amongst us" (John 1:14); and as the Day of Atonement, the tenth day of the seventh month, preceded the Feast of Tabernacles by five days (Leviticus 23), we may also suppose that Jesus presented himself to John at Jordan and to his Father either on that day or as near to it as possible, so as to fulfil the type of the bullock presented for a sin-offering, even as at his death he exactly fulfilled the type of the Passover lamb.—1 Corinthians 5:7.

[8]At that time the Word of God was lodged in the mind of Jesus, perhaps all of it, and as an exact memory; and he would have the purport of the Word in his mind. Without doubt, owing to that which his mother had told him of his birth and about John the Baptist's birth and about the prophecies which had then been spoken, and because of his recognition of himself as set apart from his fellows, he saw himself as the object of the prophecies.

[9]There can be little question that submission to John's baptism was one of the sharpest questions concerning himself which Jesus had to settle. He had to meet the question of his relationship to John's baptism, which was for the confession and remission of sins. But he was entirely without consciousness of sin; and if he joined the crowds who went to John, would not this appear both to the people and to John as if he also made confession of sin? And if he

even appeared to confess would not this probably compromise his future standing? Also John was his forerunner, and humanly speaking it would seem inappropriate that Jesus should be immersed by the one who was his herald. He must have come to the conclusion that John was his gateway not only to his life's work, but also into the way of life. Clearly John's mission to baptize was of God; and Jesus determined to go to John, even though it meant being numbered with transgressors. This was God's will for him, and the outcome he would leave in the hands of his Father.

10 John was God's messenger, and none in Israel might hope to attain or retain the favor of God who did not follow the expressed will of God. Jesus therefore presented himself to John for immersion. Apparently John was taken unawares. Indirectly he had been told that he should immerse the One whose coming he was to announce. (John 1:33) Yet when Jesus came, John wished to decline; for he felt that it would be more fitting if he were immersed by Jesus. But it was as necessary for John to submit to the will of God as for Jesus. Hence Jesus said: "Suffer it to be so now: for thus it becometh *us* to fulfil all righteousness."—Matthew 3:15.

REAL SIGNIFICANCE OF JESUS' BAPTISM

11 John never understood the inner meaning of Jesus' going to him, or of what it meant for Jesus as between himself and God. John did the will of God and was faithful. None of the servants of God was greater than he. But it was not given to John to know or to understand; for he was never privileged to become a disciple of Jesus. To Jesus his baptism was the vital moment of his life. He saw his course marked out for him by the Psalmist; and in David's words he said: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: . . . Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Hebrews 10:5, 7) He saw that God had had no pleasure in the sacrifices of bulls and goats, which could never take away sins, and that he with the consciousness of being holy, harmless, and undefiled had the privilege to give himself in sacrifice to God.

12 Jesus therefore gave himself to God as a man would bring an animal for sacrifice to the altar. None had done this hitherto, nor had anyone ever thought of such a thing; for there had been no call, the privilege had never before been given. Jesus' baptism, then, was more to him than a consecration to devote his life to the service of God and to seek its interests. The water to him represented death and submission unto death according to the will of God, and his rising again out of the water represented the new life and new relationship in which he stood towards God. He was there begotten of the holy spirit to the divine nature. (Acts 10:38) Hence, as he died to the will of his perfect flesh, so he was raised to newness of life, begotten of the spirit. Henceforth he lived not according to the flesh, but according to the spirit.

13 Faithful servants of God there had been before Jesus' day, and some of these had suffered a violent death for their faithful witness. Even John the Baptist so suffered. What difference was there between their service for which they suffered and that of Jesus? It is in this: Those men served God according to his will as understood by them, and were faithful at all costs, even unto death; yet they had never thought of presenting themselves as a sacrifice to be offered. But that was the thought which moved Jesus in his consecration of himself to God. It was only when Jesus had given himself to God and had been accepted that the fact came upon anyone that the sacrifices of old were typical of human sacrifices, human lives offered to God.

JESUS' COURSE STILL MISUNDERSTOOD

14 The idea of human sacrifices is repugnant to the religious sentiment of our day. Abraham's willingness to sacrifice his son (a sacrifice given and accepted in intent) is an abhorrent thing to the teachers of Christendom, and is to them a proof positive that the Old Testament is crude, below moral standards, and certainly not of God. But these also repudiate the teachings of the New Testament, and even of our Lord himself, who said that he came to give himself as a ransom; and of the apostles, whose successors they claim to be, who taught that the offering of Jesus Christ as a sacrifice makes atonement for sin.

15 When Jesus had presented himself, he saw for the first time the correspondency between Isaac and himself. Later he was actually slain; but the offering as sacrifice was at Jordan, where he offered himself without spot unto God. (Hebrews 9:14) There he began to open up the new and living way whereby his disciples may follow in his steps and, suffering with him, may share his glory with him. (2 Timothy 2:12) They also present themselves; and they become human sacrifices in the sense of sacrificing their humanity, considering the body as representing human life as a sacrifice.—Romans 12:1.

16 As John raised Jesus up out of the water "the holy spirit descended in a bodily shape like a dove upon him." To John this was the sign for which he waited; to Jesus it was the outward and visible sign of God's acceptance and his anointing. And with this outward sign came, to the joy of Jesus' heart, a voice from heaven, saying, "Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) It was to this witness that Jesus referred when, speaking to the Jews, he said: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." (John 5:37) At that moment also the heavens were opened: Jesus saw spiritual things not hitherto discerned. It was then that the path of life was opened to him. If for the purpose of being God's lamb of sacrifice, and bullock for atonement, Jesus was permitted to die, God would reward him; for the way of sacrifice was the way of life, and beyond the human sacrifice was life at the right hand of God. "At thy right hand there are pleasures for evermore."—Psalm 16:11.

QUESTIONS FOR BEREAN STUDY

With what event does Mark date the beginning of the gospel? What fact do we now see that was not clear in his day? Why is our Lord's second advent so unpopular a subject today? ¶ 1.

What did John the Baptist understand to be his mission? What drew the crowds to hear his preaching? ¶ 2, 3.

What three points was John commissioned to emphasize? ¶ 4.

What result did John's preaching produce? What rank does John hold in the divine estimation? Why is he thus esteemed? ¶ 5.

As Jesus approached manhood, what subject would cause him much thought? What Scriptural reason is there for his uncertainty? What definite information did the Scripture afford him? ¶ 6.

What "holy convocations" may have marked the date of our Lord's birth and of his baptism? ¶ 7.

Why was submission to John's baptism a severe test to Jesus? To what conclusion did he finally come? ¶ 8, 9.

In what way was Jesus' baptism a test to John also? ¶ 10.

Why did John never understand the full import of Jesus' baptism? How did our Lord view the matter? ¶ 11.

In what spirit did our Lord present himself to God? What had John's baptism come to mean to Jesus? In what respect was he different after his baptism from what he had been before? ¶ 12.

What new light has Jesus' baptism shed upon the Jewish ceremonial law? ¶ 13.

How does modern religious sentiment look upon the Old Testament sacrifices? How may this attitude be accounted for? ¶ 14.

In what sense did the heavens open to our Lord at the time of his baptism? What new thoughts were then presented to his mind? What "new and living way" did he then begin to open up? Who may enter upon that way? ¶ 15, 16.

THE TEMPTATION OF JESUS

——JULY 27——MATTHEW 4:1-11——

JESUS' TEMPTATION CONTRASTED WITH ADAM'S—JESUS TEMPTED ON TWO PLANES—JESUS' TRUE LOWLINESS OF HEART—THREEFOLD PURPOSE OF JESUS' TEMPTATION.

"In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2:18.

JESUS came up out of Jordan, full of the holy spirit (Luke 4:1), and was immediately led by the spirit into the wilderness. This was the wilderness of Judea, a barren country where the wild beasts still roamed. Jesus would need quietness and solitude that he might get a proper view of the new world which now opened before him, and he needed to readjust his life to the new view of himself which the Scriptures now disclosed. Mark (chap. 1:12) says that the spirit *drove* Jesus into the wilderness; and this, taken with Matthew's statement that Jesus was led into the wilderness that he might be tempted of the devil (Matthew 4:1), leaves little question that more is intended than that Jesus should have a time for meditation. It was the purpose of God that he should go into the wilderness. Jesus was to be allowed to see what he had to meet in his ministry, what he must accept, and what reject; and for this purpose God saw that there must be a preparation which could come only through severe testing. And he must be proved loyal to God before his ministry was commenced.

[2]The promised Messiah was also the new man, the son of the woman; and he must be tested as Adam had been. Jesus therefore to this extent may be considered as the second Adam, who must definitely be proved as one who withstood the temptations which overcame the first Adam. —Romans 5:14.

JESUS' TEMPTATION CONTRASTED WITH ADAM'S

[3]The temptations were on the same lines as those in the garden of Eden, else there could not be full proof of victory; and the tempter is the same; but there is a great contrast in the conditions. In the garden of Eden there was all the comfort God had to give to a perfect pair, his own dear human children. There was no hunger, nothing to disturb the mind, suffering was not known; problems there were none. But in the case of Jesus it was very different. He was in the wilderness, with a new life open before him, his mind full of questions. He was hungry; for he had now been for forty days without food, and the wilderness had no food for him. He was also in the company of wild beasts. Here was an absolute contrast to the comfort, sweetness, and ease of Eden. But though the surroundings of Jesus were in such violent contrast and so uncongenial to him, and though he was placed by these at a considerable disadvantage in an encounter with the tempter, he had some advantage. He had (1) the knowledge of Adam's experience, and (2) the revealed Word of God as a guide.

[4]It was at the end of forty days when the devil approached Jesus. It may very well be that Jesus' concentration of mind in meditation on his relationship to God and to his ministry had, till then, prevented him from feeling the pangs of hunger. Now, when he was hungry, and we must suppose somewhat weary, the enemy came. We have already said that there was a similarity in the temptations. In the garden it is said of Eve, "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit." (Genesis 3:6) These were temptations which made their appeal to the heart's citadel through the lust of the flesh, the lust of the eye, and the pride of life.—1 John 2:16.

[5]There are only these three avenues by which Satan can approach any of God's children; but they compass the whole nature of man, whether human or begotten of the spirit to the divine nature. When the devil approached Jesus, he spoke as if he had been watching our Lord and had noted that he was hungry. He said: "If thou be the Son of God, command this stone that it be made bread" (Luke 4:3), using the same wicked insinuation to doubt as in Eden, when he said: "Hath God said"; and to pride, as if he would start in the mind of Jesus a rebuttal of the doubting suggestion, which would lead to pride in an attempt to prove himself to the devil. The point of the temptation was in leading Jesus to think of himself and his need, and in suggesting that because he had the power to satisfy himself he should do so. Would he not use it? He would be better able to do his work if he had food and strength! Of course the devil's purpose was to get Jesus to take himself into his own care, and out of the care of his Father.

[6]Jesus had not yet used any miraculous power, but his forty days' meditation had shown him that he was invested with it. But he knew that this was given to him for the purpose of his ministry, and not for himself; and that if for selfish reasons he used the power given for his ministry, he would get out of the will of God. He would preserve his body or satisfy his need at the expense of his life. Jesus' answer implies that his Father had placed him in the wilderness, where there was no food; and that he would stay there until his Father led him out. Death to the body was better than uncertainty; and, quoting the scripture, he said: "It is written, That man shall not live by bread alone, but by every word of God." (Luke 4:4) If need be, his Father could keep him alive in the wilderness; but in any case he would continue to suffer hunger rather than thus supply his need.

JESUS TEMPTED ON TWO PLANES

[7]Eve was not hungry; she had every pleasure. Jesus was hungry; but he would not satisfy his need outside the will of God. Satan was repulsed. This was a temptation to the *flesh*. There are two planes on either of which such temptation may come: One may fail through indulgence of appetite; and one begotten of the holy spirit may fail through using the favor of God for selfish purposes, or in doing the work of God to please a fleshly desire.—2 Corinthians 1:17.

[8]The next temptation is set as if Jesus and Satan were standing together on a pinnacle of the temple in Jerusalem. Satan said: "If thou be the Son of God, cast thyself down from hence" (Luke 4:9); and he quoted a scripture in support of his suggestion. (Psalm 91:11, 12) Jesus had just refused to ease his hunger or even save his life at the suggestion of the devil. This temptation was at the other extreme: It was a suggestion to disesteem, or a lack of care, of his life, believing that it was safe in the care of God. We may be sure that Satan suggested that this unusual text was specially written for Jesus, for hitherto there had been none to whom it could apply; and Satan suggested that the pinnacle of the temple was the exact place for the fulfilment of the scripture.

[9]Jesus did not argue, nor even stop to say that Satan had misquoted by leaving out a very important clause, but met the quotation with another. He said: "Thou shalt not tempt the Lord thy God." (Luke 4:12) Scripture is never contradictory; and if there be any question of interpretation it should always be remembered that the right explanation is always in harmony with the whole. The temptation in this case was: (1) To do something to show his faith;

(2) to prove himself to the devil; (3) to take his own way before God's; and (4) to use the Word of God to suit himself. The devil is ever an advocate of Scripture when he can twist it to the hurt of a dupe.

JESUS' TRUE LOWLINESS OF HEART

10 It can hardly be doubted that Satan suggested that by this means Jesus would get a better opening to his ministry than otherwise. Satan wanted Jesus to think that something special should be done for him, and put the suggestion that his Father was doing little to help him. But in this matter also Jesus was in his Father's hands, and there he would remain. He would not force God's hand for himself. If the Father chose to give him a start to his ministry which was entirely absent from show, then Jesus would be glad for what his Father did. This temptation, then, was to pride of heart, to make a show to prove that he had faith, and to prove himself in the eyes of the people. Here was true lowliness of heart. Jesus would wait on his Father and seek neither a demonstration of himself nor any for himself. This temptation also failed.

11 The devil then took Jesus up into a high mountain and showed him in a moment of time all the kingdoms of the world and the glory of them, and said to him: "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine." (Luke 4:6, 7) The other two temptations had been in respect to faith; one to a lack, the other to overmuch. But this was a flat proposal that Jesus leave the pathway of faith to join Satan. Jesus at once answered: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4:8.

12 What was the point of the temptation in this case? Not only had Satan made an appeal to Jesus in respect to the power and glory which might accrue to him; but, knowing Jesus' warm heart towards humanity, he knew that Jesus would at once see in the power offered an opportunity of helping humanity. Never a human heart beat so warmly for human need and in sympathy as did the heart of Jesus; but he was true to his Father, and without hesitancy he waived the temptation and the tempter aside. Jesus would be no servant of the devil, not even for the betterment of humanity. He well understood that in due time God purposed to restore the human family; and that, if he were faithful to his Father, he would be made ruler of God's kingdom with power to bless not only the world that then was, but even those who were dead.

13 It was the glory of being governor that Satan offered. It was the privilege of being Savior that Jesus desired. And he knew that he could be the Savior only by first walking the narrow way of consecration even unto death. This was a temptation to the eye, to feast it on things not lawful. Jesus would not let his mental sight remain on the glory visualized. In this temptation also there are the two phases; for there is the temptation to indulge the natural mind by letting it dwell longingly on things of this world.

14 Satan was foiled, was defeated, and left Jesus for a season. Jesus had won a victory, but not by cleverness, nor by argument, but by the simplicity of loyalty to God, guided by the Word of Truth. What was effected? Satan was not vanquished, but Jesus was the first who had stood before Satan's assaults. Through this experience he saw his life and ministry more clearly outlined, and was better prepared for what he had to face during his ministry; a record had been made for all his followers; also a witness had been given that evil could be withstood, and that Satan's power was limited against those who submitted themselves to God.

THREEFOLD PURPOSE OF JESUS' TEMPTATION

15 Bible Students know the truth of Jesus' relationship to his Father. They know that he was not God, unable to be touched by temptation; but that he was tempted in all points as we are and yet without sin (Hebrews 4:15), a word with no meaning were the temptations not real. He suffered being tempted. At the end angels ministered unto him as to Elijah of old. The angels prepared a meal, and Jesus was refreshed both in body and in spirit.

16 Each footstep follower of the Master must be subjected to the same temptations. Each as he consecrates himself must have a wilderness experience; for each is to be a part of the second Adam, and each must be an overcomer. The disciple must not expect easy circumstances. The enemy has no mercy, but seeks to destroy everyone who gives himself in consecration to God; for he knows that every saint is a menace to his life and an enemy of his kingdom, and one from whom he (Satan) can expect no mercy. He who has any sympathy with Satan and Satan's kingdom is like Satan himself—the enemy of God. (James 4:4) Thus the temptation of our Lord has a threefold purpose: For Jesus, that he might be proved; for God, as a witness that the grace of God with the Word of God is sufficient to keep the child of God against all attacks of the enemy; for us, that Jesus might know how to succor us when tempted, and that we might know how to resist temptation.

QUESTIONS FOR BEREAN STUDY

For what fivefold purpose was Jesus driven into the wilderness by the holy spirit? ¶ 1, 2.

Why were Jesus' temptations on the same lines as those of Adam and Eve? What contrast was there in the conditions of each case? What advantage had Jesus over Adam? ¶ 3.

Point out the similarity between Jesus' temptations and those of our first parents. ¶ 4.

Along what three lines does Satan approach God's people? How far-reaching are these avenues of approach? What was the point of Jesus' first temptation? ¶ 5.

During his forty days' meditation what new fact concerning himself had Jesus learned? For what purpose had he received new power? ¶ 6

What was the nature of this temptation? On what two planes may this kind of temptation come to anyone? ¶ 7.

How did Jesus' second temptation differ from the first? ¶ 8.

Point out the fourfold strength of the second temptation. Show that even a seemingly apt Scripture quotation may prove to be a snare. How may we be sure that we have the right interpretation of any given Scripture text? ¶ 9.

In meeting this temptation how did Jesus demonstrate his lowliness of heart? ¶ 10.

How did the third temptation differ from each of the first two? What was the special point in the third temptation? What enabled Jesus to meet it successfully? ¶ 11, 12.

Point out the two planes on which this temptation may come to a child of God. What enabled Jesus to meet it successfully? ¶ 13.

What blessing did Jesus receive for his faithful opposition to Satan's wiles? By what means did Jesus win the victory? What lesson may the Church learn from studying these experiences of our Lord? ¶ 14.

What is Jesus' relationship to Jehovah God? What light does the truth on this matter give to real Bible students? ¶ 15.

Why must each footstep follower of Jesus meet the same kind of temptations that the Master suffered? Point out the threefold purpose of our Lord's wilderness experience, and its value to each consecrated child of God. ¶ 16.

"I thank Thee, Lord, that I have seen
A little of the light.
A glimpse of the great splendor through
The darkness of earth's night
Has shone into a weary soul,
And made the way more bright.

"I thank Thee, Lord, that I have seen
Beyond this life's brief span,
A glimpse of love divine so great
To rescue fallen man—
Great mystery of mysteries,
Once hidden in God's plan."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Thebes, Ill.	July 1	Alton, Ill.	July 8
Swanwick, Ill.	" 2	Gillespie, Ill.	" 9
Belleville, Ill.	" 3	Bunker Hill, Ill.	" 10
East St. Louis, Ill.	" 4	Dix, Ill.	" 11
St. Louis, Mo.	" 6	Flora, Ill.	" 13
Kane, Ill.	" 7	Rinard, Ill.	" 14

BROTHER J. A. BOHNET

Ipswich, S. Dak.	July 1	Mitchell, S. Dak.	July 10
Lebanon, S. Dak.	" 2	Hartford, S. Dak.	" 11
Huron, S. Dak.	" 4	Irene, S. Dak.	" 13
Parker, S. Dak.	" 6	Yankton, S. Dak.	" 15
Chancellor, S. Dak.	" 7	Corsica, S. Dak.	" 16
Menno, S. Dak.	" 8, 9	Columbus, O.	" 20-27

BROTHER B. H. BOYD

Charlestown, W. Va.	July 1	Oakland, Md.	July 8, 9
Hagerstown, Md.	" 2	Brandonville, W. Va.	" 10, 11
Cumberland, Md.	" 3	Morgantown, W. Va.	" 13
Frostburg, Md.	" 4	Fairmont, W. Va.	" 14
Lonaconing, Md.	" 6	Burton, W. Va.	" 15
Mountain Lake Park, Md.	" 7	Wheeling, W. Va.	" 16

BROTHER J. W. COPE

Jamestown, Kan.	July 2, 3	Danville, Ill.	July 13
Clay Center, Kan.	" 3, 4	Peru, Ind.	" 14
Topeka, Kan.	" 6, 7	Lima, O.	" 15, 16
Pleasant Hill, Mo.	" 8	Marion, O.	" 17, 18
East St. Louis, Ill.	" 9, 10	Columbus, O.	" 20-27
Springfield, Ill.	" 11	Cincinnati, O.	" 28

BROTHER C. W. CUTFORTH

Regina, Sask.	June 23, 24	White River, Ont.	July 7
Brandon, Man.	" 25, 26	Searchmont, Ont.	" 8, 9
Winnipeg, Man.	June 28-July 1	Maclennan, Ont.	" 11
Dominion City, Man.	July 2, 3	Sault Ste. Marie, Ont.	" 13
Kenora, Ont.	" 4	Warren, Ont.	" 14, 15
Fort William, Ont.	" 6	Columbus, O.	" 20-27

BROTHER H. H. DINGUS

Owensboro, Ky.	July 1	Guthrie, Ky.	July 10
Evansville, Ind.	" 2	Beech Creek, Ky.	" 11
Paducah, Ky.	" 3, 6	Beaver Dam, Ky.	" 13
Mayfield, Ky.	" 4	Riney, Ky.	" 14
Dixon, Ky.	" 8	Elizabethtown, Ky.	" 15
Hopkinsville, Ky.	" 9	Sonora, Ky.	" 16

BROTHER A. J. ESHLEMAN

Fort Morgan, Colo.	July 1, 2	Cheyenne, Wyo.	July 9
Boulder, Colo.	" 3	Sterling, Colo.	" 10
Berthoud, Colo.	" 4	Sidney, Neb.	" 11
Denver, Colo.	" 6	Grand Island, Neb.	" 13
Loveland, Colo.	" 7	Omaha, Neb.	" 14
Greeley, Colo.	" 8	Burlington, Ia.	" 15

BROTHER M. L. HERR

Hammond, Ind.	July 1	Niles, Mich.	July 8
Michigan City, Ind.	" 2	Benton Harbor, Mich.	" 9
La Porte, Ind.	" 3	Hartford, Mich.	" 10
South Bend, Ind.	" 4	South Haven, Mich.	" 11
Goshen, Ind.	" 6	Kalamazoo, Mich.	" 13
Elkhart, Ind.	" 7	Battle Creek, Mich.	" 14

BROTHER W. M. HERSEE

Mar, Ont.	July 1	Wingham, Ont.	July 10
Wiarton, Ont.	" 2, 3	Goderich, Ont.	" 11
Hepworth, Ont.	" 4	Seaforth, Ont.	" 13
Allenford, Ont.	" 6, 7	Mitchell, Ont.	" 14
Harriston, Ont.	" 8	Stratford, Ont.	" 15
Fordwich, Ont.	" 9	Sarnia, Ont.	" 16

BROTHER H. HOWLETT

Winnipeg, Man.	July 1	Gravenhurst, Ont.	July 10
Kenora, Ont.	" 2	Toronto, Ont.	" 13
Fort William, Ont.	" 4	Brantford, Ont.	" 15
Port Arthur, Ont.	" 6, 7	Hamilton, Ont.	" 16
Sault Ste. Marie, Ont.	" 9	Niagara Falls, Ont.	" 17, 18
North Bay, Ont.	" 10	Columbus, O.	" 20-27

BROTHER H. S. MURRAY

Greensboro, N. C.	July 1	Clifton Forge, Va.	July 11
Lynchburg, Va.	" 2	Charleston, W. Va.	" 13
Norfolk, Va.	" 4-7	Coco, W. Va.	" 14
Petersburg, Va.	" 8	Nitro, W. Va.	" 15
Richmond, Va.	" 9	Gallipolis ,O.	" 16
Charlottesville, Va.	" 10	Nelsonville, O.	" 17

BROTHER G. R. POLLOCK

Mankato, Minn.	July 1, 3	Elma, Ia.	July 9
Evan, Minn.	" 2	Waucoma, Ia.	" 10
St. Paul, Minn.	" 4	Oelwein, Ia.	" 11
Minneapolis, Minn.	" 6	Dubuque, Ia	" 13
Winona, Minn.	" 7	Freeport, Ill.	" 14
Rochester, Minn.	" 8	Rockford, Ill.	" 15

BROTHER B. M. RICE

Guilford, Me.	July 1	Haverhill, Mass.	July 8
Abbott, Me.	" 2	Lawrence, Mass.	" 9
Kennebunk, Me.	" 3	W. Chelmsford, Mass.	" 10
Kittery, Me.	" 4	Lowell, Mass	" 11
Newburyport, Mass.	" 6	Framingham, Mass.	" 13
Byfield, Mass.	" 7	Springfield, Mass.	" 14

BROTHER V. C. RICE

Deep River, Conn.	July 1	Bridgeport, Conn.	July 8
Cromwell, Conn.	" 2	Milford, Conn.	" 9
Hartford, Conn.	" 3	Woodbury, Conn.	" 10
New Britain, Conn.	" 4	Torrington, Conn.	" 11
New Haven, Conn.	" 6	Waterbury, Conn.	" 13
Branford, Conn.	" 7	Westfield, N. Y.	" 17

BROTHER C. ROBERTS

Neepawa, Man.	June 27	Bracebridge, Ont.	July 8
Winnipeg, Man.	June 28-July 1	Orillia, Ont.	" 9
Cochrane, Ont.	July 2	Hamilton, Ont.	" 13
Timmins, Ont.	" 3, 4	Beamsville, Ont.	" 14, 15
New Liskeard, Ont.	" 6	St. Catharines, Ont.	" 16, 17
North Bay, Ont.	" 7	Columbus, O.	" 20-27

BROTHER R. L. ROBIE

Rosalia, Wash.	July 1	Billings, Mont.	July 10
Colfax, Wash.	" 2	Clearmont, Wyo.	" 11
Couer d'Alene, Ida.	" 3, 4	Ravenna, Neb.	" 13
Spokane, Wash.	" 6	Omaha, Neb.	" 14
Missoula, Mont.	" 8	Clinton, Ia.	" 15
Butte, Mont.	" 9	South Bend, Ind.	" 16

BROTHER O. L. SULLIVAN

Tiffin, O.	June 27	Ashtabula, O.	July 28
Mansfield, O.	" 29	Westfield, N. Y.	" 29
Johnstown, Pa.	" 30	Buffalo, N. Y.	" 30
Lewistown, Pa.	July 1	Batavia, N. Y.	" 31
Paoli, Pa.	" 2	Rochester, N. Y.	Aug. 1
Columbus, O.	" 20-27	Newark, N. Y.	" 2

BROTHER W. J. THORN

Elmira, N. Y.	June 25	East Stroudsburg, Pa.	July 2
Newark, N. Y.	" 26	Columbus, O.	July 20-27
Auburn, N. Y.	" 27	Fostoria, O.	" 28
Cortland, N. Y.	" 29	Defiance, O.	" 29
Binghamton, N. Y.	" 30	Garrett, Ind.	" 30
Scranton, Pa.	July 1	Auburn, Ind.	" 31

BROTHER T. H. THORNTON

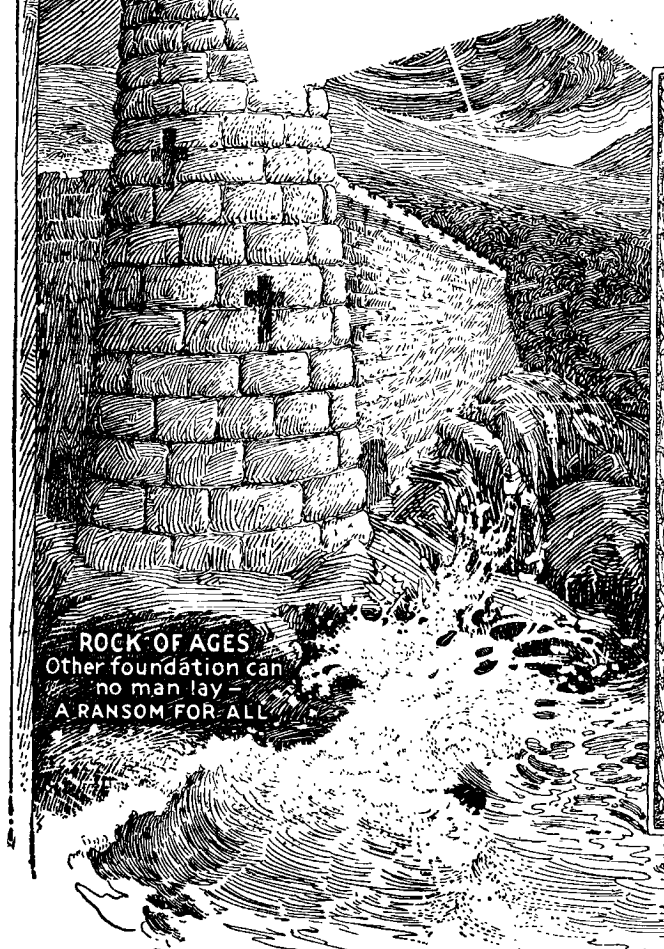
Burlington, Ia.	June 23	East Radford, Va.	July 17
Chicago, Ill.	" 24	Ashland, Ky.	" 18
Indianapolis, Ind.	" 25	Columbus, O.	" 20-27
Columbus, O.	" 26	Portsmouth, O.	" 28
Ironton, O.	" 27	Ironton, O.	" 29
War, W. Va.	" 29	East Radford, Va.	" 31

BROTHER S. H. TOUTJIAN

Norfolk, Neb.	July 1	Independence, Mo.	July 9
Winside, Neb.	" 2	Kansas City, Mo.	" 10
Stanton, Neb.	" 3	Jefferson City, Mo.	" 11
Clearwater, Neb.	" 4	St. Louis, Mo.	" 13
Omaha, Neb.	" 6	Terre Haute, Ind.	" 14
Nebraska City, Neb.	" 7	Brazil, Ind.	" 15

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLV SEMI-MONTHLY No. 13

Anno Mundi 6052—July 1, 1924

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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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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BETHEL HYMNS FOR AUGUST

Sunday			**3**	47	**10**	95	**17**	38	**24**	83	**31** 202
Monday			**4**	119	**11**	155	**18**	296	**25**	310	
Tuesday			**5**	301	**12**	52	**19**	207	**26**	60	
Wednesday			**6**	304	**13**	18	**20**	153	**27**	192	
Thursday			**7**	20	**14**	134	**21**	181	**28**	44	
Friday	**1**	108	**8**	173	**15**	39	**22**	273	**29**	257	
Saturday	**2**	11	**9**	319	**16**	37	**23**	249	**30**	72	

NO ORDERS FILLED IN VACATION

Following the custom, the Bethel Home, office, and factory will be closed for two weeks, beginning July 19 and ending August 2. During that time no orders will be filled from Brooklyn. All persons desiring books, literature, or other supplies, will please send in their orders so that they may be filled prior to the beginning of vacation. The vacation period is provided to enable the Bethel family to attend the convention and also to have a few days recreation before beginning work in the autumn season.

FUNERALS

Every ecclesia whose elders are competent to serve at funerals should deem it a privilege to offer to serve funerals of any of their neighbors on request without compensation. It is an opportunity to comfort the hearts of those that mourn by telling them of the blessings of the kingdom.

REQUESTS FOR PILGRIM VISITS

Some classes have not yet renewed their requests for the Pilgrim visits, and we surmise that this is due to oversight. Those classes who desire to have these visits continued, and who have not yet made application as per the May 1st WATCH TOWER, are asked to do so now, in order that we may have our records complete.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The At-one-ment"**

STUDY VII: "THE MEDIATOR OF THE ATONEMENT"

STUDY VIII: "THE CHANNEL OF THE ATONEMENT"

Week of Aug. 3.....Q. 1 - 7 Week of Aug. 17.....Q. 15-21
Week of Aug. 10.....Q. 8-14 Week of Aug. 24.....Q. 22-27
Week of Aug. 31.....Q. 1-6

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV JULY 1, 1924 No. 13

EUROPEAN CONVENTIONS

THE American party, composed of Brothers Van Amburgh, Salter, Hughes, Johnson, Hoeveler, and Rutherford, and Sisters Van Amburgh, Hoeveler, Boyd, Blades, and Johnson, bound for the European Conventions, sailed on the French Liner, the *Paris,* from New York, April 2nd. A large number of the New York friends were at the pier, bringing with them many gifts of fruits and flowers, and sent us away with happy smiles and best wishes. It is a real joy to the soul when one is showered with so many temporal and spiritual blessings. It is only the spirit of the Master that binds together such hearts.

The voyage was without incident. The sea was reasonably calm for this season of the year. The *Paris* is a splendid ship, and majestically rode the deep. Her officers and attendants were very courteous and kind. Our party was so well pleased that before reaching England we booked our return passage on the same vessel. We can heartily commend the French Liner to our friends.

The *Paris* calls at Plymouth for the disembarkation of passengers. At this port we were met by about fifteen of the British brethren. By the courtesy of a British harbor master these brethren were brought on a lighter to meet our ship in the harbor. We had the pleasure of fellowshiping with the brethren for some time before reaching land. The same spirit that lighted the faces of the dear friends at New York, who bade us bon voyage, now greeted us in the name of our King. They also brought fruits and flowers and many messages of love. It was really like a home-coming. At Paddington station we were greeted by a happy company from the London Bethel and Tabernacle congregation. It was a real joy to see the dear ones there again.

Sunday following, the London congregation filled every available space of the Tabernacle. The congregation was addresed in the afternoon by Brother Rutherford and in the evening by Brother Van Amburgh.

At the same place the Memorial was celebrated on Friday evening, 1,142 partaking. The service was conducted by Brother Rutherford, who delivered a discourse, assisted by Brother Hemery and other elders of the congregation. It was a blessed occasion. There was a silent sweetness that pervaded the very atmosphere of the meeting. Our hearts burned within us as the events of our Lord's death were commemorated, and we recounted our blessed privilege to be invited to partake of his sacrifice that we might also share his glory. At the conclusion the congregation in silence quickly withdrew. Afterwards many remarked that it was the sweetest Memorial they had ever celebrated. It was even so.

The next morning our party, accompanied by a number of the British friends, were off for the Manchester Convention. Without doubt this was the most blessed convention of Christians ever held to that date in the British Isles. The brethren there are not over-burdened with earthly goods, but they have the spirit of the Master. Many of these dear saints journeyed long distances on bicycles, by sheer physical strength toiling along the highways until they reached Manchester. When they reached there, they soon forgot their tired bodies. About twenty-five hundred of the consecrated attended this convention. The singing of the brethren was a real revelation to some of our American party, in both the music and the spirit in which they evidenced their deep devotion to the Lord. The convention was addressed by a number of the British brethren, and also by the American brethren. The baptismal discourse was given Saturday afternoon. At the conclusion 188 symbolized their real baptism by water immersion.

Let no one longer say that the door to the high calling is closed, and thereby discourage some from consecrating to the Lord. He alone knows when the door will close. Encourage those who love the Lord to give themselves thoroughly to him, and to symbolize that consecration by water immersion.

For the public meeting the Free Trade Hall and a theatre across the street were both taken, having a combined seating capacity of 5,000 persons. The two halls were connected by an electric loud-speaker. Both halls were full, and everyone in the halls could hear distinctly. The convention concluded Monday evening.

THE CONTINENT

On Wednesday following, a one-day convention was held at Amsterdam, Holland. Some of our party journeyed by rail and boat the day previous, while four of

our number took to the air. A special plane was provided; and the party of four, together with a pilot, flew across the English channel, to the north coast of France, along the coast of Belgium and into Holland, landing ten minutes at Rotterdam; then again taking the air we flew to Amsterdam. Our plane attained a height of about one thousand feet, and flew at a rate of one hundred and five miles an hour. It was a quick way of travel, reasonably comfortable, and probably attended with no more danger than any other mode of travel. The day following a plane of the same air-line with three passengers was lost at sea.

We were greeted at Amsterdam by sixty-five of the brethren, with whom we held a meeting in the afternoon. The people of Holland are beginning to awaken to the message of the truth. A public meeting in the evening was attended by 2,000, who listened with rapt attention. At the conclusion approximately one-third of those present purchased the books.

A microphone was installed on the platform, and the entire lecture was broadcast. Many more heard in this way, as well as those present. Managers of the Radio Company expressed their keen satisfaction as to the manner in which the lecture went out over their radio.

GERMANY

After another day's journey we came to Magdeburg, the SOCIETY'S headquarters in Germany. Here a three-days' convention was held. It was really a remarkable convention. Many of the brethren of Germany are very poor, but nothing deterred them from coming. They journeyed from the North Sea, from the border of Poland, and from other parts of Germany on their bicycles. It required several days to make this journey. They came with little means of providing food and lodging. Many of them brought their food with them in their pockets, consisting chiefly of dry bread; and when the pangs of hunger would take hold of them during the convention they would take their bread out of their pockets and take a bite. There were fully 4,000 friends attending. Saturday noon a lunch was provided for the entire convention, consisting of two frankfurters and a piece of bread with a bottle of water. The frankfurters were served from large kettles at either end of the massive hall. The friends formed a line, marched to the proper place and were served and returned to their seats in the hall, and with gladness partook together. It was really a happy time.

The brethren had provided an orchestra of thirty pieces; and those who are acquainted with German music can imagine how wonderfully that multitude of four thousand sang, led by an orchestra of professional musicians. The dignified, yet enthusiastic, spirit manifested by them was unusual. There was determination written upon the faces to follow the Lord faithfully to the end of the earthly journey.

The peoples of Germany are sad. This is so apparent everywhere you go, but those who were at the convention were happy. Really theirs were the only smiling faces seen in Germany. They have experienced great hardships, but the Lord has made up to them for all of this by his blessing.

The public also is manifesting an increased interest in the truth. The meeting for the public was held Sunday evening in the large building prepared for an exposition of manufactured goods and live stock. The seats in the gallery and in the arena provide for about 12,000 persons. When the public meeting began, even every available standing-place was taken in this great hall. An overflow meeting was held in a hall nearby, and still four or five thousand were turned away.

About the middle of the lecture some foolish person cried: "Fire!" and there was a stampede. Then an unusual thing happened. In most places the people would have quickly emptied the building. But here it was different. The orchestra immediately struck up a hymn, and hundreds of people joined together in singing it. Everything was quiet in a few moments. A large company of police, both mounted and afoot, were present, not for the purpose of interfering but really for protection. They were kind and courteous. The city officials sent their greetings.

The public listened with rapt attention to the lecture, and even after it was over this great crowd tarried and slowly withdrew. It required several mounted police to clear the way in front of the hall for a taxi to take away the speaker—not that there was any disturbance, but that the people showed an eagerness to know more about God's wonderful kingdom that would bring the desire of their hearts. The press of Magdeburg, contrary to the usual custom, was very fair. Several of the papers gave good reports, the briefest one of which we here insert:

"MASS MEETING OF THE BIBLE STUDENTS

"The great convention of the Bible Students, which was held at Magdeburg during the latter part of last week, came to a close on Sunday night with a public mass meeting in the hall 'Stadt und Land.' Judge Rutherford spoke on the subject, 'All Nations Marching to Armageddon.'

"A veritable migration of people had already set in two hours before the time fixed for the lecture; and thousands had to be turned back, although an overflow meeting was arranged at 'Freddrichs Festsalen.' Judge Rutherford, who by the way always freely expressed his opinion, also during the World War, and thereby gathered on his person the enmity of many, holds the view that all the ills of the whole world can be traced to leading factors at the present time, economical, social, political, financial, as well as religious, which work in a wrong way, not for the benefit of the people, but more or less for the benefit of a few only. The Judge believes, he is convinced, that mankind will be restored to a better life on earth, which will be everlasting. He takes this out of the Bible. Among the audience there were surely many pessimists who, with their bitter experiences in mind, do not believe that the Bible can point the way; and yet all were in the grasp of the grave seriousness which covered the meeting. The meeting opened and closed

with orchestra, choir and prayer, took a solemn course, save one short panic in one corner of the hall, caused by the fall of a lamp.

"The City of Magdeburg, through their representative, Town-Councilor Finke, sent their greeting to the convention proper with the wish that the thousands of guests from all parts of Germany would feel at home within the walls of Magdeburg. In a letter to the City the Convention expressed their thanks for the greeting as well as for the kindness received from all sides. At the convention proper there were about 4,000 Bible Students present."

We have hopes that this convention did much good. Following the baptismal discourse, 153 were immersed. All the discourses were listened to with close attention, and the testimonies showed that the brethren are growing in grace and in the likeness of our Lord. It is rather a trite saying, "This is the best convention"; but it would not be exaggerating at all to say this concerning the Magdeburg Convention. It was marked by the spirit of sacrifice, the spirit of loving devotion to the Lord and his cause, by the sweetness manifested by all who were present. It was a sacred, blessed and happy time for all who attended, never to be forgotten.

The SOCIETY is better equipped at Magdeburg for carrying on the work than formerly while at Barmen. Much more commodious quarters are had at Magdeburg. A number of printing presses and other necessary machines have been installed, and the brothers work earnestly and zealously operating the machines on two shifts. They are turning out a tremendous amount of literature; and the colporteurs and class workers in the field are eagerly and earnestly putting this into the hands of the people. It will indeed be a happy and joyful time when all the dear saints are gathered home, those who have been faithful unto death. In the kingdom there will be no Germans, no English, no Americans, no French; but all one in Christ.

The pride and pomp of Germany are gone. The mighty have been broken and brought low; but the trouble has left planted in the hearts of the greater majority a spirit of bitterness which is bound to break forth in even a worse form of trouble. Those, however, who have passed through this fire and have turned to the Lord, have had the burden taken from their shoulders, and their hearts made light and joyful, and an eternal hope planted within their breasts. Verily nothing but the blessing of the Lord is worth while. "The blessing of the Lord it maketh rich, and he addeth no sorrow with it."—Proverbs 10:22.

FRANKFORT-ON-MAIN

After a day's journey we came to Frankfort-on-Main, and in the evening held a meeting with about 600 of the consecrated who had gathered there from adjoining vicinities. While our fellowship with them was short, yet it was sweet, reminding us of the blessed union that shall come to those who continue to serve the Master until our earthly journey is finished.

SWITZERLAND

The Lord has dealt bountifully with Switzerland. It covers but a small area, and yet every part of it is beautiful—its valleys, its green mountains, the green often covered with snow. The peaks of perpetual snow lend a beauty and grandeur that is not seen in any other part of the earth's surface. Its people have a measure of contentment above that of any other nation of Europe. It has been a republic for many centuries. With a population of approximately three million, there are now in Switzerland about 3,000 consecrated Christians. This is a higher percent than in any other part of the world.

A three-days' convention was held at Zurich, attended by approximately 3,000 friends. Not all were from Switzerland, however; some came from the occupied district of Germany and some from the French frontier. That same sweet spirit of devotion to the Lord was manifest at this convention. As we should expect, as we come nearer the end of the way the friends manifest more of the spirit of the Master. The interest in the truth is in no wise abated in Switzerland. At this convention 118 were immersed; and at Memorial season, only a few weeks previous, 150 had been immersed. Splendid interest is yet manifested among the public; and the truth goes grandly on, notwithstanding the continued opposition of the clergy.

A conference also was held at Zurich with the local managers of the SOCIETY'S work from the countries of Italy, Roumania, Hungary, Austria, Czecho-Slovakia, and Holland. It was also attended by the Managers from Canada and the French work of France and Belgium, and also the Central European Manager. Ways and means were discussed further to spread the message of the kingdom, and we expect good results from this conference.

The public meeting at Zurich was held the day prior to the convention, and was attended by about 3,000 people. The attention here was unusual. The people were quiet, and listened carefully to everything that was said. A great number of books was taken by them at the close.

The SOCIETY'S printing and book-making plant, located at Berne, is showing splendid results. Fifty-one persons are employed there now, all of whom are thoroughly devoted to the Lord and his cause. The equipment here will be more than doubled in the near future. There seems to be in Southern Europe and to the East a tremendous field that must be served; and the Lord seems to be providing the means to meet these requirements. The American brethren will be privileged to participate in this work in that the Lord has used them to provide much of the money. We have great hopes for the results which will follow through the efforts put forth in Switzerland, and which will be felt in other countries of Europe, particularly in Italy, the Balkan States, and further east.

SPAIN IN DARKNESS

Spain continues in darkness, the result of the long domination of the Catholic System. A Dictator is in control, and the government is really in the hands of wicked men, particularly the priests. After much delay and negotiation a permit was refused for a public meeting in Madrid to be addressed by the President of the SOCIETY. The only excuse that could be found for refusing was that it was in violation of Section Eleven of their Constitution. The real reason was that the clergy did not wish to be exposed, and deemed it best still to keep the people in subjection by holding them in darkness; but the Lord will lift this veil of darkness ere long and permit them to see something of his great plan. We are in no wise discouraged in this respect, but confidently await the Lord's good time.

It is easy to be seen why the Lord will manifest his indignation against the shepherds and the principal of their flock when one views the conditions in Papal-ruled countries. There are a few Bible Students in Spain. They are permitted to be there only by the Lord's grace; and he will shield and protect them there until his own good time that some may give a further witness to his kingdom.

The command implied by the Master: "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), must be obeyed; and it will be carried out before the final end.

The consecrated followers of the Master everywhere should be encouraged to press on with the message into every door of opportunity that opens. This door of opportunity in Europe is opening wider each day.

FRANCE

The French people are awakening in some measure to the truth, but there is yet much to be done in France. The public meeting in Paris was well attended, and at least ninety percent of those present took literature away with them.

We had a very pleasant and profitable meeting with the consecrated in Paris, who are not great in numbers, but who show forth the fruits and graces of the spirit. They are very much devoted to the Lord and are experiencing his sweet blessings.

In Northern France are situated the coal mines. When the French took possession of the Ruhr district in Germany, and the German miners refused to work, they found it necessary to transfer the miners from North France to the mines in Germany; and in order to fill the vacated places in North France they imported a large number of people from Poland. There are now more than a hundred thousand in the mining district in and about Houdain.

Some four months ago the SOCIETY sent Brother Krett to this vicinity to work amongst the Poles, and the Lord has manifested his approval and blessing. The Catholic priests, brought along from Poland, attempted to keep the Polish people in subjection; but they are no longer able to do it. Hundreds of the people listened to the truth; and they buy the Bibles, STUDIES IN THE SCRIPTURES, and other literature readily.

The most convenient time for a public meeting to be addressed by Brother Rutherford was at four o'clock in the afternoon of Thursday, May 15th. Notwithstanding a heavy rain storm at the hour of the meeting, the people came flocking through the rain and quickly filled the hall to overflowing. About two thousand were present, who listened intently to what was said and often signified their approval by vociferous applause. It is quite evident that the Papal priests are not in much favor now with those Polish people.

LONDON CONVENTION

In England it is difficult for brethren to get to a convention except on holidays. Because this was not a holiday season, it was not expected that many would come from the country; but notwithstanding approximately 2,500 attended the convention. It was a wonderful season of refreshment and blessing. The spirit of love, zeal and devotion to the Lord was manifest everywhere. There was a unity of all present such as is seldom marked at any meeting. Friends attended from Scotland, Ireland, Wales and England. Local managers of the SOCIETY attended, accompanied by friends from Finland, Sweden, and South Africa. These managing brethren had come to consult with the President of the SOCIETY about the further prosecution of the Lord's work in their respective countries.

The convention was addressed by Brothers Hemery, Sewter, Tait, Gillatt, Scott, Dey, Salter, Burton, Lloyd, Hoeveler, Smedley, Harrison, Harteva, Lundborg, Anckетill, Van Amburgh, and Rutherford.

Sunday evening the public meeting was held at Royal Albert Hall, well known to WATCH TOWER readers as one of the greatest halls on earth for a public assembly. A heavy rain storm came on about an hour before the meeting, and it seemed that this would deter many from coming. Notwithstanding, when the speaker came to the platform every available space in the great hall was taken. An electric voice amplifier had been installed; and by speaking in an ordinary tone of voice the lecturer could be heard in every part of the hall distinctly. Many of the friends remarked that they had never seen an audience in Royal Albert Hall remain so quiet as on this occasion. The interest was profound, and the public received the lecture with undoubted approval.

The speaker emphasized the fact that the world ended in 1914; that in 1918 the statesmen and the financiers of the world recognized this fact; that many of them had given public utterance to their sentiments, believing that a new order of things must be established; but that these statesmen had set about to draft a new form of government in this, to wit: the League of Nations;

that the clergy, who claim to teach the Bible and to tell the people concerning God's kingdom, had then and there missed the greatest opportunity of their time; that the clergy had failed, and had refused to tell the people of the meaning of the time of trouble and other evidence concerning the Lord's kingdom; that they had abandoned the Scriptures and the message which they claim to preach, and had willingly united forces with the "god of this world" to set up a kingdom of their own in opposition to Jehovah and his anointed; that by 1919 they had full and conclusive proof that the world had ended; and that had they told the people from that time forward the meaning of fulfilled prophecy the great battle of Armageddon that is just ahead might have been averted; that these clergymen have been disloyal to the Lord Jesus Christ in order that they might receive the plaudits of men; that because of their unfaithfulness they and the principal of their flock are the most reprehensible to God and men, and that therefore they are responsible for the troubles that shall fall on the earth.

When the speaker pointed out the disloyalty of the clergy, the audience received it with vociferous applause. The friends were happy. They placed many books in the hands of the people at the public meeting.

The day following was Drive Day, in which a large number of the convention friends participated in calling upon the people and canvassing them for the books. A goodly number were sold. Much interest was reported.

There was only one stop in Ireland, and that at Belfast. A one-day convention was held for the friends, addressed by Brothers Hemery, Salter, and Rutherford. In the evening Brother Rutherford addressed the public at Ulstra Hall. The hall was packed out with a very intelligent looking and intensely interested audience.

GLASGOW

At Glasgow a two-day convention was held, attended by more than 1,000 friends, and was addressed by Brothers Van Amburgh, Hemery, Salter, Brenisen, and Rutherford.

Sunday evening a public meeting was held at the Coliseum Theater, which has a seating capacity of about 3,500. This hall was quickly filled up, several hundred standing. Notices were put out that an overflow meeting would be held at the Palace Theater, which has a seating capacity of 2,300. This also was packed out, probably 500 standing, while many other hundreds were unable even to gain admittance. Brother Salter addressed the overflow meeting at the Palace Theater, and Brother Rutherford addressed the public at the Coliseum Theater. It was estimated that practically 6,000 people heard. The Scottish brethren declared that it was decidedly the largest number that had ever attended a public meeting in Glasgow. The interest was unusually good and we feel sure that many who heard will be less inclined hereafter to give support to Babylon.

In the course of his address Brother Rutherford stated that during the war the British Government, through its war office, paid to the churches of England sums of money in consideration of the fact that so many young men were sent from each church to the war. In other words, the clergy, acting as recruiting agencies, received a money consideration from the Government. A similar statement was made by Brother Rutherford at the Royal Albert Hall, London, the week previous. At the conclusion of the discourse a gentleman approached Brother Van Amburgh, and in the presence of Brothers Tate and McKenzie, of Scotland, admitted that, as a minister of the gospel, he had received money from the Government in consideration of engaging young men to go to war. He attempted to defend himself for so doing. He admitted that the statement made by Brother Rutherford from the platform was true, but insisted that the proceeding was a perfectly proper one. In answer to a question he told Brother Van Amburgh that he was a minister of the gospel, and followed Jesus Christ. Brother Van Amburgh propounded to him this question: "What would you have thought had Jesus, when on earth, received money from the Roman Government in consideration of inducing young men to join the Roman army and to engage in war?" The clergyman insisted that that was an entirely different thing.

The fact is, the passing of money from the war office to the churches of England has been kept a secret; and it was shocking to the public to hear the statements made from the platform. Brother Rutherford furthermore reminded the audience at Glasgow that the clergy had urged the young men to go to war; and that these boys went to war, carried their burdens, slept in the mud in the trenches, fought and endured all other hardships of war and received a money consideration of one shilling (21 cents) a day, whereas those clergymen who went along to serve in the capacity of clergymen received a money consideration of not less than one pound ($4.40) a day for distributing cigarettes amongst the soldier boys and holding a religious ceremony occasionally.

It is unusual for the Scottish people to manifest any feeling at a lecture, but on this occasion the great audience that packed the Coliseum frequently broke forth in applause expressive of their approval of the speaker's words. The newspapers gave good reports.

The ecclesia at Glasgow is now in a splendid and healthy condition. The friends are active, rejoicing in their privileges and putting forth their best efforts to advertise the King and his kingdom. It is always a joy to meet with the dear loyal ones of Scotland, and the visit this time was very much appreciated.

This ended the tour, and all in our party felt that the Lord had been exceedingly gracious to us in permitting us again to visit our brethren in foreign lands; and for this we give thanks.

COLUMBUS CONVENTION

THE mind of every consecrated Christian in the land is turned toward Columbus. It is confidently predicted by many brethren that Columbus, Ohio, will witness the greatest convention of Christians yet held on earth. The convention will open Sunday morning, July 20, at nine o'clock, and continue for eight days. To enable brethren throughout the United States and Canada especially to prepare for the convention, we publish certain information.

RAILROADS

All railroads in the United States that are members of the passenger associations have granted a special convention rate of one and one-half fares for the round trip on the identification certificate plan. All railroads in Canada, except British Columbia, have granted a like rate on the same plan. The railways in British Columbia have a summer excursion to the East, which is a more favorable rate than the special convention rate. Consult local ticket agents for further information about this. Remember: Buy round-trip tickets.

There are some small railroads in the United States not included in the passenger associations, and who therefore will not grant this special rate. Persons residing on the lines of such railroads will be required to pay full fare to the nearest trunk line, and there purchase a ticket by presenting to the agent their certificate for identification in order to obtain the rate.

CERTIFICATES

The Convention Committee will mail to the Service Director of each class the required number of certificates. The Service Director is requested to call a meeting of the ecclesia at once, ascertain how many certificates will be needed, forward this information to the Convention Committee at Columbus, and in due season he will receive from that committee certificates. PLEASE DO NOT ADDRESS THE CONVENTION COMMITTEE NOR THE SOCIETY AT BROOKLYN. All arrangements will be handled from Columbus under the supervision of the SOCIETY. Address all communications to R. A. Johnson, Secretary Convention Committee, 52½ North Front Street, Columbus, Ohio. The arrangement is made to handle the convention matters from Columbus in order not to interfere with the regular routine duties at the office in Brooklyn.

All isolated friends, that is to say, where there are no classes organized and therefore having no Service Director, should address their own requests to the Convention Committee, as above mentioned, for a certificate.

Where more than one member of the same family are traveling together, one certificate will suffice; that is, the husband can sign for himself and wife, as well as for his children.

SPECIAL TRAINS

Arrangements are being made to run special trains from various parts of the United States and Canada.

BETHEL SPECIAL. This train will leave the Pennsylvania Terminal, New York city, at 8:15 P. M. (Eastern Standard Time), Friday, July 18; leave Philadelphia, Broad Street Station, 10:40 P. M. Philadelphia sleepers will be open at 9:30 P. M. Sleeping car fares from New York to Pittsburgh, $4.50 for lower berth; $3.60 for upper berth; from New York to Columbus, $6.38 for lower berth; $5.13 for upper berth. From Pittsburgh to Columbus, day coaches can be taken and thus save the sleeping-car fare from there on. A stop will be made at Pittsburgh of one hour and fifteen minutes for breakfast. The train arrives at Columbus 1:30 P. M. Saturday, July 19. There will also be some day coaches on the train from New York to Columbus, so that those who do not require a sleeper may ride in the day coach for the entire journey. Address all communications concerning the "Bethel Special" to R. H. Barber, 18 Concord Street, Brooklyn, N. Y.

PACIFIC COAST SPECIAL. This train leaves Los Angeles, California, July 15, 5:00 P. M., and will observe the following schedule:

Arrive	Oakland	Wednesday	July 16	9:00 A. M.
Leave	Oakland	"	July 16	1:00 P. M.
Arrive	Ogden, Utah	Thursday	July 17	2:05 P. M.
Leave	Ogden, Utah	"	July 17	3:35 P. M.
Arrive	Green River	"	July 17	9:30 P. M.
Leave	Green River	"	July 17	9:45 P. M.
Arrive	Julesburg	Friday	July 18	9:00 A. M.
Leave	Julesburg	"	July 18	9:30 A. M.
Arrive	Omaha	"	July 18	6:00 P. M.
Leave	Omaha	"	July 18	6:30 P. M.
Arrive	Chicago	Saturday	July 19	6:30 A. M.
Leave	Chicago	"	July 19	8:30 A. M.
Arrive	Columbus	"	July 19	5:30 P. M.

Address all communications concerning this special train to E. D. Sexton, 200 Trinity Auditorium, Los Angeles, California.

SOUTHWEST AND TEXAS SPECIAL. Special cars by way of the M. K. & T. Railway from Houston and San Antonio will be attached to the special train on the M. K. & T. Railway leaving Waco, Texas, July 17, which will take on passengers through Oklahoma, Kansas and Missouri, running by way of the Pennsylvania Lines from St. Louis to Columbus. All friends residing in towns on the M. K. & T. line who desire to join this special train will please address Fred Wismer, 1400 North 9th Street, Waco, Texas, for further information.

SOUTHEASTERN SPECIAL. This train will be operated by way of the Norfolk & Western Railway, starting from Norfolk, Virginia. Friends in Virginia, Tennessee, North and South Carolina desiring to join this special train and wishing further information will please address D. H. Selden, 3109 Floyd Avenue, Norfolk, Va.

NEW ENGLAND SPECIAL. Arrangements are being made for the "New England Special" starting from

Boston and running by way of the New York Central Lines. Friends in New England desiring to join this train will address F. Meredith, Jr., 70 Oxford Street, Arlington, Mass.

Brother C. H. Carr, 39 Liebel Street, Albany, N. Y., will be pleased to furnish information to friends desiring to join this special train, who reside in the vicinity of Albany.

CANADIAN SPECIAL. A special train will be operated from Ontario. Detailed information concerning this train will be furnished by the SOCIETY'S office at Toronto. For further information address Watch Tower Bible & Tract Society, 40 Irwin Avenue, Toronto, Ont.

NORTHWEST SPECIAL. A special train from Minneapolis, St. Paul, Milwaukee, Chicago and vicinity will be operated. Information concerning this train may be had by addressing the Service Director at the respective points named, as follows:

Minneapolis: H. O. Soderlin, 4552 42nd Ave., South.

St. Paul: H. B. Morrison, 987 Laurel Ave.

Milwaukee: J. T. Jacobs, 164 Maple Terrace, Wauwatosa, Wis.

Chicago: M. E. Woodley, 6540 Yale Ave.

PITTSBURGH SPECIAL. The friends in Pittsburgh, we are informed, are arranging for a special train. The friends desiring to join this train will please address C. H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.

Other special trains will be operated from the cities named below; and we give the name of the Service Director at each of these points, from whom information can be had, as follows:

Cleveland, Ohio: F. Thieret, 8010 Halle Ave.

Detroit, Mich.: M. R. Alair, 5581 Cooper Ave.

Buffalo, N. Y.: H. W. Drumm, 514 West Ave.

Cincinnati, Ohio: W. H. Havlin, 710 Springfield Ave., Wyoming, Ohio.

Louisville, Ky.: Dr. J. R. Garr, 315 Norton Bldg.

Washington, D. C.: G. W. Walters, Box 221, Riverdale, Md.

Baltimore, Md.: H. Wallis, Care I. B. S. A., Eden and Hoffman Streets.

Indianapolis, Ind.: L. L. Bulleit, 432 W. 31st St.

St. Louis, Mo.: C. O. Leaver, 5976 Kennerly Ave.

Grand Rapids, Mich.: C. Proos, 711 Leonard St., N.W.

Atlanta, Ga.: W. S. Cummings, 15 Dargan St.

Friends in Florida and Southern Georgia will doubtless wish to arrange to join the Atlanta Special.

We urgently request the friends everywhere to apply as early as possible for railway accommodations, so that sufficient equipment may be provided. Make up your mind at once that you are going to the convention and notify the person named above nearest your place of residence and arrange for procuring certificates.

The various brethren having charge of arrangements for the special trains will keep in touch with the Convention Committee at Columbus, advising the Committee the time of departure and time of arrival of each special train at Columbus.

OTHER TRANSPORTATION

A great number of friends will attend the convention in their own private automobiles. Arrangements have been made for free parking space for 5,000 or more automobiles at the Fair Grounds, where the convention is to be held. It is expected that every automobile that comes to the convention will be put into the service work on service day.

Special pennants or banners are being arranged for automobiles, and all persons arriving in cars will please apply to the Information Bureau on the grounds and receive a pennant for their car.

CAMPING PRIVILEGES

Probably a number of those coming in their automobiles will desire to provide their own meals. Three miles west of the State House, Columbus, is a free camping ground, said to be the best in the United States. This camping ground is equipped with all modern comforts. Those who camp here can quickly drive to the Fair Grounds and park their cars during the day, free of charge.

All railroads, including electric suburban lines, will operate special trains for a distance of sixty miles to haul the people to the great public meeting at the Stadium for Sunday afternoon at three o'clock. The Stadium has a seating capacity of 72,000.

MUSIC

It is the desire to have a first-class orchestra to lead the singing of this great multitude of people. Friends who expect to attend the convention and who are able to play musical instruments are requested to bring with them their violins, cornets, trumpets, etc., and, upon arrival, report to the Bureau of Information; and they will be assigned by the musical director to a place in the orchestra.

We take this occasion to remind the friends that at the recent convention in Magdeburg, Germany, an orchestra of more than thirty trained musicians led the great convention in song. It is to be expected that Columbus will surpass the Magdeburg orchestra in numbers and be equal to it in quality. Let each one remember that if he can make a joyful sound unto the Lord upon an instrument this will be a part of the service and a privilege to participate in it.

BADGES

It is desired that the badges worn by those who attend the convention shall be uniform. This is an international convention. It will be attended by brethren from all parts of the United States, Canada and many European countries; and in order that there may be uniformity in the badges, arrangements are made to have the badges printed at a minimum rate and furnished to the

classes. Each Service Director will therefore notify the Convention Committee at Columbus, R. A. Johnson, Secretary, as quickly as possible, the number of badges required. They will be sold at the price of production, which will be lower, of course, than they can be bought anywhere else. Either the Service Director can order these sent before the friends leave their homes, or they can be had upon arrival. It is preferable for all to get them and wear them from their homes, and advertise the King and the kingdom on the way.

FOREIGN-SPEAKING BRETHREN

While the meetings of the English-speaking friends are in progress, those speaking other languages will have meetings in the different halls on the Fair Grounds. It being necessary to make arrangements for their accommodation also in advance, we advise all the brethren who are unable to communicate with the Committee in the English language to address the SOCIETY in their respective languages at 18 Concord Street, Brooklyn, N. Y. For instance, the Polish friends may write the Watch Tower Bible & Tract Society, Polish Department, 18 Concord Street, Brooklyn. Other foreign-speaking brethren may write their respective departments.

NEWSPAPERS

Arrangements are made for the press to carry an extended report of each day's program of the convention. If the newspapers receive subscriptions in advance, they will send to any address daily the paper bearing a report of the convention. This will avoid confusion in attempting to get papers mailed out by individuals after they are published. We therefore suggest that any of the friends desiring to have papers sent to others or to themselves at their home address will send their subscription to the Convention Committee before the convention begins. Address all subscriptions to A. H. Macmillan, Manager Newspaper Department, 52½ North Front Street, Columbus, Ohio. The subscription for the paper will be 25 cents for the whole series. Classes may arrange to send their subscriptions through the Service Director, who will be provided with blanks for the purpose. See your local Service Director.

ROOMING ACCOMMODATIONS

Heretofore at conventions there has been much confusion because friends failed to state specifically what is wanted. To make it more agreeable to you and more convenient for everybody, we earnestly request you to observe closely the following suggestions when applying for rooms:

Make an application for each individual separately. Give the full name, sex, and color. One person should not make application for a party without giving the full name and address of each person. If application is made by husband and wife, that should be stated.

The Convention Committee advises us that they expect to be able to house 20,000 people and furnish them breakfast at the rate of $1.25 per day, and that the other two meals can be had for 75c. Some may desire more elaborate accommodations at hotels, which of course will cost more. It is expected that the daily expense of room and board will average about $2.00, so that the friends who attend the convention may make their arrangements upon this basis.

ALL MAY HEAR

At the Cedar Point Convention there was difficulty in hearing the speakers and testimonies. The main auditorium at the Columbus Convention will seat 14,000, and by the installation of an electrical voice amplifier the speakers can be heard in every part of the auditorium. Even the testimonies can be distinctly heard. A similar voice amplifier will be installed in the Stadium for the public meeting, so that all may hear.

We believe from information received that the friends in every part of the country will make an extra effort to attend this convention. Surely none will have to make so great a sacrifice as was made by the brethren in Germany who journeyed several hundred miles on bicycles, carrying their food in their pockets and sleeping in the open. Columbus is probably the most accessible place in the United States as far as transportation is concerned. It has many means of transportation.

Let every one who is consecrated to the Lord and who sees THE WATCH TOWER present his petition to the divine throne of heavenly grace for a blessing upon this convention, that the Lord may make it the greatest witness yet given concerning the kingdom. Make up your mind that you are going to attend the convention. It will be a great blessing to you. It will enable you to be a blessing to some one else. It will strengthen you to run more earnestly the remainder of the race set before you. It will enable you to be a more faithful witness in advertising the King and his kingdom.

Will this be a joyful convention? Surely it should be. Each one of the consecrated is looking forward to that time when he may enter into the glorious house of the Lord, there to behold his beauty and to inquire within his temple. One of the conditions of membership in that house is joy. "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." Where there is joy there is love; and where there is love there is an absence of selfishness. A full devotion to the Lord now can be prompted only by love, the perfect expression of unselfishness.

"Blessed privilege, Lord, to be
Ambassador of truth for thee,
Content my lot, however small;
For thou to me art all in all.

"If in the eternal years to come
Mine is to be a heavenly home,
Thrice blessed privilege to spend
Those years in service without end."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 6

"He is Lord of lords, and King of kings."—Revelation 17: 14.

THE phrase "Lord of lords and King of kings" is one of the titles applied to Christ Jesus. These words imply that there are other kings and lords; for he is designated as the chief over all. Who, then, are the other kings and lords implied by the text? The context shows that they that are with him are called, chosen and faithful. In the same Revelation it is stated concerning those who participate in the chief resurrection that "they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20: 6.

These scriptures, then, identify the associate kings and lords as those who will compose the members of the family of God with Christ Jesus, the Head. It is quite evident, therefore, that there will be 144,000 and one kings, the One being Lord and Master over all.

In the spiritual realm there are beings on different planes, from angelic to divine. Originally none possessed the divine nature except Jehovah. God granted his beloved Son, at his resurrection, the divine nature; and this is the nature which is promised, and which will be received by all the members of the body of Christ.

It is reasonable to presume that the various orders of spiritual beings are organized in an orderly way, some being masters or lords over others. Jehovah would not have anything except that which is orderly.

From the text under consideration, then, we must conclude that he who left the heavenly courts, who became a man, who died upon the cross as a sinner, was raised from the dead by Jehovah to the divine nature, was exalted to the highest position, above powers and principalities, next to Jehovah, thus became King of kings and Lord of lords. Therefore he is Master over all, except Jehovah.

It has pleased Jehovah, in arranging the royal family of heaven, to take them all from amongst men, and to put them through a course of strenuous training before granting to any of them the high and exalted position of joint-heirship with Christ Jesus. These scriptures show, then, that all who will stand triumphantly with the Lord Jesus Christ, and therefore be members of his body, must first prove that they are called, chosen of Jehovah, and must remain faithful unto death. Jesus has promised: "Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2: 10.

Each one who shall be an overcomer will be looking forward with anticipation to the time when he shall see, face to face, him who is the fairest of ten thousand and altogether lovely, who possesses all power in heaven and in earth, and shall rule with a mighty and righteous hand over all things of the universe in harmony at all times with the great Jehovah, the Creator of all things.

TEXT FOR AUGUST 13

"They that are with him are called, and chosen, and faithful."—Revelation 17: 14.

THE word "called," as used in this text, means invited; and since the ones invited are accepted, if the requirements are met, to be of the royal family, kings and lords, it follows then conclusively that the one called must be first a justified one before God. Jehovah would not call sinners to such a high position. The calling must not be confused with the thought of repentance and conversion resulting from the drawing of Jehovah to Jesus. They are two separate and distinct things.

The Prophet, in Zechariah the third chapter, gives a picture of the selection of the prospective kings. He shows such a one clothed in his own garments of unrighteousness and filthiness, and the same one clothed with a change of raiment. Then comes the invitation, or call. They are all called in one hope, and that hope is the divine nature. That hope must be continued until the end, and such hope carries with it rejoicing. Hence the Apostle speaks of holding "the rejoicing of the hope firm unto the end."—Hebrews 3: 6.

"Chosen" in this text means selected, led out or set apart for a purpose. It seems to have the same thought as anointed, and designates one as a member of the body of Christ.

"Faithful" means those who are steady, steadfast, immovable, therefore loyal to the very end.

These three things, then, are absolutely essential as conditions precedent to membership in the royal family of heaven; namely, called, chosen, and faithful. These three conditions must be maintained until the very last of the Christian's earthly course.

If one should lapse into the great company class, then he would no longer be a chosen one of the Lord; for he would have lost his anointing. Hence the place chosen for him in the body would have been forfeited.

The text suggests especially to the mind at this time that he who will be triumphant over death and the grave and over all enemies, who will be an overcomer and reign with the Lord, must be active and zealous, joyfully giving heed to the Lord's command, looking well to the interest of the Lord's kingdom even to the very last. Inactivity would show a lack of proper zeal and love for the Lord and for his cause. A loving, loyal follower of Jesus will continue faithful to the very last in openly showing his devotion for the King and his kingdom.

This text is a great incentive for joyful activity in the Lord's service. He who is faithful, then, to the end shall be a priest unto God and unto Christ, and shall reign as a king and lord with the great Lord of lords and King of kings.

FIRST DISCIPLES OF JESUS

——AUGUST 3——JOHN 1:35-51——

THE CALL OF THE DISCIPLES—CHARACTER DISPLAYED IN THEIR RESPONSE—JESUS NOT OMNISCIENT—FAITHFUL WATCHING AND READY SERVICE.

"Jesus . . . saith unto him, Follow me."—John 1:43.

THE time of meditation in the wilderness served to enable Jesus to adjust himself to the new view of his mission and himself which the Scriptures now revealed to his spirit-begotten mind. It also enabled him to determine how to begin his work. He was now ready, and the zeal of the Lord was in him as a fire. He had no thought of telling himself that he had had a strenuous time and must now rest awhile. He would know that John's work must have had two effects: (1) Some men of earnest heart would be drawn to John as disciples and helpers, and (2) the multitude would be stirred to repentance and expectation.

[2]Jesus knew that he also would need helpers and disciples; for the truth he had to declare must go abroad into all the world, and therefore there was a need of men to whom it could be committed. (2 Corinthians 5:18) Hence when he left the wilderness he went near to where John was immersing, that he might get into touch with those who had become disciples of John. John had removed from the south and gone north, nearer to Galilee; for most of those about Jerusalem who were disposed towards righteousness had already been to him. Human wisdom would have directed Jesus to ask John to bring his disciples together, that Jesus might talk with them. But Jesus took another course; he went nearby, near enough for John to see him, and made as if he would pass on. John saw him, and without hesitation pointed to him and said: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

[3]It would be with much joy that John saw Jesus again, and was able to point to him. He must have wondered why Jesus should disappear after his baptism, and after receiving the holy spirit. But John's faith continued. No doubt it was during the time when Jesus was in the wilderness that he said: "There standeth one among you, whom ye know not." (John 1:26) Now he could point to Jesus.

THE CALL OF THE DISCIPLES

[4]The next day John was standing with two of his disciples; and as Jesus passed, he again said: "Behold the Lamb of God." (John 1:36) The two disciples left John to follow Jesus, apparently to make some inquiry of him. "What seek ye?" he said. They revealed their desire to learn of him by asking him where he was dwelling. He replied: "Come and see"; and they stayed with him during the evening hours. This was the first conversation about his mission that Jesus entered into. One of the two was John, known later as the Beloved Apostle; the other was Andrew. Probably John was the one who first moved towards Jesus; but Andrew was as ready, even if he lacked John's initiative. After their conversation Andrew went to tell his brother Peter about Jesus. He said to Peter: "We have found the Messias." (John 1:38-41) Instead of thinking that Andrew fully understood the word he used, we may more reasonably think that he meant to tell Peter that the one whom John had immersed six weeks previous, and of whom John had spoken, had now re-appeared; and that he (Andrew) was convinced concerning Jesus.

[5]Peter was one of the few who sought the hope of Israel; and with the readiness which he often showed, he went with Andrew at once. We may allow ourselves to imagine the meeting of Jesus and Peter. Each looked at the other. The Greek word indicates that Jesus looked earnestly at Peter, known then as Simon son of Jona. (John 1:42) Jona means "dove"; Simon, an "obedient hearer." Jesus said that Simon should thenceforth be called Cephas, or Peter, "a stone." The weakness of Simon son of Jona was to be removed; his connection with Jesus would set his character like a rock. Without doubt the Lord's sympathetic acceptance of Peter warmed his heart to Jesus. The two men loved each other.

[6]The expression used of Andrew, "He first findeth his own brother," is peculiar. John does not mention himself by name in his Gospel, neither does he mention his brother James; but this expression probably means that both John and Andrew set out to find their brothers Simon and James, and that it was Andrew who first made the move. Both these men of warm heart sought to tell their loved ones of the joy they saw in prospect. The first two disciples at once became missionaries.

CHARACTER DISPLAYED IN THEIR RESPONSE

[7]Jesus was now about to go forth into Galilee; but before doing so he sought out Philip, the first whom Jesus sought. We do not know how Jesus knew of Philip; but as he was of the city of Andrew and Peter, it is probable that the brothers talked to the Lord about his earnestness, and that the Lord determined to seek him out. They went forward into Galilee to Cana. There Philip sought out Nathanael in his house and said to him: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John 1:45) Nathanael, who is almost certainly the Bartholomew of the Gospels, said in words which have become a proverb among men: "Can there any good thing come out of Nazareth?" (John 1:46) Philip's answer, "Come and see," has become almost as a possession of the servant of the Lord; for it is the best answer which can be given to the honest doubter. And Philip's answer indicated that he was about to return to Jesus. The two went together; and as they approached, Jesus said of Nathanael: "Behold an Israelite indeed, in whom is no guile!"—John 1:47.

[8]Nathanael carried his character on his face. A sincere man, not ready to accept everything told him, but ready to inquire, and free from guile, he had nothing to conceal; for he tried to be a true son of Israel. Nathanael was surprised. He said: "Whence knowest thou me?" Jesus replied: "Before that Philip called thee, when thou wast under the fig tree, I saw thee." (John 1:48) Nathanael at once realized that Jesus was sent of God. He knew Philip, and of John's disciples, that they were men not to be deceived easily, and that they had accepted Jesus as the one of whom their prophets had spoken. He received Jesus at once, and in words full of loving homage and adoration said: "Rabbi, thou art the Son of God; thou art the King of Israel."—John 1:49.

JESUS NOT OMNISCIENT

[9]Nathanael's ready response and acknowledgment pleased Jesus. Jesus' word to Nathanael that he had seen him under the fig tree cannot be a mere statement that Jesus had seen him unknown to Nathanael. It surely meant that Jesus had seen him by supernatural means. But it also meant that Nathanael understood that Jesus knew his heart

and his desires to know the truth of things which were being made known in Israel. He perceived that Jesus knew more than any ordinary man in Israel could know.

10 We are not at liberty to conclude that Jesus saw and knew everything that was happening in whatever vicinity he happened to be. Rather we must take it that for the purpose of his ministry he was given a vision of Nathanael in meditation before God. The fact that Jesus expresses pleasure and some measure of surprise at Nathanael's answer is itself sufficient to preclude the thought that our Lord was omniscient. When Jesus saw Nathanael's faith he said: "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." —John 1:50, 51.

11 It is evident that Jesus intended both Nathanael and the other disciples to understand that they would have very much more reason for their faith than anything they had up to that time. There would be the direct witness of heaven. It could hardly be that our Lord meant to tell of his kingdom; for the sense of the passage calls for something which would be a witness to increase and settle their faith. The words are not a declaration of a future glory so much as of a greater foundation for faith. It is not difficult for us who know the Lord's life to see how his words were fulfilled; for we know that those who walked with Jesus had evidence that the angels of God ministered to him, and that he was specially under the care and guidance of his Father.

FAITHFUL WATCHING AND READY SERVICE

12 After Jesus had been baptized, John must often have wondered where Jesus was and why he did not begin his work. To a man of John's temperament it must have seemed somewhat singular that Jesus should be absent week after week when there seemed so much to do. He himself, when his time had come, had started on his work and had kept at it continuously. But whatever thoughts he had, wondering either about the work of Jesus or about the lessening of his own, he did not for a moment lose sight of his mission, nor falter in his loyalty to it and to Jehovah. He kept on, knowing it could not be finished until he had pointed out the Messiah. So when Jesus again appeared it would be both a relief and a joy to John. Immediately he saw Jesus he pointed to him, thus giving a truly great illustration of faithful watching and ready service.

13 We do not know that these two men ever met or spoke to each other save on the occasion of the baptism. John was faithful to his work, but there was no obligation on Jesus to commend him. Nor was it God's good pleasure that John, even though "the friend of the bridegroom" (John 3:29), should see the glories which the Bridegroom was to reveal to the bride. To the faithful herald there was no entrance into that phase of the kingdom which he had announced. Had Jesus and he met, it could hardly have been other than that John would most earnestly have inquired concerning the mission of Jesus; and it was therefore out of loving consideration for this most faithful servant that they did not meet. Blessed are those who are permitted to see and to enter into the glories of those who are the called of God through faith of Jesus Christ. He that is least in that phase of the kingdom is greater than John. —Matthew 11:11.

14 Jesus had now a little band of men who were drawn near to him. They were not yet fully called to accompany him, though they spent much time in his presence. There were John, Andrew, Simon, James, Philip and Nathanael, men who were first associated with Jesus, and who remained faithful to the end. It is interesting to note the way they came to Jesus. John and Andrew followed him; Simon and James were brought to him; Philip was sought by Jesus; and it is probable that Philip told Jesus about Nathanael, as Andrew and Peter had told him about Philip. It must have been a great joy to Jesus to have these men with him, thus manifesting their faith in God. He would be glad also for his Father's sake; for they were proof that that which he was revealing from God could touch the hearts of true men.

15 As for their mental qualification it may be admitted that there were many in Jerusalem better equipped. But, as events prove, the mental equipment of the leaders of the Jews was a stumbling-block to them. These trained men had many difficulties concerning Jesus and the truth which he declared, the same kind of difficulties indeed as those which now keep many people from accepting the truth, difficulties which seem foolishness to those who have given their hearts to belief. These disciples of John had learned the value of freedom from the bondage of form and ceremony and traditions as seen in the Pharisees and scribes and priests. Their simplicity of faith and desire freed them from the struggle which the difficulties of traditions of men had for others. The mind may be sharpened, and the brain compelled to give lodging to many things which seem to be of some importance; but in the service of God these may be nothing more than waste matter, and a positive hindrance to progress.

QUESTIONS FOR BEREAN STUDY

What benefit did our Lord receive from his forty days' sojourn in the wilderness? ¶ 1.
Why did he go to the place where John was then immersing? ¶ 2.
How would his presence probably affect John? Why? ¶ 3.
Who were our Lord's first two disciples? Show that at once they became missionaries. ¶ 4, 6.
What trait of character evidently attracted Peter to our Lord? What is implied in Peter's change of name? ¶ 5.
Who were the Lord's first six disciples? From what part of Palestine did they come? ¶ 7.
What characteristics did Nathanael display? What attracted him to Jesus? ¶ 8.
How shall we understand our Lord's reply to Nathanael's question? ¶ 9.
Show that Jesus' knowledge in respect to Nathanael does not imply omniscience. ¶ 10.
How shall we understand Jesus' statement that his disciples would see heaven opened and the angels ascending and descending upon him? ¶ 11.
In what way may Jesus have caused John some anxious thought? How did John show his faith by his works? ¶ 12.
What is the meaning of the statement that "he that is least in the kingdom of heaven is greater than" John the Baptist? ¶ 13.
In what way must the early disciples have brought joy to Jesus' heart? ¶ 14.
What advantage had these disciples which the scribes and Pharisees evidently lacked? When does "much learning" become a stumbling-block to its possessor? ¶ 15.

"O gracious Savior! Thou art still the same;
Through all time's changeful scenes thou changest not.
Thy promised help, thy perfect peace, we claim
When storm and strife surround our earthly lot.
Wondrous thy power displayed in days of old;
From Calvary's cross shines forth thy love untold.

"Through darksome hours, while pain and grief assail,
Lord Jesus, still support and cheer thine own.
When tempests rage, when human helpers fail,
How blest the hearts that trust in thee alone!
Thou art the same today and all the days,
Our source of strength shall be thy boundless grace."

FIRST MIRACLE OF JESUS

——AUGUST 10——JOHN 2:1-11——

JESUS NOT A SOCIAL REFORMER—MIRACLES MANIFEST GOD'S GLORY—TRUTH REVEALED IN FULFILLED PROPHECIES—JESUS FOLLOWED THE UNOSTENTATIOUS METHOD.

"Whatsoever he saith unto you, do it."—John 2:5.

JESUS was now at Cana of Galilee. John says that it was the third day. Probably this means the third day after Jesus' departure from where John was baptizing. It is hardly possible to be the next day following the days mentioned in verses 29 and 35 of chapter one; for Jesus would travel on foot, and Cana was two or three days' journey from where John was baptizing. Jesus was now intent on his work, though hardly determined as to the form it would take. Reviewing his course we may almost certainly conclude that for the furthering of his mission he was in great part dependent upon opportunities of service as they presented themselves. His life shows that he was ever watchful and took every opportunity which came in his way. Jesus quite well understood that his course was not to be one of much demonstration. John the Baptist was a voice sent to cry. (Mark 1:3) But Jesus knew that it was said of himself: "He shall not strive, nor cry; neither shall any man hear his voice in the streets."—Matt. 12:19; Isa. 42:2.

[2]There was a marriage in Cana at the time of Jesus' arrival there, and he and his disciples were invited to attend. His mother was there from Nazareth, five miles distant. Probably Mary was a friend of the bridegroom's family, and was invited to the marriage; and Jesus, who had just come up from the Jordan valley with his disciples, was also invited. Perhaps Jesus knew of the marriage, and expected to meet his mother in Cana. But more probably he went to Cana to find Nathanael; for he, seeking the lost sheep of Israel, wanted to have this "Israelite indeed" associated with him in his work, and Nathanael was of the kind he had come to seek.

JESUS NOT A SOCIAL REFORMER

[3]In the East a marriage feast frequently lasts a few days, and this probably did. During the feast the supply of wine ran short, perhaps because, with Jesus and his disciples, there were six or seven unexpected guests. There is no reason to suppose that much wine was drunk, nor that the wine was other than that ordinarily used, which, of course, was slightly alcoholic. Jesus was not a mere social reformer. He himself was always separate from the weakness of human nature; yet he lived amongst men in their ordinary vocations of life, and did not interfere with their customs.

[4]When the supply of wine was finished, Jesus' mother said to him: "They have no wine." Mary was what is called a practical woman, one who would see a need and make an attempt to meet it. It is evident that she felt herself at liberty to do something to meet a situation very embarrassing to the host; for to have a lack of wine on such occasions was considered as a lack of hospitality. Perhaps in part because she was an honored guest and a friend of the head of the house, Mary conceived the thought of asking her son to meet the need. She made no request to him, but her statement was enough to cause Jesus to understand that she expected him to do something.

[5]Jesus said to her: "Woman [or, as we should now speak, Lady], what have I to do with thee?" (John 2:4) There was no disrespect in this manner of addressing his mother, though a measure of rebuke was implied; for Jesus thus told his mother that the relationship which had now lasted from his infancy, and to which he had been subject for so many years, was now at an end. Not only was he mature in years, but when he left home he left behind his special earthly relationship. (Mark 3:34; cf. Psalm 45:10) Mary, though the mother of the Son of God, was but the handmaiden to do service to God, and had no right to expect that her first-born son must always be at her bidding.

[6]Jesus also said to her: "Mine hour is not yet come," thus indicating that he saw that in her desire to help him forward in his life's work his dear mother would force his hand. Mary, who knew that her son was specially sent of God, would almost surely expect him to do such miracles as had been done by the prophets of Israel, notably by Elijah and Elisha, both of whom had supplied families when in need. But Jesus could not permit her or anyone else to do this. Satan had tried this when he suggested that Jesus should open his mission by leaping from the pinnacle of the temple. The Lord would take these suggestions from neither enemy nor friend. He kindly yet firmly told her that she could not regulate his life, and as definitely said that he must choose his own hour and way for the beginning of his ministry. Yet his mother felt that there was no rebuff in his words; and that, having been appealed to, he would almost certainly do something. She therefore said to the servants: "Whatsoever he saith unto you, do it."—John 2:5.

[7]There were set for the use of the household six stone waterpots, each of the capacity of two or three firkins; and as a firkin may be reckoned at nine gallons, there was considerable capacity. Jesus commanded that the waterpots should be filled with water, and the servants filled them to the brim. Then he said: "Draw out now, and bear unto the governor of the feast." (John 2:8) When the governor had tasted it, he pronounced it the best that had been given at the feast; and he said to the bridegroom: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."—John 2:10.

MIRACLES MANIFEST GOD'S GLORY

[8]John says that this was the beginning of Jesus' miracles; that by it he manifested forth his glory, and that his disciples believed on him. (John 2:11) It is evident that in this unusual circumstance our Lord saw an opportunity of doing something to help his disciples and, therefore, the interests of his mission. Later, Jesus taught his disciples to "give to him that asketh thee." (Matthew 5:42) He never refused a request for help; and when his mother told the need, it was sufficient for him; he began to supply it. But he had a much greater objective than that of supplying a local need. He wanted to give his disciples full reason to believe on him; and that result was gained. But he wanted even more than that: His desire was also to manifest forth his future glory; and this raised the miracle to a symbolic nature.

[9]It is evident that Jesus would show that the power he had from God was to be used for men. He came to be the Lamb of God, to take away the sin of the world; he came to be the Savior of the world; he came to be the friend of men, the friend even of sinners. Moreover, the incident shows that our Lord comes near to the human family in its pleasures, in its homely life; and that he knows how to transform the distresses and the limitations of the human family into those things which shall bring lasting joy. The world's water will, in due time, be turned by Jesus into wine, the wine of truth, and into the gladness of God.

[10]Our Lord's miracles were never wrought for himself,

but were always for others, and were in the direct interests of the kingdom of heaven. Most of them were for the removal of the pains, sorrows, and afflictions which have fastened themselves on the human family. Some were wrought because Jesus wanted to feed the multitudes; and all these were illustrations of the blessings of the kingdom when it would be set up among men, when the human family will be delivered from its pains, and when the blessings of heaven will be distributed with lavish hand. But the first miracle, at Cana in Galilee, was a pure work of grace, of kindness, and in relief of an awkward situation. It is a picture of the grace which will come to the human family through the presence of Jesus in his kingdom.

[11]The first miracle of Jesus was intended to manifest forth his glory. (John 2:11) It has ever pleased God to manifest himself by miracles. Evidently we are to understand that this is his way of convincing men of the divine power. True, Satan, God's opponent, has been permitted to simulate and to demonstrate supernatural power, as when the magicians in Egypt duplicated some of the mighty works done by Moses through the power of God. But there is no manner of ultimate comparison between the miracles wrought through Satanic agency and those by the power of Jehovah. As then in Egypt, so always, God has the preëminence, so that men may know that "this is the finger of God."—Exodus 8:19.

TRUTH REVEALED IN FULFILLED PROPHECIES

[12]The first age closed with a manifestation of the divine power. That the Flood was not caused merely by a convulsion of nature is shown by the fact that it was foretold to Noah and prepared for. (Genesis 6:13-22; 7:4) The birth of the nation of Israel was accompanied by the miracles which ultimately gave Israel their freedom. The miracles of sustenance in the wilderness, and the special manifestation against their enemies when they were conquering the land of promise, were all designed to convince them and the nations of God's power and care. Afterwards, when those demonstrations were matters of history, and sufficient for future confidence, great miracles were not frequent in Israel; but there was sufficient manifestation of the overruling care of God to convince his faithful people that the God of Israel was caring for them.

[13]With the coming of Jesus the day of miracles returned. John did no miracles (John 10:41); but Jesus wrought many, and all with the purpose of showing that with Jesus the kingdom of heaven began. His miracles, however, were not merely evidences; they had the purpose which is declared in the first—that of manifesting forth his glory. There has been no change of dispensation from that day till now; but the time for the establishment of the kingdom in power has come, and manifestations of the power of God may be expected. However, it is not by miracle that the truth will be first revealed, but by the fulfilment of the prophecies of God seen in his works in the earth.—Psalm 46:8, 9.

[14]The incident of this miracle gives us a view of the character of Mary, Jesus' mother. Unless we had had the few glimpses which the Gospels give to us, we might have thought of Mary as a quiet, meditative maiden and woman; but her relationship to Jesus as revealed in flashes of light here and there, not the least being the instance in our lesson of today, shows her to be a practical woman, one who while having a true meditative spirit, had also a clear and firm grip of family life and affairs.

JESUS FOLLOWED THE UNOSTENTATIOUS METHOD

[15]In this simple account there are many lessons and examples given for the instruction of the servant of the Lord. There is a lesson of humility and lowliness of mind. Jesus might, according to the human mind, have expected more attention from his Father at the beginning of his ministry than he received. For this work, which was God's own mission, Jesus had, as it were, to find his own way—a lesson that the Church of God doing the Lord's work need not expect to get such an outward evidence of the divine favor as will leave no room for faith, nor to expect at any time such a standing amongst God's people that the testing of faith would be non-existent.

[16]Jesus entered into his work in what seemed to be a natural way. It is given to us to do that which seems reasonable, that which our hands find to do, resting assured that as we thus seek the Lord we shall find that his blessing and his manifestation are upon us. Our Lord Jesus realized the blessing of the Father upon him when the disciples received him as the one sent of God. He knew within himself that he was right with God, but their acceptance of him as the Promised One was a seal. So it is with the Church: The fact that the blessing of the Lord can lead the inquirer into such satisfaction of heart and clearness of faith through the present truth, is itself witness from the Lord that what we understand as present truth is in harmony with the divine will. In other words, fruit is the best evidence that the tree is alive and is in a healthy condition.

[17]Also the differing ways in which Jesus received his disciples to himself is instructive. Some he permitted to follow him, and seemed as if he had eyes behind him; for he seemed cognizant that Andrew and John were following him. Some were brought to him by loving hearts. Some, like Philip, were sought by Jesus himself. Whether therefore by the announcing of another, or by the witness of another, or by the direct seeking out of a disciple as the Lord sought out Philip, those who are his are brought to him. Some are brought to the truth by the colporteur work, some by public witness, some by the service work, and many by personal persuasion to come and see; but one way or another all the flock come home. And, as then, those who become his disciples soon get abundant evidence that they have come under the care of the Great Servant of God, and they also "believe on him."

QUESTIONS FOR BEREAN STUDY

Where was Jesus in today's lesson? What day was it? Was Jesus to make much demonstration in his work? ¶ 1.

What are the probable reasons for Jesus' being in Cana at this time? ¶ 2.

What is the Eastern custom of marriage feasts? Was Jesus a meddler? ¶ 3.

What prompted Mary to say to Jesus: "They have no wine"? ¶ 4.

How did Jesus teach his mother that he was no longer under her bidding? ¶ 5.

What is the import of Jesus' words, "Mine hour is not yet come"? Did Mary understand him? ¶ 6.

What was Jesus' first miracle? What is a firkin? ¶ 7.

What does John say of this miracle? What other reasons were there for it? ¶ 8.

How did Jesus show that the power he had received from God was for man's benefit? How does the incident show that Jesus comes near the human family in its pleasures, and transforms its distresses into lasting joy? ¶ 9.

In the performance of miracles what object did our Lord have in mind? When will the miracles have antitypical fulfilment? ¶ 10, 13.

How are men convinced of divine power? Is supernatural power always from God? ¶ 11.

How were miracles used in the past? Why not so used now? ¶ 12.

How is the power of God manifested at the second advent? ¶ 13.

Name some of the characteristics of Mary, the mother of Jesus. ¶ 14.

What are some of the lessons in today's study? Does the Church still walk by faith? ¶ 15.

How did Jesus enter into his work? How should we enter into the Lord's work? What served as a seal that Jesus was right with God? How do we know that a fruit tree is in a healthy condition? ¶ 16.

Is the way Jesus selected his disciples instructive? How does it remind us of our own selection? What blessing is there in recognizing divine providence? ¶ 17.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Middletown, O.	"	17	Arcola, Ill.	Aug.	1
Springfield, O.	"	18	Mattoon, Ill.	"	3
Columbus, O.	"	20-27	Alma, Ill.	"	4, 5
Indianapolis, Ind.	"	29	Vandalia, Ill.	"	6, 7

BROTHER J. A. BOHNET

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Yankton, S. Dak.	"	15	Dundee, Mich.	"	31
Corsica, S. Dak.	"	16	Ann Arbor, Mich.	Aug.	1
Columbus, O.	"	20-27	Ypsilanti, Mich.	"	3

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Lonaconing, Md.	"	6	Burton, W. Va.	"	15
Mt. Lake Park, Md.	"	7	Wheeling, W. Va.	"	16
Oakland, Md.	"	8, 9	Byesville, O.	"	17
Brandonville, W. Va.	"	10, 11	Cambridge, O.	"	18
Morgantown, W. Va.	"	13	Columbus, O.	"	20-27

BROTHER J. W. COPE

Peru, Ind.	July	14	Nashville, Tenn.	July	30
Lima, O.	"	15, 16	Memphis, Tenn.	Aug.	1
Marion, O.	"	17, 18	Little Rock, Ark.	"	3
Columbus, O.	"	20-27	Atlanta, Tex.	"	4
Cincinnati, O.	"	28	Gladewater, Tex.	"	5, 6
Louisville, Ky.	"	29	Grand Saline, Tex.	"	7, 8

BROTHER C. W. CUTFORTH

Sault Ste. Marie, Ont.	July	13	Leamington, Ont.	Aug.	3, 4
Warren, Ont.	July	14, 15	Chatham, Ont.	"	5
Columbus, O.	"	20-27	Sarnia, Ont.	"	7
Windsor, Ont.	"	30	London, Ont.	"	8-10
Harrow, Ont.	"	31	Stratford, Ont.	"	11
Pelee Island, Ont.	Aug.	1	Seaforth, Ont.	"	12

BROTHER H. H. DINGUS

Beech Creek, Ky.	July	11	Cincinnati, O.	July	18
Beaver Dam, Ky.	"	13	Columbus, O.	"	20-27
Riney, Ky.	"	14	Brazil, Ind.	"	28
Elizabethtown, Ky.	"	15	Vandalia, Ill.	"	30
Sonora, Ky.	"	16	E. St. Louis, Ill.	July 31, Aug.	1
Louisville, Ky.	"	17	St. Louis, Mo.	"	3

BROTHER A. J. ESHLEMAN

Omaha, Neb.	July	14	Davenport, Ia.	Aug.	1
Burlington, Ia.	"	15	Ravenna, Neb.	"	3
Peoria, Ill.	"	16	Clearmont, Wyo.	"	5
Sullivan, Ind.	"	17, 18	Billings, Mont.	"	7
Columbus, O.	"	20-27	Rapelje, Mont.	"	8
Erie, Pa.	"	28	Billings, Mont.	"	10

BROTHER M. L. HERR

Benton Harbor, Mich.	July	9	Adrian, Mich.	July	16
Hartford, Mich.	"	10	Sandusky, O.	"	17
South Haven, Mich.	"	11	Newark, O.	"	18
Kalamazoo, Mich.	"	13	Columbus, O.	"	20-27
Battle Creek, Mich.	"	14	Wapakoneta, O.	"	28
Jackson, Mich.	"	15	Fort Wayne, Ind.	"	29

BROTHER W. M. HERSEE

Stratford, Ont.	July	15	Beamsville, Ont.	July 31-Aug.	1
Sarnia, Ont.	"	16	Dunville, Ont.	"	3
Windsor, Ont.	"	17, 18	Simcoe, Ont.	"	4
Columbus, O.	"	20-27	Aylmer, Ont.	"	6
Niagara Falls, Ont.	"	29	Woodstock, Ont.	Aug.	8-10
St. Catharines, Ont.	"	30	Brantford, Ont.	"	12

BROTHER H. S. MURRAY

Norfolk, Va.	July	4-7	Coco, W. Va.	July	14
Petersburg, Va.	"	8	Nitro, W. Va.	"	15
Richmond, Va.	"	9	Gallipolis, O.	"	16
Charlottesville, Va.	"	10	Nelsonville, O.	"	17
Clifton Forge, Va.	"	11	Lancaster, O.	"	18
Charleston, W. Va.	"	13	Columbus, O.	"	20-27

BROTHER G. R. POLLOCK

Rockford, Ill.	July	15	Sharon, Pa.	July	29
Belvidere, Ill.	"	16	W. Middlesex, Pa.	"	30
Logansport, Ind.	"	17	Farrell, Pa.	"	31
Muncie, Ind.	"	18	Meadville, Pa.	Aug.	1
Columbus, O.	"	20-27	Erie, Pa.	"	3
Marion, O.	"	28	Warren, Pa.	"	4

BROTHER B. M. RICE

W. Chelmsford, Mass.	July	10	Columbus, O.	July	20-27
Lowell, Mass.	"	11	Richmond, Ind.	"	28
Framingham, Mass.	"	13	Anderson, Ind.	"	29
Springfield, Mass.	"	14	Elwood, Ind.	"	30
Hartford, Conn.	"	15	Tipton, Ind.	"	31
Woodbury, Conn.	"	16	Kenosha, Wis.	Aug.	3

BROTHER V. C. RICE

Milford, Conn	July	9	Columbus, O.	July	20-27
Woodbury, Conn.	"	10	Ashland, Ky.	"	28
Torrington, Conn.	"	11	Charleston, W. Va.	"	29
Waterbury, Conn	"	13	Clifton Forge, Va.	"	30, 31
Westfield, N. Y.	"	17	Lynchburg, Va.	Aug.	1
Ashtabula, O.	"	18	Norfolk, Va.	"	3, 4

BROTHER C. ROBERTS

Hamilton, Ont.	July	13	Montreal, P. Q.	Aug.	5, 6
Beamsville, Ont.	"	14, 15	Rollingdam Sta., N. B.	"	7
St. Catharines, Ont.	"	16, 17	Moore's Mills, N. B.	"	8
Columbus, O.	"	20-27	St. John, N. B.	"	10
Belleville, Ont.	Aug.	3	Digby, N. S.	"	11
Brockville, Ont.	"	4	Kentville, N. S.	"	12

BROTHER R. L. ROBIE

Ravenna, Neb.	July	13	Columbus, O.	July	20-27
Omaha, Neb.	"	14	Springfield, O.	"	28
Clinton, Ia.	"	15	Urbana, O.	"	29
South Bend, Ind.	"	16	Dayton, O.	"	30
Toledo, O.	"	17	Lima, O.	"	31
Marion, O.	"	18	Rockford, Ill.	Aug.	3

BROTHER O. L. SULLIVAN

Tiffin, O.	June	27	Ashtabula, O.	July	28
Mansfield, O.	"	29	Westfield, N. Y.	"	29
Johnstown, Pa.	"	30	Buffalo, N. Y.	"	30
Lewistown, Pa.	July	1	Batavia, N. Y.	"	31
Paoli, Pa.	"	2	Rochester, N. Y.	Aug.	1
Columbus, O.	"	20-27	Newark, N. Y.	"	3

BROTHER W. J. THORN

Newark, N. Y.	June	26	Columbus, O.	July	20-27
Auburn, N. Y.	"	27	Fostoria, O.	"	28
Cortland, N. Y.	"	29	Defiance, O.	"	29
Binghamton, N. Y.	"	30	Garrett, Ind.	"	30
Scranton, Pa.	July	1	Auburn, Ind.	"	31
E. Stroudsburg, Pa.	"	2	Fort Wayne, Ind.	Aug.	1, 3

BROTHER T. H. THORNTON

Chicago, Ill.	June	24	Ashland, Ky.	July	18
Indianapolis, Ind.	"	25	Columbus, O.	"	20-27
Columbus, O.	"	26	Portsmouth, O.	"	28
Ironton, O.	"	27	Ironton, O.	"	29
War, W. Va.	"	29	East Radford, Va.	"	31
East Radford, Va.	July	17	Bristol, Tenn.	Aug.	1, 3

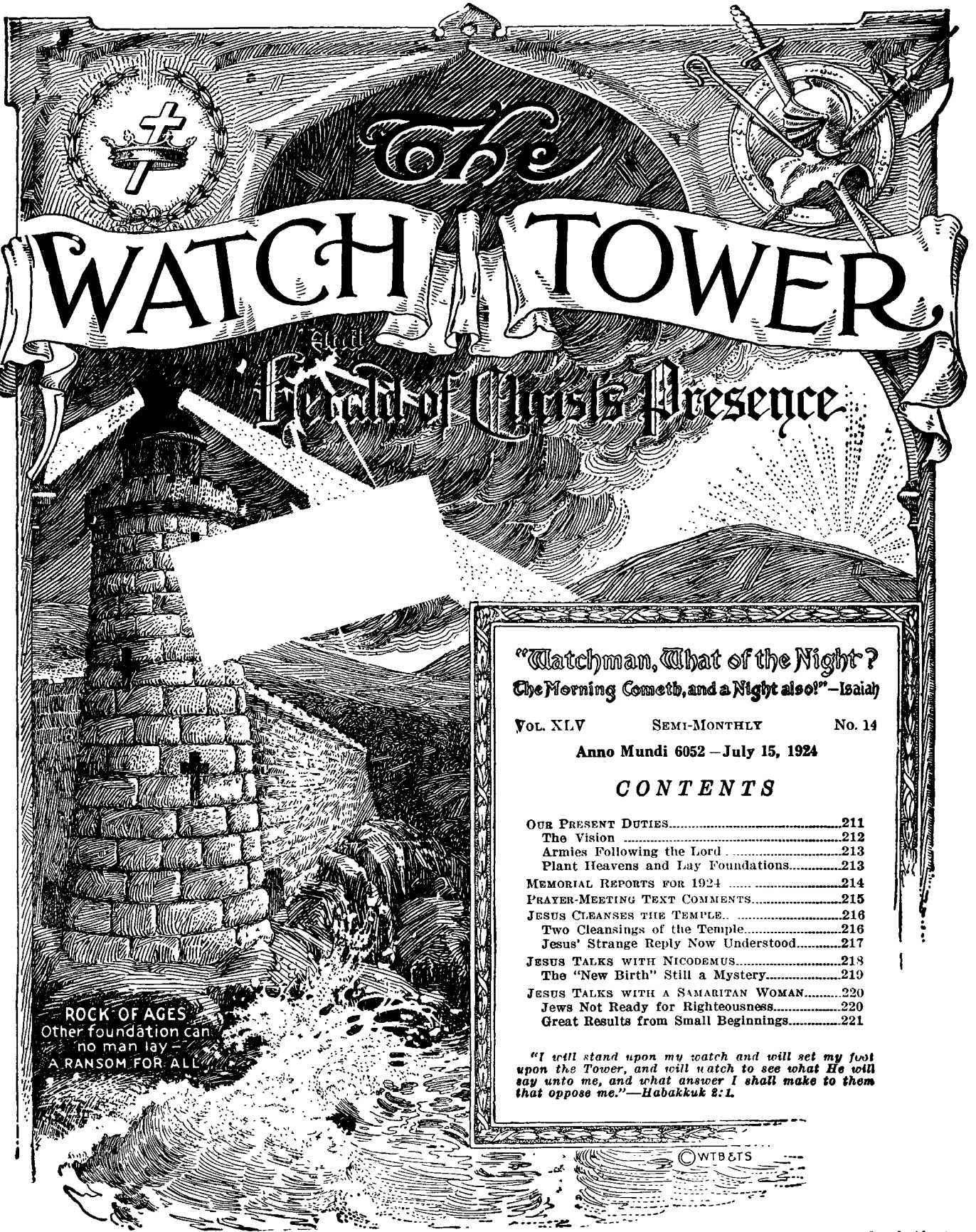
BROTHER S. H. TOUTJIAN

Brazil, Ind.	July	15	E. St. Louis, Ill.	July	29
Indianapolis, Ind.	"	16	St. James, Mo.	"	30
Richmond, Ind.	"	17	Rolla, Mo.	"	31
Urbana, O.	"	18	Lebanon, Mo.	Aug.	1
Columbus, O.	"	20-27	Springfield, Mo.	"	3
Marshall, Ill.	"	28	Claremore, Okla.	"	4

The WATCH TOWER

and

Herald of Christ's Presence



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

VOL. XLV SEMI-MONTHLY No. 14

Anno Mundi 6052—July 15, 1924

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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 th last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all togethe in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

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

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

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

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

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NO ORDERS FILLED IN VACATION

Following the custom, the Bethel Home, office, and factory will be closed for two weeks, beginning July 19 and ending August 2. During that time no orders will be filled from Brooklyn. All persons desiring books, literature, or other supplies, will please send in their orders so that they may be filled prior to the beginning of vacation. The vacation period is provided to enable the Bethel family to attend the convention and also to have a few days recreation before beginning work in the autumn season.

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 WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV JULY 15, 1924 No. 14

OUR PRESENT DUTIES

"And 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.

THE Lord lays certain duties and obligations upon his followers. Performance of these duties is not compulsory; but failure or refusal to perform them may cause one who has for some time been following him to fail and fall out. Faithful performance of our duties will surely result in attaining the promised blessings. This faithful performance must continue until the last. The Lord himself has said to his followers: "Be thou faithful unto death, and I will give thee a crown of life." And mere mental loyalty will not suffice; for "faith without works is dead." There must be an active demonstration of loyalty as opportunity is afforded.

[2]It will not do to say that 1925 is approaching and the work will not be finished during that year, and that therefore one can slack up for awhile and take on the work again some time later. Who knows that the work of the Church this side the vail may not be completed in 1925? It is unlike the Lord to tell his people just what day their work in any line will be completed and when they will enter another condition. He expects us to walk by faith, trusting him as to the result. But for the sake of argument, suppose that we assume the Church will not finish its work here in 1925. Would that be a just cause or excuse to slack the hand now? Could faithfulness be shown by ceasing for a time to advertise the King and his kingdom, and thus neglecting the interests committed unto us?

[3]Suppose the Lord should say to his people in 1925 words to the effect that several years more will be required to give the witness to the nations before all the body members shall be changed into glorious spirit beings. Would not the truly loyal ones respond in effect thus? "Gracious Lord, thy will be done. The place thou hast given me in thy cause to advertise thy kingdom is the most blessed one I have ever had or ever hope here to have. I love thee; and I am determined to be loyal to thee. Therefore gladly will I stay where thou requestest me to stay, and I will go when and where thou directest me to go. Whatsoever is thy will, that I shall do."

[4]How could any one be loyal to the Lord even unto death and take any other course? Let no one now be deceived by calculations as to just when the Lord will cease his work with the Church on earth. The year 1925 is a date definitely and clearly marked in the Scriptures, even more clearly than that of 1914; but it would be presumptuous on the part of any faithful follower of the Lord to assume just what the Lord is going to do during that year. Each day the faithful will do with his might what his hands find to do as though it is the last day; and he will look forward to being loyal to the Lord in continuing to do his holy will whether he be in the flesh many months or many years.

[5]The reports from the field show that there are not quite so many active workers in the field now as there were a year ago. The reports also show that those who are in the field are placing more books in the hands of the people, and are giving a more effectual witness and showing better results than they did a year ago. This proves conclusively that the withdrawal of some from the field is not due to slowing up of the work or that there is less to do; but it proves exactly the contrary. If some fail to do the work, the Lord will take away that which they have and commit it into the hands of others. The reports conclusively show that the Lord is blessing those who persist in advertising his kingdom.

[6]Of course, there may be some who are so handicapped by conditions over which they have no control that they cannot continue to engage actively in the field service. If one is doing what is within the reasonable scope of his power, and what he has opportunities to do, then surely that is pleasing to the Lord; and he would require no more. But the question is, Have some turned aside from advertising the King and his kingdom in order to gratify some earthly desire? Have some turned their minds to money-making, contrary to the admonition of St. Paul? (Hebrews 13: 5, *Diaglott*) Examine the context of the Apostle's words in the text last cited; and it will be found to relate specifically to the time in which we are now living; hence indicating that some would yield to the temptations of this world and neglect faithfully to perform the duties devolving upon them as representatives of the Lord.

[7]Let no one be deceived with the thought that he has been active in the Lord's service for several years and hence now may slack up and let somebody else do the work. Persistency and continuity in service, faithfulness to the very end, is what is pleasing to the Lord.—Galatians 6:9.

[8]Jesus evidently had this in mind when he spoke concerning the time in which we are now, saying, "He that shall endure unto the end, the same shall be saved." (Matthew 24:13) Be it known that he spoke those words in connection with the declaration of the "gospel of the kingdom."

[9]Let the people of God now, each one, make a personal canvass of his own situation and conditions, and then answer to himself this question: Am I doing with my might what my Lord has given me to do? Am I heeding the admonition of the Lord now given to me when he said: "Let not thine hands be slack."—Zephaniah 3:16.

[10]It is absolutely essential that we keep in mind the vision of this day as God foreshadowed it in his Word. While of course we must give attention to the details of the work committed to each of us, yet there is a broader vision of his great work and of the ultimate purpose of that work, that must be kept in mind in order to appreciate our relationship to the Lord and the great honor and privileges that are now ours.

THE VISION

[11]The vision is concerning the old heavens and the old earth now passing away, and the new heavens and the new earth that are now majestically taking their proper place, and the forces involved on either side in this tremendous work. As we have in mind this vision we shall forget self and earthly selfish interests, and greater will be our zeal and determination to faithfully and loyally represent our King. We should more clearly see that our religion is not merely a hope that we might receive some personal reward of ease and comfort and life and incident blessings. It is more than that. God has developed a people for a purpose. These now he has sent forth, under the leadership of his beloved Son, to perform a work to his glory and praise.

[12]Long centuries ago the usurper drew away after him a large number of the angels of heaven. He organized a great power, invisible to man; yet men have felt and observed its disastrous results. This invisible power has kept men in subjection to the evil one, who has ruled them with an oppressive hand. This invisible power is symbolically designated in the Scriptures as the heavens that are to pass away, because it is an evil power.

[13]Long ago Satan, exercising his invisible power, organized the peoples of earth into nations, which organized world power is designated as the "earth." His power and influence have always been vicious, harsh, oppressive and desperately wicked. Hence the Lord designates these world powers as "beasts." This beastly organization is composed of three primary elements; commercial, political and ecclesiastical. Through the commerce of the earth Satan has exalted the few and oppressed the masses. Through the political wing of his beast he has misrepresented the people, made and enforced the laws in behalf of the few, and against the interests of the many. By means of flattery, appealing to the pride of the ecclesiastics who claim to represent Jehovah, he has obtained control over them. The ecclesiastical element, piously and fraudulently, has misrepresented God and deceived the people. They have sanctified war, taught that the earth powers are divine institutions, and therefore rule by divine right; they have blasphemed God's holy name, and oppressed the people, and made their burdens grievous to be borne.

[14]Satan has defied Jehovah, wickedly misrepresented Jesus and the great teachings concerning his kingdom, and made true religion a stench in the nostrils of the people. He has caused the people to be blinded to God's great plan and to the glorious light of Christ Jesus, lest they should be liberated from bondage and oppression.

[15]Up to a given time God has not interfered with Satan's wicked course, but has permitted him to pursue his own way and thus to demonstrate fully that he is totally depraved and wicked to the superlative degree.

[16]Knowing the end from the beginning, God so timed the outworking of his great plan that a climax would be reached in his own due time. From the beginning it has been his purpose to establish a righteous heavens and earth; that is to say, that both the invisible and visble rule shall be in righteousness, that the people shall be relieved from the great oppressor, and that the name of Jehovah and his beloved Son, Jesus, shall be vindicated and truth enthroned forever.

[17]To this end God provided for the redemption of man, and sent his beloved Son to earth that he might die and thus provide the redemptive price. To this end God caused his prophet to write concerning his mighty Son: "The government [of righteousness] shall be upon his shoulder: . . . and of his kingdom and peace there shall be no end."—Isaiah 9:6, 7.

[18]When on earth Jesus represented this holy kingdom; for he is the King. For this reason he said to the Pharisees, the devil's visible representatives: "The kingdom of God has come nigh unto you."

[19]Jesus emphasized the kingdom above everything else. He knew that a great climax would be reached between the powers of evil and the powers of righteousness; and that this climax would be reached when he should come to take unto himself his bride, the Church. He so clearly outlined the evidences which would be apparent at the time of this climax that the members of his body have no reason to doubt. He showed that then would be the day of God's vengeance, when the Lord Jehovah would rise up and crush the oppressor and his wicked heavens and earth, release the people from bondage, and establish a new heavens and a new earth, and magnify his name in the minds of the people.

[20]Now behold the day is here. Of this no true child of God can have any doubt whatsoever. The evidences have been given to the Church, and through the Church to the world, that the Lord is present; that he has taken unto himself his great power to reign; that the day of Jehovah is here, and that the greatest climax of all the ages has been reached; that the war is on between the devil's organization and the Lord's organization; that the Lord is leading his armies on to victory; that he will triumph; that the kingdom of heaven is at hand through which lasting blessings must come to the people.

[21]This is the vision that the Christian must now keep before his mind; and as he beholds this marvelous arrangement he is thrilled with the opportunities that are granted to him, and with the honor bestowed upon him to be one of the called and the chosen; and he is anxious now to be faithful.

[22]Concerning this day, and the duties and obligations that rest upon the members of the body, Jesus gives to them the command: "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.

ARMIES FOLLOWING THE VICTORIOUS LORD

[23]Let us now take a mental vision of the armies in heaven that are following after the victorious Lord. One division of this army is invisible, composed of the faithful saints who have been resurrected. The other division is composed of those on earth who are called, who are chosen, and who are faithfully following in the Master's footsteps. The latter are the ones whom the Lord has chosen to be his witnesses in the earth at this time. Now the time has come in which God purposes to dash in pieces the wicked systems of Satan, visible and invisible. The members of the Church on earth do not do this work of dashing to pieces. They are not the ones that will bind Satan and destroy his power. It is the Lord who is doing this mighty work. But he purposes to use, and will use, witnesses in the earth to make known these facts to the people as he progresses; and those who are true and faithful witnesses shall stand triumphant with the Lord of lords and King of kings in the great and final conflict.

[24]To the faithful representatives of the King now on earth, Jehovah, through his prophet, says: "I have put my words in thy mouth." Plainly this means that the Lord has commissioned the members of the Church on earth to deliver the message concerning his kingdom. That is the real duty of each one. Then he gives to each one the full assurance of his Word that they may not fear, saying, "I have covered thee in the shadow of my hand." This means that his divine power is shielding and protecting each one of the faithful ones from the adversary's forces.

[25]As we visualize the powers of evil we can with certainty say that Satan would wipe out the members of the Church instantly if God would permit him thus to do. But because of Jehovah's promise no Christian need fear this. Those who are hid within the shadow of the hand of Jehovah occupy a position of absolute safety.

[26]And who are they? The answer is, Those who love the Lord supremely. And where perfect love is there is no fear; and in order to be perfect love there must be unselfishness, perfectly expressed.

[27]This means then that those who will win the fight must forget self; and in their love and devotion to the Lord determine to use to represent the Lord every faculty with which they are endowed, and to declare his message against all the odds of evil that surround them.

PLANT HEAVENS AND LAY FOUNDATIONS

[28]Now mark the purpose of Jehovah in thus using the Church. He says: "That I may plant the heavens and lay the foundations of the earth." In other words, it is his purpose now to plant the new and righteous heavens and lay the foundations of a new and righteous government on earth; and while he is carrying this into operation his will and purpose is that the members of Zion, the Church, shall be his witnesses and declare this fact to the peoples and nations. When this work is accomplished and the record is written up, then the Lord will point to those of Zion, that all the peoples of the earth may know who they are; and to these favored ones he will say: "Thou art my people."

[29]It seems reasonable to conclude that the last members of the body of Christ on earth, who continue faithful to the end, must come into great prominence before the people. This will draw upon them the fiery darts of the adversary; but of this they need have no fear.

[30]When the Lord Jesus was on earth and calmly yet boldly declared himself as the Son of Jehovah, to whom Jehovah had committed power to represent him, he was wickedly accused of blasphemy.

[31]Again the Lord has returned; and the visible feet members of him, acting as the mouthpiece of Jehovah, must now declare the day of God's vengeance, and must deliver the message concerning the King and his kingdom. They must assume, in the eyes of the people, to represent the King truthfully. It is, therefore, not at all unreasonable to conclude that these will be charged, as was the Head, with blasphemy.

[32]Let this deter no one. Keep in mind the vision of the great conflict between the old heavens and the old earth on one side, and the new heavens and the new earth that the Lord will establish, on the other side. The Lord has made plain our duty in giving this command: "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.

[33]The Lord has graciously provided how all his people may participate in fulfilling this command. He has made it possible for some to speak by word of mouth

to the public, while others carry, to those who will hear, the message in the printed form. He has opened the way for the publication of this message in many languages that it may go to the nations and peoples of earth. According to our opportunity is our responsibility.

[34]The honor of representing the Lord at this time is second to none; yea, it is far above any that has ever been granted to man. The last members of the Church are standing at the very pinnacle of Mount Pisgah. They see the devil's kingdom crumbling. They behold the Lord Jesus victoriously crowding him to the corner. They know that the Lord will soon reap a great victory, and before his majestic march shall fall and crumble to pieces the old heavens and old earth wickedly managed by Satan, and that in the place thereof shall be established the new heavens and the new earth wherein dwelleth righteousness.

[35]These last members of the body of Christ see the peoples of earth groaning and travailing in pain, anxiously waiting for the coming deliverance, yet knowing not how it is coming. It is the blessed privilege then of the members of the Church to proclaim to the people that this is the day of God's vengeance, that the King of glory is here, that his reign is begun, that Jehovah is God, and that Jesus is King of kings, and that his kingdom will bring the desire of every honest soul.

[36]Awake, O Zion, awake to your privileges! Let no one slack his hand now! Let us recall the words of Jesus, that he that puts hand to the plow and looks back is not worthy of the kingdom. (Luke 9:62) The Lord will honor with the highest honor those who cast aside every weight, every besetting sin, and faithfully run, and as they run proclaim the message, "The kingdom of heaven is at hand."

QUESTIONS FOR BEREAN STUDY

Are the duties and obligations the Lord lays on us compulsory? Is mental loyalty all that the Lord requires? ¶ 1.
Who is sure the Church's career will be over in 1925? Is there a reason why one should slack his work for the Lord? ¶ 2.
What should be the response should the Church be told that there are several years more of witnessing to the world? ¶ 3.
What will the faithful follower of the Lord seek to do each day? ¶ 4.
Do the reports show that this is a better year for field work than was last year? ¶ 5.
In whom or in what should we put our trust? ¶ 6.
What qualities are pleasing to the Lord? ¶ 7-9.
What is the vision all should see? ¶ 10, 11.
How has Satan controlled the masses? ¶ 12-14.
Has Jehovah been helpless? What is God's purpose? ¶ 15, 16.
What has been done that a righteous government may come into power? ¶ 17, 18.
How did Jesus show his interest in this arrangement? ¶ 19.
What momentous time are we living in? ¶ 20-22.
Who are the armies following the victorious Lord? Who is it that dashes Satan's empire to pieces? ¶ 23.
What is the meaning of our text—Isaiah 51:16? ¶ 24.
Who are they who are under the shadow of Jehovah's hand? ¶ 25-27.
How do we know the purpose of Jehovah toward the Church? ¶ 28.
Is it likely that the last members of the Church will come into prominence? If so, will it mean popularity? ¶ 29-32.
How has the Lord provided for keeping his command of Psalm 96:10? ¶ 33.
Are we appreciating the honor the Lord is bestowing upon us? ¶ 34.
Why is it our privilege to proclaim these truths to the world? ¶ 35, 36.

MEMORIAL REPORT FOR 1924 TOTALS 61,911

BELOW will be found a list of the classes which have reported twenty and over as participating in the Memorial of our Lord's death, which was celebrated the evening of April 18th. The total number reported is 61,911. This is the largest number ever reported, and more than 19,000 over the figures given last year.

London, England	1,142	Bruay, France (Polish)	205	Leeds, England	124	Montreal, P. Q., Can.	86
Los Angeles, Calif.	1,134	Indianapolis, Ind.	200	Manor Park, England	123	Newcastle-on-Tyne, England	86
Dresden, Germany	1,104	Melbourne, Australia	200	Augsburg, Germany	120	Schwerin, Germany	86
Brooklyn, N. Y.	873	Stettin, Germany	197	Kingston, Jamaica	120	Belfast, Ireland	85
Berlin, Germany	749	Denver, Colo.	195	Oldham, England	120	Iapa, Roumania	85
Chicago, Ill. (Polish)	625	Brisbane, Australia	192	Perth, Australia	116	Montreal, P .Q., Can. (Ukranian)	85
Helsingfors, Finland	578	Magdeburg, Germany	190	Saskatoon, Sask., Can.	116	Pasadena, Calif.	85
Chicago, Ill.	575	Vulcan, Roumania	188	Grand Rapids, Mich.	113	Rodna Veche, Roumania	84
Pittsburgh, Pa.	544	Dayton, Ohio	180	Allentown, Pa.	112	Youngstown, Ohio	84
Glasgow, Scotland	525	Buffalo, N. Y.	175	Everett, Wash.	112	Port of Spain, Trinidad, B. W. I.	83
Toronto, Ont., Can.	468	San Diego, Calif.	174	Kristiania, Norway	112	Wehofen, Germany	82
Hamburg, Germany	453	New York, N. Y. (Colored)	172	Worcester, Mass.	109	Coventry, England	81
Cleveland, Ohio	446	Philadelphia, Pa. (Polish)	168	Darnall, England	108	Schauffhausen, Switzerland	81
Boston, Mass.	441	Milwaukee, Wis.	164	Edmonton, Alta., Can.	108	Gera, Germany	80
Detroit, Mich.	418	Tacoma, Wash.	162	Sheffield, England	108	Memphis, Tenn.	80
Basle, Switzerland	380	San Antonio, Texas	160	Detroit, Mich. (Hungarian)	104	Brooklyn, N. Y. (Colored)	78
Vancouver, B. C., Can.	355	Johannesburg, So. Africa (Native Class)	156	Reading, Pa.	104	Binghamton, N. Y.	77
Winnipeg, Man., Can.	355	Hanover, Germany	155	Bad Oeynhausen, Germany	103	New Haven, Conn.	76
Manchester, England	354	Edinburgh, Scotland	152	Bristol, England	103	Norfolk, Va.	76
Liverpool, England	350	Milwaukee, Wis. (Polish)	151	St. Gallen, Switzerland	102	Warrington, England	76
Philadelphia, Pa.	350	Georgetown, British Guiana	150	Victoria, B. C., Can.	102	Hamilton, Ont., Can.	75
Detroit, Mich. (Polish)	346	Oberhausen, Germany	142	Wichita, Kansas	101	Oklahoma, Okla.	75
Zurich, Switzerland	328	Erie, Pa.	141	Houston, Texas	100	Tampere, Finland	75
St. Louis, Mo.	326	Toledo, Ohio	141	Barmen, Germany	100	Marienberg, Germany	74
Kiel, Germany	319	Buffalo, N. Y. (Italian)	140	Lancaster, Pa.	97	Wakaw, Sask., Can.	74
Munich, Germany	300	Kansas City, Mo.	140	Richmond, Va.	96	Weinfelden, Switzerland	74
Warsaw, Poland	281	Chicago, Ill. (Lithuanian)	138	Louisville, Ky.	94	Dallas, Texas	73
Columbus, Ohio	276	Cargenti, Bessarabia	137	St. Paul, Minn.	94	Lynn, Mass.	72
Copenhagen, Denmark	274	Spokane, Wash	136	Lodz, Poland	92	San Jose, Calif.	72
Birmingham, England	257	Aninoasa, Roumania	134	Poznan, Poland	91	Gosport, England	71
Baltimore, Md.	246	Gottenborg, Sweden	132	Wanne, Germany	91	Nottingham, England	71
Seattle, Wash.	243	Roseland, Ill.	132	Jacksonville, Fla.	90	Portsmouth, England	71
Sydney, Australia	230	Adelaide, Australia	130	Johannesburg, So. Africa	90	Tunapuna, Trinidad, B. W. I.	71
Stockholm, Sweden	228	Aue, Germany	130	St. Joseph, Mo.	89	Baia-Mare si jur, Roumania	70
San Francisco, Calif.	224	Dortmund, Germany	130	Auckland, New Zealand	88	Cape Town, So. Africa	70
Minneapolis, Minn.	220	Cluj, Roumania	129	Osterfeld, Germany	88	Krakow, Poland	70
Cleveland, Ohio (Polish)	214	Leicester England	129	Turku, Finland	88	Peru, Ill. (Polish)	70
Oakland, Calif.	212	Rochester, N. Y. (Italian)	129	Bridgetown, Barbados, B. W. I.	87	Pittsburgh, Pa. (Polish)	70
Portland, Oregon	210	Hull, England	126	Lincoln, England	87		
Washington, D. C.	210	Frankfort-on-Main, Germany	125	London, Ont., Can.	87		
Cincinnati, Ohio	206						

(Continued on page 222)

PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 20

"The King's daughter is all glorious within."—Psalm 45: 13.

ST. PAUL informs us that things written in the Scriptures aforetime were written for the comfort and encouragement of the Church, that while going through trying conditions her hope might be bright. This text seems to belong to that category. It is an expression of God's loving provision for his daughter, the bride of his beloved Son, Christ Jesus, the King of kings and Lord of lords. It hardly seems reasonable to apply this text to moral qualities, or what is generally termed development of Christian character. The context shows that the description is concerning the bride and her condition immediately before she is brought before the throne of Jehovah.

When Jesus was about to take his departure from the earth he spoke to his disciples, saying, "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." (John 14: 2, 3) St. Jude, by implication at least, tells us that the Lord Jesus keeps his bride from falling, and will present her faultless before the presence of the glory of Jehovah; and that this presentation will be accompanied with exceeding joy. (Jude 24) St. Paul, in discussing the resurrection change of the Church, says: "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thessalonians 4: 17.

St. John says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is."—1 John 3: 2.

From these texts we seem to be warranted in the conclusion that the Lord Jesus receives his bride within his glorious presence and in his glorious palace before he presents her unto Jehovah. Since she will be like the Lord at the time of her resurrection change, certainly the bride will be glorious within that palace.

And then follows the statement of the Psalmist: "Her clothing is of wrought gold; she shall be brought unto the King [Jehovah] in raiment of needlework," thus picturing her glory and beauty as the Bridegroom presents his beloved bride to the Father.

Of course the bride must possess inward beauty and loving devotion, loyalty and faithfulness even unto death, before she could be resurrected as a bride; but the Psalmist here seems to describe not that heart condition but the glorious condition of organism and environment. The prophetic writer seems to be holding before the eyes of those who are running for the prize a picture of the transcendent beauty and glory to be possessed by those who are faithful overcomers and who are abundantly received into the kingdom.

The Prophet describes the bride as a crown of glory in the hand of Jehovah and as a royal diadem in the hand of her God.

These beautiful word-pictures given to us in the Scriptures are foregleams of the grandeur of the royal family who shall constitute the bright shining ones in the kingdom, and through whom Jehovah will minister blessings to all the families of the earth.

Our conclusion, therefore, is that this text is a poetic description of the glory and beauty that will be visible to those in the royal courts of heaven.

TEXT FOR AUGUST 27

"An entrance . . . ministered unto you abundantly into the . . . kingdom."—2 Peter 1: 11.

EVERY truly consecrated child of God has an earnest desire to enter the kingdom, to behold the glory of Jehovah, and to dwell in the house of sons with the Lord Jesus, the Head thereof. In this text St. Peter says that those who will be members of that house shall be abundantly received into the kingdom; that is to say, such would have a warm welcome, and not a grudging admission, as a stranger.

In the context the Apostle enumerates the conditions which must go before, and which must be met by those who enter the kingdom. He shows us that faith is the foundation, and that to faith must be supplied virtue; and that together with this faith and virtue more knowledge must be supplied, which means an increasing understanding and appreciation of God's Word; and that to this knowledge is supplied self-control, which means the power to control oneself and bring oneself into harmony with God's will. To this are added patience and godliness, which means to endure cheerfully whatsoever comes, confidently relying upon the Lord. Godliness means Godlikeness, growing more in wisdom, justice, love, and power, with an equal, well-poised character. In this godliness there must be love developed and manifested for the brethren. Such love will be toward the members of the household because they are members of the household. To this must be added love, which means the likeness of God in extending goodness to all mankind regardless of response on the part of mankind. The Apostle admonishes that the Christian is to give all diligence thus to do these things.

It will mean, then, that if one is developing these virtues he will be active, energetic, enthusiastic, and zealous for the cause of the Lord. He will at all times be found on the alert to support the cause of the King and his kingdom.

The Church now is in that great testing time when the battle is on between the prince of the power of darkness and the Prince of Light. All diligence is required on the part of each one that we be active in earnestly proclaiming that the King and his kingdom are here.

JESUS CLEANSES THE TEMPLE

——AUGUST 17——JOHN 2:13-22——

JESUS DRIVES OUT THE TRAFFICKERS—TWO CLEANSINGS OF THE TEMPLE—JESUS' STRANGE REPLY NOW UNDERSTOOD—TRUTH MAKES OPPOSERS AND FRIENDS.

"My house shall be called an house of prayer."—Matthew 21:13.

AFTER the miracle at Cana in Galilee, Jesus went with his mother and his brethren and his disciples to Capernaum, and continued there for a short time. (John 2:12) The Passover was at hand; and as a good Jew it was incumbent upon Jesus to go up to Jerusalem. He knew that though the law was now old and was as a garment which had about served its purpose, yet the time had not fully come when it could be laid to one side.

[2]This was Jesus' first visit to Jerusalem since his baptism; and, naturally, he made his way to the temple. He was filled with indignation as he saw the traffic in his Father's house and heard the cries of the traders. There were people sitting at tables to exchange money for the many travelers who from almost all known parts came up to the feast. These performed a service for the travelers which was quite a convenience to them; but they were there not so much to accommodate the traveler as to gain advantage from his need. There were also those who sold doves; and even the sheep and oxen were brought into the temple courts. The house of God was made a house of traffic. The cooing of doves, the bleating of sheep, and the lowing of oxen are nature's sounds, and are pleasant to hear in the course of nature; but they were altogether out of place in the temple courts. They were there not for the purpose of sacrifice, but that they might be sold for gain. If ultimately the doves were taken and the sheep and oxen were led to the altar, that was no reason why they should be brought to the altar for sale. Such was absolutely contrary to the spirit of sacrifice.

JESUS DRIVES OUT THE TRAFFICKERS

[3]Jesus gathered together some small cords and made a scourge; and with it he drove out of the temple the money changers, and those who had the care of the cattle, and the cattle and sheep. In their fear of his eye—it could hardly be fear of his whip—these Jews left their money and fled. Jesus poured it out and overthrew the tables; and then said to those who sold doves: "Take these things hence; make not my Father's house an house of merchandise." (John 2:16) It is certain that our Lord would not hurt the innocent cattle; and it is probable that he did not hurt the men whom, like cattle, he drove out of the temple courts. John says that his disciples, some of whom had gone with him to Jerusalem, remembered that it was written, "The zeal of thine house hath eaten me up."—John 2:17; Psalm 69:9.

[4]There is power in a look which comes from an honest heart, a power intensified when the heart is moved by a spirit of righteous indignation for God; and there was a look in Jesus' eye, and a purpose seen on his face, which were too powerful for the money changers to withstand. He was as it were in the grip of a burning zeal for his Father's honor; but that he acted in full control of spirit is as manifest. His deliberate gathering of the small cords proves that he did not act from impulse; he did not pick up an instrument ready to his hand, but made one out of the débris of cords and shippers' wrappings about his feet.

[5]Did Jesus intrude on anyone's rights in this? Did he inflict an injustice upon anyone when he poured out the money? The answer must be, No. The house was his Father's; and he, as a true son of the law seeking the honor of God, took his privilege of cleansing the house of Jehovah. No doubt his spirit had been stirred many times as year by year he had gone up to the Passover; but whatever he had felt he had never before considered it as his business to interfere. Now he asserted his claim to speak for his Father, and to act as his Father's messenger. In measure he fulfilled the prophecy of Malachi: The Lord suddenly came to his temple (Malachi 3:1), and found it defiled. These Jews had paid no heed to the preceding messenger, John; and they were caught unawares. When in Galilee Jesus ministered as a healer and blesser and a teacher of the people; but on all his recorded visits to Jerusalem he put forth his claim as the messenger of God with authority to speak and act for him. This action of cleansing the temple was his first witness to that authority.

TWO CLEANSINGS OF THE TEMPLE

[6]Matthew, Mark, and Luke also tell of Jesus' cleansing of the temple of money changers and of those who bought and sold in the temple, and of his overturning of the seats of them who sold doves; but they record an incident on the day of Jesus' triumphal entry into Jerusalem in the last week of his life. John, in this account which provides our study for today, records Jesus' action as being in the beginning of his ministry. It has been thought by many that there was only one cleansing of the temple by Jesus; and, as the accounts of the three Synoptic Gospels agree, that there can be no real question as to the time. It has therefore been presumed that John, for some altogether unaccountable reason, misplaced the account and related it as if our Lord did this at his first Passover. But it would be quite contrary to all expectation to have an account so clearly stated, moved from its place, and put into an altogether different setting. Also a comparison of the passages reveals inherent differences, and leaves little question that our Lord cleansed the temple of the traffickers and money changers on two separate occasions. Both incidents were at the Passover feast. The one to which John refers was at the first Passover after Jesus' baptism, and would therefore be the year A. D. 30. The other was at the Passover in the spring of A. D. 33, when Jesus himself was the Passover Lamb. (1 Corinthians 5:7) While the action is the same in both cases, the accompanying words differ. In the earlier incident recorded by John, Jesus accompanied his action by saying, "Take these things hence; make not my Father's house an house of merchandise." (John 2:16) In the latter he said: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matthew 21:13) There is an evident difference in intention according to the difference of the words used.

[7]The language in the latter case is much stronger than in the former. And this is appropriate; for, to some extent, custom allowed the trading in the temple, and a measure of excuse could be made. Hence when first clearing the temple, and thus bearing witness to their defilement of the sacred house, Jesus said nothing harsher than that they had made his Father's house a house of merchandise. But when, three years later, the traffickers were still there, and the leaders, the temple authorities, were still making profit out of the trading, he told them that they had made God's house, intended for prayer, a den of thieves. Here was not simple trading, but thieving, profiteering, under the guise of supplying a need in the service of God. And this difference corresponds well with the witness which the Lord has caused to

be given to the leaders of Christendom in this day of his return.

[8]When Jesus' witness first began to be given through Pastor Russell, the message, while plainly spoken, was not in hard words; for allowance was made because the Church was only emerging from the darkness of the past. Their wrong condition before the Lord was stated, and their alliance with the world was declared to be displeasing to God. But the leaders of Christendom gave no heed, though they have witnessed against themselves respecting the poor spiritual condition of their churches. Rejecting the warning and the witness to the Lord's return, they have sunk deeper into the mire of human politics and worldly methods. Now the time has come when they must be told plainly that they have made the temple of God a den of thieves; and that they are in league with Satan's organization and, indeed, distinctly form part of it.

JESUS' STRANGE REPLY NOW UNDERSTOOD

[9]The leaders asked Jesus for a sign which should signify his authority for doing these things. He gave what seems a strange answer. He said: "Destroy this temple, and in three days I will raise it up." The Jews were surprised at the answer; for they thought that he was making a claim to be able to reërect the temple in three days, whereas its restoration had taken forty-six years. (John 2:20) But John says that Jesus spoke of the temple of his body; and that after his resurrection his disciples remembered this saying, and were confirmed in their faith. (John 2:22) It is evident that Jesus did not intend to give any special sign to the Jews; he always refused to do that (Matthew 12:38, 39); but it is as evident that he did intend to give that which would confirm his disciples.

[10]As the Scriptures always state that Jesus was raised from the dead by the Father (*e. g.*, Colossians 2:12), and never that he raised himself—an impossibility—an explanation of his words has been found in saying that Jesus was speaking of the mystic body of Christ. (1 Corinthians 12:27) But John explicitly says that after Jesus was raised from the dead, his disciples remembered that he had said these words to them. They saw that he had referred to his coming forth after his resurrection, and that by those words the disciples were confirmed in their faith in him and in the Scriptures.

[11]Jesus' answer brings into contrast the temple of Jerusalem and the temple of his body—himself. He intended to have the Jews realize that they had defiled the temple which was in their care, and in which they professed to worship God; that God had now made him, his messenger, the repository or temple of truth; and that through him alone God could be worshiped acceptably. The body of our Lord was the temple of God by the holy spirit, even as Paul says: "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?" and "Know ye not that your body is the temple of the holy spirit?" (1 Corinthians 3:16; 6:19) The Jews had defiled the temple; and Jesus knew that they would attempt to destroy him, and would appear to prevail. But while he foresaw the lasting destruction of the temple which represented Judaism, he knew that the temple of truth which was then represented by him could be destroyed only temporarily; and that though they would appear to succeed, he would nevertheless restore that temple of truth on the third day.

[12]It should be noted that Jesus was not speaking of his human body, but of the temple of truth which was represented by his body. The word used, *egero*, is the one regularly used for raising up from the dead; but it is not limited to that act. It serves for any action of rising or standing forth. It is not the word used when resurrection is meant; then *anastasis* is used. Jesus never claimed the power to come forth from the dead; and the Scriptures never speak of him as coming forth of his own volition. They always say that he was raised from the dead by the power of the Father. (1 Corinthians 15:15) It is evident that Jesus did not speak of the actual coming forth from death, but of what he would do in three days after they had 'destroyed this temple.'

[13]True to his word, on the third day after the Jews had slain him and thought that they had forever silenced him, Jesus stood forth amongst his disciples. On that day he opened the Scriptures to the two travelers to Emmaus, and later met with the company in the upper room, when "he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then he opened their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." (Luke 24:44-46) It was necessary that Jesus should meet his disciples on that third day in order that he might fulfil his word. Thus he confirmed his word and the Scriptures to his disciples.—John 2:22.

TRUTH MAKES OPPOSERS AND FRIENDS

[14]Jesus' action in the temple had two effects: The Jews, that is, the leaders of the people, became his opposers; but the people became more ready to listen to him. Many of them believed on him as they saw the miracles he did, and would have joined themselves with him in any action he would have taken to restore what they thought was the glory of Israel. But Jesus, who knew what was in man, knew that they were not moved with right motives; and he kept himself reserved. (John 2:24) We may take it that there is here an illustration helpful to the Lord's people in this day, when the work of Jesus is again being done, now on a world-wide scale. The truth is now going forward, touching the hearts of many and drawing them near to God. But it will surely draw some to itself who will not have a clear conception of the purpose of God, and these may wish to do the work of the Lord according to human wisdom rather than according to the divine vision. The Lord's people are given a commission, and must not be turned aside from it by any means or on any account.

[15]Jesus was an enthusiast, but one with a wise and understanding heart. His enthusiasm was in his heart, a fire that kept his spirit ever warm towards the honor of his Father and the good of those to whom he had come to minister. No man can expect to keep the favor of God who has not that fire, the fire of a sacred love. Such, with zeal which is under the control of the spirit, will ever seek the honor of God's holy name.

[16]There was never any special sign given to the leaders of the Jews concerning the authority of Jesus, except the sign of his resurrection from the dead (Matthew 12:39, 40), one which could have force only after he was gone from them. They were unworthy; for they were always ready to pervert his words and to make the perversion a charge against him. But his words to them were always a help to the disciples. So it is today. Many pervert the message of truth to their hurt; but those who hear and serve are always helped, and their faith is always strengthened by their service.

"Happy we live, when God doth fill
Our hands with work, our hearts with zeal."

QUESTIONS FOR BEREAN STUDY

Where did Jesus go after the miracle at Cana? What was the occasion of his going to Jerusalem? ¶ 1.
What were the money changers and the traders doing at Jerusalem? What was it that filled Jesus with indignation? ¶ 2.
How did Jesus drive out the traffickers? What was his denunciation? ¶ 3.
Why did they leave their money behind? Did Jesus act from impulse? ¶ 4.
Did Jesus intrude on anyone's rights? What prophecy did this act of Jesus measurably fulfil? What was characteristic of the visits of Jesus to Jerusalem? ¶ 5.
Is the cleansing of the temple recorded by Matthew, Mark, and Luke the same as that recorded by John? ¶ 6.
What made the difference in Jesus' attitude at the second cleansing? What does it seem to represent? ¶ 7.
Are the leaders of Christendom much the same in spirit as were the religious rulers nineteen centuries ago? ¶ 8.
What strange reply did Jesus make to those who inquired for his authority for overturning the tables and driving the traffickers out? ¶ 9.
Who raised Jesus from the dead? Could he raise himself? What is the explanation of raising the temple in three days? ¶ 10.
How may Jesus' reply be further elucidated? ¶ 11.
Was Jesus speaking of his human body? If the answer is "No," give proof. ¶ 12.
In what way can it be said that Jesus stood forth the third day? ¶ 13.
What twofold effect did Jesus' action have? What effect does a truth have upon people today? Is there a tendency to introduce human wisdom into the spread of the truth? ¶ 14.
Was Jesus an enthusiast? Toward what was his enthusiasm directed? ¶ 15.
What sign was given the Jews concerning the authority of Jesus? Why do some pervert the words of truth, while others are greatly benefited? ¶ 16.

JESUS TALKS WITH NICODEMUS

——AUGUST 24——JOHN 3:1-17——

NICODEMUS ACKNOWLEDGES JESUS AS TEACHER—THE "NEW BIRTH" STILL A MYSTERY—BEAUTIFUL STORY OF GOD'S LOVE —ESTRANGED WORLD TO BE RECONCILED.

"For 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.

AFTER Jesus had cleansed the temple of the money changers and the sellers of animals for sacrifice, as if, the occasion being Passover, he would cleanse his Father's house of the corrupting leaven of greed and gain, he took the opportunity which the feast afforded of pursuing his ministry, calling attention to it by doing some miracles. That his ministry caused much comment among the leaders of the people is seen by the story of Nicodemus, which provides our lesson for today.

[2]Nicodemus was a ruler of the Jews, that is, a member of the Sanhedrin, and therefore a man of some note amongst the people. He saw that Jesus was no ordinary man; and knowing that John the Baptist had proclaimed the coming of the messenger of the Lord, he was somewhat anxious about his position in relation to Jesus. He would like to ask Jesus some questions. Too timid to go openly to him, for he feared what his fellows would think or do, and perhaps because he had much to lose if he should become a confessed adherent of Jesus, he went by night. Probably the interview was arranged by John the disciple, who was known to the high priest, and who would be known to many in high positions; for it seems certain that John attended to the merchanting in Jerusalem of the fish which his firm caught in Galilee. (John 18:15) There is no evidence that Jesus ever spent a night in Jerusalem, except the terrible last night of his earthly life. That city never found him a rest for his head, and it is fitting to suppose that Nicodemus went where Jesus usually stayed when in that neighborhood; namely, to the Mount of Olives.

NICODEMUS ACKNOWLEDGES JESUS AS TEACHER

[3]Nicodemus was respectful enough to Jesus to address him as rabbi, or teacher, though Jesus had not been trained in the schools which made rabbis. He also acknowledged that Jesus was a teacher come from God, as Jesus' works witnessed. This was a considerable admission for a Pharisee. But whatever questions he had in mind which induced him to visit Jesus he never put. His admission was sufficient for Jesus to show him his position. Questions put in the shades of night by one who knew so much as Nicodemus admitted are hardly in order. Action is preferable. Probably Nicodemus told himself that he was doing well to make these inquiries to satisfy himself. As yet the gain of having truth, together with the assurance of being in harmony with God, was not a sufficiently powerful motive to him.

[4]There are many today like Nicodemus. Many know that there is truth abroad, which is spoken in the name of the Lord and which cannot arise out of the foolishness of man's mind; and they know that they ought to associate themselves with it. They hover on the edge of the truth, partly satisfying themselves by saying that they are trying to settle the many queries which arise in their minds. And, too, there are many like the other Pharisees who did not go to Jesus, who yet knew that he was a teacher sent from God. Jesus' method of dealing with Nicodemus may be taken as a guide when dealing with inquirers who know enough to bring them into a measure of responsibility.

[5]Jesus, who knew what was in man, had no difficulty in perceiving Nicodemus' condition of mind. He dealt very graciously with his visitor, but did not allow him to ask the questions which were in his mind. In response to Nicodemus' admission he said: "Verily, verily, I say unto thee, Except a man be born again, he *cannot see* the kingdom of God." (John 3:6) Jesus told Nicodemus that under the circumstances it was useless to discuss these questions. Nicodemus must first be willing to pay the price for the truth; God only could quicken the mind to receive it. Jesus also said none can *understand* the things of God unless he be born from above. All this was strange; for the Pharisees thought that they were quite capable of understanding everything that had to do with the kingdom of heaven. But to say that a new birth was necessary to understanding was altogether beyond the Pharisee; and he said: "How can these things be?"

[6]Nicodemus saw nothing in our Lord's words but that which was earthly and material. Jesus explained that he was not speaking of human births, but of a higher life; and, referring to John's baptism and the baptism of the holy spirit, of which John had spoken and which he said was to come through Jesus, said that *that* birth came out of water and spirit. None could expect to know the truth unless he followed God's way as revealed in John and Jesus. He who would know must first obey. He showed the difference in nature, and added: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit"—is indeed spirit nature. Jesus said that Nicodemus ought not to marvel at this; for as a master of Israel he ought to understand that God had greater things in reserve than any which had hitherto been revealed; that their Scriptures pointed by type and direct prophecy to a greater work of God than

anything Israel had yet known. And John, of whom they had already inquired, had pointed them to One who, mightier than himself, should immerse in the holy spirit. Indeed, in comparison John felt unworthy to bear the sandals of the Coming One.—Matthew 3:11, *Diaglott*.

THE "NEW BIRTH" STILL A MYSTERY

7 Jesus' declaration respecting the new birth is almost as much a mystery to professed Christians today as it was to Nicodemus then; for the heavenly calling is almost lost sight of. (Hebrews 3:1, 14) The Master's declaration of a new life started from above is taken as if it were merely a new impulse to a better life. But the new birth is not a mere change which makes a bad man good or a good man better; nor is it that which brings light and understanding where there was darkness and ignorance. It is the beginning of a new life, that of the new creation (2 Corinthians 5:17), the life of the spirit, which when come to birth will enjoy life as a spirit being with God. Even Jesus the man, since he was truly human, needed the new birth. He was quickened of the holy spirit in order that he might do his work for God; he was anointed and given understanding; but the coming of the holy spirit upon him meant more than it did when it came upon the prophets of old, who spoke by the holy spirit. (2 Peter 1:21) To him it meant the beginning of a spirit life as distinct from the human life he then enjoyed.

8 That which is born of the flesh is flesh, and remains flesh, however perfect it may become; and no flesh can ever become spirit except by that begetting of the holy spirit, which ultimately leads to birth into spirit nature. Speaking to Nicodemus of John and himself, Jesus said: "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11) The Master thus witnessed against these masters in Israel. They were very careful custodians of the form of the sacred writings, but cared little for that which God spoke by these. By their vain traditions they encompassed the Divine Revelation so as to make it of no effect; they confused the Word and proclaimed themselves as the only expositors, and thus secured a position for themselves.

9 But though Jesus did not set himself to answer the questions which Nicodemus would have asked, it was to the latter that Jesus spoke some of the greatest truths which have enlightened the world. He showed Nicodemus that the things written pointed to higher and greater things yet to be. No doubt the masters in Israel had moralized on the making and the lifting up of the serpent in the wilderness; but it had never occurred to them that this was an illustration of God's great plan for the deliverance of the human family smitten by the poison of the serpent. (Genesis 3:13) Jesus went on to tell Nicodemus that he, who had come from heaven, sent of God, would be treated as the brazen serpent which Moses made; and that from his lifting up would come blessings which would bring life to all who look upon him in faith. For, he said, "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.

BEAUTIFUL STORY OF GOD'S LOVE

10 To Nicodemus Jesus told the story of God's love for the world. To Israel God had often declared his love (Hosea 11:1, 8; Ezekiel 16:14); but it had never yet been declared for all men. But God's love for his human family was deep and wide. Its greatness could be measured only by the heart cost of the gift; and Jesus, including himself in the gift of God because he gladly shared in the cost, said: "God *so* loved the world that he gave his only begotten Son"—his dearest and best. The world must be saved from sin and death, and taught to know God and righteousness; and love is the power of salvation. And God would have the world know of his great love, and realize that its salvation could be gained only by the greatest sacrifice both God and Jesus could make; for as God gave his Son, so the Son gave himself to humiliation and to death.—Phil. 2:7, 8.

11 Jesus saw distinctly that his death was not to be in honor; that in his filial devotion he was to be made the antitype of the brazen serpent made by Moses, made even a symbol of sin (Galatians 3:13); but that in the purpose of God his death would be efficacious as the remedy for the poison of sin. Whoever would look on him, accepting him as the way of salvation, would find salvation in him.—John 3:15.

12 The healing by looking at the lifted-up brazen serpent was definitely divine; for neither the looking nor the serpent was a remedy in itself. The obedience of faith brought the healing. Countless thousands have looked upon Jesus crucified, and have believed God's Word concerning him as the one by whose stripes they were healed. Jesus is recognized as the bearer of sins. (1 Peter 2:24) Many have known that the poison of sin was conquered in them; and they have lived "in Christ." (Romans 8:2) But their number seems almost insignificant when compared with the number of the smitten human family; and it is clear that Jesus meant that God's gift and his own willing submission in sacrifice were for all men.

13 Jesus did not tell Nicodemus how God would bring it about that all the sons of men might look upon him who was to be lifted up. That was revealed later in the writings of the apostles; but Jesus said that being lifted up he would draw all men unto him. (John 12:32) Since that day until now God had drawn many to Jesus (John 6:44); but the time has now almost fully come when Jesus in his kingdom will make all men see the love of God (1 Timothy 2:4), when the knowledge of God will be diffused in the earth as the waters cover the great deep.—Isaiah 11:9.

ESTRANGED WORLD TO BE RECONCILED

14 History has repeated itself in the case of the Pharisees of Jesus' day; for they represent a similar but larger class today, and a witness is again necessary. The clergy of Christendom claim to be the custodians of the Word of God, and to have the sole right to teach it; and they rule thereby. But they use its precepts almost solely for moral instruction, and its history (though they deny its veracity) as illustrations of mental progress. They will not at all take it as the revelation of God to guide the Christian as to the work and purpose of God; nor will they take the incidents of the Bible as typical of God's plans and purposes for the Church and for the human family, although both our Lord and the apostles show that this is the way the sacred writings are to be interpreted. (Romans 15:4; Galatians 4:24) They see in the Word of God only human effort and authority, and flatly deny any divine inspiration. Their blindness effectually prevents them from perceiving that which would guide them to a full understanding of God's character and his purposes.

15 The Pharisees missed their way; and it came to pass that the greatest of all the Lord's words declaring the love of God were, with the probable exception of the apostle John, given to a solitary listener, a timid questioner who came by night. This declaration of Jesus respecting God's way of salvation leaves no question that apart from him the world has no help. It has estranged itself from God (Romans 1:18-32), and cannot find its way back. It finds

no means of retracing its steps. In its vanity and pride and blindness it keeps its eyes onward in the vain hope of discovering a pathway through the mists. Christ came to make the way to life; and some have followed him, finding immortality. (Romans 2:7) Now the time has come when the pathway to human restitution is being opened (Isaiah 35), and the cry will soon be: "Back to righteousness and God."

16Christ came a perfect man—holy, harmless, undefiled. He came not to condemn the world, nor to be an exhibition of righteousness. But as the Righteous One he came that he might be made a sin-offering; that by him also, during the Messianic reign of a thousand years, the world might come to God.—John 3:17.

QUESTIONS FOR BEREAN STUDY

How did Jesus draw attention to his ministry? Did his method cause comment? ¶ 1.
Who was Nicodemus? Why did he go to Jesus by night? How often did Jesus stay over night in Jerusalem? ¶ 2.
How did Nicodemus address Jesus? What admission did Nicodemus make which showed his great responsibility? What did Nicodemus lack? ¶ 3.
What are the characteristics of the Nicodemuses in the world today? What was Jesus' method of dealing with so wise a man as Nicodemus? ¶ 4.
How did Jesus wisely disconcert his visitor? Why was it useless to discuss spiritual matters with Nicodemus? ¶ 5.
What does it mean to be born of water and of the holy spirit? ¶ 6.
Are Jesus' words regarding the new birth still a mystery to most people? Did Jesus also need the new birth? ¶ 7.
How did the Master witness against the leaders in Israel? What is the usual result of tradition? ¶ 8.
Have Christians generally been benefited by the visit of Nicodemus? What is illustrated by the brazen serpent? ¶ 9.
How did Jesus amplify the love of God? How may redemption be measured? What is the power of salvation? ¶ 10.
What was the ignominy in the death of Jesus? Where is salvatic found? ¶ 11, 15.
What brought healing when the Israelites looked upon the brazen serpent? What is the operation in the antitype? ¶ 12.
How is Jesus to be lifted up so that all men will be drawn to him? ¶ 13.
What is the claim of clergymen? What is the charge against them? ¶ 14.
Briefly, what is God's plan for estranged humanity? ¶ 15, 16.

JESUS TALKS WITH A SAMARITAN WOMAN

——AUGUST 31——JOHN 4:4-42——

JEWS NOT READY FOR RIGHTEOUSNESS—JESUS HAS THE LIVING WATER—GREAT RESULTS FROM SMALL BEGINNINGS—GOSPEL CARRIED INTO SAMARIA.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24.

AFTER the cleansing of the temple, and the conversation with Nicodemus, Jesus went about Judea, preaching the "gospel of the kingdom." He tarried there with his disciples for a time, giving them such instruction as was "meat in due season" to them; and John says of his work there: "Jesus made and baptized more disciples than John, though Jesus himself baptized not." (John 4:1, 2) As baptism into Christ was not instituted until after Pentecost, it is evident that this baptism was John's baptism unto repentance for remission of sins. (Mark 1:4) Apparently when Jesus began his ministry he continued John's message and baptism. Matthew tells us that Jesus also preached: "Repent ye: for the kingdom of heaven is at hand."—Matthew 3:1, 2; 4:17.

3But after a time, Jesus heard that the Pharisees knew that he made and baptized more disciples than John; and he decided to leave that work and remove northward, returning to Galilee. John records Jesus' action as if it were done to prevent any thou[illegible] of competition between John and himself; but Matthew says that Jesus went north when he heard that John had been cast into prison; and this latter reason may have been the chief one. We may suppose that it was at the instigation of the Pharisees and the leaders of the people that John was cast into prison; and that when Jesus heard that they were discussing his work, which in some respects was even greater than John's, they might conclude to take the same course against him. We may be sure that it was not fear which caused Jesus to remove. We may be certain also that he did no one any hurt by leaving a work that seemed prosperous; for it is evident that the crowds who were ready to go out to meet him were not ready to become his disciples.

JEWS NOT READY FOR RIGHTEOUSNESS

4Leaving Jerusalem for Galilee Jesus chose the central rather than the Jordan valley route. It was the shorter and easier way, but was generally avoided by the Jews because it led through Samaria. It would be with a measure of heaviness of heart that Jesus left Jerusalem and Judea. Knowing that he was Jehovah's messenger, he knew that Jerusalem's refusal to receive him must bring trouble upon the people; for God could not let such contempt pass. The Jews would readily have put themselves under his leadership in rebellion against Rome, but they were not prepared to accept the kingdom of heaven at the cost of submission to righteousness; and because he would not agree to their ideas they had no use for him.

4Going north with the little band of disciples, whose names are familiar to us, Jesus came to Sychar, near to the parcel of ground which Jacob had given to his son Joseph, and where Jacob's well still was. Jesus, wearied with his journey, sat down upon the well's coping, resting and waiting for the disciples, who had gone into the city to buy food. A Samaritan woman approached to draw water. Jesus asked for a drink. Instead of giving it, she asked how it was that he, a Jew, would ask water of her, a Samaritan woman; for the Jews looked with contempt upon the Samaritans, and in turn they hated the Jews. To the Jew the Samaritan was always an intruder in the land; and the Samaritans' claim to be holders of the divine revelation and to the right to all the traditions of the land, was a perpetual vexation to the Jew.

5The woman said: "Art thou greater than *our* father Jacob?" (John 4:12) Jesus did not give the obvious answer, namely, that he was thirsty and would be glad to have his thirst quenched, but replied quietly yet startlingly that if she only knew what the gift of God was, and who he was who had asked a drink, she would have asked of him, and he would not have hesitated to respond, but would at once have given her living water. The woman, surprised, and unable to lift her thoughts above the well and its water, said: "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" (John 4:11) Her thought of living water was almost certainly that of spring water, whereas probably the well was but a reservoir. What did he mean by it? Had he better water than that of the well which had supplied the needs of the people and of their cattle from Jacob's day till then? and was he greater than Jacob, who gave them the well?

JESUS HAS THE LIVING WATER

6Jesus replied that the water of the well quenched thirst for a time; but that he had water to give which not only quenched thirst lastingly, but became itself a well of water springing up even into everlasting life. Still unable to perceive anything beyond material things, and perhaps with a measure of sarcasm, the woman said: "Sir, give me this water, that I thirst not, neither come hither to draw." (John 4:15) To carry her mind outside its limitation he said: "Go, call thy husband, and come hither." The woman replied: "I have no husband." Jesus said unto her: "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." (Vs. 17, 18) She perceived that Jesus was no ordinary man, and acknowledged that he was a prophet.

7But quick to take a point and to divert the conversation from so uncomfortable a subject, the woman was ready to argue about the respective claims of the Jews and Samaritans. Pointing to Mt. Gerizim she said: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." (V. 20) Jesus said that the time had come when neither place would be more acceptable to God than any other; but asserting the truth of the Scriptures, he yet declared that salvation was of the Jews, and that the Samaritans knew not what they worshiped; further, that God was a spirit, and that the time had come when those who would worship him must worship him in spirit and in truth. The woman said that she knew that when Christ came he would make all things clear. And then, to this woman at the well, Jesus made his plainest declaration concerning himself. He said: "I that speak unto thee am he."—John 4:26.

8Just as the conversation reached this climax the disciples appeared. They marveled that Jesus should be found speaking to a woman, and particularly to a Samaritan woman; for such open converse was not considered proper. But Jesus broke through foolish conventions. No explanations were asked, though the disciples would like to have interfered; nor did Jesus proffer any, though he knew what was in their minds. It seemed as if the incident and the declaration of our Lord, the greatest he had hitherto made and the most pointed, might not have any immediate effect. But the woman's action determined the matter. Without further word she put down her waterpot, a sign that she was coming back, and went into the city.

9Jesus understood her purpose and waited; and the disciples tried to persuade him to eat what they had brought. But he had tasted the joy of service; he had had an opening that allowed him to express himself in a clearer way than had been offered him in Jerusalem. He declined the food the disciples had brought; and they said one to the other: "Hath any man brought him ought to eat?" Jesus heard what they were saying, and said: "My meat is to do the will of him that sent me, and to finish his work." (John 4:33, 34) The use of his strength in doing the Father's will was as meat for him. He lived by spending it. And his disciples have discovered that he who does the will of God grows strong by the doing; the exercise feeds him. Strength is gained by sacrifice, and rest is to be had in service for the Master.

GREAT RESULTS FROM SMALL BEGINNINGS

10The record of this incident is one of the outstanding stories of the New Testament. So simple in itself, it nevertheless contains some of the greatest truths of revelation. It is a permanent reminder that the greatest things do not arise from great causes; and that opportunities of service taken, which in themselves may be of the simplest character, may lead, and do sometimes lead, almost immediately to great results.

11We have already said that Jesus broke through conventions. Our Lord would never offend good taste, but he never permitted himself to be trammeled in his service by foolish customs. A religious Jew would not in the ordinary way speak to a Samaritan, much less to a Samaritan woman. But Jesus had no hesitancy in speaking even to this woman, who, as he knew, was not of good character; he well understood, but did not treat her as unworthy of conversation with him. He saw beneath the surface her worth and ability. Evidently she had taken liberty for herself, and as evidently had allowed liberty to break into license. But Jesus saw that though she might have broken loose from a bondage irksome to her, she was not really a bad woman.

12We see in Jesus that which he had learned of his Father in heaven, whom he had come to earth to represent. Our last lesson told us of the love of God for sinful men, and of the sacrifice he made to bring his banished human family back to himself. Here in our present lesson Jesus, God's representative, declares the principles of truth to a woman whom the Jews of Jerusalem, so righteous in themselves, and who had so lately rejected his mission, would not have touched with a pole. To none of them could Jesus come so near; none of them heard so plainly stated that he was the Christ; indeed, never through his ministry, even to his disciples, did he declare himself just so openly as to this woman.

13This lesson teaches us that God does not always find his own in orthodox circles or in expected places. The Jews would never have believed that good could come out of Samaria; and even in Samaria this woman would have been considered the last to be chosen for a conversation with the Christ, and as the first receiver of the truth. Jesus was observant, and hesitated not to treat the woman, not on the outward value, but at what he saw to be her true worth. There were kindness and sympathy and grace in his dealing with her, and a consideration for her, even though there was plainness of speech. Also there was tact as well as readiness seen in his approach to her heart.

GOSPEL CARRIED INTO SAMARIA

14Nothing is said in this narrative of any attempt by Jesus to force the woman into confession of sins. The penitent form is not an institution arranged by the Lord. Jesus knew that if this woman got the truth, the living water which he had to give her, it would bring that true repentance, which is the best of all confessions.

15The woman, on leaving Jesus and her waterpot, went to the men of the little city, and with the bold frankness which was her saving grace, said: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29) She knew that the Lord knew more about her than he had told. The men knew the woman, and followed her and listened to Jesus. They invited him to stay; and for two days Jesus told them of the love of God, and many believed on him.

16There is no sequel to the story; but we are at liberty to think that the woman and the men who first heard Jesus at the well, and those in the city who heard him during his short stay there, were amongst those who first received the gospel in those early days after the persecution which arose through Stephen, and the disciples were dispersed in Samaria. There were many who then believed; and Philip went down to help them, followed by Peter and John (Acts 8:14); and many Samaritans were early brought into the blessings of the knowledge of the Lord. Then they drank the living water; and though they continued to go to Jacob's well for their daily supplies of water, they had that within

them of which our Lord had spoken—a well of water springing up and giving constant refreshment.

17 He who drinks of that life-giving stream knows that he has the gift of God, and that he need never again thirst as one who is cast away from the source of the water of life. It is proper to put the personal question: Have I received that gift of God, and am I living in constant refreshment? The well, the fountain, which springs when the holy spirit begets one to a new life never fails; but the spring may become choked by the cares of this world, or by neglect to purge ourselves from evil things. (2 Corinthians 7:1) The faithful servant of the Lord learns the true joy of service. Like his Master he learns that it brings him rest, and refreshment, and reinvigoration; and that "it is more blessed to give than to receive."

18 It is still necessary to remember that those who serve the Lord must serve him in spirit and in truth. In spirit, apart from any special place, or form of worship; and in truth, according to the revelation of God which Jesus was then making, and which he gave more fully through his apostles. It will not do to say, as the Modernists do, that God can be worshiped in spirit while the doctrines of the Bible may be ignored. And it is equally foolish for those who profess to know "present truth" to say that they will worship God in the spirit and ignore the constant revelations of the divine will respecting the work of the Lord. "The truth" is ever progressive.

QUESTIONS FOR BEREAN STUDY

Where did Jesus go after his conversation with Nicodemus? What may be said of John's baptism? ¶ 1.

What object had Jesus in going again into Galilee? ¶ 2.

Through what country did he pass? What was the attitude of the Jews? ¶ 3.

What is meant by Jesus' growing weary? Why did the Jews hate the Samaritans? ¶ 4.

What method did Jesus employ to teach a great lesson to the woman of Samaria? What was the woman's thought of the living water? ¶ 5.

What did Jesus do to get the woman's mind away from the literal water? How did she aim to counter his question? What great truth did Jesus utter in his wise and considerate reply; and what wonderful admission did his further conversation reveal? ¶ 6, 7.

What was the attitude of the disciples, and why did not Jesus talk the matter over with them? What was the meaning of the woman's setting the waterpot down and leaving? ¶ 8.

Why did Jesus refuse to eat? What gives strength to the servants of the Lord? ¶ 9.

Do great things always arise from great causes? Is this a lesson that we should take advantage of every opportunity, and should watch to make opportunities? ¶ 10.

The fact that Jesus was not trammeled by customs means what to us? Was this a marked manifestation of the love of God for the world? ¶ 11, 12.

Does God always find his children in so-called orthodox circles? Is the lesson that we should consider everyone worthy of a witness until we find out differently? ¶ 13.

Was the penitent form of religion instituted by Jesus? If not, why not? ¶ 14.

What was one result of this little meeting at the well? ¶ 15.

What was a further and larger result later? ¶ 16.

When does the life-giving stream start, and is there always refreshment? What two ways are mentioned as choking the stream? ¶ 17.

Is it still necessary to worship the Lord in spirit and in truth? ¶ 18.

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Harrisburg, Pa. 27
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Llanelly, Wales 25
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Ceanui-Mare, Roumania 23
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Iljo, Sweden 22
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Abilene, Kans. 21
Anna, Ill. 21
Bayonne, N. J. (Polish) 21
Beaver Falls, Pa. (German) 21
Beamsville, Ont., Can. 21
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Falkirk, Scotland 21
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Houston, Texas (Colored) 21
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Margate, England 21
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New Philadelphia, Ohio 21
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Webb City, Mo. 20

"Hallelujah! Let the note
Sound to every farthest shore;
Hallelujah! like the voice
Of the roaring waterflood;
Hallelujah! like the voice
Of the mighty thunder-roar.

"Hallelujah! for the Lord
Reigneth now from shore to shore.
Let us then rejoice and sing;
'Tis the marriage of the Lamb,
And the bride is ready. Raise,
Raise the everlasting psalm."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Arcola, Ill.	Aug. 1	Oconee, Ill.	Aug. 11
Mattoon, Ill.	" 3	Pana, Ill.	" 12
Alma, Ill.	" 4, 5	Taylorville, Ill.	" 13
Vandalia, Ill.	" 6, 7	Springfield, Ill.	" 14
Patoka, Ill.	" 8	Jacksonville, Ill.	" 15
Dix, Ill.	" 10	Decatur, Ill.	" 17

BROTHER J. A. BOHNET

Ann Arbor, Mich.	Aug. 1	Clymer, N. Y.	Aug. 14
Ypsilanti, Mich.	" 3	Jamestown, N. Y.	" 15
Toledo, O.	" 10	Warren, Pa.	" 17
Ashtabula, O.	" 11	Onoville, N. Y.	" 18
Erie, Pa.	" 12	Salamanca, N. Y.	" 19
Westfield, N. Y.	" 13	Rew City, Pa.	" 20

BROTHER B. H. BOYD

Toledo, O.	Aug. 12	Van Wert, O.	Aug. 19
Alvordton, O.	" 13	Rossberg, O.	" 20
Bryan, O.	" 14	Wapakoneta, O.	" 21
Edgerton, O.	" 15	Sidney, O.	" 22
Defiance, O.	" 17	Dayton, O.	" 24
Lima, O.	" 18	West Milton, O.	" 25

BROTHER J. W. COPE

Memphis, Tenn.	Aug. 1	Terrell, Tex.	Aug. 11, 12
Little Rock, Ark.	" 3	Lone Oak, Tex.	" 13
Atlanta, Tex.	" 4	Greenville, Tex.	" 14, 15
Gladewater, Tex.	" 5, 6	Dallas, Tex.	" 17
Grand Saline, Tex.	" 7, 8	McKinney ,Tex.	" 18
Big Sandy, Tex.	" 10	Denison, Tex.	" 19

BROTHER C. W. CUTFORTH

Pelee Island, Ont.	Aug. 1	Seaforth, Ont.	Aug. 12
Leamington, Ont.	" 3, 4	Goderich, Ont.	" 13
Chatham, Ont.	" 5	Wingham, Ont.	" 14
Sarnia, Ont.	" 7	Fordwich, Ont.	" 15
London, Ont.	" 8, 10	Mount Forest, Ont.	" 17
Stratford, Ont.	" 11	Harriston, Ont.	" 18

BROTHER H. H. DINGUS

St. Louis, Mo.	Aug. 3	Dexter, Mo.	Aug. 11
Flat River, Mo.	" 4	Neeleyville, Mo.	" 12
Farmington, Mo.	" 5	Poplar Bluff, Mo.	" 13
Burch, Mo.	" 6	Chaonia, Mo.	" 14
Frederickton, Mo.	" 7	Minimum, Mo.	" 15
Holcomb, Mo.	" 8, 10	Poplar Bluff, Mo.	" 17

BROTHER A. J. ESHLEMAN

Omaha, Neb.	Aug. 1	Billings, Mont.	Aug. 12
Ravenna, Neb.	" 3	Wason Flats, Mont.	" 13, 14
Clearmont, Wyo.	" 5	Miles City, Mont.	" 15
Billings, Mont.	" 7, 10	Melstone, Mont.	" 17
Rapelje, Mont.	" 8	Miles City, Mont.	" 18
Bear Creek, Mont.	" 11	Dore, N. Dak.	" 19, 20

BROTHER M. L. HERR

Adrian, Mich.	July 16	Stevens Point, Wis.	July 30
Sandusky, O.	" 17	Minneapolis, Minn.	Jul. 31, Aug. 1
Newark, O.	" 18	St. Paul, Minn.	" 3
Columbus, O.	" 20-27	Detroit, Minn.	" 4
Waukesha, Wis.	" 28	Fargo, N. D.	" 5
Oshkosh, Wis.	" 29	Neche, N. D.	" 6

BROTHER W. M. HERSEE

Dunnville, Ont.	Aug. 3	Galt, Ont.	Aug. 15, 17
Simcoe, Ont.	" 4	Preston, Ont.	" 18
Aylmer, Ont.	" 6	Kitchener, Ont.	" 19
Woodstock, Ont.	" 8-10	Linwood, Ont.	" 20
Brantford, Ont.	" 12	Guelph, Ont.	" 21
Hamilton, Ont.	" 13, 14	Brampton, Ont.	" 22

BROTHER H. S. MURRAY

Wheeling, W. Va.	July 28	Clarksburg, W. Va.	Aug. 5, 10
Burton, W. Va.	" 29	Richwood, W. Va.	" 6, 8
Fairmont, W. Va.	" 30	Wallace ,W. Va.	" 11
Morgantown, W. Va.	" 31	Mobley, W. Va.	" 12, 13
Brandonville, W. Va.	Aug. 1, 2	New Martinsville, W. Va.	" 14
Morgantown, W. Va.	" 4	Parkersburg, W. Va.	" 15

BROTHER G. R. POLLOCK

Meadville, Pa.	Aug. 1	De Young, Pa.	Aug. 8
Erie, Pa.	" 3	Clarington, Pa.	" 10
Titusville, Pa.	" 4	Clarion, Pa.	" 11
Oil City, Pa.	" 5	Falls Creek, Pa.	" 13
Warren, Pa.	" 6	Bradford, Pa.	" 14, 15
Kane, Pa.	" 7	Brockwayville, Pa.	" 17

BROTHER B. M. RICE

Kenosha, Wis.	Aug. 3	Oelwein, Ia.	Aug. 28, 29
Rockford, Ill.	" 21	Waterloo, Ia.	" 31
Freeport, Ill.	" 22	Marshalltown, Ia.	Sept. 1
Dubuque, Ia.	" 24	Iowa City, Ia.	" 2
Elma, Ia.	" 25, 26	Marengo, Ia.	" 3
Waucoma, Ia.	" 27	Shellsburg, Ia.	" 4, 5

BROTHER V. C. RICE

Lynchburg, Va.	Aug. 1	Selma, N. C.	Aug. 11
Norfolk, Va.	" 3	Raleigh, N. C.	" 12
Currituck, N. C.	" 5	Zebulon, N. C.	" 13
Vanceboro, N. C.	" 6, 7	Wilson, N. C.	" 14
Bridgeton, N. C.	" 8	Whitakers, N. C.	" 15
Trenton, N. C.	" 10	Enfield, N. C.	" 17

BROTHER C. ROBERTS

Beamsville, Ont.	July 14, 15	Rollingdam Sta., N. B.	Aug. 7
St. Catharines, Ont.	" 16, 17	Moore's Mills, N. B.	" 8
Columbus, O.	" 20-27	St. John, N. B.	" 10
Belleville, Ont.	Aug. 3	Digby, N. S.	" 11
Brockville, Ont.	" 4	Kentville, N. S.	" 12
Montreal, P. Q.	" 5, 6	Halifax, N. S.	" 13

BROTHER O. L. SULLIVAN

Rochester, N. Y.	Aug. 1	Greenfield, Mass.	Aug. 10
Newark, N. Y.	" 3	Orange, Mass.	" 11
Utica, N. Y.	" 4	Fitchburg, Mass.	" 12
Albany, N. Y.	" 5	Moultonville, N. H.	" 13
Pittsfield, Mass.	" 6, 7	East Wolfboro, N. H.	" 14
Pownal, Vt.	" 8	Springdale, Me.	" 15

BROTHER W. J. THORN

Fort Wayne, Ind.	Aug. 1, 3	Eureka Center, Minn.	Aug. 13
Valparaiso, Ind.	" 4	Minneapolis, Minn.	" 14
Milwaukee, Wis.	" 5	Cambridge, Minn.	" 15
Tomah, Wis.	" 6, 7	Duluth, Minn.	" 17, 19
Whalen, Minn.	" 8, 10	Two Harbors, Minn.	" 18
Austin, Minn.	" 11, 12	Hibbing, Minn.	" 20

BROTHER T. H. THORNTON

Bristol, Tenn.	Aug. 1, 3	Cullman, Ala.	Aug. 10
Knoxville, Tenn.	" 4	Bessemer, Ala.	" 12
Chattanooga, Tenn.	" 5	Birmingham, Ala.	" 13
Albany, Ala.	" 6	Littleton, Ala.	" 14, 15
Athens, Ala.	" 7	Pell City, Ala.	" 16
Tuscumbia, Ala.	" 8, 11	Seddon, Ala.	" 17

BROTHER S. H. TOUTJIAN

Lebanon, Mo.	Aug. 1	Pawhuska, Okla.	Aug. 8
Springfield, Mo.	" 3	Tulsa, Okla.	" 10
Claremore, Okla.	" 4	Sapulpa, Okla.	" 11
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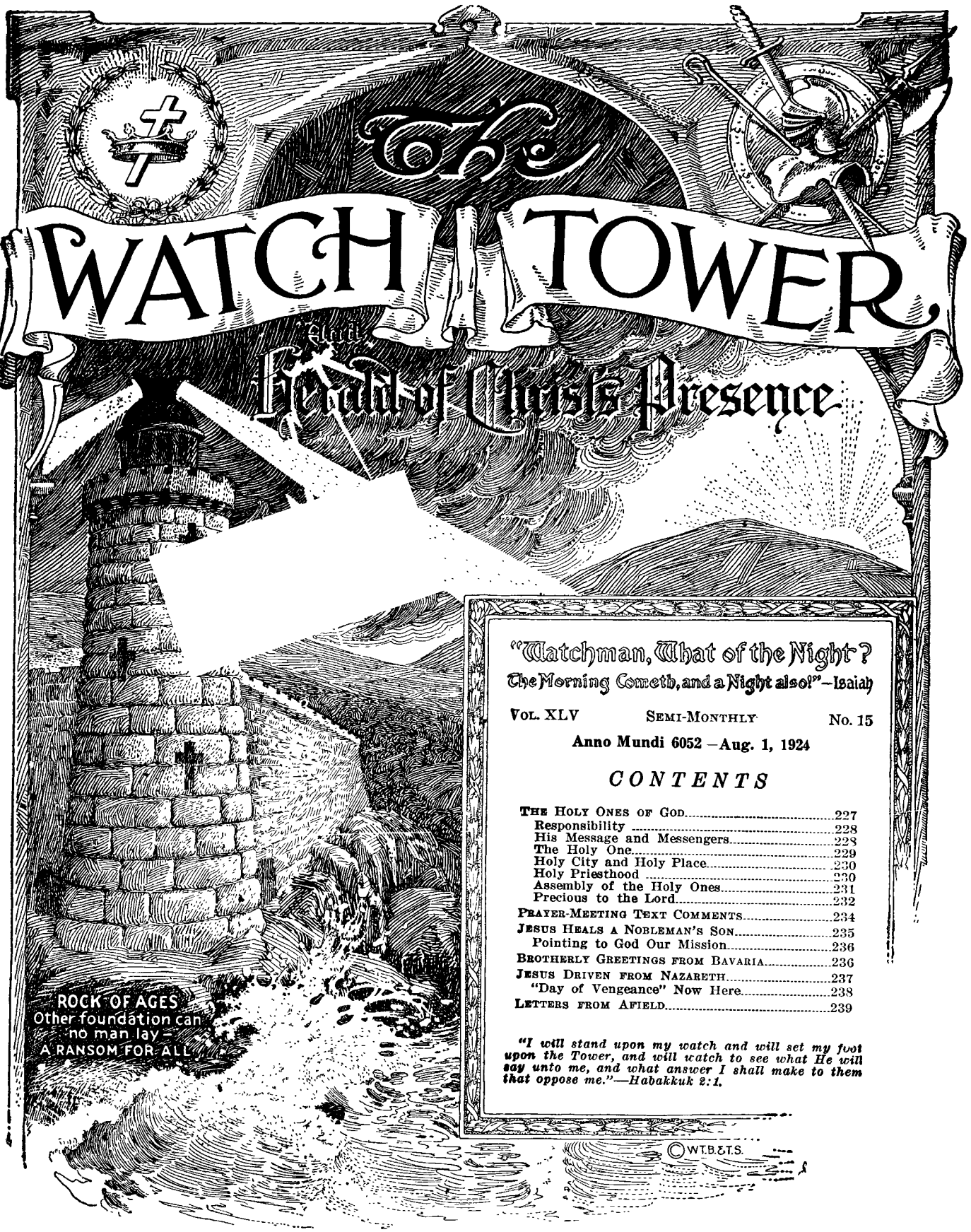

The WATCH TOWER

and Herald of Christ's Presence

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

VOL. XLV SEMI-MONTHLY No. 15

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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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, R. H. BARBER, C. E. STEWART.

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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CONVENTION AT ST. LOUIS, MO.

A convention of Bible Students will be held in St. Louis, Missouri, Saturday and Sunday, August 30 and 31. Brother Rutherford will be present. For further information address Mr. J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Mo.

SPECIAL SERVICE

Appreciating the privilege the Lord has granted to us to deliver the message of his kingdom to mankind, a special service week has been arranged for the week of August 17, and special service days as follows: October 4, November 1, and December 6.

Service directors will please take notice and organize all the workers for these special days. We hope every one of the consecrated will be in the field.

If some are able to have their vacation during the third week in August above mentioned, it would be well to arrange to devote the entire week to the service.

CONVENTION REPORT

The Ohio *State Journal* will carry a four-page report daily of the Convention. Subscription price, twenty-five cents for the entire issue of eight days. Send subscriptions for yourself and friends to the Convention Committee, 52½ N. Front Street, Columbus, Ohio.

SPECIAL TRAINS TO COLUMBUS CONVENTION

Please note that the "Bethel Special" will leave Pennsylvania Terminal, New York City, Friday evening, July 18, at 7:50, Eastern Standard Time, which is twenty-five minutes earlier than previously announced. The time of departure from other points on the route remains unchanged.

A special train from Atlanta, Ga., is scheduled to leave there over the L. & N. R. R. at 1:00 P.M., July 19; leaving Knoxville, Tenn., 6:15 P.M.; Richmond, Ky., 11:00 P.M.; Winchester, Ky., 11:40 P.M.; Cincinnati, Ohio, 3:00 A.M., and arriving at Columbus 6:00 A.M., July 20. The Florida delegation will leave Jacksonville over the A. C. L. Ry. at 8:20 P.M., July 18, joining the Atlanta friends the next morning.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV AUGUST 1, 1924 No. 15

THE HOLY ONES OF GOD

"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

SAINTS means holy or purified ones. Holy means complete or perfect. We know that there is no one in the flesh who is perfect from that standpoint; but God counts those begotten and anointed of the holy spirit as perfect, because he looks at them through the perfection of his beloved Son Christ Jesus. These are called saints because they are members of his family, he having assigned each one a place in his house.

[2]Our Lord Jesus came to earth long centuries ago as the Father's representative; and when he was finishing his earthly course he committed unto his representatives on earth the interests of his kingdom. Since then each one who has been begotten and anointed of the holy spirit has been taken into a confidential relationship with the Lord. Each one has been entrusted with certain interests of the kingdom, according to the measure of faith granted unto him by the Lord.

[3]In this text St. Jude reminds us of the great responsibility resting upon one who has been made the receptacle of God's plans and purposes. It is not a small thing, even from God's viewpoint, that he bestows his grace upon human beings to such a degree as to take man into his confidence. It is a far greater thing from man's viewpoint. We stand all astonished in wonderment and awe when we remember that the great Creator of the universe, acting through his beloved Son, has taken us into his confidence, and that there have been committed to us mighty interests concerning his kingdom. This fact should cause us to be humble and not heady. It should cause us to fear and tremble, and to watch with every degree of caution to do properly the things that our Lord would have us to do.

[4]As it is among the affairs of men, that not many are willing to assume responsibility for an enterprise with which they are connected, so it is, and has always been, with the saints concerning the Lord's arrangement. It may be conclusively determined that those who are unwilling to assume little responsibilities of the present will never be entrusted with the vast responsibilities of the future. While the present responsibilities are great to us, they are comparatively small as to the future. But he who is willing to assume these responsibilities now, not in his own strength, but in the strength of the Lord, and who is anxious to walk humbly before God, deal justly, love righteousness and hate iniquity, and faithfully and loyally represent the Lord, may rest assured that the Lord has some greater things for him in the future.

[5]The Lord lays down this rule of action before us when he states: "He that is faithful in that which is least, is faithful also in much." (Luke 16:10) Then in an argumentative style he says: "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:12) In support of these statements the apostle Paul significantly says: "It is required in stewards, that a man be found faithful." (1 Corinthians 4:2) Faithful means to be full of faith, full of integrity; to make manifest the principle of fidelity; to be loyal to God and to his cause under all conditions.

[6]The prominent part of the argument of St. Jude in his epistle to the Church is to the effect that, because a person has once been in the truth and the Lord's representative, this is not to be taken as evidence conclusive of his present acceptability with God. He calls attention to things in the past in proof of this contention. He reminds his readers that the Israelites were God's people when they were led forth from Egypt; yet they did not remain God's chosen ones. All but two persons who left Egypt were destroyed before the crossing of the Jordan.

[7]Again, the Apostle strengthens his argument by calling attention to the angels of heaven, once holy, once privileged to look upon God's face, who because of their disloyalty were cast out from his presence and have been confined in darkness, waiting for their final judgment, to be pronounced by Jehovah through his beloved Son Christ Jesus. There was a reason for St. Jude's setting out these facts. It is apparent that his conclusion is that there are within the Church some who are unfaithful, even as the Israelites after the flesh were unfaithful and as some of the angels were unfaithful; that these are they who separate themselves from the other saints and become sensual, not having the spirit of the Lord, and that they are reserved for the same fate that befell the disobedient angels.

RESPONSIBILITY

[8]Responsibility always accompanies knowledge; and where knowledge is accompanied by a relationship of trust between the giver and the receiver of the knowledge, greater is the responsibility. It is interesting and profitable for us to trace some of the steps that place man in a position where there are such possibilities ahead as await the Lord's saints. Before these saints is placed extinction or infinite exaltation.

[9]How do we come to know of the future possibilities? It was because God graciously permitted us, after we had come into existence, to be taken into his confidence and shown some of the wonders of his creation. Had he not done this we should never have known anything of the possibilities of the future; and not knowing it, there would not rest upon us the responsibility that now does.

[10]Few people even consider the greatness of Jehovah. None can have a full conception of his greatness. The most exalted ideas a human being can have of the majesty and greatness of God are far beneath the facts as they really exist, even as far as the earth is beneath the heavens. The immensity of the visible universe appeals to us, and we stand in awe of the greatness of creation.

[11]We marvel at our own organism; how fearfully and wonderfully it is made. But we need the assistance of the inspired Word to realize that "holy, holy, holy is the Lord of hosts." It is through the Bible that we learn that every heavenly being delights in saying of Jehovah, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne." (Isaiah 6:3; Revelation 5:13) The Lord would have us understand his own greatness that we might have a proper appreciation of him; and for the benefit of the saints he caused his prophet to write: "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."—Isaiah 40:13-15, 17, 18, 22.

[12]The word holy as applied to Jehovah carries with it the thought of sacredness and awfulness, such as would befit our attitude of mind toward the One who holds the universe in the palm of his hand, and to whom we owe all that we have, all that we are, all that we shall ever be.

[13]When Jesus approached the throne of heavenly grace he addressed Jehovah in reverential terms. In his last night upon earth, when he knew that he had been faithfully serving Jehovah, in reverential prayer he used the endearing term, "Holy Father." (John 17:11) It is passing strange why any human being should want to take this title; yet some have. It shocks the sensibilities of a true Christian that any human being should be so misguided and so mentally deficient as to be willing to receive at the hands of anybody the title "Holy Father," which belongs to God alone.

[14]Men bring dishonor upon the name of God by applying to themselves titles that belong to him alone.

[15]Mary was a humble, truly devoted woman. Her name is now misused and surely in a way that she would not approve. As a woman she possessed the fine sense of proportion which made her prompt to say when told that she was to be the mother of the world's Redeemer: "My spirit hath rejoiced in God my Savior." She did not take the honor to herself, but gave the honor to him to whom it belonged. Continuing she said: "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy [sacred, awful] is his name."—Luke 1:47-49.

[16]It is not a common or ordinary thing to be honored as the saint of God. It is a wonderful thing beyond description of human words. Referring to this St. John said: "Ye have an anointing from the Holy One, and ye all know it." (1 John 2:20, *Diaglott*) St. Paul makes reference to Jehovah and the saints' relationship to him, saying, "He which . . . hath anointed us is God." (2 Corinthians 1:21) Surely then the Christian should in awe and reverence and godly fear strive to walk before Jehovah in the way that he has appointed.

HIS MESSAGE AND MESSENGERS

[17]To be sure, any message which would proceed from the great Jehovah God would partake of his own characteristics, and be as much a part of him as his own organism, and as much worthy of reverence. His Word, therefore, is to be revered and magnified. His law is his rule of action, given for the government of men. His will is his law, whether expressed or unexpressed. St. Paul, speaking of the law covenant, says: "The law is holy, and the commandment is holy, just, and good." (Romans 7:12) And why? Because it proceeds from the Holy One.

[18]It is proper for Christians, as well as Jews, to think reverentially of the Mosaic law covenant, because therein is an expression of Jehovah's will. While the Christian is not under the letter of that Mosaic law, each one should strive diligently to keep the spirit thereof. Jesus gave us this thought when he said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the

kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matthew 5:19, 20.

[19]This covenant that Jehovah made with Israel is a holy one because it proceeds from him. Zacharias, the father of John the Baptist, under inspiration of the holy spirit referred to it as "the holy covenant." It originated with Jehovah, proceeds from him, and is therefore holy.

[20]Because Jehovah is holy and everything that proceeds from him is holy, the Apostle refers to the Bible, God's Word, as "the holy scriptures." (Romans 1:2) What fools, then, the mortals of the present time be—they who "despise dominion, and speak evil of dignities," and refer to the Bible in disrespectful terms! These are they whom the Lord foretold through his prophet, saying, "Lo, they have rejected the word of the Lord; and what wisdom is in them?" (Jeremiah 8:9) How foolish for any man so far to forget himself as to reject the Word of God! Particularly is this true with reference to him who once believed upon the Word of God.

[21]The deepest riches of God's holy Word are for his children. These precious truths are not to be cast before everybody. For this reason Jesus said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matthew 7:6) The message of Jehovah is sacred. It should be regarded and treated thus by all who claim to know the Lord. The time will come when every creature that is granted the privilege of life will realize that God's Word is holy. Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) Thus the rule is laid down that those who are blessed with life everlasting must know that the Word of God is holy, even as our Father in heaven is holy.

[22]The term holy angels often refers to a special class differing from the heavenly messenger that waited upon Cornelius and instructed him to send for Peter. The evidence is clear that this holy angel was a heavenly messenger direct from the presence of God. (Acts 10:20) Others, however, are spoken of in the Bible as holy aside from those who are of the angelic host.

[23]The mystery of God was hid from ages and generations. The angels of heaven sought diligently to know about it, but it was not God's due time for them to understand. The prophets made diligent inquiry, but it was not for them. Hence the Apostle writes: "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit." (Ephesians 3:5) The apostle Paul was specially favored of the Lord by the Lord's revealing to him the great secret of his plan. The other apostles likewise came to a knowledge of the truth, and since then others have been selected and illuminated with an understanding of the plan. But the holy apostles are probably termed holy because Jehovah used them to write down his Word for the instruction and guidance of the man of God, that he might be made perfect. However, their message has not been heeded by many who claim to be Christians. On the contrary, it has been superseded by forms and ceremonies and teachings that are far astray from the holy words contained in the Scriptures.

[24]These holy men of God loved his Word more than their own lives. Hence he blessed them with a great vision of his plan. The Scriptures strongly support the view that the Lord came to his temple in 1918; and that since then he has been examining those who claim to be of the temple class, casting away the disapproved, commending those who have been faithful, and inviting them to enter into his joy. It is only those who love God and who revere his Word, who look upon him with worship and devotion, and likewise upon his Word, that continue to rejoice in his presence. It is quite apparent that spirituality has departed from the worldly organizations calling themselves churches. Likewise the spirit of the Lord has departed from those who give not proper reverence to the Word of God.

[25]St. Peter at Pentecost delivered a remarkable sermon. He told his hearers that the times of restitution of all things would come, and that such was shown by the testimony "which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) St. Peter was familiar with what the prophets had written. They all did speak of restitution. Zacharias uses practically the same language. Thus it is proven that the messengers of God were counted by him as holy.

[26]Again, St. Peter tells us that "holy men of God spake as they were moved by the holy spirit," and explains that his object in writing his second epistle was to "stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets." (2 Peter 1:21; 3:1) Jesus through the Revelator spoke of the prophets as holy men. (Revelation 18:20) The prophets were holy, not because they were perfect men. They were far from coming up to the Lord's high standard; but they were holy because they were messengers of the Holy God, sent by him for that purpose and entitled to be called holy ones because of that fact.

THE HOLY ONE

[27]The Lord Jesus occupied such a unique place in the Father's plan that it requires in the original Greek four words to point out the several senses in which he was designated "the Holy One of God." Our Lord was holy (*hosios*) in the sense that he was hallowed because of his relationship to the Father. He was holy (*akakos*)

in the sense that he was free from sin. He was holy (*amiantos*) in the sense that he was unstained by his contact with sinners. And he was holy (*hagios*) in the sense that he was the child of the One that inhabiteth eternity. It is in the latter sense that the angel described him to Mary as "that holy thing which shall be born of thee."—Luke 1:35.

[28]In harmony with the Jewish law and its reasonable requirement that every male should be considered holy unto the Lord, Jesus was duly presented unto the Father before the temple in Jerusalem. We can imagine with what infinite tenderness Jehovah, the Holy One from above, looked down into the face of that little boy whom he loved so dearly, knowing that later he would tread the winepress alone; that in no unmeasured terms he would denounce the hypocrisy of the Pharisees; that he would pass his Gethsemane and Calvary experiences, and then would arise triumphant over all to the glory of God. During all his experiences the Lord Jesus was the special recipient of his Father's love. That beloved child was ever holy unto Jehovah. He is the fairest of ten thousand and altogether lovely. There is everything in him to be admired.

[29]The apostles were taught by the Lord and lived close to him. When they spoke of him it was in such a way as to convey the thought that he was different from other men, as indeed he was. He was holy, harmless, separate from sinners, without guile, without deceit. St. Peter on the day of Pentecost quotes from the Prophet concerning Jesus: "Thou wilt not suffer thine Holy One to see corruption." (Acts 2:27) Shortly thereafter St. Peter again, in reproving those who had caused the death of Jesus, spoke of him as the Holy One, saying, "Ye denied the Holy One and the Just and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead."—Acts 3:14, 15.

[30]The apostles always held Jesus in great reverence and love. Peter and John had been threatened because of healing a man who had been lame from his birth. They went to Jehovah in prayer. Twice in that prayer they used the affectionate term in addressing the Father concerning Jesus, thus: "Thy holy child Jesus." It is quite manifest that the heavenly Father was pleased; for it is written: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy spirit, and spake the word of God with boldness."—Acts 4:31.

[31]Jesus was holy to the Father in another sense, that he was the Father's special representative, whom Jehovah sent from heaven to earth on the great mission of providing the redemptive price and purchasing the human race. For this reason Jesus often said that he came not to do his own will, but the will of his Father who sent him. He said furthermore that he gave not testimony of himself, but that he testified concerning Jehovah.

THE HOLY CITY AND THE HOLY PLACE

[32]Jerusalem is called the holy city. One visiting it is not much impressed with it as being a particularly beautiful place. It is beautiful for location, but the city itself is no more than other cities. Why, then, should it be called the holy city? The answer is, Because of its intimate association with the plans and purposes of God; that it is the city of the Lord chosen for a purpose, and is holy unto him.

[33]A place represents a condition, so Jerusalem represented the condition of God's spirit-begotten people. It refers to God's organization on earth. It is mentioned as "the holy city," which they shall tread under foot forty and two months (Revelation 11:2), picturing, as we understand, the time of Papal persecution of the true saints. St. John the Revelator speaks of it as the holy city, the new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. Again, he was expressly told, when he saw a vision of the holy city, that he was witnessing the future state of the bride of Christ. There is a sense in which the holy city represents all of God's creatures assembled under one Head, Christ Jesus. The time will come when all the saints, the bride of Christ, the great company, the ancient worthies, the millions now on earth who may be restored, and the resurrected millions of earth's people who will likewise be restored, shall be gathered together under Christ Jesus, the Head over all.

[34]As the city of Jerusalem is designated a holy city because of its identification with Jehovah, so the precincts of the temple were referred to as the "holy place." When the scribes and Pharisees accused Stephen of speaking blasphemous words against "this holy place," Stephen's main line of defense was that the temple at Jerusalem ought not to be considered the real dwelling-place of God, because "the Most High dwelleth not in temples made with hands." (Acts 7:43-50) Thus he proves that a place represents a condition. Further proof is given of this when St. Paul was accused of polluting the temple by bringing an Ephesian into it. The charge against him was that "he hath polluted this holy place." St. Paul subsequently explained that the place represented a condition, saying concerning the Church, "Ye are the temple of God." (1 Corinthians 3:16, 17) Again, he said that the whole Church of Christ is a building, fitly framed together, growing into a holy temple in the Lord.—Ephesians 2:21.

HOLY PRIESTHOOD

[35]As we examine the Scriptures we shall see that those who specially represent the Lord are holy unto the Lord. The apostle Peter describes these as "a royal priesthood, a holy nation." The Christian knows that this holy nation or royal priesthood this side the vail is referred to, made up of those who are begotten and anointed of the holy spirit, and led by the spirit, being devoted to the Lord and faithfully representing his cause. This

royal or holy priesthood is composed of all the "holy brethren"; those who are partakers of the heavenly calling, and who prove this by daily presenting their bodies a living sacrifice, holy, acceptable unto God. (1 Thessalonians 5:27; Hebrews 3:1; Romans 12:1) This is the class mentioned by the Apostle as a chosen race, a royal priesthood, a holy nation, built up a spiritual house, a holy priesthood, to offer sacrifices acceptable to God.—1 Peter 2:5, 9.

[36]Again, the Church is spoken of as holy in this, that Jehovah "hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Timothy 1:9.

[37]The privilege of being partakers of the kingdom and with the Lord of extending blessings to others is frequently mentioned in the Scriptures as an inheritance. Thus does the Apostle speak: "The inheritance of the saints [holy ones] in light." (Colossians 1:12) The saints or holy ones are those who are entrusted by the Most Holy Ones, Jehovah and the Lord Jesus, with the work of grace. The apostle Paul refers to these as having obtained an inheritance and being predestinated (as a class), according to the purpose of him who worketh all things after the counsel of his own will. —Ephesians 1:11.

[38]Jehovah has graciously provided for the development of these chosen ones. The object of the Scriptures is largely to "give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." --Ephesians 1:18.

[39]These holy ones proving faithful to the end shall come fully into their inheritance. They shall act with the Lord Jesus as magistrates, sitting with him in his throne, to judge men and angels. (Matthew 19:28) It is written concerning them: "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years." (Revelation 20:6) When the saints come into their full inheritance, blessed indeed will be their portion.

ASSEMBLY OF THE HOLY ONES

[40]The members of the early Church were frequently spoken of as saints, or holy ones. They earnestly desired that honor. Frequently they are spoken of in the Scriptures as the saints. By this we understand that the various assemblies or ecclesias of the consecrated were holy unto the Lord, because they were his representatives in the performance of things committed to their hands.

[41]The Lord wishes his representatives to be like himself. Concerning this the Apostle says: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy." (1 Peter 1:14-16) The Lord Jehovah is holy, complete. He is perfect in wisdom, justice, love and power. The consecrated are called and admonished to pursue such a course of action as will increase in them these divine attributes. Because they are chosen of the Lord and are thus striving to follow in his footsteps they are holy. But as they advance or progress in his likeness they grow in actual holiness, and at the end will reach a real or complete holiness.

[42]St. Paul plainly shows that it is the purpose of God that these should be holy when he says: "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Ephesians 1:4.

[43]Those who expect to reach that complete state of holiness with the Lord must try to be holy now. Their course of action or conduct must be such as becomes saints, free from reproach as respects everything that is unclean.—Ephesians 5:1-3.

[44]One of the ways that the Lord has for developing those who are to be his joint-heirs is by instructions to be given by suitable teachers. This instruction is given to the end that "Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints [holy ones], what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." —Ephesians 3:17-19.

[45]Our Lord has chosen his own way to develop his saints, and his way is right. Patience, which means cheerful endurance, must be developed in the one who is a Christian. He must wield the sword of the spirit deftly and with love, cheerfully waiting upon the Lord for the good results. At the same time he may expect the literal sword or carnal force against himself. He must not resort to such force. Concerning this it is written: "He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (Revelation 13:10) The Church has been persecuted throughout the age by the visible seed of Satan. These have made war with the saints and overcome them. They have been drunken with the blood of saints and martyrs, and in due time the Lord will take account of all those who have been guilty of misdeeds against those who are holy unto him.

MINISTRATIONS

[46]Each member of the body of Christ occupies a position of responsibility toward every other member. Amongst these responsibilities is that of ministering unto those who are holy unto the Lord. This ministration takes various forms. One form is that of supplication for all saints. A supplication means a petition or a

special request earnestly presented. The apostle Paul specially emphasizes this as an obligation laid upon the Christian, which he is duty-bound to perform, particularly in the trying period at the close of the Gospel Age. He writes: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Ephesians 6:18) He who possesses the holy spirit will manifest it by his interest in others of like precious faith. We may not know just what our brother needs; but we can pray for him earnestly, remembering that "he that searcheth the hearts knoweth what is the mind of the spirit," and he knoweth what things we have need of.—Romans 8:27.

47 It is entirely proper, then, that we should ask the Lord to grant unto each one of the saints the things that would be best for his upbuilding and preparation for the kingdom. These prayers before the throne of divine grace are not merely perfunctory recitations. It is evidently arranged that the members of the body should pray for each other in order that their keen interest may be manifested before the Lord in behalf of one another.

PRECIOUS TO THE LORD

48 When the Lord Jesus went away to heaven he committed to those who are faithfully following him the interests of his kingdom. Involved in these interests are the great fundamental truths of the divine plan, and the obligation upon him who has a knowledge thereof to teach it to his fellow creature. Each one is appointed to this position when he is anointed of the holy spirit; for anointing means a designation to office. The relationship established between him and the Head, Christ Jesus, and the heavenly Father makes such representatives holy unto the Lord. They are saints now, purified because of the merit of Christ Jesus, which is the basis for their justification by Jehovah. They are anointed by the heavenly Father.

49 Each one thus set in the body by the Father becomes an ambassador of Christ to represent Christ. If he is holy unto the Lord, every other member of the body ought to regard him as such. A proper appreciation of each one in the body of Christ of necessity has a tendency to make one be more particular and careful not only to refrain from stumbling his brother but to aid him to grow like his Master. The more fully this is appreciated, the less one Christian will be inclined to judge another.

50 St. Paul says: "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." (Romans 14:4) There is often a difficulty amongst the ecclesias of our time which sometimes leads to a division, some members harshly judging other members, not only surmising evil but speaking evil one of another. Doubtless they do not stop to think that they are speaking against the Lord; for each one who is anointed of the Lord is holy unto the Lord in the sense that he represents the Lord and must be judged by the Lord and not by man. Concerning this St. James says: "Speak not evil one of another, brethren. He that speaketh of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou are not a doer of the law, but a judge." (James 4:11) The law means the expressed will of God. His law governing the new creation means his rule of action directing what they shall do and what they shall not do. To judge means judicially to determine whether a brother is meeting the divine requirements or not. For one to attempt to judge his brother, then, and to speak evil of him, is judicially to determine in his own mind whether or not his brother is pleasing to the Lord; and that he cannot do. It is rather presumptuous on the part of a Christian to do that. It is a sin. It is a presumptuous sin about which the Prophet speaks when he says: "Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."—Psalm 19:13.

51 We may be sure that he who is anointed of the Lord is the special recipient of the Lord's favor. The Psalmist tells us that the angel of the Lord encampeth round about such a one. Seeing that the Lord makes such provision for each one of his saints, we can understand then why the Lord would say through his prophet: "Touch not mine anointed, and do my prophets no harm."—Psalm 105:15.

52 There is a particular tie that binds together the saints; and that tie is love divine. It is otherwise spoken of as brotherly love. It is love divine and brotherly love because it is a love that binds together the members of the house of sons, of which Jesus is the Head. Speaking to the Church, and applying his words particularly at the end of the earthly course, St. Paul says: "Let brotherly love continue"—that is to say, regardless of anything else that may arise, see to it that that family, reciprocal love, a special unselfish interest one for another, continues amongst those who are of the saints.

53 It was the love of God that provided redemption for us. It was the love that Jesus had for us that caused him to die for us. It is love that prompted the Lord to call from amongst men those whom he has made his special representatives therefore saints, therefore holy unto him. St. John says: "Beloved, if God so loved us, we ought also to love one another." The Apostle further emphasizes it when he says: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:11, 20

54 It is the will of the Lord that the saints should love each other, as St. Paul writes: "Love unto all the saints." (Ephesians 1:15) Proper expressions of love toward the brethren are not to be withheld. We must understand that perfect love means a perfect expression

of unselfishness. The proper attitude for each one who is a prospective member of the bride of Christ is to be especially interested in every other one who is a prospective member.

[55]One special mark indicating a Christian is the disposition to contribute to the necessity of the saints. (Romans 12:13) This requirement includes both temporal and spiritual needs. Where it is within the power to contribute to the need in a material way that should be done. The Apostle assures us that one of the grounds of our confidence of approval from the Lord is the disposition to minister to the saints. He says: "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." (Hebrews 6:10) This is pleasing to the Lord because it is a recognition of those who are his; and love manifested toward those that are his is counted as though it were manifested to him. It is of primary importance that the holy ones minister one unto another the supplies of truth which the Lord has so abundantly given unto his people.

[56]We are living in a time when there is a great famine in the land for the hearing of the Word of God, because of the unfaithfulness of many who have pretended to be his. Now the Lord has graciously provided us with an explanation of his plan as set forth in the STUDIES IN THE SCRIPTURES and accompanying publications. It becomes the privilege and duty, then, of each of the consecrated to see to it that every hungry soul is supsupplied that he can supply. The Apostle, admonishing Timothy as to what shall be done toward the saints, which admonition applies to all of this time, says: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Timothy 4:15, 16.

[57]The Lord has permitted Satan and his representatives to buffet the saints, to ill-treat them, to persecute them. He has permitted it in this, that he has not prevented it. But he has overruled the matter by permitting these experiences to develop in the saints patient endurance and loving kindness; and in his own due time he will avenge them by administering the proper recompense of punishment upon the ones who have persecuted his holy ones.

[58]For this reason the apostle Paul, who had passed through many such trying experiences, addressing himself to the saints, said: "You who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels." (2 Thessalonians 1:7) Otherwise, to wait upon the Lord confidently in faith; for he will take proper notice of all the ill-treatment of the saints.

[59]The day is fast approaching when all the saints shall be through with their trying experiences. No longer will they be misunderstood or misrepresented, ill-treated or abused. No longer will they be in obscurity and counted as the offscourings of the earth. They are holy to the Lord now and ever will be; and when the record is written up, the people will know which of them have weathered the storm, gained the victory, and are born in Zion.

[60]At this time when there is such a great falling away from the faith once delivered to the saints, when many who have pretended to represent the Lord now misrepresent him, it is the great privilege of the saints to contend earnestly for this faith, boldly and fearlessly representing the Lord. What a marvelous privilege to be a member of the Lord's organization on earth! How much more wonderful will it be to enter the house of the Lord beyond the vail and there dwell, beholding his beauty and inquiring in his temple! Such is the prospect of the holy ones journeying toward their habitation in the heavens. Our love and devotion for our great God and Father and our Lord Jesus Christ will be manifested in proportion to our earnestness in representing the great divine plan and placing it before the minds of the people that they may learn that Jehovah is God and that Jesus is the King of kings and Lord of lords.

QUESTIONS FOR BEREAN STUDY

How is one perfect in the sight of God while still in the flesh? ¶ 1.
What did Jesus commit unto his followers? ¶ 2.
What has the Lord done for us that should make us very humble? ¶ 3.
Should we draw back from assuming responsibilities? ¶ 4, 5.
If once a representative of the Lord, is one necessarily always so? ¶ 6, 7.
As we continue in the truth, does our responsibility increase? ¶ 8, 9.
Do many people consider the greatness of Jehovah? ¶ 10.
What are we at best, in comparison with God? What member of the human family directs the spirit of God? ¶ 11.
Define the word holy, as applied to Jehovah. ¶ 12.
What endearing term should be addressed only to God Almighty? ¶ 13, 14.
How did Mary show her devotion to God? ¶ 15.
What should be the attitude of the saints toward God? ¶ 16.
Are God's Word and Covenants expressive of his character? ¶ 17-20.
For whom are the deepest riches of truth? Are we justified in guarding those things which are most precious? ¶ 21.
Are the holy angels always the same class? ¶ 22.
Could the angels in their own wisdom delve into the deep things of God? To whom are the deep things revealed? ¶ 23, 24.
What was St. Peter's message at Pentecost? Why are the prophets referred to as holy? ¶ 25, 26.
How does the Bible show that Jesus occupied a unique place when he was here in the flesh? ¶ 27.
Is it reasonable that God the Father looked down upon the babe Jesus with admiration and tender love? ¶ 28.
Was Jesus different from other men? Was he different from God? ¶ 29-31.
Is Jerusalem a beautiful place? Why is it called holy? ¶ 32-34.
Who are the royal family? Why are they collectively a holy nation? ¶ 35-37.
Why should we read and ponder over the Scriptures? ¶ 38, 39.
Why are the members of Christ's body appropriately called saints? ¶ 40-43.
How is the Lord developing those whom he has chosen? ¶ 44, 45.
Do these saints have a responsibility toward each other? What is a supplication? ¶ 46, 47.
What is involved in the interests the Lord has committed unto us? ¶48, 49.
Is it proper for one to judge another? What is a presumptuous sin? ¶ 50.
Who are they who are the special recipients of the Lord's favor? ¶ 51.
What is brotherly love and how does it operate? ¶ 52-54.
What is a mark of Christian love? How does the Lord view the love that is bestowed upon another fellow member of the body of Christ? ¶ 55, 56.
Why are the saints buffeted by the adversary? How is this overruled? ¶ 57-59.
What is the special necessity of contending for the faith at the present time? What is the prospect before those who lovingly show their devotion without wavering? ¶ 60.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR SEPTEMBER 3

"They shall be mine, . . . when I make up my jewels."—Malachi 3:17.

IN THIS text and the context, the prophet of God is describing a class that is peculiarly favored by Jehovah. There were twelve precious stones or jewels in the breastplate worn by the high priest of Israel. These jewels were imbedded in gold, and fastened to the ephod by means of a golden chain. They were bound over the heart of the priest, thus indicating that they were precious to him. On these jewels, respectively, were engraved the names of the twelve tribes of Israel.

The Revelator gives a description of the kingdom, symbolized by a city, the foundation walls of which were garnished with precious stones or jewels. The description seems peculiarly to represent the organization of the kingdom of God. In the completed body of Christ in glory there will be 144,000 stars, or glorified members of the royal line, over whom Christ Jesus is the Head.

The prophecy here mentioned seems to fix the time when this class of devoted ones shall be especially claimed by the Lord; and that time is, "when I make up my jewels." This seems to cover the period of time during our Lord's second presence when he sets his kingdom in order and begins his reign.

The condition precedent to being counted in as members of this number is that they think upon his name and fear (are reverently devoted to) the Lord, and speak often one to another concerning the Lord and his gracious plan. Creatures speak often of things that are dear to their hearts, and their hands move according as their hearts are filled with love. These think on the Lord, of his kingdom, of the blessings it will bring; and they speak often of it, and the Lord hearkens unto them and blesses them with his approving smile.

Clearly the words of this text imply an active, unselfish devotion to the Lord and his cause; that is to say, faithfulness in representing his interests; and such is the theme of their converse together. It pictures a class whose hearts are set upon the Lord and who are absolutely devoted to him. Of such the Lord keeps a book of remembrance, and in that day (during the period of time when he is making up his jewels) he remembers these faithful ones and owns them as his peculiar and blessed people. This text is another given for the encouragement and heart-comfort of those who have turned to the Lord to learn of him and who are striving to do his holy will.

TEXT FOR SEPTEMBER 10

"We shall be like him; for we shall see him as he is."—1 John 3:2.

CHRIST JESUS, the great King divine, is a glorious spirit being. No human eye will ever behold his resplendent glory and beauty. Saul of Tarsus saw the light reflected by his glory, which he describes as "a light from heaven above the brightness of the sun"; but he did not see the glorified Christ. Jehovah has reserved that feast for a limited number of his creatures.

When the reverential mind now views the vastness of God's visible creation, and beholds its grandeur and beauty, he is filled with admiration and awe. But the glory of the unseen things in heaven are beyond all the dreams of human philosophy. The glory of the Lord Jesus is like unto that of the great Creator of all; he is the express image of the Father.

We are overwhelmed when we hear the Apostle, under inspiration, saying to those who are followers in the Master's footsteps that the class faithful unto death shall be like our Lord and see him as he is. What an inspiration to faithfulness unto the Lord! That faithfulness means an unselfish devotion to the Lord and to his purposes and to be loyal, tried and true representatives of the kingdom. It is such faithfulness to the cause of righteousness that will be rewarded by being made into the likeness of Jesus, to dwell forever with him in the home eternal in the heavens not made with hands.

When Jesus was on earth he said: "Of mine own self I can do nothing. I seek not mine own will but the will of my Father." (John 5:30) It was this absolute devotion to his Father that won for him the reward of exaltation far above powers and principalities and every name that is named.

Those who will be of the glorified body of Christ must have and show forth, while in this wicked world, a like spirit of devotion to the cause of God and our King. Here must be perfected love toward God, which means an unselfish devotion to him and his cause. "As he is, so are we in this world" (1 John 4:17); and if faithful unto death, so shall we forever be in glory.

"Go labor on; 'tis not for naught;
Thy earthly loss is heavenly gain.
Men heed thee, love thee, praise thee not;
The Master praises—what are men?

"Go labor on; enough, while here,
If he shall praise thee—if he deign
Thy willing heart to mark and cheer.
No toil for him shall be in vain.

"Men sit in darkness at thy side,
Without a hope beyond the tomb.
Take up the torch and wave it wide,
The torch that lights the thickest gloom.

"Go labor on; thy hands are weak,
Thy knees are faint, thy soul cast down,
Yet falter not. The prize ye seek
Is near—a kingdom and a crown!"

JESUS HEALS A NOBLEMAN'S SON

——SEPTEMBER 7——JOHN 4:46-54——

FAITH IN THE WORDS OF JESUS—WISDOM IN THE STERNNESS OF JESUS—COURAGE A NECESSARY PART OF CHARACTER—POINTING TO GOD IS OUR MISSION.

"I am the way, and the truth, and the life."—John 14:6.

AFTER two days' stay in Sychar with the Samaritans Jesus continued his journey northward. He did not take the road that led more directly to Nazareth, but went by the east road, which led him towards the south end of the lake of Galilee. Our Lord did this because, as he himself said, "A prophet is not without honor, save in his own country, and in his own house." (Matt. 13:57) It is apparent that he had then no expectation that he could serve his Father's interests by going at once to Nazareth, where he had been brought up. He came once again to Cana, where in his first miracle he had turned water into wine. Probably he stayed at the house where that miracle was performed, and where evidently his mother was a welcome visitor. The Galileans received him gladly; for many of them had been to the Passover in Jerusalem, and had seen the things which he did there. (John 4:45) The miracles excited them; and they had gone back to Galilee, carrying the news of the miracle worker of Nazareth. But the things he did, rather than the words he spoke, were of interest to them.

FAITH IN THE WORDS OF JESUS

[2]Jesus had not been long at Cana when he was visited by a ruler of Herod's household, from Capernaum, twenty miles away. It has been suggested, and with probability, that this man was Chuza, Herod's steward, the husband of Joanna, who later ministered to Jesus. (See Luke 8:3) His son was very sick; hearing in Capernaum that Jesus had returned to Galilee and was at Cana, he at once started on the twenty-mile journey. Coming to Jesus he besought him that he would at once come down; for his son was at the point of death. Jesus never refused a request for help, but he did not always respond at once to requests such as this. He did not do so in this instance; but, with a measure of rebuke in his words he said to the father—and, we must suppose, his words were intended for others who were present—"Except ye see signs and wonders, ye will not believe."—John 8:44.

[3]The father was urgent, as if he would remind Jesus that his boy's life was in the balance between life and death, and he said: "Sir, come down ere my child die." The earnest plea of the father prevailed. But Jesus had gained his point. He did not need to go to Capernaum to give the boy renewed life; and now he simply said to the father: 'Go thy way: thy son liveth." The father's faith in Jesus was quickened. He had not been set back by the apparent rebuff; on the contrary, he had realized that Jesus had a helpful purpose in his words. In confidence he started back for Capernaum, believing that he would find his boy restored or well on the way to health.

[4]On his way home his servants met him, saying, "Thy son liveth," thus using the same words which Jesus had spoken to him. His inquiry elicited the fact that the boy had begun to get better the day before, at the moment when Jesus had spoken to him. He had believed before in the sense of accepting Jesus as a good man who was doing a good work for God. Now in a fuller sense, he believed that Jesus was what he claimed to be, not merely a miracle worker, but the Son of God sent to declare his Father's will. His whole house also believed—his wife, his restored boy, and his servants; for evidently he was a good man and guided his household in the fear of God.

WISDOM IN THE STERNNESS OF JESUS

[5]John says that this is the second miracle which Jesus did when he was come out of Judea into Galilee. (John 4:54) When first the petition was made to Jesus, he seemed rather stern. There was some necessity for this attitude apparent to him; for it is evident that he had no thought of refusing the father's request. His words at first sight do not *seem* as if he had any special desire to increase the father's faith. It was necessary for the Jews to be told plainly the reason why any of them sought him. In Jerusalem the people would have accepted Jesus if he had made himself their leader to bring about their own desires; and even now in this earnest request so urgently put to him it was necessary for him to point out that it was made for a selfish end. There is no reason for thinking that the father had any thought beyond getting his son restored to health and his family brought back to its normal happiness.

[6]At this time Jesus had just come from Sychar, in Samaria, where he had stayed two days with people who had gladly listened to his word and believed on him for the things he said. The Samaritans were ready to receive him because of the truth he brought. But his own people were not ready. They would, as we have before said, take the miracles he performed for them; but they had no use for his teaching. This lesson gives an example of how trouble prepares the heart for the acceptance of Jesus. The miracles in Jerusalem left the hearts of the people untouched; but this man, thrown into sore trouble, was so grateful to the Lord when his distress was removed that he was ready to accept Jesus as One sent from God, and did accept him, and became one of the earliest believers in Jesus.

[7]The first miracle Jesus wrought had confirmed the faith of his disciples; but there is no record, as might have been expected, that the master of the house where the water was turned into wine, nor any of the guests, believed on him. Miracles in themselves have a hardening effect; the unsoftened heart always wants a still greater sign. It was to this perversity that Jesus referred when he said: "Neither will they be persuaded though one rose from the dead." (Luke 16:31) But it is different with a man who wants that which Jesus has to give; and it is plain that it was this man's need which paved the way for his faith. The lifting of his burden helped him to believe in Jesus, and then he helped his household to the like precious faith.

[8]These things are, of course, written for our instruction, and are not to be considered as merely a record of what our Lord did and said. Paul's word when writing to the Ephesians (4:21), "as the truth is in Jesus," is a full expression of the fact of the revelation of God in Jesus, even as our Golden Text reminds us that he said: "I am the way, and the truth, and the life." The truth is revealed in what Jesus said, and in what he did, and in the record of his manner of life; and the faithful disciple takes note of all these things and seeks in them the will of God.

COURAGE A NECESSARY PART OF CHARACTER

[9]When Jesus returned from Judea to go northward, he did not go to Nazareth; for he knew that his townsmen's familiarity with him would prevent them from receiving him as a teacher come from God. The Samaritans might accept him as the Christ, and as the Savior of the world (John 4:42), but not so those with whom he had lived and worked. In this matter our Lord set us an example how to deal with

prejudiced minds. It was not lack of courage which caused him to keep away from Nazareth; nor did he need to develop courage by taking a hard course. Jesus must often have had to go contrary to the youths and men of Nazareth, and we may not think that he ever lacked the courage to do so. Courage is always necessary in the Lord's work, and sometimes must be specially developed; but it is not always the case that a servant of the Lord should begin his witness where he knows there is much personal prejudice against him or his message. Boldness and courage are necessary component parts of a great character, and are always found in some measure in the true disciple; but they are ever under the control of wisdom and that grace of life which was so manifest in the life of Jesus.

10 The way of Jesus with the nobleman also gives us instruction. It may be taken as certain that there was much more said than is recorded by John. A passing remark would not have called forth John's record, "Jesus *therefore* said, Except ye see signs and wonders, ye will not believe"; and the earnest plea of the father that Jesus should not delay but come at once also shows this. The man saw only one thing—his dear boy was at the point of death; and he did not want that son to die. But Jesus saw much more than that. It may properly be said that, from Jesus' point of view, it was much more important that the father should see the truth concerning Jesus and the purpose of God in sending him into the world than that a family distress should be relieved.

POINTING TO GOD IS OUR MISSION

11 Jesus' word, "Go thy way; thy son liveth," must have been a great test of faith. It had not occurred to the father that Jesus could heal without going to Capernaum. Afterwards when the family had learned of the Lord and they were fully in the truth, they themselves would see the wise way that the Lord had dealt with them, and that the sickness was the means which God used to bring them to himself. When the request was presented, the father had no care for the mission of Jesus: he wanted something for himself very much, and asked for it. The mission of Jesus or the purpose of God were as nothing to him. It seems almost certain that if Jesus had merely granted his request there would not have been the after-blessing of the family relationship with the Lord; the greater blessings would have been lost.

12 Jesus was ever gracious, but he must always call attention to the purpose of his mission. He was not a mere miracle worker, a man useful in a community as a healer of woes. His first concern must ever be for the real benefit of those who called for help, in order that they might be brought to a closer relationship with God, and also for the glory of his Father. This should ever be the concern of those who represent God. His messengers are comforters of those who want relief from their mental distress concerning the things coming on the world. They are always to remember that their mission is to represent God and the truth; and that their purpose should ever be to turn the hearts of the people to God and to righteousness, to become loyal subjects of the Christ. The beauty of the truth and its satisfaction for the heart and mind are not ends in themselves, but are means to be used for the same purpose that Jesus used his miracles—to direct people to the Father and to glorify God.

13 Just as the Galileans were much more interested in the fact that a miracle worker was amongst them than whether or not he had any message from God, so it is with many today who have heard of the plan of the Lord manifested through the knowledge of present truth. Many are interested in all the phases of the truth who are not particularly concerned with the message that the truth has for them, nor in what it will do for them in enabling them to serve God. Many are ready to take the miracles of present truth, but give nothing back to God, who gives it.

14 This lesson also reminds us of the indifference of men for truth; and this is the fact even of those who by reason of their favor ought to be eager to know it and to have it bring them nearer to righteousness. The Jews as a whole were indifferent to Jesus and his message, and the leaders hated both the man and his message. If they made any move concerning anything Jesus said, it was to hurt his influence or to hurt him; and they were aroused to frenzy when they saw that their interests were interfered with. As for the Gentiles of Jesus' day, they knew nothing of the righteousness of God, being blinded by the foolishness of their wisdom and by the god of this world, Satan, who has deceived the whole world.—2 Corinthians 4:4; Rev. 20:3.

15 It is only trouble and distress which will make men call upon God. It is then in mercy to mankind that God has arranged to let the course of this world run to trouble and to such a time of trouble as would waste the world did not God interfere. The heartache of the father in our lesson, and the fear of life of the jailor of Philippi, are illustrations of the means God uses to bring men to a sense of their need of him, and to a knowledge of his love, which awaits the wanderer and those who call upon him.

QUESTIONS FOR BEREAN STUDY

What course did Jesus take from Sychar? What attracted the Galileans to Jesus? ¶ 1.
Who visited Jesus? What was the object? What did Jesus say to him? ¶ 2.
His reply indicated what? What was the result of this miracle of healing? ¶ 3, 4.
What was the object of Jesus' sternness? ¶ 5.
This lesson is a reminder of what? What was the contrast between the Jews and the Samaritans? ¶ 6.
What was the probable result upon the household where Jesus turned the water into wine? ¶ 7.
What was the object of the miracles? What is the meaning of the Golden Text? ¶ 8.
How should we deal with prejudiced minds? What is one of the necessary qualities of character in the Christian? ¶ 9.
What is the proof that there was more said than that which is recorded? The nobleman saw what; and Jesus what? ¶ 10.
Was the nobleman equal to the test put upon him? Was sickness in this case a blessing? ¶ 11.
What is the duty of the messengers of the Lord? What thought was uppermost in the mind of Jesus? ¶ 12.
Are the people of today any different from the Galileans? ¶ 13.
Are they much improved over the Jews of nineteen hundred years ago? ¶ 14.
What is God's object in permitting trouble in a world of sin? ¶ 15.

BROTHERLY GREETINGS FROM BAVARIA

DEARLY BELOVED BROTHER RUTHERFORD:

The General Convention at Magdeburg has been very rich in blessings under the Lord's guidance and, referring to it, the ecclesia at Munich considers it a great privilege to send to you some words of love.

We plainly recognize the great work that our heavenly Father causes to be accomplished on the earth in these days, and we are happy to be permitted to have a small part in it.

With great joy and appreciation we have taken cognizance of the great love of our American brethren, that finds expression in the support on a large scale of the German harvest work, and we would like to convey to all our dear American brethren our great love and gratitude.

May the Lord bless you and all his people, that his peace and his grace may continually accompany you on your paths.

Much love from your co-workers in the Lord,

ECCLESIA AT MUNICH (BAVARIA)
By Brother Hans Dollinger.

JESUS DRIVEN FROM NAZARETH

——SEPTEMBER 14——LUKE 4:16-30——

JESUS APPLIES SCRIPTURE TO HIMSELF—TRUTH UNACCEPTABLE TO WICKED MEN—"DAY OF VENGEANCE" NOW HERE—GOD'S PEOPLE NOT SHELTERED BY ECCLESIASTICISM.

"He hath anointed me to preach good tidings."—Luke 4:18.

OUR studies have shown us that after leaving Nazareth to go to John at Jordan to be immersed and to present himself in full consecration to his Father, Jesus spent a considerable time in the south; and that he then went north to Galilee, afterwards going up to Jerusalem for the Passover. After leaving Jerusalem he again went northward through Samaria and again into Galilee, but deliberately kept away from his home town, the place which gives him his most familiar name, "Jesus of Nazareth." It is evident that our Lord had a particular purpose in keeping away from Nazareth. He knew what was in man (John 2:25); and he did not want to start opposition to himself. Therefore he went about Galilee, teaching the people and working miracles to show that his ministry was of God. His desire was to prepare a way to their hearts, giving full proof of his ministry in order that his townspeople might hear of him and want him. At last he made his way there, and through the week before the sabbath day wrought a few miracles. Mark 6:5 says that he healed a few sick folk.

[2]On the sabbath day he went into the synagogue; and as his custom had been when he lived in Nazareth, he stood up to read the portion of Scripture set for the day. It is sometimes thought that our Lord was given the honor of reading the Scripture because of his newly acquired fame; but it is evident that, in the long years he had been in Nazareth, he who had stood above his fellows in such preeminence of character and ability had been accustomed to read the Scriptures on the sabbath day. Now as he read their eyes were fastened on him, partly because being an unusual man he would command attention, and partly because they were all eagerness to see and hear what he would say and do.

JESUS APPLIES SCRIPTURE TO HIMSELF

[3]Perhaps because Jesus had chosen the day when the particular scripture would be read, or perhaps in deliberate .ntention, he read the portion from Isaiah 61:1, 2; and turning to the people said: "This day is this scripture fulfilled in your ears." He preached to them in harmony with the message. The passage is a gracious one, and he spoke graciously, and words of grace proceeded from his mouth. As Jesus continued to expound the Scriptures, and to tell of the good things which God had prepared for his people, they began to speak one to another, saying, "Is not this Joseph's son?" The Lord saw that they were not paying attention to the message he gave, and were not being made glad by the comfort of the Scriptures, nor by the fact that the prophecies were being explained and even fulfilled, but were annoyed. He said unto them: "Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum do also here in thy country."—Luke 4:23.

[4]They resented the suggestion that they needed comfort and healing any more than the preacher himself needed these; and he knew that they were ready to say to him: "Physician, heal thyself." They also resented the fact that he had done many mighty miracles before coming to Nazareth. His good intention was perverted. They would have preferred that he, the miracle worker, had returned to Nazareth to give the town a name; but he knew that they would much prefer to have miracles wrought than to hear what he had to say. Jesus told them plainly that a prophet has no honor in his own country, nor amongst his own kin, nor in his own house; and he reminded them of facts recorded in the history of Israel. He said that there were many widows in Elijah's day, but it was to a widow of Sidon, outside Israel, to whom Elijah was sent; and that there were many lepers in Elisha's day, but the only leper cleansed was Naaman, a Syrian. When Jesus spoke these things they "were filled with wrath, and rose up."

[5]The morning worship broke up in disorder. Jesus was thrust before the people out of the city, and was led to the brow of the hill with the intention that he should be cast down headlong. (Luke 4:28, 29) But he passed through the midst of them, and went his way. From there he went to Capernaum, and to that place his mother followed him. Jesus never went back to Nazareth. It was the testing day for the city that had been the home of his childhood, youthhood, and manhood, a little town where everyone had seen the purity and honesty of his life. Jerusalem had so far rejected Jesus because it saw that his teaching was contrary to its interests. Nazareth rejected him because his claim irritated them. In a very peculiar sense Jesus had come unto his own, and they had rejected him. John states the reason: Men love darkness rather than light.—John 3:19.

TRUTH UNACCEPTABLE TO WICKED MEN

[6]Man hates to be told that his nature is corrupt, even though the evidences lie thick around him. Truth in almost any form is unacceptable to a wicked man; he hates that which will tone up his life, that which is a witness that there are higher and greater things than those for which he is living. When therefore Jesus showed that there was a higher life set before Israel in the writing of the prophets, these men of Nazareth hated it as much as did the men of Jerusalem. They would have had him if he had glorified their city, if Nazareth could have had the honor of producing the miracle worker, just as Jerusalem would have had Jesus if he had put himself under their direction. Jesus knew they were saying, You need your own words as much as we need them. Also he knew they were saying that whatever he had done in Capernaum he should do there. But there was not so much faith in Nazareth as there was in Capernaum. On ordinary days these men would have passed for good and, probably, for kind men; but the real test of character and of worth in the sight of God is whether or not the truth is loved! Many decent people pass for good and almost saintly men, men who make a profession of being the servants of God, but who when the truth is presented to them reveal that they have the spirit the men of Nazareth showed towards Jesus. They care nothing for the truth itself but everything for their own interests; and they will hurt anything and anybody who come in their way.

[7]The people themselves testified that it was a very gracious message which Jesus had brought to them, and his own heart must have been warmed by it. But though he saw much of the truth revealed in the Scriptures, even he could not know it all; for the time had not come when all its secrets should be disclosed; and even he as the man Jesus could not know all the truth. He himself says that he did not know of the day and hour for the establishment of the kingdom. (Mark 13:32) It was not until he was raised from the dead that the plan of God was made clear to him. (Revelation 5:9) But he did know, when preaching that sabbath morn in Nazareth, that the message of Isaiah

in his mind and in his heart was for him then. He knew that he was the Anointed One to preach the glad message to the healing of the poor of Israel bound in Satan's chains.—Luke 15:10.

"DAY OF VENGEANCE" NOW HERE

8That sabbath morning in Nazareth was not a complete episode. It has waited for completion until this day, when Jesus now glorified has returned to set up his kingdom. When Jesus had quoted a portion of the passage from Isaiah, he stopped and proceeded with the application of the words he had read. "This day," he said, "is this scripture fulfilled in your ears." He did not go on to speak of the day of vengeance, nor of the full deliverance which was to come with the kingdom; for he could not properly have said of that part of Isaiah's message, "*This day* is this scripture fulfilled." But there must come a day when the remaining part of Isaiah's message shall become a living word, and when a messenger from God shall say to his hearers of the day of vengeance and the remaining portion: "This day is this scripture fulfilled in your ears."

9That time has now come! The preacher is here! He is the returned Lord! But now he speaks by his Church. Again the passage is taken and the message is proclaimed, and the Lord's favored people are as confident in the proclamation of that message as Jesus himself was when he began the sermon in Nazareth. The message is not only that of the day of vengeance; it is also one of comfort. It tells that the time of deliverance has come, that all the bonds which have held men will be broken, that the evils amongst them shall be taken away, and that the evil kingdom which has ruled over them shall be demolished that they may be God's free men.

10Who are now the listeners in the synagogues, and what is their attitude? They are mainly the peoples of Christendom, and their attitude is very frequently a repetition of that of Nazareth. Christendom looks back to that day in Nazareth, and is shocked at the foolishness and wickedness of those people. They certainly would not have done what Nazareth did—at least so they think and declare. But the leaders of the people today say of the Lord's messengers: "Who are these men who are but of the common people, and why do they dare to make such claim? We alone have the right to teach the Scriptures and to expound them." And many of these who hear the message of present truth have tried to kill its messengers by slander, even as the men of Nazareth sought to kill the Master; and many of their flock are misled by them into opposition to the truth.

11When Jesus escaped their hands we need not assume he did so in any miraculous manner. That same *presence*, which caused the traders and the money changers of the temple to flee before his uplifted hand and the small whip, now prevented any of the crowd from laying an arresting hand upon him. He walked away, while the murderous crowd fell back from him and watched him go. In like manner, until their labors are done, will the faithful of today be preserved. Their sincerity and their separateness from the mass of evil men will often be their safeguard.

GOD'S PEOPLE NOT SHELTERED BY ECCLESIASTICISM

12Facts of history are good correctives to foolish notions of cherished superiority; but they are often very bitter pills. Probably these two facts, that Elijah was sent out of Israel to a widow of Sidon to find sustenance, and that during Elisha's whole ministry the only leper cleansed in Israel was Naaman the Syrian, had never been so stated before. The succeeding generations of Israel had passed the facts as simple happenings and had not co-related them to their own privileges. It was left for Jesus on this occasion to remind his townspeople of them, and the reminder maddened them. In the same way ecclesiasticism from generation to generation is so engrossed with itself that it never seems to realize that it is always opposed to the truth, that organized religion has always been in the wrong, and has always taken the side of the many against the few who have held to the truth.

13The prophets of God have never found shelter with ecclesiastics, nor been able to do for them what has been done for others outside the confines of their influence. The Samaritans were able to take the truth from Jesus for its own sake, whereas the instructed and proud people of Jerusalem, and proud and poor people of Nazareth, wanted signs and wonders. Even then they would not believe, but let the Lord go from them unnoticed and uncared for; and they even sought to destroy Jesus. So again, the fact that the words of the message are gracious and have a grateful effect upon the hearers is as nothing. They say: "We know these men, we know their history, we know that they are of the common people. They blaspheme in making such claims for themselves, daring to speak for God and ignoring entirely the authority of ecclesiasticism." Their anger is aroused because the truth is preached to the people; and if they could, they would do with these messengers of the truth as the leaders of the synagogue at Nazareth would have done with Jesus. Christendom is judging itself by its attitude to the message of the kingdom; it is proving itself to have exactly the same spirit and purpose as the Jews of old, whom they so heartily despise.

14The message of the truth must be given out both to let the people know that the day of vengeance is here and that Armageddon is rapidly approaching, and also to tell all the downtrodden and comfortless that the kingdom of heaven with its blessings lies just beyond the trouble. Because of his ministry Jesus could bless the people with miracles of healing and the comfort of the truth; and many rejoiced because, like Zacharias, they had seen that God had not forsaken his ancient people and was fulfilling his Word. (Luke 1:68, 69) It is our privilege to tell of his love and to show by the truth that God has not forgotten his promises, and that the time of restoration has come. We say to each other:

"Go, labor on; spend, and be spent,
Thy joy to do the Father's will:
It is the way the Master went;
Should not the servant tread it still?"

QUESTIONS FOR BEREAN STUDY

Where had Jesus been spending his time since his baptism? ¶ 1.
Was Jesus asked to read in the synagogue because of his newly-acquired fame? ¶ 2.
Were the Nazarenes good listeners as Jesus read the Scripture? How did Jesus wake them up? ¶ 3.
How did they treat Jesus' good intention? What was his reminder about Elijah and Elisha? ¶ 4.
What turn did the morning service now take? ¶ 5.
Why is truth unacceptable to the wicked? Under what conditions would Nazareth and Jerusalem have accepted Jesus? What is the real test of the truth? ¶ 6.
Did Jesus know all the truth when he trod the earth as a man? ¶ 7.
What portion of the Scripture did Jesus omit? Why was this? ¶ 8.
Are we now living in the time when the omitted part of the Scripture should be preached? And why so? ¶ 9.
Is "Christendom" justified in being shocked at what took place in Nazareth? Are the leaders of the people today improved over the leaders in Jesus' day? ¶ 10.
Did Jesus escape from the mob in a miraculous manner? If not, how did he get by them? ¶ 11.
What are the bitter pills of history? What should ecclesiasticism be able to learn from history? What hinders them from seeing the truth? ¶ 12.
Has ecclesiasticism ever sheltered the Lord's people? Has it ever loved the truth? What is "Christendom" doing to judge herself unworthy of a continuance of life? ¶ 13.
Why must the message of truth be given out? What satisfaction is there in knowing the truth? ¶ 14.

LETTERS FROM AFIELD

"TOWERS" INSPIRE ACTIVITY

I just cannot help telling you how much, indeed how very much, I enjoy every TOWER, every article. But the two last TOWERS, October 1st and 15th, seem so wonderfully good and helpful and just what we might have looked for in some measure and didn't.

We see some who have so long been leaders, elders, pilgrims, etc., who take an opposite view and cannot agree, and by so doing are losing the measure of oil they have; yet we are in no wise to fret over any seemingly strange things.

The TOWERS have all been good all along the way, but I find them getting richer and more helpful each issue.

I am going out in the work rain or sunshine. I cannot stay out of it when we see such wonderful opportunities.

Why, I find *no one* who does not want to hear all about this wonderful message, and all agree more or less that it *must* be true. Some days I have sold thirty-five to thirty-eight books.

One day while calling at first house I met at the door a sweet little mother and two children. I canvassed for the complete set. Little girl of ten years said: "O mother, take them! I will give $1.00; let's buy them; we will know more than our preacher!" I sold her twenty-three books.

I am so happy in the service and am more and more convinced that it is the only safe place to be. How comforting and satisfying are the TOWERS to all of us who are walking after the spirit. How can the poor world stagger as well as she does with no help, no arm to stay her?

With deep love and appreciation and with prayers for your continued strength in the Lord to finish the work,

Your sister in him, SR. L. A. LASCHING.

TRUTH SPREADING IN THE SOUTHERN HEMISPHERE

It is with gratitude and thankfulness of heart to our loving Father that I forward a report of the first baptismal service in Brazil, according to the message of present truth. In the past few weeks fifty (50) have symbolized their consecration; thirty-one in the Rio de Janeiro class, and nineteen in various places in the interior of Brazil. I do not think that I ever saw a happier class of people than the Lord's saints in this country. Many of them have a living zeal to spread the message and to comfort others as God has comforted them. Their hearts are full of praise and thankfulness to God for having caused the Watch Tower Bible & Tract Society to send the glorious message of the kingdom into this far-off land.

Brazil is classed as one of the most difficult mission fields in the world. Yet, praise God! the light of God's truth is beginning to shine. It is gladdening and enlightening many hearts; and the way is opening for a wide spread of the message. If it was not for the clergy, this message would soon pass over Brazil. It is the clergy that hinders the spread of the message. Since the "Hell" book has come out, they are hard pressed. Some of them seem to be developing goatlike qualities which I do not think have been duplicated up north.

In both Presbyterian and Baptist official journals have appeared articles containing forgeries and misstatements of the Scriptures. This is done to keep going the doctrine of hell fire and damnation. They attack the truth in a bitter manner, and then quote part of nine different texts without reference to the context, trying to uphold the God-dishonoring doctrine of eternal torment, while right in the midst of these partial statements appear the words: "A place of indescribable horror and suffering eternal for both body and soul.—Matthew 10:28."

Matthew 10:28 says just the opposite.

We are making an endeavor to get the literature to as many of these preachers as possible.

I have just completed a tour through the interior of the country. The interest was good. We held five baptismal services. The way was also opened for a wider spread of the message in the interior cities. I am now on my way to Rio de Janeiro, and shall sail for Argentine as soon as I secure my passport.

Dear Sister Ferguson, of Sao Paulo, was baptized. She had waited about twenty-five years for an opportunity. Four of her children have consecrated within the past few months. They also were baptized. She was indeed happy!

The new Portuguese WATCH TOWER came out on time. It contains the two chapters from Volume VI upon the Passover and the Baptism of the New Creation; also the texts from the Manna for prayer meetings. The friends are thankful to God for this ministry of his grace.

One sister told me: "My husband has done little work all week. He has been studying the Bible for answers to those who are opposing the message in the city." You can well imagine what THE WATCH TOWER is to this class of the Lord's people. This Brazilian brother, although only lately interested, has stirred up the whole city of Rio Claro.

With kindest kingdom love and greetings,

GEORGE YOUNG, *Brazil.*

"AS BEING YOURSELVES ALSO IN THE BODY"

[Extracts from the letters of the Armenian Sister to whom old clothing was sent]

May grace and peace be multiplied unto you from God our Father and our Lord Jesus Christ.

The three boxes of clothing arrived here. After supplying the needs of the brethren and sisters, the remainder was distributed among the neediest of our people.

You dearly beloved, kind and merciful souls! I wish you could be here and see the twenty-five and twenty-six-year-old, educated but naked young men. They are refugees from the dreadful fire of Smyrna, whose bedroom is the sidewalk. These were also clothed and sent away.

To every one who was clothed, I gave a copy of the Armenian WATCH TOWER, and invited them in, and explained to them for two hours about our Lord's sacrifice for us and the blessing of everlasting life shortly to come to the whole world. There was an Armenian priest among them who took my name and said that he was going to publish it in the papers, so that other Armenian women may be stirred up to do such good works. I begged him not to do it, but he would not listen. All of the refugees expressed their thanks and appreciation as they went away.

Thanks be to God, who does not leave his children without hope! When I left our dear Brother Tatarian and came to Aleppo, Satan filled me with much sorrow; but before long our Lord granted me comfort and hope according to his promise, and gave me many truth-loving brothers and sisters. Now I am never disappointed, no matter how much worldly difficulties and troubles come in my way. Shortly we shall be delivered from all trouble and granted the heavenly rest.

Dear brethren, although I do not know any of you personally, by the Lord's grace I hope we shall know each other personally when the body of Christ is complete.

Yours with greetings and prayers,

Nov. 23, 1923. (MRS.) D. A. VARTANIAN.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Hammond, Ill.	Aug. 18	Davenport, Ia.	Aug. 25
Champaign, Ill.	" 19	East Moline, Ill.	" 26
Bloomington, Ill.	" 20	Rock Island, Ill.	" 27
Peoria, Ill.	" 21	Kewanee, Ill.	" 28
Knoxville, Ill.	" 22	Princeton, Ill.	" 29
Moline, Ill.	" 24	Peru, Ill.	" 31

BROTHER J. A. BOHNET

Bradford, Pa.	Aug. 21	Perry, N. Y.	Aug. 29
Allentown, N.Y.	" 22	Buffalo, N. Y.	Aug. 30, Sept. 1
Shinglehouse, Pa.	" 24	Tonowanda, N. Y.	" 3
Bolivar, N. Y.	" 26	Getzville, N. Y.	" 4
Olean, N. Y.	" 27	Niagara Falls, N. Y.	" 5
Franklinville, N. Y.	" 28	Lockport, N. Y.	" 7

BROTHER B. H. BOYD

Sidney, O.	Aug. 22	Hamilton, O.	Aug. 31
Dayton, O.	" 24	Urbana, O.	Sept. 1
West Milton, O.	" 25	Springfield, O.	" 2
Piqua, O.	" 26, 27	Middletown, O.	" 3
Troy, O.	" 28	Covington, Ky.	" 4
Tippecanoe City, O.	" 29	Felicity, O.	" 5

BROTHER J. W. COPE

Sherman, Tex.	Aug. 20	Greenville, Tex.	Aug. 28
Bonham, Tex.	" 21	Winnsboro, Tex.	" 29
Paris, Tex.	" 22, 25	Greenville, Tex.	" 31
Bogota, Tex.	" 24	Simms, Tex.	Sept. 1, 2
Roxton, Tex.	" 26	Tyler, Tex.	" 3
Wolfe City, Tex.	" 27	Brownsboro, Tex.	" 4

BROTHER C. W. CUTFORTH

Clifford, Ont.	Aug. 19	Bognor, Ont.	Aug. 29
Allenford, Ont.	" 20	Meaford, Ont.	" 31
Hepworth, Ont.	" 21	Collingwood, Ont.	Sept. 2
Wiarton, Ont.	" 22, 24	Singhamton, Ont.	" 3
Mar, Ont.	" 26	Toronto, Ont.	" 7
Owen Sound, Ont.	" 27, 28	Haliburton, Ont.	" 16-21

BROTHER H. H. DINGUS

Ava, Mo.	Aug. 18, 19	Lebanon, Mo.	Aug. 27
Norwood, Mo.	" 20	Bolivar, Mo.	" 28
Mountain Grove, Mo.	" 21	Ash Grove, Mo.	" 29
Springfield, Mo.	" 23, 24	Golden City, Mo.	" 31
St. James, Mo.	" 25	Springfield, Mo.	Sept. 1
Rolla, Mo.	" 26	South Fork, Mo.	" 2, 3

BROTHER A. J. ESHLEMAN

Froid, Mont.	Aug. 21, 22	Wolf Point, Mont.	Sept. 1, 2
Reserve, Mont.	" 24	Tampico, Mont.	" 3, 4
Outlook, Mont.	" 25, 26	Corral Coulee, Mont.	" 5, 7
Scobey, Mont.	" 27	Virgelle, Mont.	" 8, 9
Avondale, Mont.	" 28, 29	Great Falls, Mont.	" 10, 11
Poplar, Mont.	" 31	Helena, Mont.	" 12

BROTHER W. M. HERSEE

Toronto, Ont.	Aug. 24	Gravenhurst, Ont.	Sept. 3
Claremont, Ont.	" 25	Bracebridge, Ont.	" 4
Port Perry, Ont.	" 26	North Bay, Ont.	" 5, 7
Stouffville, Ont.	" 27	Warren, Ont.	" 8
Barrie, Ont.	" 29, 31	Maclennan, Ont.	" 10, 11
Orillia, Ont.	Sept. 1	Bar River, Ont.	" 12

BROTHER J. H. HOEVELER

Oshkosh, Wis.	Aug. 15	Stevens Point, Wis.	Aug. 22
Appleton, Wis.	" 17	Withee, Wis.	" 24
Green Bay, Wis.	" 18	Unity, Wis.	" 25
Seymour, Wis.	" 19	Marshfield, Wis.	" 26
Black Creek, Wis.	" 20	Milladore, Wis.	" 27
Plover, Wis.	" 21	Junction City, Wis.	" 28

BROTHER H. S. MURRAY

Parkersburg, W. Va.	Aug. 15	Charleston, W. Va.	Aug. 22, 24
Huntington, W. Va.	" 17	Wickham, W. Va.	" 25, 26
Nitro, W. Va.	" 18	Mt. Lookout, W. Va.	" 27, 28
Charleston, W. Va.	" 19	Divide, W. Va.	" 29
Coco, W. Va.	" 20	Shawver, W. Va.	" 31
Wills, W. Va.	" 21	Clifton Forge, W. Va.	Sept. 1

BROTHER G. R. POLLOCK

McGee's Mills, Pa.	Aug. 20	New Castle, Pa.	Aug. 27
Punxsutawney, Pa.	" 21	Transfer, Pa.	" 28
Kittanning, Pa.	" 22	New Brighton, Pa.	" 29
New Kensington, Pa.	" 24	Pittsburgh, Pa.	" 31
Butler, Pa.	" 25	Waynesburg, Pa.	Sept. 1
Elwood City, Pa.	" 26	Washington, Pa.	" 2

BROTHER B. M. RICE

Rockford, Ill.	Aug. 21	Waterloo, Ia.	Aug. 31
Freeport, Ill.	" 22	Marshalltown, Ia.	Sept. 1
Dubuque, Ia.	" 24	Iowa City, Ia.	" 2
Elma, Ia.	" 25, 26	Marengo, Ia.	" 3
Waucoma, Ia.	" 27	Shellsburg, Ia.	" 4, 5
Oelwein, Ia.	" 28, 29	Cedar Rapids, Ia.	" 7

BROTHER V. C. RICE

Scotland Neck, N. C.	Aug. 18	Salemburg, N. C.	Aug. 26
Tarboro, N. C.	" 19	Fayetteville, N. C.	" 27
Rocky Mount, N. C.	" 20	Staley, N. C.	" 28, 29
Mount Olive, N. C.	" 21, 22	Moncure, N. C.	" 31
Wilmington, N. C.	" 24	Raleigh, N. C.	Sept. 1
Hayne, N. C.	" 25	Louisburg, N. C.	" 2, 3

BROTHER R. L. ROBIE

Chicago, Ill.	Aug. 30, 31, Sept. 1	Robinson, Ill.	Sept. 11
Lake Geneva, Wis.	Sept. 2, 3	Lawrenceville, Ill.	" 12
Champaign, Ill.	" 5, 7	Harrisburg, Ill.	" 14
Danville, Ill.	" 8	Ledford, Ill.	" 15
Paris, Ill.	" 9	Mound City, Ill.	" 16
Marshall, Ill.	" 10	Thebes, Ill.	" 17, 18

BROTHER O. L. SULLIVAN

Portland, Me.	Aug. 17	East Wilton, Me.	Aug. 24
South Windham, Me.	" 18	Hallowell, Me.	" 25, 26
Auburn, Me.	" 19	Pittsfield, Me.	" 27
Lewistown, Me.	" 20	Guilford, Me.	" 28
North Jay, Me.	" 21	Abbott Village, Me.	" 29
Wilton, Me.	" 22	Mapleton, Me.	" 31

BROTHER W. J. THORN

Proctor, Minn.	Aug. 21	Superior, Wis.	Sept. 1
Superior, Wis.	" 22, 24	Onamia, Wis.	" 2
Ironton, Minn.	" 26	Glenwood, Minn.	" 3
Aitkin, Minn.	" 27	Fergus Falls, Minn.	" 4, 5
Federal Dam, Minn.	" 28, 29	Fargo, N. Dak.	" 7
Boy River, Minn.	" 31	Kennedy, Minn.	" 8

BROTHER T. H. THORNTON

Piedmont, Ala.	Aug. 20, 21	Columbus, Ga.	Aug. 31
Boaz, Ala.	" 22, 24	Union Springs, Ga.	Sept. 1
Birmingham, Ala.	" 25	Eufaula, Ala.	" 2
Montgomery, Ala.	" 27	Clayton, Ala.	" 3
Selma, Ala.	" 28	Midland City, Ala.	" 4, 5
Notasulga, Ala.	" 29	Dothan, Ala.	" 7

BROTHER S. H. TOUTJIAN

Fort Smith, Ark.	Aug. 18, 21	McAlester, Okla.	Aug. 26
Stigler, Okla.	" 19	Stuart, Okla.	" 27
Tamaha, Okla.	" 20	Hickory, Okla.	" 28
Walls, Okla.	" 22	Ada, Okla.	" 29
McCurtain, Okla.	" 24	Stratford, Okla.	" 31
Quinton, Okla.	" 25	Purcell, Okla.	Sept. 1

BETHEL HYMNS FOR SEPTEMBER

Sunday		**7**	94	**14**	111	**21**	284	**28**	294
Monday	**1** 211	**8**	299	**15**	101	**22**	288	**29**	229
Tuesday	**2** 204	**9**	297	**16**	128	**23**	272	**30**	157
Wednesday	**3** 115	**10**	182	**17**	246	**24**	28		
Thursday	**4** 293	**11**	279	**18**	286	**25**	77		
Friday	**5** 205	**12**	316	**19**	85	**26**	81		
Saturday	**6** 107	**13**	170	**20**	162	**27**	69		

I.B.S.A. BEREAN BIBLE STUDIES

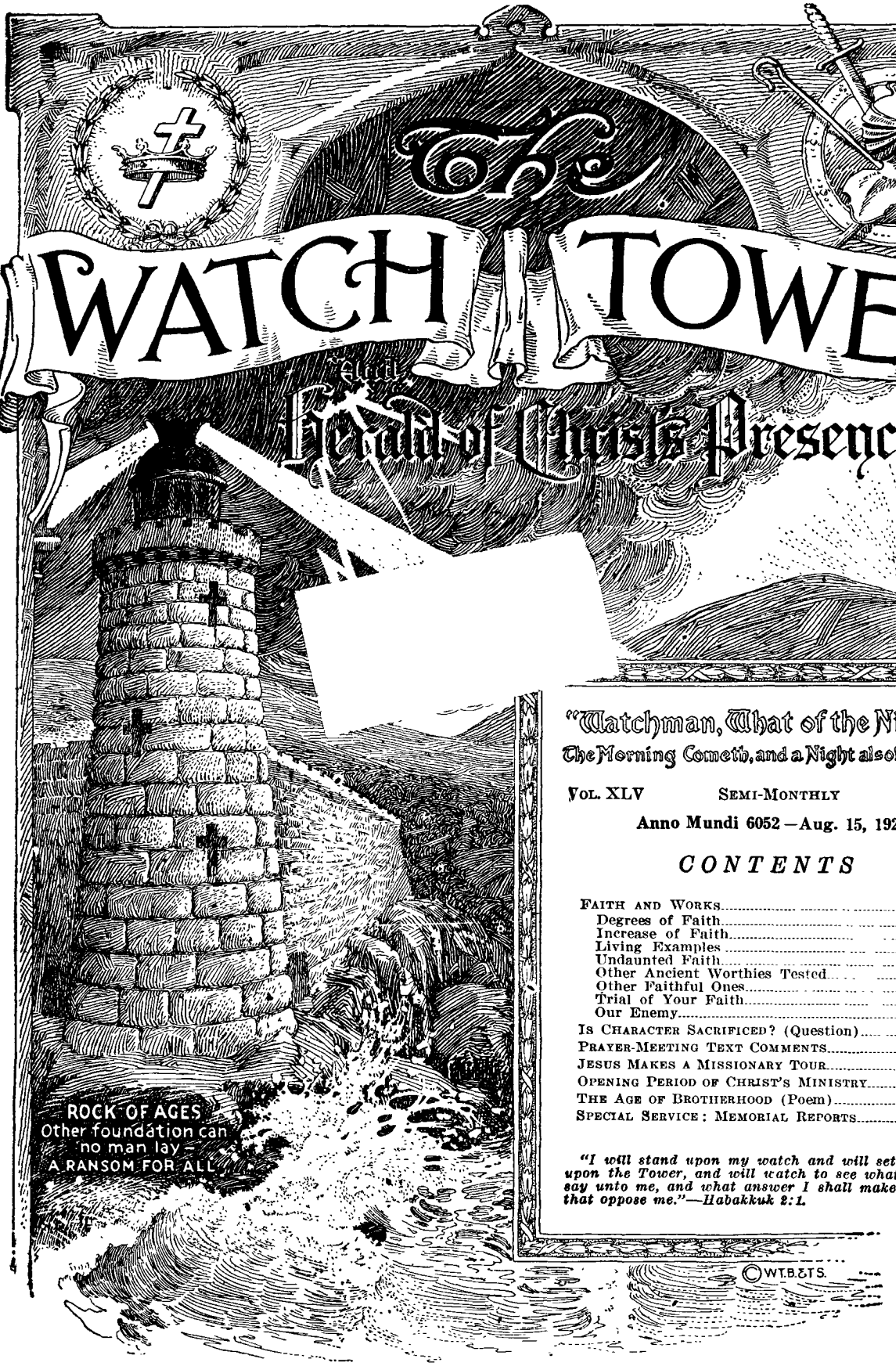
By Means of "The At-one-ment"

STUDY VIII: "THE CHANNEL OF THE ATONEMENT"

Week of Sept. 7	Q. 7-13	Week of Sept. 21	Q. 20-27
Week of Sept. 14	Q. 14-19	Week of Sept. 28	Q. 28-33

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLV SEMI-MONTHLY No. 16

Anno Mundi 6052 —Aug. 15, 1924

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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 21:26-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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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FUNERALS

Every ecclesia whose elders are competent to serve at funerals should deem it a privilege to offer to serve funerals of any of their neighbors on request without compensation. It is an opportunity to comfort the hearts of those that mourn by telling them of the blessings of the kingdom.

SPECIAL SERVICE

Appreciating the privilege the Lord has granted to us to deliver the message of his kingdom to mankind, a special service week has been arranged for the week of August 17, and special service days as follows: October 4, November 1, and December 6.

Service directors will please take notice and organize all the workers for these special days. We hope every one of the consecrated will be in the field.

If some are able to have their vacation during the third week in August above mentioned, it would be well to arrange to devote the entire week to the service.

ADDITIONAL MEMORIAL REPORTS

Since the Memorial Report appeared in the July 15th issue of this journal, we have received additional reports totaling 785. This brings total to 62,696. Of these the following cities reported twenty or more persons participating:

Vellukutta, India	81
Manchester, N. H. (Greek)	46
Chicago, Ill. (Greek	45
Youngstown, Ohio (Greek)	33
Athens, Greece	30
Dunedin, New Zealand	25
Christchurch, New Zealand	22
Independence, Mo.	22

CONVENTION AT ST. LOUIS, MO.

A convention of Bible Students will be held in St. Louis, Missouri, Saturday and Sunday, August 30 and 31. Brother Rutherford will be present. For further information address Mr. J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Mo.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV AUGUST 15, 1924 No. 16

FAITH AND WORKS

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"—James 2: 14.

FAITH may be properly defined as an intellectual understanding and appreciation of God's Word, and a confident reliance upon that Word. *Works* mean to engage in a vocation or occupation, diligently pursuing the same.

[2]The faith of a Christian is based upon the promises of God. His vocation is to be actively engaged in the Lord's service. That means to do with his might what his hands find to do to the glory of the Lord. Each Christian is commissioned to prove his faith by the performance of the things that the Lord provides for him to do.

[3]With the holy spirit of God resting upon Jesus without measure, after his consecration and anointing at the Jordan Jesus read from the words of the Prophet as follows: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4: 18, 19; Isaiah 61: 1, 2) Having quoted these words from the Prophet, he closed the book and sat down. It was not due time for him to perform the other part of the commission mentioned in the same text; namely, the proclamation of the day of God's vengeance. That part of his commission was reserved for the time of his second presence, when he together with the members of his body would perform it. That time having come, it devolves upon every one who is begotten and anointed of the holy spirit to carry out the latter as well as the former part of the commission.

[4]When the time had come for our Lord's passing from earthly scenes, he told his followers that he would pray to the Father; that in response to his petition the Father would grant unto them the Comforter, namely, the holy spirit of truth; and that this Comforter would abide with them. The Lord showed his absolute faith that the Father would grant his petition. He said: "He shall give you another Comforter"; 'and the holy Father will send this Comforter in my name.' "The Comforter . . . whom I will send unto you from the Father, . . . shall testify of me."—John 14: 16, 26; 15: 26.

[5]After the Lord Jesus had been resurrected, but before his ascension to the Father's presence, he said to his disciples: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49) Thus he gave the proof that the Father had heard his request, and that in due season it would be granted. And so sure was he of this that he gave commandment to the disciples as to what they should do. He said to them that they should not depart from Jerusalem, but wait for the promise of the Father.—Acts 1: 4.

[6]Thereafter the disciples who had walked with him, and who at Pentecost were begotten and anointed of the holy spirit, made reference thereto as "the promise of the holy spirit" and "that holy spirit of promise." And again, "that the promise by faith of Jesus Christ might be given unto them that believe," and "the promise of the spirit through faith."—Acts 2: 33; Ephesians 1: 13; Galatians 3: 22, 14.

[7]After our Lord had ascended on high, the disciples, waiting for the fulfilment of the promise, "all continued with one accord in prayer and supplication." (Acts 1: 14) Thus they manifested their faith by what they did, and in the Lord's due time their faith was rewarded.

[8]Faith does not mean merely a mental conception of a thing and a believing that that thing is true. But by his course of conduct one must demonstrate that he possesses such faith. All who have ever received the promise of the holy spirit from the Father have received it as a result of their abiding confidence in the Lord. Some of the Jews, after our Lord's ascension, who thought that they were his followers, came to the conclusion that whatever blessings they had they received through the Law. St. Paul wrote them, specifically propounding this question: "This only would I learn of you, Received ye the spirit by the works of the law or by the hearing of faith?" (Galatians 3: 2) The question answers itself.

[9]The Apostle on another occasion said plainly that none are justified by the Law because none could keep it. Concerning the promise that God made, he wrote: "We have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." (Romans

5:2) To stand does not here mean to remain idle, but to hold steadfast, looking for the time when the heart's desire might be fully realized, and bending every effort to conform to the rules laid down by the Lord to be followed by those who have received the promise.

DEGREES OF FAITH

[10]Not every one possesses the same amount of faith. Some have little knowledge of the Word of God, and rely less upon that knowledge. Others have a greater mental conception, and may rely upon it less. He who has some knowledge of the divine plan, and confidently relies thereupon, and deports himself in accordance therewith, is the one who has and exercises faith. There are some who show that they never come to a full faith in God's Word. Concerning these the Apostle says that they are "ever learning, and never able to come to the knowledge of the truth"; and that these are "men of corrupt minds, reprobate concerning the faith."—2 Timothy 3:7, 8.

[11]Again St. Paul mentions a class that have a measure of faith, but are weak therein. (Romans 14:1) This is often due to a lack of knowledge of the Lord's Word, and more often to inactivity in whatsoever the Lord affords one an opportunity to do to prove faith and devotion to him. If one is really in the truth, he will be attracted and held by it. If one has received the truth for any other reason than love for the truth, he will not be able to hold fast when the test comes.

[12]Some with little faith become heady and high-minded, not trusting implicitly in the Lord. These think more highly of themselves than they ought to think. The Apostle says that every man should think of himself soberly, not to think more highly than he ought to, but to think according as God has dealt to each one a measure of faith. (Romans 12:3) If the Lord has endowed one with some faculties of serving him, then the creature should perform the duties that come to him soberly and joyfully, giving the Lord all the credit therefor.

[13]Upon the early Church the Lord bestowed certain gifts of the holy spirit; namely, wisdom, knowledge, healing, miracle working, prophecy, tongues, etc. These several gifts were bestowed where they would accomplish the best results. In due course many of these gifts passed away. Yet it is still true that the Lord has bestowed a greater measure of faith upon some than upon others. And what each one should do is to seek prayerfully that for which he is best qualified in the Lord's service, and do that to the Lord's glory.

INCREASE OF FAITH

[14]It is essential for the new creature in Christ to increase in faith. When begotten of the holy spirit, he is handicapped by the imperfections of the flesh, his organism. His mind is imperfect; he cannot think properly. His speech is imperfect; and he cannot speak as he should. His conduct is far from being perfect. He has a heart's sincere desire to have the Lord's approval and a desire to have forgiveness. It is essential to have faith that this may result. St. John writing to the Church says that God is just and faithful to forgive us our sins if we confess them. (1 John 1:9) But we must ask in faith, believing that Jesus Christ is the satisfaction for our sins; that he is our Advocate, and that through his merit we may be cleansed, and stand perfect and whole before the Lord.

[15]It seems likewise that one should develop the spirit of forgiveness toward his brethren. On one occasion St. Peter came to the Lord and said: "How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."—Matthew 18:21, 22.

[16]The Lord in discussing the same subject matter as recorded by St. Luke says: "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith." (Luke 17:4, 5) The point here is that it requires faith in order to forgive our brethren, remembering that we must ask forgiveness of the Lord ourselves and ask in faith; and that we are told to pray that our trespasses may be forgiven even as we forgive those who trespass against us. It follows, then, that if we are increasing in faith we shall increase in a disposition to extend forgiveness and mercy one to another. Such a course of increasing in faith is absolutely essential to the growth of the new creature.

[17]St. Paul, quoting from the prophet Habakkuk (2:4), says: "The just shall live by his faith." (Hebrews 10:38) This first applied to the Lord Jesus, the Just One. It was because of his faith and confidence in Jehovah and a continuity in the performance of his obligations toward Jehovah that his right to live was maintained. The same principle applies, that he who is begotten of the holy spirit must, in order to continue to live, exercise faith and continue faithful. Hence the necessity for increasing in faith.

[18]The Scriptures emphasize the importance of increasing faith. Writing to the church at Thessalonica, St. Paul tells how he and the brethren with him were night and day praying exceedingly that "we might see your face, and might perfect that which is lacking in your faith." (1 Thessalonians 3:10) To the Ephesians he writes similarly: Looking forward hopefully "till we all attain to the unity of the faith and to the knowledge of the Son of God, to a full grown man."—Ephesians 4:13, *Diaglott*.

[19]The greater one's faith, the greater will be his love and devotion to the Lord, and the purer will be his heart.

[20]Instructing Timothy as to how he might help the brethren, St. Paul says: "If thou put the brethren in

remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." (1 Timothy 4:6) He shows that Timothy had attained unto this condition of faith, and commends him for ministering unto the brethren to the same end.

LIVING EXAMPLES

[21]The Lord has caused the record of men who were faithful to be written in his Word, to the end that the new creatures in Christ Jesus may be encouraged. We are assured of this when St. Paul says: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4) There can be no hope without faith. One would never have a joyful anticipation of expecting a thing unless he believed in that thing. And since the Christian is looking forward to the completion of the kingdom and to a share in it and in the blessings that shall follow, he takes joy in feeding upon the things which the Lord has provided for him that he might increase in faith. To this end the record of these faithful men of old was made.

[22]Abraham is often spoken of as the father of the faithful. Before Abraham's time, however, others manifested faith. St. Paul enumerates a long list of these; and standing at the head of the list is Abel, concerning whom the Apostle writes: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."—Hebrews 11:4.

[23]Enoch was another example of faith. He lived for 365 years. "And Enoch walked with God: and he was not; for God took him." (Genesis 5:23, 24) Concerning him St. Paul writes: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him." (Hebrews 11:5) That for which Enoch was rewarded was his faith. Doubtless he had learned about the disobedience of Adam in Eden, his expulsion, and the baneful effects that resulted to Adam and his offspring, and of the promise which God had made that the seed of the woman should bruise the serpent's head; and he had faith that the time would come when this promise would be fulfilled. Hence he trusted God and walked with him. When it was written that God took Enoch, this does not mean that he went to heaven. Long thereafter Jesus said: "No man hath ascended into heaven." (John 3:13) Nor does it mean that he escaped death; for St. Paul says: "These all [evidently including Enoch] died in faith." (Hebrews 11:13) Why, then, should the Scriptures say that Enoch was not?

[24]St. Jude refers to Enoch's prophecy, and suggests a harmonious interpretation of these texts. Enoch had a vision, and saw that the time would come when there would be no more death. His vision was of the reign of Christ, when evil will be restrained and righteousness forever rewarded. He believed that vision. In the spirit of his mind he was set over or translated unto that glorious day of restoration. When this vision was given to him, God granted him an instantaneous death instead of a lingering sickness, or to grow old and feeble. Hence he "was not."—Jude 14, 15.

[25]Some of the older manuscripts have this thought expressed concerning the translation or taking over of Enoch: "He was not found longer among the living." It is to be observed that he lived 365 years. There may be some significance in this. There are 365 days in a year. This may have indicated the brevity of man's life, even but a day. Apparently in his time there was much ungodliness and much doubt as to the existence of God. There was much to try his faith; but his faith was strong, and triumphed over all these conditions and influences. He believed that God is, and that he is the rewarder of them that diligently seek him; and God rewarded him accordingly by giving him a vision of the glorious things coming to man, and then quickly closed his eyes.

[26]Noah was another of the faithful. Although he lived for many years, he had never experienced a rainstorm; for at that time God had not caused such to come upon the earth. A mist had risen and watered the earth up to that time. (Genesis 2:6) But God told Noah that a time was coming when there would be a great deluge; and by faith, being thus warned of God, and moved by godly fear and reverence, Noah prepared an ark, that he might save the members of his household. By this exercise of faith he condemned the world; that is to say, those round about him. And because of his faith he became an heir of righteousness.—Hebrews 11:7.

UNDAUNTED FAITH OF ABRAHAM

[27]Then comes upon the scene Abraham. While using him to make a picture of the great ransom sacrifice, the Lord tried Abraham's faith to the limit. Abraham possessed much wealth in the land of his nativity. He lived in a fertile part of the earth with his father, who was an idolater. (Joshua 24:2; Genesis 13:2; 14:14) There was every inducement for him to remain with his relatives and to enjoy the riches and fruits of the land wherein he was born. On the contrary, he yearned for a knowledge of the true God and diligently sought him. And so of him St. Paul says: "By faith Abraham, when he was called to go out [from the land of his nativity] into a place [Canaan] which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city [symbolic of a government] which hath foundations [not of man's building, but] whose builder and maker is God." By faith he saw the

day of Christ coming; and when he saw it he was glad. —Hebrews 11: 8-10; John 8: 56.

[28]St. Paul makes prominent these things concerning Abraham, to wit: That God promised that he should be heir of the world; that Abraham believed the Lord that he should be a father of many nations; that his faith was counted unto him for righteousness, and that he adopted circumcision as a seal or mark of this covenant and of his faith in the Lord.

[29]Here are appropriate the words of St. Paul in his masterly argument concerning faith: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. . . . How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. . . . For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." —Romans 4: 1-3, 10, 11, 13, 16, 18-22.

[30]Abraham was put to the supreme test when he was commanded of God to offer up his only son as a sacrifice. He did not hesitate. He made all preparation for it. He journeyed a long distance to Mount Moriah, keeping in his own breast the secret. He had no communication with anyone else to relieve his mind. He trusted in God. When he reached the point designated, he bound his only son to the altar, and proceeded to the point of taking that son's life when the Lord Jehovah through his angel stopped the sacrifice.

[31]Here the Lord was making a great picture. Abraham represented Jehovah; Isaac the son represented Jesus of Nazareth. But Abraham did not understand this. The great test to him was faith in God; and because of this abiding confidence in the Lord, Jehovah rewarded him, and he is more prominently mentioned in the Scriptures as a hero of faith than is anyone else.

[32]The apostle Paul, in discussing the matter of the selection of the Church, says: "Besides, he does not in any way take hold of angels, but he takes hold of the seed of Abraham." (Hebrews 2: 16, *Diaglott*) By this we understand that in selecting the bride of Christ the Lord passes by the angels and selects from amongst men those who are of the seed of Abraham, not necessarily those who are of the natural seed, but those who possess the faith of Abraham. It follows, then, conclusively that if this is the class the Lord is selecting the faith of each one must be tested severely; and only those who persist in faith and are faithful even unto the end shall receive the reward of life eternal as promised.

OTHER ANCIENT WORTHIES TESTED

[33]It required great faith on the part of Isaac to see the ultimate blessing that should come upon his sons Jacob and Esau, then much opposed to each other. Jacob was in a strange land, dying among strangers. It required much faith upon his part to believe that his grandsons, Ephraim and Manasseh, should be the heads of great tribes thereafter.

[34]Joseph exercised great faith in God and his promises. When he foresaw that the promise to Abraham would at some time be fulfilled, that Abraham's seed would possess Canaan and bless mankind, he showed his faith by having his bones carried up to Canaan to become a part of its sacred soil.

[35]It was because of the faith of the parents of Moses in God and his promises that arrangement was made to keep him from suffering death at the hands of a wicked ruler. It required great faith on the part of Moses to renounce his high position as a prospective heir of the Egyptian throne, forsake his own country, go into a distant land, and afterward return and lead the Israelites out under most adverse conditions.

[36]It was faith that induced the Israelites when they reached Jordan to follow Joshua across its waters, and to march around the walls of Jericho, sounding their trumpets.

[37]Rahab exercised faith in God when she took the chances of hiding the spies.

[38]Gideon was another great example of faith. Because of his faith he was led to strike down the idols of his fathers, and then with a handful of men to attack a great multitude of the Midianites and put them to flight.

[39]Much faith was exercised by Barak to rebel against Sisera and to overcome him, despite his nine hundred chariots of iron.

[40]It was the faith of Samson that caused him to pray that he might have strength, and to exercise that strength to demolish the Philistine temple, which fell and destroyed the three thousand.

[41]Jephthae, the son of a harlot, an outcast from his brethren, because of his faith in God's promises undertook and accomplished the conquest of the Ammonites.

[42]It was faith in the living God that induced David as a lad to go forth single-handed to fight the great giant Goliath.

[43]It was Samuel's faith in God that induced him to anoint David as king while Saul was still upon the throne.

[44]As St. Paul recounts these heroes of faith and does it for the benefit of the Church, he grows eloquent in his speech, saying: "And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise."

[45]It will be marked that all these men proved their faithfulness by what they did, not merely by what they believed. The Lord would have his people know these things in order that their faith might be increased, that they might be strong in the Lord and in the power of his might, particularly in these latter days. The kingdom of heaven is at hand. It is no time now to show weakness of faith or to become discouraged because to some it may not seem that 1925 will bring what they expect. All of God's promises will be fulfilled in his own due time.

OTHER FAITHFUL ONES

[46]The Lord Jesus is the author of the faith of the Church. The Apostle, after enumerating those who had preceded him on earth, calls upon the Church to look unto Jesus, the author and finisher of our faith, and to consider the test to which he was put. The tie that bound him to the Father was sundered but once; and then that Jesus might take the sinner's place and feel the terrible results for a time. It was this separation for a time from Jehovah that broke his heart and caused him in his death to utter the agonizing cry: "My God, my God, why hast thou forsaken me?" But even in this his faith triumphed; for there immediately followed the cry of victory: "It is finished!" "Father, into thy hands I commend my spirit." (John 19:30; Luke 23:46) He proved his faith by what he did. The Lord said: "My Father worketh hitherto, and I work." (John 5:17) Time and again he said: "I came to do the will of him [my Father] who sent me." (John 6:38) He was diligent in the performance of it; and he left us an example to follow.

[47]St. Paul was a man of great strength, and his strength lay in the fact that he had an abiding confidence in the Lord. Because of St. Paul's great faith and loyalty, the Lord rewarded him above the other apostles. Through faith he then saw and wrote: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Hebrews 11:3) It had not been scientifically revealed to man then that matter is made of electrons of force; but the Apostle was confident that Jehovah had actually made all things out of things which to us do not appear. He endured a great test of his faith time and time again. He left every earthly hope and prospect that a man of education, position and influence could have. And all of these he counted as nothing that he might gain Christ, saying that if by any means he might be made conformable to our Lord's death to the end that he might be made partaker of Christ's resurrection.—Philippians 3:3-11.

[48]When St. Paul had fought his way through, when he had the full assurance that he had been loyal to the Lord, with confidence he said to Timothy: "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."—2 Timothy 4:7, 8.

[49]Other heroes of faith are mentioned in the Scriptures. Among them are Stephen, a man full of faith; Barnabas, full of the holy spirit and faith; Timothy, the Apostle's own son in the faith; and Titus, the Apostle's own son after the common faith. (Acts 6:5; 11:24; 1 Timothy 1:2; 2 Timothy 1:5; Titus 1:4) There was a great number who were obedient to the faith. (Acts 6:7) At Rome there were many brethren with a faith that was spoken of throughout the whole world. (Romans 1:8) At Thessalonica there were some to whom the Apostle referred, saying, "In every place your faith to God-ward is spread abroad." (1 Thessalonians 1:8) We should expect, then, for the Lord to show that there would be faithful ones in the closing days of the Christian era. The Lord mentions especially in Matthew 24:45 a faithful and wise servant. If those of former days were approved because of their faith and because their works proved their faith, likewise we should expect it now.

TRIAL OF YOUR FAITH

[50]The new creature in Christ Jesus is often required to go where he cannot fully understand why he is sent. This tests his confidence in the Lord, even as St. Paul said: "We walk by faith, not by sight." (2 Corinthians 5:7) If the Lord wished to do so, he could make a revelation to each of his saints as he did to St. Paul;

but that is not his purpose. Many then would crowd into the ecclesiastical organizations. Those of the anointed ones are looking and hoping for the time when they may see the great Jehovah God face to face, when they may be like the Lord Jesus and see him as he is. If faithful, this is the reward; and then, as the Prophet said for us: "I shall be satisfied, when I awake, with thy likeness."—Psalm 17:15.

[51]Proof of our faith brings opportunity of service, and service always entails sacrifice and trials. Members of the early Church found this to be true; and particularly was this true with reference to the Philippian Church. The Apostle knew this, and desired to share with them in the blessed privileges in spirit as well as actually. Hence he wrote: "But even if I be poured a libation on the sacrifice and public service of your faith, I am glad and rejoice with you all; and for this be ye also glad and rejoice with me." (Philippians 2:17, 18, *Diaglott*) Their faith was costing them something, and they were glad that this was true, and St. Paul rejoiced with them.

[52]At the church in Thessalonica similar experiences were being had. St. Paul wanted to be sure that they would not flinch in their suffering, and so he said: "I sent to know your faith"; "and sent Timotheus, our brother, and minister of God, and our fellowlaborer in the gospel of Christ, to establish you, and to comfort you concerning your faith."—1 Thessalonians 3:5, 2.

[53]The trials of faith accomplish much for us. They develop power of self-control, power of endurance, and the ability to bear cheerfully things that are distressing to the flesh. These are tests to enable us to determine our standing with the Lord and to prove to him our loyalty. Hence we read: "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." (James 1:2, 3) The trials now serve as a testimony that the spirit of God rests upon those who receive them in the right spirit, and will accomplish much more in the future. Hence St. Peter writes: "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter 1:7.

[54]The apostle Paul, too, emphasizes this thought; and to encourage those who are undergoing affliction because of their faith he says: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

OUR ENEMY

[55]Satan is directly interested in the destruction of every one who is a creature of faith. He attacks in various ways. He would destroy our confidence in the Lord's Word, our confidence in the brethren, our confidence in the kingdom. The Apostle knew this and under inspiration wrote: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith." (1 Peter 5:8, 9) Satan has his various agencies with which to make these attacks. So important was his effort toward the Lord Jesus that he undertook it himself. He attacks every member of the body. But if one's faith is strong and he prays to the Lord, he may be assured of being delivered. It requires steadfastness, it requires continuity in study and holding close to the Lord, to withstand the assaults of the adversary. If we are once satisfied that we have the truth, then we should abide therein. We are warned that the adversary and his agencies will put before us doctrines for the destruction of our faith.

[56]One of the ways of losing faith is by "giving heed to seducing spirits, and doctrines of devils." (1 Timothy 4:1) Another is idleness, tattling and busybodying. (1 Timothy 5:13) Another is the love of money, earthly gain or influence. (1 Timothy 6:10) Still another is turning to science falsely so called. (1 Timothy 6:20) Another is the acceptance of doctrines which are based partly upon truths, therefore deceptive; hence destructive.—Colossians 3:1; 2 Timothy 2:18.

[57]The Lord has been exceedingly gracious to those who are of the anointed now on earth. He has set before them long lists of faithful heroes, thereby fully demonstrating that he rewards faith and faithfulness. He shows in each instance that the faith of every one was proven by his works. The lesson, then, that the new creature now should gain from this is that if we really believe that God purposes to bless mankind; that he sent Jesus to redeem the human race; that he has been selecting the Church from amongst men; that the Lord is now present; that his kingdom is at hand, these things should thrill the heart of the Christian and induce him daily to perform with his might what his hands find to do to the Lord's glory. He should be not so much concerned about just when he is to finish his course; but that which should concern him the most should be, 'How well may I perform the duties that are given to me and thereby prove my faith and loyalty to the Lord.' It is not what we did last year that will win for us the prize, but continuity in faith even unto the end. "Be thou faithful unto death, and I will give thee a crown of life," says the Lord Jesus; and this means persistently to press forward until the last part of the work is done.

[58]There is now laid upon each and every one who is a Christian the obligation to proclaim the message of the kingdom; for Jesus has declared this as his will toward his followers. Let us leave it entirely to him as to just when we shall finish our work; but let us now daily present ourselves to him and perform whatsoever he gives us, counting this as our reasonable service and

doing it with joy. Following this plan, in due course our faith will receive the great reward; and unto each one of those proving himself there will be administered an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

QUESTIONS FOR BEREAN STUDY

Why is the Christian commissioned to prove his faith by his works? ¶ 1, 2.
Throughout the Gospel Age what work has the Christ, Head and body, been commissioned to do? What work was reserved for the harvest period of that age? Why was this distinction made? ¶ 3.
For what purpose was the holy spirit given to our Lord's followers after his ascension? In this matter how did both our Lord and the disciples manifest faith? ¶ 4-7.
Why is the holy spirit given as a result of faith rather than because of keeping the Mosaic law? ¶ 8, 9.
Why are there varying degrees of faith among those who profess to follow the Lord? ¶ 10-12.
Why were gifts of the spirit given to the early Church? How does faith compare with these gifts? ¶ 13.
Why is an increase of faith essential to the new creature in Christ? ¶ 14, 17, 18.
What relation apparently exists between the forgiveness of others' trespasses against us and an increase of our own faith? ¶ 15, 16.
By what standard may one measure his increase of faith? ¶ 19, 20.
For what reason did the Lord cause a record to be made of the doings of the ancient worthies? ¶ 21.
How did Abel demonstrate his faith? ¶ 22.
In what respect did Enoch manifest his faith? What feature of God's plan was revealed to Enoch? Explain the statement that he "was not." ¶ 23-25.
How did Noah show his faith by his works? ¶ 26.
What do we know of Abraham's early life? ¶ 27.
In what respect did Abraham exercise faith in God? ¶ 28, 29.
What was the supreme test to which Abraham was put? What great truth was Jehovah thus picturing? ¶ 30, 31.
Why is the Church called in Scripture "the seed of Abraham"? ¶ 32.
Show that other ancient worthies also demonstrated their faith by their works. ¶ 33-44.
What lesson may the Church today learn from these things? ¶ 45.
In what respects was our Lord's trial of faith much more severe than that of the ancient worthies? Why was this so ordained? ¶ 46.
How did St. Paul demonstrate that he was a worthy follower of our Lord? ¶ 47, 48.
Name some of the early Church who manifested great faith. What conclusion may be drawn from this manifestation? ¶ 49.
Why does the Lord not reveal himself to his followers even as he did to St. Paul? What is the earnest hope of all this class? ¶ 50.
In what way is the Christian's faith proved? What does this proof invariably entail? Illustrate this principle by reference to the early Church. ¶ 51, 52.
What three great blessings result from the trials of faith? ¶ 53, 54.
Along what lines are Satan's attacks upon the new creature usually made? ¶ 55.
Name five ways along any one of which a Christian may lose his faith. ¶ 56.
What important lesson may the new creature learn from the records of the ancient worthies? Why should he be more concerned about his present condition than about what he has done in the past? ¶ 57
What obligation has the Lord laid upon every Christian? What now constitutes our "reasonable service"? ¶ 58.

IS CHARACTER SACRIFICED?

QUESTION: Is character any part of our sacrifice at the time of consecration; and as new creatures must we develop a perfect character before our resurrection change in order to be of the body of Christ?

Answer: No; character is not a part of the sacrifice. The term *character* is often misapplied. Character really means the four divine attributes; and a perfect character means these attributes in exact balance. In proportion as one possesses these four attributes, namely, wisdom, justice, love and power, to that extent he has a good character. In proportion as he has the opposite, he is of a bad character. Man has been so woefully degraded by the six thousand years of sin that there is little of the character likeness of our Lord remaining. When he comes to the Lord in consecration he would not be acceptable, of course, if he had a wicked heart, which would mean that his love was entirely for evil things.

[3]When one becomes a new creature in Christ the transformation in him should, and must, begin and progress; and therefore he is developing more and more the character likeness of the Lord. If he must attain unto a perfect character before his resurrection change, this would seem quite impossible as a requirement. We know from experience that as Christians none of us has much power. In a comparative sense we have more power for righteousness than those who are not Christians, of course; but we are not perfect in power. None of us is perfect in justice. Because of our imperfection we often do unjust things. None of us is perfect in wisdom; for we are not always able to apply the knowledge we have exactly in the right way. We frequently make mistakes. But every one who is striving to follow in the Master's footsteps must be perfect in love before his resurrection change, in order to assure him of an entrance into the kingdom. He must have a pure heart toward God and toward all. If he were perfect in all the other divine attributes he would not need the aid of some one else; and we all know that we need the aid of our Lord daily and hourly.

[4]Long ago Jehovah promised in our behalf, saying, "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) Here definitely the Lord promises to exercise his strength in our behalf upon condition that we are perfect in love. And of course when perfect in love, we will strive to be as nearly perfect as possible in the other attributes. The Lord judges the followers of Jesus not by what they really are able to do, but by the secret intents of the heart, the motive that prompts their action—their real, sincere devotion.

[5]We prove our love for God if we keep his commandments joyfully. "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." (1 John 4:12, 13) If we are wholly devoted to the Lord, our love and affection set upon him and his cause, our sufficiency as to the other attributes is not in ourselves, but in Christ. It will mean, then, that he who is perfect in love will be using his best endeavors at all times to exercise whatsoever qualities he possesses to the glory of the Lord; and thus the Lord Jehovah will count him perfect through Christ Jesus, the Head.

QUESTIONS FOR BEREAN STUDY

Is character sacrificed? Must we develop perfect characters? What is meant by "character"? ¶ 1, 2.

What attributes will not be perfected this side of the vail? What must be perfected to assure us the first resurrection? ¶ 3.

What will the Lord do for those who have perfect hearts toward him? Does he judge us by what we do perfectly; or what is the basis of the judgment? ¶ 4.

By what means is our love perfected? If we are in Christ, how may we remain in and glorify the Lord? ¶ 5.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR SEPTEMBER 17

"My name shall be great among the nations."—Malachi 1:11.

AMONG the nations of earth little is now thought of the name of Christ Jesus, the King. The nations are selfish to the last degree. The ruling factors of the nations have entered into a conspiracy against Jehovah and his anointed. But soon Satan shall be bound, and no longer will he be permitted to deceive the nations. Then the selfish ruling factors will be shorn of their power. Then the knowledge of the truth will fill the earth as the waters fill the sea; and in time every one, from the least to the greatest, will come to know that Jehovah is God and that Jesus Christ is the Redeemer of man and the King of kings. Then "all the nations of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."—Psa. 22:27, 28.

As the peoples of the nations of earth come to a knowledge of the glory of the Lord and of his goodness and lovingkindness, his name will be great before them. "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."—Psalm 86:9.

There will be associated with the great King the members of the royal family, the 144,000 who shall be in his likeness and image. The peoples of earth will know who these are; for Jehovah has promised to write up the record so that they will know. And concerning those who are faithful overcomers the Lord says: "Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Rev. 3:9.

These precious promises are words of encouragement given as an inducement to faithfulness. Activity, faithfulness and loyalty are an expression of love; and love is the perfect expression of unselfishness.

Let each one now see to it that he is faithful and loyal to the Lord, and that the moving cause is love. The faithful ones will be doing what they can to represent the King, looking well to the interests of his kingdom; and these things are conditions precedent to entering into his glory and sharing with him the promise of this text.

TEXT FOR SEPTEMBER 24

"He shall break in pieces the oppressor."—Psalm 72:4.

THE words of this text should fire every bone and sinew of the consecrated to activity in the service of the King. For a moment take a mental vision of the deplorable conditions of humankind. The "beast," with his "mailed fist" and hard hoof, has smitten the people, deprived them of their just rights and liberties, blinded them to the truth, and ruthlessly trodden them into the mire of the earth. This is all due to the nefarious work of the great oppressor, Satan, the opposer of God and his righteous purposes. Long have the people groaned and travailed in pain, crying for deliverance; but, blinded by the oppressor, they know not how the deliverance will come. Their cries have been heard by the Lord.

Now the King of glory has taken unto himself his power, and has begun the dashing to pieces of the powers of evil. The time is here when he shall break in pieces the oppressor and remove the burdens of the oppressed.

Therefore let every one who loves the Lord, and who has a loving interest in his fellow man, prove that love and devotion by unselfishly and joyfully proclaiming to the people that deliverance is in sight, that the kingdom of heaven is at hand. How could we be faithful to the Lord and to his cause now without making known to mankind the blessings that are at the door? The Lord enjoins upon his followers to make them known. If we love him we will obey.—Matthew 24:14; John 14:15.

The Lord's kingdom in full operation shall bring the desire of all honest hearts. Then the people shall no longer be blinded by those who exalt themselves and resort to oppressive methods. "He ruleth by his power for ever; and his eyes behold the nations: let not the rebellious exalt themselves. O bless our God, ye people, and make the voice of his praise to be heard."—Psalm 66:7, 8.

Let us see to it now that we make the voice of his praise to be heard by those who desire to have their hearts comforted by the message of his blessed kingdom.

"Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

"A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way."

JESUS MAKES A MISSIONARY TOUR

——SEPTEMBER 21——MARK 1:35-45——

THE SICK AND OBSESSED ARE HEALED—THE WRONGNESS OF MUCH PRAYER-MAKING—JESUS HEALS A LEPROUS PERSON—SYMBOLIC SIGNIFICANCE OF JESUS' WORK.

"Thou canst make me clean."—Mark 1:40.

OUR lesson today tells us of Jesus' first missionary tour. Hitherto he had moved from point to point, sometimes south, sometimes north, taking and making such opportunities of service as were possible to him. He was instant in season and out of season. But now, after his rejection by his townspeople, and the removal of his mother's home to Capernaum, he began a more positive form of service. It was the first sabbath after he had definitely made Capernaum his center that the incident recorded in Mark 1:21 occurred. As he taught the people in the synagogue on the sabbath morning, they were astonished at his doctrine and at the authority with which he spoke. In the synagogue they were accustomed to hear from their leaders the opinions of their very learned rabbis respecting the traditions which had grown about the law, those things which made the Word of God of no effect.—Mark 7:13.

[2]Jesus, waiving aside all these things as of no purpose, spoke from and about the sacred Scriptures, the Word of God, and quoted no man's opinion. The calm of the morning service was broken by a man with an unclean spirit crying out. Jesus rebuked the spirit, and bade it come out of the man. Immediately there was a scene; for the man obsessed by the demon became violent. But the demon could not resist the authority of Jesus, though it left its victim bruised and torn. This caused a great sensation; for nothing like this had been known in Israel. The people said: "With authority commanded he even the unclean spirits, and they do obey him." (Mark 1:27) This wonderful authority over the demons, and his no less wonderful authority with the Scriptures, were the talk of the town that day.

THE SICK AND OBSESSED ARE HEALED

[3]After the morning meeting Jesus went to the house of Simon and Andrew, apparently for the necessary refreshment of food and rest. Simon's wife's mother was there, sick with fever. Whether or not Jesus was taken there for her sake we may not know; probably he found her sick. But sickness and Jesus could not remain in the same house, so at once he healed her, and she arose and ministered to them. The whole town was moved; and that evening, as the sun began to set they brought to him in the street, crowding up to the door of the house, all the sick and those possessed with demons; and he healed them all.—Mark 1:33, 34.

[4]It was a strenuous day. Morning, noon, and night, Jesus had been busy; and, as the ministry of healing took much of his vitality, he must have been very tired. According to human nature he ought to have rested the next day, spending it quietly; but he knew that his time for his ministry was short, and though worn in body and perhaps nerve-weary, he rested but a few hours. He arose a great while before it was day (Mark 1:35), and went into a solitary place, and there prayed. Jesus method of rest was to take such chance opportunities as his work afforded, as when he slept during the short sail across the Gennesareth (Matthew 8:24); but most frequently he found both rest and recuperation in communion with his Father, as in this case. There in such communion he rested and soothed his nerves and tired body; and there, too, he sought and received guidance.

[5]Because our Lord spent much time in prayer, once a whole night (Luke 6:12), some have thought and taught that this is necessary for his followers also; and some have advocated what they call the prayer life. They have advocated that long periods of time be spent by the followers of Jesus in meditation and prayer, and have claimed that this is essential to the development of the spiritual life. We have to express our disagreement with this belief and teaching.

[6]If Jesus spent much time in prayer it must be remembered (1) that his position was singular, and his relation to his Father unique; for there must be no mistakes nor any shortcomings in his ministry; and it must not be limited through any misunderstanding on his part if his work was at last to be accepted of God and he was to be the world's Savior; (2) that he had no one with whom he could hold communion, for none understood the things that moved his mind. With his followers the case is different. He, the Head of the Church, and the Head of the individual member, is its Advocate and Intercessor, and Leader. There is no burden upon his followers, as upon him, of a ministry that must be accomplished without the slightest mistake or limitation. And they have the holy spirit to guide them, specially given to guide the Church—the instrument by which the Lord directs all its affairs, a gift shared in common with all begotten of God. While, therefore, it is necessary for the child of God to seek and hold frequent communion with the Father, there is not upon him the necessity which comes from responsibility, as there was upon Jesus.

THE WRONGNESS OF MUCH PRAYER MAKING

[7]There has been abundant evidence of the wrongness of this course in the Roman church, and in a lesser degree in the Anglican community, where there are those who are supposedly separated from their fellows that they may spend most of their time in prayer and meditation. Every true Christian now knows that such a course is contrary to the teaching of Jesus, the Head of the Church, and to the will of God. Another phase of this is that already referred to found chiefly amongst holiness people and those who professedly seek "the higher life". That which is called "the prayer life" is frequently in intent a separation from the the world in physical as well as in a spiritual fact. It is another form of the monk's cell, and has been the cause of much spiritual pride. There seems in it to be a self-intoxication which precludes a clear understanding of the work of the Lord. Certainly those who are immoderate in following this practice of separation, and meditation which is called prayer, are not lovers of the truth, and are not found amongst those who are advertising the presence of the Lord and the establishment of his kingdom.

[8]Although Jesus had risen early, he was not permitted to have a lengthened time of solitude; for led by earnest impulsive Peter, his disciples and others sought him and, when they found him, said: "All men seek for thee." (Mark 1:37) Peter was excited with the events of the previous day, and glad for his Master that at last attention was called to him. Had Peter understood he would have kept the disciples and the crowd away from his Master instead of, in his enthusiasm, leading them on and breaking in on Jesus' rest. Themselves hale and hearty men, they little understood the strain under which Jesus worked or his need of some solitude; but feeling well and strong and enthused, they expected the Lord to be as they were. Instead of responding to their request to go down again amongst the multitude and to stay in Capernaum, Jesus said to his disciples, some of whom he

had now called to be more definitely to be with him: "Let us go into the next town, that I may preach there also: for therefore came I forth."—Mark 1:38.

9Popularity was nothing to Jesus, and the fact that numbers crowded to him affected him but little. He knew that most of the people were excited because of what they saw done, and were not really anxious for him as the messenger of God. It was not to gather numbers to himself that he came, but partly to make disciples and partly to give a witness to the kingdom of heaven. He must fulfil his mission. Capernaum had already had sufficient witness to the fact that a messenger of God was amongst them; and the responsibility therefore lay upon them to make use of that which had been given to them. Other towns and villages must in like manner have the witness of the kingdom of heaven in that aspect of it which was presented in Jesus. (See Luke 11:20) It was for this that Jesus had come forth— for this that he was sent into the world. So he went on throughout Galilee, preaching in all the synagogues and casting out demons.—Mark 1:39.

JESUS HEALS A LEPROUS PERSON

10While Jesus was on this tour of Galilee he healed a leper, the first so afflicted whom he healed. Though Luke says that Jesus was in one of the cities when the leper came to him, we may suppose that the incident occurred outside the actual city; for lepers were separated from their fellows. (Numbers 5:2) Perhaps it was after Jesus had been ministering in one of the little cities of that part that the leper, hearing of the things that had been done, ventured to him. Evidently he had heard much about Jesus, and believed in his ability to heal even this dread disease, for which no cure was known. Luke, who was a medical man and keenly observant, as his writings disclose, says that the man was full of leprosy (Luke 5:12). which means that the case was a very bad one.

11But impelled by the longing desire for freedom from the loathsome disease which was eating away his flesh, and for a restoration to humanity from which by nature of his his trouble he was an outcast, and believing in the power of Jesus the leper came near, nearer indeed than he ought to have done. "Lord," he said, "if thou wilt, thou canst make me clean." Jesus had compassion on him, and the appeal and the declaration of belief in his power were immediately answered. (Matthew 8:2) Quite unexpectedly and contrary to all custom Jesus touched the suppliant, and the leprosy fled.

12Jesus had always before him the attitude of the people. They would use him as a means to their own ends. The curious would explore his knowledge or would have him work miracles for them; and the sick would have his cures, but care little for his message and less, if possible, for what God had to say to them by him. Hence Jesus showed a little reservation even towards this poor man. He was healed, not because request was made and knowledge shown, but because Jesus with a heart of love was representing his Father, and the comparison God had for his fallen children. Those who would go to Jesus for healing as a man would go to a retailer of physic might expect little of him. He wanted those who wanted him; and those who, like the Pharisees, cared little for him were not such as he desired.

13Bidding the man go and show himself to the priest and make his offering for cleansing according to the Law, Jesus sent him away "forthwith", as if there were immediate necessity for so doing. (Mark 1:43) And as imperatively he bade the man tell no one of the miracle. The reason for these injunctions are apparent: The priests were to have the testimony that one was present who had a power to heal which could only come from God. Had they accepted this testimony then, they would not have later been found in the conspiracy against Jesus. (Matthew 26:3) Also as we have seen, Jesus' method of healing by touching the leper made him unclean cerimonially; and there seems good reason for thinking that the statement which immediately follows, that he could not enter into their city, was not so much because of the great crowds as because it was noised abroad that having healed a leper by touching him, Jesus was unclean, and might be a carrier of the dread contagion.—Leviticus 5:3; 13:46.

14It is recorded that Jesus healed the leper because he had compassion on him, and this is a point to be noted. The leper in his appeal to Jesus really put the responsibility of healing upon the Lord; his approach was as if he said: "Behold me and my pitiable condition; you can relieve me if you are willing to do so." He got his desire, though not because of his knowledge, but because Jesus had compassion on him. The leper was suppliant before Jesus, but he had not a suppliant's heart.

15It is evident that Jesus perfectly understood the man, and knew that there was danger to his cause if he yielded to the leper's request. But the piteous sight of the man appealed to Jesus' loving heart. How different the result in this case from that in the second Galilean miracle! When the ruler received Jesus' gift of healing for his son, he believed and all his house. This was a positive gain for God. Here, the healed leper, who cared little for God's cause or for Jesus' mission became a hindrance. It is probable that he was as disobedient to the injunction to report to the priest as he was in respect to the command not to noise abroad the fact and the manner of his healing.

SYMBOLIC SIGNIFICANCE OF JESUS' WORK

16Today's portion of study, Mark's record of Jesus' first ministry in Galilee, seems to be set by the holy spirit as a typical record. It sets in relief Jesus' purpose to decline a particular work in favor of the more general, his preaching of the kingdom to the many, the casting out of demons, signifying that the power of the kingdom of heaven had begun to be manifested (Luke 11:20); while the healing of the leper showed that sin, which it significantly typified, would be healed by the power of the Savior. This was a full ministry, according to the commision of Isaiah 61:1. The gospel was preached, the sick were healed, those bound by the devil were delivered, and the leper was cleansed. It was symbolic of the kingdom, but is specially so of the present ministry, when the kingdom can be declared as being established in power. It is therefore a guide for today when the Church has a similar work to do for God. The Church now is set to proclaim the kingdom of heaven and the blessings now due to those who will hear the message, and to declare the coming blessings when shortly the kingdom is established in power. This message received in an honest heart immediately makes a disciple; for the heart is moved with love towards God, and this always turns one to the means that God uses for the furtherance of the work. But now, as then, the time is short for the proclamation; and again there is little time to stay in any one place, as the apostles and the people wanted to have Jesus stay in Capernaum.

17There is a responsibility laid upon those who hear and see the truth. Let those who have heard the gospel of the kingdom make use of what they have heard; for the messengers go on. The message must be preached in all places possible. There are probably today some who approach the truth much as the leper approached Jesus, and who act afterwards much the same as he did. They quite expect God *could* ease their minds respecting the misunderstandings and misconceptions of his purpose if he cared to do so. They want and take the truth, but care little for the interests of the Master and for the purpose for which God's blessings are given,

which is to draw them near to him. And some in their forgetfulness have caused misunderstandings, and have done apparent harm to the Lord's interests.

[18]The leper's disobedience was probably turned into use; for the crowds that gathered in the fields and on the mountain side to hear Jesus could hardly have been accommodated in the streets and small rooms of the cities. And there are again some who like those who refused Jesus access to the cities at that time, do not care to be associated with the truth because it tells of deliverance for all men from the bondage which this present evil world has cast about them. Healing a leper stopped some from listening to Jesus, but it gave freedom for the crowds. Telling the truth abroad offends some, but the sick are healed, the bound are freed, and the outcasts of society will learn of salvation. The work was Jehovah's then, and the work now is his, and nothing can stop it or set it back till all is accomplished.

QUESTIONS FOR BEREAN STUDY

What did Jesus do after he was rejected by his townspeople? What were the people accustomed to hear in their synagogues? ¶ 1.
What disturbed the synagogue worship? What made Jesus the talk of the town? ¶ 2.
What further things did Jesus do to demonstrate that he had divine authority? ¶ 3.
Is it likely that Jesus got tired? Why so? How did he sometimes get rest and recuperation? ¶ 4.
Are we in agreement with those who advocate long seasons of prayer and living the prayer life? ¶ 5.
Why was it necessary for Jesus to spend much time in prayer? Why is there any difference with his followers? ¶ 6.
Where is the wrongness of much praying manifested? Are the true members of Christ's body separated in any sense? ¶ 7.
Was it the part of wisdom that caused Peter to lead others to the Master so early that morning? How did Jesus measurably dampen their enthusiasm? ¶ 8.
Was Jesus willing to satisfy idle curiosity? What was his mission? ¶ 9.
Where was the probable place of healing the leper? What evidence have we that the case was a bad one? ¶ 10.
What are the words of the leper? What unexpected thing did Jesus do? ¶ 11.
Did Jesus heal the leper because of the man's faith? ¶ 12, 14.
Why did Jesus send the man away and tell him to tell no one of the miracle? What is the probable reason that Jesus could no more enter into their city? ¶ 13.
Was the blazing forth of the miracle by the leper a good act? Should we not think there was wisdom in Jesus' request to keep it quiet? ¶ 15.
What are some of the wonderful things which Jesus did? Of what are these symbolic? What is the Church's present mission? ¶ 16.
In what respect may people today be much like the leper? ¶ 17.
How did God overrule the leper's disobediences? Are some offended when it is emphasized that salvation is for all people? ¶ 18.

OPENING PERIOD OF CHRIST'S MINISTRY

——SEPTEMBER 28——QUARTERLY REVIEW——

GOD'S LOVING PROVISION FOR HIS OWN—JESUS THE GREAT SIN-BEARER—JESUS' WORDS TO NICODEMUS FOR US—JESUS' OWN TOWNSPEOPLE ANGERED.

"For 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.

FOR the past three months the Sunday lessons have taken us to the divine records of the birth, the early life, and the early ministry of Jesus, born to be the Savior of the world. It was in the fulness of time that Jesus was born in Bethlehem. (Galatians 4:4) More than 4,000 years had passed since the hope of a deliverer seed had been given in Eden, and mother Eve had begun to hope that she might become the mother; more than 2,000 years had gone since the seed was promised to Abraham's family, and 1,000 since it was promised to David's house. In still later days the time and place of the birth were fixed. (Daniel 9:24; Micah 5:2) Exactly at the appointed time Jesus was born in Bethlehem of the virgin Mary, of the seed of David. Begotten of the holy spirit the child was separate from sin, while yet truly human, a son of Adam by nature (Luke 3:38), a son of God according to the power of life.—John 1:12.

[2]God brought forth a clean and pure child out of the unclean human stock. It was necessary that the Savior of the world should be born thus; for before he could be clothed with power and authority to deliver the race from sin and death, he must first be a ransom price and sin-offering, and only a perfect man could be a ransom. Before deliverance could come, the sin which was on the world must be atoned for; and God purposed to demonstrate that a perfect man, loyal to God in patient waiting upon the will of God and with a fixed purpose to do that will, *could* resist sin and the attacks of the devil.

[3]The young child and his mother, and Joseph, his parental caretaker, were subjected to many trying experiences. But Mary had placed herself gladly in the hands of God for the honor conferred upon her of being the mother of the promised seed, and the loyal faith of both were rewarded by the knowledge that they were specially in Jehovah's care. Trials and special blessings intermingled with each other until they settled at Nazareth. Joseph seems to have lived only long enough to serve the purpose of caretaker till the boy Jesus grew into youthhood. Except by the songs of the angels at Bethlehem (Luke 2:13, 14) God did not demonstrate to Israel the fact of the birth of the child. No doubt the rulers in Jerusalem heard of this strange thing; but they paid no attention till the magi from the East arrived, inquiring for the young King of the Jews. Then Herod sought to destroy the child; but God preserved his Son, and the destroyers were themselves destroyed.

GOD'S LOVING PROVISION FOR HIS OWN

[4]But it was not the child Jesus who was God's witness to Israel; it was the man Jesus, and it was the truth which he preached when a man that brought them into testing. God placed his Son, born to be the Redeemer of the world, in the care of a good woman and a good man; Mary's life shows that she had a constant care for Jesus, she was a "mother in Israel." Yet the incident in Jerusalem when Jesus was twelve years of age, when neither Mary nor Joseph properly attended to the safety of the boy, showed that their service was not without imperfections. The true disciple finds in these records food for his own soul; he knows that these things were written for his instruction in the ways of God and for the strengthening of his faith. He learns that full consecration means full submission to God for any purpose God pleases. And not only does he say: "My times are in thy hand," which is faith, but "My God, I wish them there," which is submission. He also says:

"Not my own! My time, my talent,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King."

5Through the long period of youth and early manhood, and until he was thirty years of age, Jesus waited patiently till the time of his ministry should begin, when he should take up the work for which he had come into the world. He was not waiting for a call, but for such evidence as would cause him to act. It was not until John the Baptist appeared that Jesus knew certainly of the time. Then, about his thirtieth birthday and at the time of the day of atonement, he went to John in fulfilment of his Father's will, and was immersed in Jordan, signifying his full surrender to God according to the things written concerning him in the volume of the book, which had already become his guide. (Hebrews 10:7) Jesus' baptism meant more to him than John could understand. It was the first "baptism into Christ"; for Jesus was himself then baptized into the mystic body of Christ, the Anointed, he being the Head of the body. (Ephesians 4:15) His course is the example for the followers of Jesus. They cannot present themselves to God apart from the blemish of sin as Jesus did, but his sacrifice for sin enables God to count righteousness to those who fully offer themselves as Jesus did. It was there and then that Jesus was anointed with the holy spirit and was begotten to the divine nature. (Acts 10:38) Here was the beginning of the new creation of God.—2 Corinthians 5:17, *Diaglott*.

6Immediately after his immersion Jesus went into the wilderness of Judea, where John had spent much of his time before he began his ministry. (Luke 1:80) There was much to think about; for a new life opened before him. His knowledge of the Scriptures, probably word perfect, now revealed to him the ministry to which he had been appointed. Troubling not about bodily needs, he spent the days in meditation and in earnest application of the Scriptures, seeing many of those things which in these days have been revealed to us by means of "present truth." But his wilderness experience was for more than quiet meditation. There was the necessity that he should be subject to temptation.

7In time the pangs of hunger came upon Jesus; he also then saw that the world into which he had come could not be saved from its distress until the various purposes of God had matured. No doubt he felt his loneliness; for none but John knew of him. Then came the devil in fierce but cunning attack to use these things to tempt Jesus from the way his Father had marked out for him, and from patient waiting upon God. Jesus withstood the enemy by refusing to be moved from his loyalty and faith in God. He was the first who did this; and by his victory he left his disciples an example how to resist the devil successfully. Loyalty to God with a fixed purpose to faith, and faithfulness to the consecration vow, with a knowledge of the Word of God, and Satan has no chance to pervert the mind or the heart of the true disciple of Jesus. The Father had been watching his beloved Son in the sharpness of the trial; and Jesus suffered being tempted (Hebrews 2:18); and after his successful resistance and Satan's failure, he was miraculously fed and refreshed.—Matthew 4:11.

JESUS THE GREAT SIN-BEARER

8Then Jesus began his ministry; but, apparently, God was doing very little for him. There was no show, no fine send-off. The ministry was begun by a lonely man with a knowledge of God, with the love of God in his mind and heart, and with the purpose to do the will of God. Jesus knew that John had been sent to make ready a people for him (Luke 1:17); and under the guidance of the spirit of understanding with which he was endowed (Isaiah 11:2) he went near to where John was baptizing, yet refrained from taking counsel with John. Seeing him John immediately rose to the opportunity; and as a true herald cried out for his disciples to hear: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Two of them, Andrew and John, followed Jesus, and quickly brought their two brothers Peter and James. All four believed on Jesus. Then Jesus sought out Philip, and later met Nathanael; and both these became his disciples. All these were drawn to him for the simple reason that they had prepared their hearts for the word of God. Where love for God dwells, there truth can dwell; where selfishness abides, truth cannot find a permanent lodging. There was a longing desire for God, and God supplied it.

9Instructing these disciples was really the beginning of Jesus' ministry. Outwardly he began it at the wedding feast at Cana, where he shared with the people in the happiness of the occasion. When the wine ran short Jesus, while now resisting any authority from his mother, yet accede to her desire to do something; and he turned much water into wine. The miracle showed Jesus' relation to the facts of human nature. His kindly disposition, his generous heart, and the generous action are illustrative of that time when in the kingdom of heaven the blessings of God will make the human family happy.

10After this, Jesus went to Jerusalem for the Passover, the first since the beginning of his ministry. When he went into the temple he found the courts busy with those who sold cattle and doves, and those who changed money for the many visitors from afar who came to the feast. Zeal for his Father's house laid hold on him. He drove out the cattle and the traders and the money changers, and poured out the money and overturned the tables. It is easy to imagine the great commotion which immediately resulted. We are not to suppose that in this Jesus acted merely on strong impulse; his zeal was tempered with a set purpose, and he had no fear of man. The leaders seemed utterly unable to see their lack; they were blinded by the profit they made, and by the need to keep up their costly institutions. But they are left far behind by their fellows of today, who keep up church revenues by whist drives, theatrical performances, and other like arrangements. These leaders, who profited by practices which profaned the temple, demanded to know what miracle Jesus worked as a sign of his authority. Their demand was as foolish as that of the professors of today, who want to know of the Lord's servants the authority by which they do the works of God and explain scriptures which they themselves are utterly unable to explain, and which they ignore and, indeed, very frequently despise.

JESUS' WORDS TO NICODEMUS FOR US

11It was shortly after this that Jesus was visited at night by Nicodemus, one of the rulers, who freely acknowledged that the leaders knew that Jesus was sent from God. Jesus dealt plainly with him, telling him that it was impossible for him to make progress, because he had not learned the lessons of the facts which God had already revealed. Further, one needed to be begotten from above to understand what Jesus had to teach. Jesus told him of these things, and left him to make inquiry how they could be. He went on to tell Nicodemus of the love of God in the plan of redemption by means of sin-offering. All this was beyond Nicodemus' understanding; but it was really spoken for us, and the disciple of today is guided into the truth of God by the words spoken to this timid inquirer who came to Jesus in the shades of night.

12Jesus soon left Jerusalem for Galilee. He saw that there was little to accomplish in Jerusalem, because the people were satisfied and needed nothing that he could give them. He went by the Samaria road, and at Sychar had

an encounter with a Samaritan woman who was of poor reputation, but who, like the fields then ripening for harvest, was ready for the sickle of truth. To her Jesus spoke, and led her on until at last he told her of himself as the One sent of God. Through this incident many Samaritans believed on him. These despised Samaritans were much more ready to receive what Jesus had than were the Jews of Jerusalem. Fields unexpected were white to harvest. So it is today. Orthodox circles do not want the truth; but in Samaria, that is in unexpected circles and unexpected places, the fields are ready for reaping.

13 From Samaria Jesus continued to Cana. He was at once called on by a Jew of Herod's household with an urgent request to go to Capernaum to heal his very sick son. Jesus did not immediately respond, but told the father and those who were there that it was not himself they wanted but what he could give them. It was really more important that the father should believe on Jesus as the messenger of God than that he should have his son healed. But the father's faith in Jesus and his pleading resulted in Jesus' telling him that his son should live; and as a consequence all the man's household became believers in Jesus. Faith in Jesus is always rewarded by receiving its request, and by its own increase, and by increasing the faith of others. No man can keep his faith to himself. It quickens others to an increase.

JESUS' OWN TOWNSPEOPLE ANGERED

14 Jesus had now been many months away from his home town; and as the time had come when he would give his witness to those who knew him so well, he would once again visit the home which had sheltered him for thirty years. He arrived at Nazareth probably about midweek, and spent some time amongst the townspeople, healing some who were sick. When the sabbath came, he went into the synagogue; and as his custom had been he stood up to read the portion of the Scripture. As he read the first part of Isaiah's prophecy, "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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1), he said to them: "This day is this scripture fulfilled in your ears." (Luke 4:21) Instead of being gladdened that a messenger of God had come to them, one whom they knew to be a true and good man, as his whole life had witnessed, and grateful that the Scriptures were being opened out with a heartening message of love, they were filled with unreasoning anger. They were mad because he claimed to be the one of whom the prophets spoke; the message was nothing to them. Jesus witnessed against them, showing that they were of the same disposition as their fathers, who in the days past had failed to take advantage of the blessings of God. (Luke 4:25-27) They were so angry that they attempted to destroy him. He left Nazareth forever, and went to reside at Capernaum, his mother and brethren also going with him. —Matthew 4:13; Luke 8:19, 20.

15 Even so now, some, like the leaders of Jewry, refuse the truth because it touches their vested interests; some, like Nazareth, refuse it because they hate to think that those they know can be God's messengers; but they all hate it because, its deeds being evil, the darkness hateth the light. Some today who hear the latter part of Jesus' text now being preached by God's servants, who proclaim the day of vengeance, are affected in the same way as the men of Nazareth. They are mad that unlettered men dare to proclaim themselves as the messengers of God. They, too, would destroy the preachers of the truth; but their power is restrained, and they are unable to carry out their dire purpose.

16 After this, Jesus went about Galilee, proclaiming the kingdom of heaven at hand, and healing and blessing the people. His miracles show forth the glory of the kingdom which, when established in righteousness, will not only restore men to health, but will take away the sin which is the cause of sickness, and sorrow, and death. The Lord's people today cannot work miracles as the Master did; but they can tell of the coming of the kingdom, and relate the blessings which it will bring to the children of men; and in this way their work is like his.

QUESTIONS FOR BEREAN STUDY

Was Jesus born at an appointed time? How was he truly human, yet different from others? ¶ 1.
Why was it necessary for Jesus to be of human birth, yet perfect? ¶ 2.
When God bestows an honor is there usually a trial or test in connection with it? Did the rulers believe the angels' song? ¶ 3.
Did Jesus have good care as a boy? Was it perfect care? What is the difference between faith and submission? ¶ 4.
What did Jesus' immersion signify? How was he baptized into the mystic body of Christ? How are we accepted in him? ¶ 5.
After his baptism what did Jesus do? ¶ 6.
What facts show us that Jesus was human and not himself God? What made Jesus secure from Satan's attack? Did he suffer in the temptation? ¶ 7.
Did Jesus have a good send-off for his ministry from the Father? What was the declaration of John the Baptist, in rising to the occasion? ¶ 8.
How did Jesus begin his ministry? Jesus' supplying wine represented what? ¶ 9.
What did Jesus do when he entered the temple at the Passover season after his baptism? What blinded the leaders then? What blinds the leaders today? Are the leaders of today as despicable as they were when Jesus exposed their profiteering scheme? ¶ 10.
Who was Nicodemus, and what did Jesus tell him? ¶ 11.
What was the means by which the gospel went to the Samaritans? ¶ 12.
What resulted from the miracle of the healing of the nobleman's son? ¶ 18.
What wonderful message did Jesus bring to his home town? Why were the townspeople angry? What resulted to Nazareth? ¶ 14.
Are there any today who are hindered from accepting the truth for the same reason that Nazareth rejected it? ¶ 15.
What did Jesus' miracles show forth? In what way is our work like that of Jesus? ¶ 16.

THE AGE OF BROTHERHOOD

"The Golden Age of Brotherhood
By seers of East foretold,
When right shall triumph over wrongs
Of centuries grown old;
When in the desert springs break forth,
Wastes blossom as the rose,
And health and happiness are borne
On every breeze that blows;

"When sin and death shall pass away,
And every human heart
Be filled with love until this earth
Shall seem a heaven a part—
Cheer up, fair Earth; come dry your tears
And banish every fear,
Lift up your head, rejoice and sing,
The *Golden Age is here!*"

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Oglesby, Ill.	Sept.	1	Joliet, Ill.	Sept	10
Streator, Ill.	"	2, 3	Aurora, Ill.	"	11, 12
Pontiac, Ill.	"	4	Geneva, Ill.	"	14
Kankakee, Ill.	"	5, 7	Ashton, Ill.	"	15
Blue Island, Ill.	"	8	Rochelle, Ill.	"	16
Chicago Heights, Ill.	"	9	Rockford, Ill.	"	17

BROTHER J. A. BOHNET

Knowlesville, N.Y.	Sept.	8	Elmira, N.Y.	Sept.	15
Rochester, N.Y.	"	9	Hammondsport, N.Y.	"	16
Batavia, N.Y.	"	10	Johnson City, N.Y.	"	17
Newark, N.Y.	"	11	Binghamton, N.Y.	"	18
Auburn, N.Y.	"	12	Bainbridge, N.Y.	"	19
Cortland, N.Y.	"	14	Oneonta, N.Y.	"	21

BROTHER B. H. BOYD

Cincinnati, O.	Sept.	7, 8	Ashland, Ky.	Sept.	16
Wilmington, O.	"	9	Huntington, W. Va.	"	17, 18
Chillicothe, O.	"	10, 11	Gallipolis, O.	"	19
Wellston, O.	"	12	Parkersburg, W. Va.	"	21
Portsmouth, O.	"	14	Stockport, O.	"	22
Ironton, O.	"	15	Marietta, O.	"	23, 24

BROTHER C. W. CUTFORTH

Bognor, Ont.	Aug.	29	Cameron, Ont.	Sept.	23, 24
Meaford, Ont.	"	31	Lindsay, Ont.	"	25
Collingwood, Ont.	Sept.	2	Peterboro, Ont.	"	26, 28
Singhampton, Ont.	"	3	Havelock, Ont.	"	29
Toronto, Ont.	"	7	Flower Station, Ont.	"	30
Haliburton, Ont.	"	16, 21	Pembroke, Ont.	Oct.	2, 3

BROTHER H. H. DINGUS

Thayer, Mo.	Sept.	4, 5	Noel, Mo.	Sept.	15, 16
Willow Springs, Mo.	"	7	Joplin, Mo.	"	17
Verona, Mo.	"	9	Baxter Springs, Kan.	"	18
Pierce City, Mo.	"	10, 11	Cardin, Okla.	"	19
Monett, Mo.	"	12	Webb City, Mo.	"	21
Wheaton, Mo.	"	14	Carthage, Mo.	"	22

BROTHER A. J. ESHLEMAN

Butte, Mont.	Sept.	14	Chesaw, Wash.	Sept.	23, 24
Deer Lodge, Mont.	"	15	Danville, Wash.	"	25
Missoula, Mont.	"	16, 18	Colville, Wash.	"	26
Pablo, Mont.	"	17	Spokane, Wash.	"	28
Spokane, Wash.	"	19, 21	Rosalia, Wash.	"	29
Cour d'Alene, Ida.	"	22	Colfax, Wash.	"	30

BROTHER W. M. HERSEE

Maclennan, Ont.	Sept.	10, 11	Fort William, Ont.	Sept.	21, 22
Bar River, Ont.	"	12	Dryden, Ont.	"	23
Sault Ste. Marie, Ont.	"	14	Oxdrift, Ont.	"	24
Searchmont, Ont.	"	16, 17	Kenora, Ont.	"	25
White River, Ont.	"	19	Winnipeg, Man.	"	26, 28
Port Arthur, Ont.	"	21, 22	Treherne, Man.	"	29, 30

BROTHER J. H. HOEVELER

Merrell, Wis.	Aug.	29	Marinette, Wis.	Sept.	5
Wausau, Wis.	"	31	Vulcan, Mich.	"	7
Marion, Wis.	Sept.	1	Sault Ste. Marie, Mich.	"	8, 9
Clintonville, Wis.	"	2	Sault Ste. Marie, Ont.	"	10
Bonduel, Wis.	"	3	Marquette, Mich.	"	11
Green Bay, Wis.	"	4	Bruces Crossing, Mich.	"	12

BROTHER H. S. MURRAY

Charlottesville, Va.	Sept.	2	Charlestown, W. Va.	Sept.	12
Waynesboro, Va.	"	3	Hagerstown, W. Va.	"	14
Dayton, Va.	"	4	Cumberland, Md.	"	15
Berryville, Va.	"	5, 7	Oakland, Md.	"	16, 17
Rock Enon Springs, Va.		10	Mt. Lake Park, Md.	"	18
Winchester, Va.	"	11	Lonaconing, Md.	"	19

BROTHER G. R. POLLOCK

Canonsburg, Pa.	Sept.	3	Monongahela, Pa.	Sept.	10
Duquesne, Pa.	"	4	Monessen, Pa.	"	11
Buena Vista, Pa.	"	5	Bentleyville, Pa.	"	12
McKeesport, Pa.	"	7	Brownsville, Pa.	"	14
Versailles, Pa.	"	8	Rices Landing, Pa.	"	15
Elizabeth, Pa.	"	9	Morgantown, W. Va.	"	16

BROTHER B. M. RICE

Cedar Rapids, Ia.	Sept.	7, 9	Burlington, Ia.	Sept.	15, 16
Vinton, Ia.	"	8	Keosauqua, Ia.	"	17
Oxford Junction, Ia.	"	10	Albia, Ia.	"	18, 21
Clinton, Ia.	"	11	Moulton, Ia.	"	19
Davenport, Ia.	"	12	Chariton, Ia.	"	22
Muscatine, Ia.	"	14	Indianola, Ia.	"	23

BROTHER V. C. RICE

Henderson, N. C.	Sept.	4	Greensboro, N. C.	Sept.	14
Stem, N. C.	"	5	High Point, N. C.	"	15
Durham, N.C.	"	7	Welcome, N. C.	"	16
Winston Salem, N. C.	"	8, 12	Salisbury, N. C.	"	17, 18
State Road, N. C.	"	9, 11	Kannapolis, N. C.	"	19
Siloam, N. C.	"	10	Charlotte, N. C.	"	21

BROTHER R. L. ROBIE

Ledford, Ill.	Sept.	15	Valier, Ill.	Sept.	23
Mound City, Ill.	"	16	Marion, Ill.	"	24, 25
Thebes, Ill.	"	17, 18	White Ash, Ill.	"	26
Anna. Ill.	"	19	Paducah, Ky.	"	28, 30
Carbondale, Ill.	"	21	Mayfield, Ky.	"	29
Swanwick, Ill.	"	22	Dixon, Ky.	Oct.	1, 2

BROTHER O. L. SULLIVAN

Blaine, Me.	Sept.	1, 2	Kennebunk, Me.	Sept.	10
Oldtown, Me.	"	3, 4	Kittery, Me.	"	11
Bangor, Me.	"	5	Newburyport, Mass.	"	12, 14
Rockland, Me.	"	7	Byfield, Mass.	"	15
New Harbor, Me.	"	8	Haverhill, Mass.	"	16
Portland, Me.	"	9	Lawrence, Mass.	"	17

BROTHER W. J. THORN

Erskine, Minn.	Sept.	10	St. Paul, Minn.	Sept.	23
Mahnomen, Minn.	"	11	Pease, Minn.	"	24, 25
Thief River Falls, Minn.	"	12, 14	Princeton, Minn.	"	26
Haug, Minn.	"	15, 16	Minneapolis, Minn.	"	28
Zippel, Minn.	"	18, 19	Winona, Minn.	"	29
Northome, Minn.	"	21, 22	Rochester, Minn.	"	30

BROTHER T. H. THORNTON

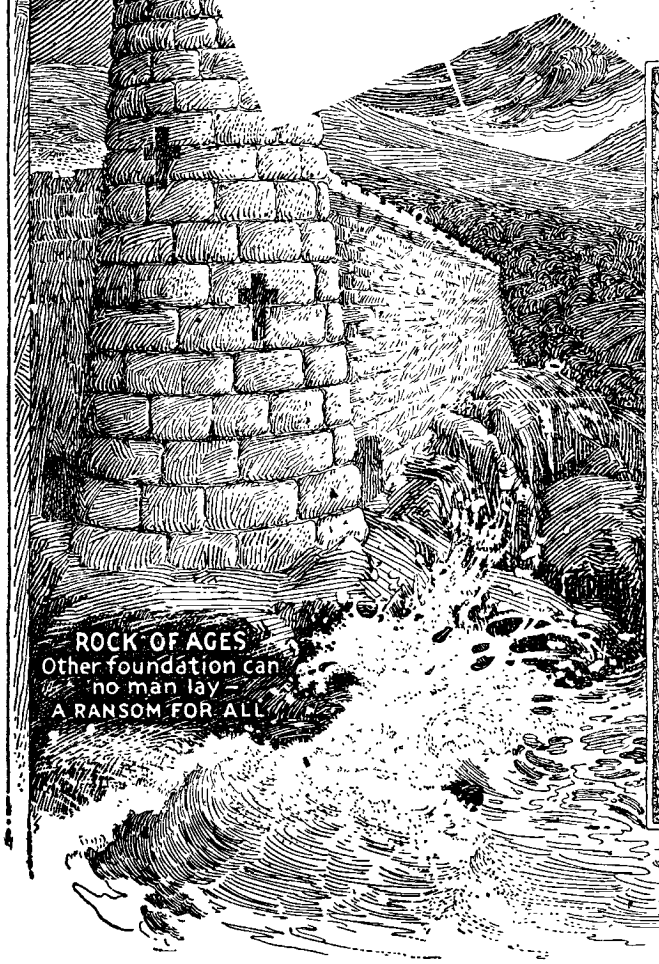
Enterprise, Ala.	Sept.	8	Pensacola, Fla.	Sept.	17
Elba, Ala.	"	9	Brewton, Ala.	"	18
Opp, Ala.	"	10	Bay Minette, Ala.	"	19
Andalusia, Ala.	"	11, 12	Mobile, Ala.	"	21
Florala, Ala.	"	14, 16	Silas, Ala.	"	22
Stella, Fla.	"	15	Tuscaloosa, Ala.	"	24

BROTHER S. H. TOUTJIAN

Chickasha, Okla.	Sept.	2	Thomas, Okla.	Sept.	11
Comanche, Okla.	"	3, 5	Blair, Okla.	"	12, 14
Walters, Okla.	"	7	Clinton, Okla.	"	15, 18
Lawton, Okla.	"	8	Hydro, Okla.	"	16, 17
Hobart, Okla.	"	9	Watonga, Okla.	"	19
Roosevelt, Okla.	"	10	Hinton, Okla.	"	21, 22

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLV SEMI-MONTHLY No. 17

Anno Mundi 6052 — Sept. 1, 1924

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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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, R. H. BARBER, C. E. STEWART.

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 At-one-ment"

STUDY VIII: "THE CHANNEL OF THE ATONEMENT"

Week of Oct. 5.....Q. 34-38	Week of Oct. 19.....Q. 45-49
Week of Oct. 12.....Q. 39-44	Week of Oct. 26 .....Q. 50-53

WORLD-WIDE WITNESSES

Readers of THE WATCH TOWER will please take notice that Sunday, November 2, 1924, is designated as a world-wide witness date, at which time all the classes will please arrange for public meetings and advertise the subject, "Civilization Doomed, but *millions now living will never die.*" Follow the same course as in former world-wide witnesses. The speaking brethren should give every assistance.

Sunday, December 14, 1924, is also designated as a date for a world-wide witness.

CONVENTION OF COLORED BRETHREN

There will be a convention of Colored Brethren held in Philadelphia, Pa., Friday to Monday, August 29 to September 1. Brother T. E. Banks, Brother H. H. Riemer, and other brethren of ability will be present. For further information address the secretary, Mr. M. A. Gaddie, 1617 Christian St., Philadelphia, Pa.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Los Angeles, Calif., Sept. 19-21. Secretary: Edward G. Lamel, Box Corner Wilshire & Sycamore.

Kansas City, Mo., Sept. 28. Secretary: Ira H. Hyde, 4401 Olive Street.

HYMNS FOR OCTOBER

Sunday	**5** 326	**12** 176	**19** 70	**26** 161
Monday	**6** 125	**13** 254	**20** 99	**27** 186
Tuesday	**7** 124	**14** 306	**21** 46	**28** 79
Wednesday	**1** 277	**8** 50	**15** 197	**22** 261	**29** 300
Thursday	**2** 145	**9** 121	**16** 328	**23** 275	**30** 256
Friday	**3** 243	**10** 192	**17** 185	**24** 325	**31** 271
Saturday	**4** 148	**11** 135	**18** 78	**25** 171	

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV SEPTEMBER 1, 1924 No. 17

THE INTERNATIONAL CONVENTION

THE greatest convention of Bible Students held during the ages is past. It was held at Columbus, Ohio. It began Sunday morning, July 20th, 1924. It closed Sunday night, one week later, with thousands of consecrated followers of Jesus standing, waving their handkerchiefs while they sang together, "God be with you till we meet again." That convention was a blessed season never to be forgotten. Its memories will linger with us, creating a more intense desire for the convention of the first-borns, which shall not adjourn.

In every piece of music there is a minor chord; and though sad, it sweetens the melody. There is a minor chord of sadness in every gathering on earth of the people of God, and its sadness is due to the parting from those whom we love. But this also adds to the sweetness of the assembly, because of the blessed hope in each breast that the parting is but temporary and that soon there will be an assembly of the faithful in the house of God, where there will be pleasures for evermore; and the loved ones composing that home-gathering shall never again be separated.

"The best convention ever" has become somewhat of a stock phrase with us, but really that saying was never so true as when said of the International Convention at Columbus, Ohio. In all there were probably 20,000 friends who attended the convention during the week. In this wicked world, filled with sorrow, perplexity and distress, think of 15,000 or more gathered together in one body, all of one mind, the heart of each one devoted to the Lord, with no murmuring, no complaining, no fault-finding, no controversies, no strife, and with their countenances beaming with the spirit of the Master. What a wonderful spectacle!

These dear ones came from every direction. Some were from far-away Australia; some from Switzerland, Germany, Poland, Scandinavia, and from Great Britain; and many came from Canada, and every state in America. They journeyed by steamship, by railway, by electric cars; thousands came by automobiles; and some even walked many long, weary miles. Friends provided money for these to return home by convenient conveyance. They came for no idle purpose, but to receive a blessing and to be a blessing; and each one realized his or her desire. These dear souls are the sheep of the Lord's pasture. They know the voice of their Shepherd, and joyfully follow it.

Great numbers of children came with their parents. Blessed are the children. Thrice blessed are those whose parents are devoted to the Lord. And blessed is the privilege to teach these young minds concerning the Lord and his kingdom, and to lead them in the right way. In the near future these shall shine forth, reflecting the glory of the Lord in the earth. Ample provision was made to care for these little ones during the meetings, and at the proper time the parents brought them into the great assembly and publicly consecrated them to the Lord. Let the parents look well to the interest of their children now. This old world and its desires are rapidly passing from the earth, but the kingdom of Christ and its blessings will abide forever. Teach and lead your children now in the right way, and the rich emoluments of the kingdom of righteousness may be their portion to all eternity. Be consoled then with a knowledge of the fact that it is your privilege to do for your children what parents in ages past could not do.

There is so much to say about this convention that no complete report could be given in THE WATCH TOWER. Hence we must be content with a brief statement. Many of the blessed features of this convention will not be published, but will be handed down by word of mouth from parent to children and through these to grandchildren, to be talked of for centuries to come.

The convention opened with an address of welcome from the Mayor of the city, who spoke words of good cheer to the Bible students; and this same kind spirit was manifested by the people of Columbus and vicinity to those who attended the convention. Discourses were given in the English language every day in the main auditorium, according to program, while at the same time meetings were being addressed by competent brethren in the different languages, as follows, to wit: Arabic, French, German, Greek, Hungarian, Italian, Lithuanian, Polish, Russian, Scandinavian and Ukrainian.

With the aid of an electrical voice amplifier erected on the platform, and one also below the platform, every word of the speakers could be heard by the vast audience. Those who testified at the testimony meetings formed a line, and at the proper time stepped before the amplifier below the main platform and gave their testimonies, all of which could be heard by all present. This added greatly to the blessings enjoyed. It would have been impossible for such a large assembly to carry on

Bible study intelligently without the aid of these great inventions. Truly then we may say the Lord has brought to light these things for the benefit of his kingdom.

Each evening a public meeting was addressed by one of the Pilgrim brethren in Memorial Hall, with a seating capacity of 3,000. The hall was packed out on each occasion. At the noon hour each day a public meeting was addressed by some competent Pilgrim brother at the Keith Theatre for the benefit of the business men. There was a good attendance at each meeting; and much interest was manifested, as evidenced by the many address cards that were signed by auditors and handed in to the ushers.

The Avery-Loeb Company, Station W P A L, placed their radio station at our disposal during the convention; and each evening a splendid program was rendered to the edification of thousands of people in Ohio and adjoining states. Hundreds of the friends were camped at Indianola Park, where receiving sets were installed and the radio programs enjoyed.

The public press carried good reports each day of the convention. They did the best they could. The Ohio *State Journal* had promised to handle all subscriptions sent in, expecting of course only a few thousand; but when the subscription list for the convention edition reached 20,000 the paper announced that it was utterly impossible for them to take care of any more. Another local paper attempted to handle some, but gave a very inadequate report. Because of the inability of the papers to handle the subscriptions, thousands were returned to friends who had sent them in. A report of the committee in this regard is here inserted, which is self-explanatory.

REPORT OF PRESS COMMITTEE

I am enclosing report of the newspaper work at the Columbus Convention:

The Ohio *State Journal* told us that they would take care of all the subscriptions we would give them during the week of the convention, July 20-28. Apparently they figured that we would have only three or four thousand subscribers for the week. When I handed them eleven thousand, on July 17, they were very much surprised at the great interest taken in the convention proceedings, and informed me that they could not take care of any more, because their facilities for printing addresses on wrappers were limited. I offered to have the wrappers addressed by a regular addressing company.

Upon inquiry I learned that it could cost $40 per thousand to have the wrappers addressed outside. But with the assistance of several friends, we addressed wrappers for 3,500 subscribers. That meant eight wrappers for each subscriber. When we delivered the addressed wrappers to the newspaper men, they threw up their hands, and said that they could not possibly handle any more. This was on Saturday, July 19.

Then the Columbus *Dispatch* called by phone, said that they would carry a full report of the convention proceedings each day, and asked for subscribers. The balance of the subscriptions was turned over to them. When the Monday edition of the *Dispatch* came out, we were much disappointed with the small amount of space given our convention. I felt that the friends would not be satisfied.

From Monday on, we returned all letters received which contained subscriptions. We were very sorry to be compelled to do this but felt that it was the best thing to do. Arrangements were then made to send the Sunday *State Journal* to all subscribers, including those to whom we gave the *Dispatch*.

We had considerable trouble to read some of the addresses; and some letters came without any address at all. For these reasons some may not get any paper. Any who have not received their paper will be taken care of if they write the Ohio *State Journal* office, as I understand that they are prepared to take care of a limited number.

Many favorable letters have already been received by the *State Journal* people, complimenting them on the report carried daily. Respectfully submitted,

Committee, By A. H. MACMILLAN.

SERVICE DAY

Thursday was service day. Discourses on the day preceding emphasized the privilege enjoyed by the Christian to meet the requirements laid down by the Lord to proclaim the message of his kingdom. Those present caught the spirit and inspiration, and appreciated the privilege they would have of going out and giving a personal witness to the people of Columbus and vicinity. The result was that on Thursday 5,051 of the brethren engaged in the field service work. Automobiles to the number of 359 carried those who visited the country towns. No meetings were held during the day until 7 o'clock in the evening. This little army of the Lord returned to the main auditorium on the Fair Grounds, and many of them gave their testimonies. It was a wonderfully inspiring hour. Hundreds of these announced in their testimonies that never before had they engaged in the service and never before had they enjoyed such a blessing. Would that space here permitted the reporting of these testimonies. It was conclusive proof that he who obeys the admonition of the Lord to preach the gospel as opportunity offers enjoys the greater blessing from the Lord.

It is easy to see how this was the happiest part of the convention; for it served as an opportunity for each one individually to preach the gospel to some hungry soul and to comfort some sorrowful heart. Where one attends a meeting and listens to a discourse, only one is feeding while others are being fed. But on service day each one was feeding some one else, and at the same time being fed by the Lord. The reports of hearts comforted by those who engaged in the service were really an inspiration to continue with renewed zeal the spreading of the message of the kingdom, which is the only remedy for the ills of humankind. The vicinity within a radius of sixty miles of Columbus was canvassed by this little army.

The report of books placed in the hands of the people as a result of service day totalled 29,367 volumes. It would be impossible to preach so many sermons to so many people in any other way. We may easily multiply this number of books by five, which would amount to

more than 100,000 discourses. As the average members of a family are five, it would not be out of the way to say that this little service day resulted in preaching to practically 500,000 people. In addition to this, miscellaneous orders were received for more than 3,000 volumes of books. There were 7,500 HARP COURSE studies taken.

Shortly after the convention friends addressed 90,000 quiz cards. This will mean 1,620,000 Bible questions to be mailed to the numbers purchasing the HARP OF GOD alone. There is no community on earth that has been so thoroughly canvassed during the past three years as Columbus, Ohio, and vicinity. Many would have said that you could not sell any more books in that neighborhood. The result of service day proves conclusively that there is a tremendous field in the earth for every one who is consecrated to the Lord to work in spreading the message of the kingdom. The result proves that it pays to go over the same territory many times.

REFLECTIONS

We give here a few interesting items concerning the convention:

Italian brethren visited Marble Cliff, an Italian section, and placed 251 volumes in the hands of Italians.

A lady in the rural district reported that she was using the HARP as a textbook to teach her children.

One sister canvassed a teacher of a Bible class in the Presbyterian Sunday school. Such interest resulted that this teacher has arranged for one of the brethren of the Columbus Bible Students to lead her class hereafter.

Some of the brethren who had formerly been members of the Amish church visited an Amish territory and placed a number of books.

A Jew of Columbus, after purchasing all the volumes, said: "I expect to use these to teach my children."

A lady remarked: "You Bible Students look so happy. Your religion must be wonderful. Columbus ought to appreciate you."

One lady who was canvassed said that she was disgusted with the preachers of the nominal churches; that she had found one preacher intoxicated, and that an investigation disclosed a still in his cellar. She bought all the books.

A young man who delivered refreshments at the grounds reported that a preacher had warned him against the Bible Students. This young man replied to the preacher in these words: "I smoke cigarettes, and never have been ashamed to smoke in front of you. But when I go to the Fair Grounds I throw my cigarette away; for I am ashamed to be the only one smoking in that large gathering."

A man living near the Fair Grounds had taken in eight Bible Students. His neighbor had taken four. At the instance of a clergyman the latter turned the four into the streets. The gentleman who had eight provided extra beds, and took the four in. In that little home he fed an average of 105 Bible Students per day. On the Monday following he sent his automobile truck to help clear the Fair Grounds, and could not do enough to show his appreciation of the Bible Students.

The Postmaster of Columbus stated to one of the SOCIETY'S representatives that the Bible Students looked after their people better than any other convention that had ever attended Columbus. From the post office at the Fair Grounds had been sold 18,000 wrappers, besides 186,000 wrappers sold and mailed from the main post office; and when some of the friends had not attached sufficient postage some brethren who heard of it came to the post office and supplied the money to pay the postage. Every paper went out on time. The Postmaster said: "And we hope that you will hold your next convention in Columbus."

The manager of the swimming pool where the immersion was done paid a high compliment to the brethren who used his pool for this purpose, and to the friends generally about the convention.

The business men of Columbus were highly pleased with their contact with the Bible Students; and many of them in their advertisements spoke kindly concerning them. On Monday following the close of the convention the following appeared in the Ohio *State Journal,* published at Columbus:

"Well, the Russellites have come and gone, and this and the Billy Sunday revival are the two biggest 'jolts on religion' that Columbus ever had, and this is the way I compare the two:

"Billy preached hell-fire, damnation, torture and brimstone, after making his enterprise safe from any chance of financial failure by raising money in advance and, after raising huge sums of money from all classes, rich and poor, left our city in a financial panic, the merchants' trade being ruined during his stay and for some time afterwards. On the other hand, the Russellites preached a more wholesome religion and scattered money all over our city in homes where a little money is a 'new stake,' as many people are out of work and needed the cash. Furthermore every Russellite had the very sweetest manner toward every one.

"Russellites, call again. You'll find us at home. Many would say Billy left a bad taste. The Russellites were much better."

The writer of the above speaks of the Bible Students as the Russellites. Of course he means no disrespect. We merely correct him by saying that we are Christians, followers of Jesus Christ and followers of no man; but that we recognize Brother Russell as the servant of the Lord, and our brother in Christ.

One of the happiest features of the convention was the music. Friends from different parts of the country brought their instruments; and under the supervision of Brothers Rice and Walters an orchestra of sixty pieces was organized, which played for all meetings. This instrumental music, added to the thousands of voices, harmoniously united in praise to our Father and our King, was inspiring and edifying to all that were present.

PUBLIC MEETING

The meeting for the public was held in the Ohio State University Stadium. Considering the population of Columbus, which is less than 300,000, and the extremely warm day, the attendance at this meeting was unusual for its size. The gentleman having charge of the gate receipts at all functions at the Stadium estimated the crowd at 35,000, while others placed it less than that. A letter from one of the Stadium officers to Brother Johnson follows:

"Relative to the International Bible Students Association mass meeting on Sunday afternoon, July 27th, let me state that in my estimation and that of Mr. Royer, the treasurer of the Athletic Dept. of the University, there was an attendance of a very few short of 25,000. We should also like to state that the crowd was one of the finest we have yet had in the Stadium. No disturbances of any sort whatever arose; and the entire assemblage conducted itself with the same religious decorum that we should expect of people in attendance at any regular church meeting.

"We appreciate all the wide-spread publicity you have given the Stadium and the University, as it is seldom our opportunity to give the people at large a chance to attend without admission price any event in the Stadium, although we are at all times happy to have them come to visit the grounds and inspect the buildings.

"Thanking you for the courteous treatment and the consideration of our problems in permitting the use of this place, I beg to remain,

Very Sincerely, HENRY D. VAUGHN."

By the use of a Western electric voice amplifier every person in the vast Stadium could hear distinctly the words of the speaker. The discourse was received with splendid attention; and while it is a pointed exposition of the fallacies of Christendom, it was received with enthusiasm and applause by the great audience. On the Monday following the Ohio *State Journal* carried the lecture in full.

IMMERSION

The immersion service was held at the swimming pool of the Indianola Park, where 485 persons were immersed. An enterprising moving-picture concern made pictures of this immersion service, which they have exhibited throughout the country, calling attention to the great number of Christians observing the baptism of our Lord.

DISCOURSES

It is practically impossible for THE WATCH TOWER to give a report of the discourses that were delivered. Many of these appeared in the Columbus papers. Some of them will appear in THE WATCH TOWER. The next issue will contain the discourse delivered by the President of the SOCIETY to the public Sunday afternoon, and it is published for the benefit of any who may wish to follow the outline at the subsequent world-witness meetings.

The climax of the convention may be said to have been reached on Friday noon. A discourse was delivered, pointing out the temptation that Satan had presented to our first parents, to the Lord Jesus, and to the members of the Church; and showing that Eve and Adam fell to this temptation, and that nominal Christendom has likewise fallen; that Jesus gained the victory, and how necessary it is for all of his followers to do likewise in order to be overcomers. The discourse brought out the facts and the scriptures showing that the clergy and their allies have become the tools of the adversary. At the conclusion of this discourse Brother Rutherford read an indictment setting forth these charges, and moved its adoption in the form of a resolution by the convention. Brother Hemery, of London, in a brief but well-worded speech, seconded the motion, pointing to the privilege of this convention as the mouthpiece of the Lord to make this declaration or charge in the form of the indictment offered. Upon motion being put by the chairman, the convention, by a rising vote, unanimously approved the indictment. It is here set out in full as follows:

INDICTMENT

We, the International Bible Students, in convention assembled, declare our unqualified allegiance to Christ, who is now present and setting up his kingdom, and to that kingdom.

We believe that every consecrated child of God is an ambassador for Christ and is duty-bound to give a faithful and true witness on behalf of his kingdom. As ambassadors for Christ, and without assuming any self-righteousness, we believe and hold that God has commissioned us to "proclaim the day of vengeance of our God and to comfort all that mourn."—Isaiah 61:2.

We believe and hold that it is God's due time for his displeasure to be expressed against wicked systems that have blinded the people to the truth and thereby deprived them of peace and hope; and to the end that the people might know the truth and receive some comfort for future blessings we present this indictment, based upon the Word of God, and point to the divine plan as the remedy for man's complete relief:

We present and charge that Satan formed a conspiracy for the purpose of keeping the peoples in ignorance of God's provision for blessing them with life, liberty and happiness; and that others, to wit, unfaithful preachers, conscienceless profiteers, and unscrupulous politicians, have entered into said conspiracy, either willingly or unwillingly;

That unfaithful preachers have formed themselves into ecclesiastical systems, consisting of councils, synods, presbyteries, associations, etc., and have designated themselves therein as popes, cardinals, bishops, doctors of divinity, pastors, shepherds, reverends, etc., and elected themselves to such offices, which aggregation is herein designated as "the clergy"; and that these have willingly made commercial giants and professional politicians the principal ones of their flocks.

We present and charge that the clergy have yielded to the temptations presented to them by Satan and, contrary to God's Word, have joined in said conspiracy, and in furtherance thereof have committed the overt acts as follows, to wit:

(1) That they have used their spiritual powers, enjoyed by reason of their position, to gratify their own selfish desires by feeding and exalting themselves and failing and refusing to feed or teach the people God's Word of truth;

(2) That loving the glory of this world, and desiring to shine before men and have the approval of men [Luke 4:8; James 4:4; 1 John 2:15] they have clothed themselves in gaudy apparel, decked themselves with jewels, and have as-

sumed a form of godliness while denying God's Word and the power thereof;

(3) That they have failed and refused to preach to the people the message of Messiah's kingdom and to point them to the evidences relating to his second coming; and being unwilling to await the Lord's due time to set up his kingdom and being ambitious to appear wise and great, they have, together with their coconspirators, claimed the ability to set up God's kingdom on earth without God, and have endorsed the League of Nations and declared it to be "the political expression of God's kingdom on earth", thereby breaking their allegiance to the Lord Jesus Christ and declaring their allegiance to the devil, the god of evil; and to this end they have advocated and sanctified war, turned their church edifices into recruiting stations, acted as recruiting officers for pay, and preached men into the trenches, there to suffer and die; and when the Lord presented to them the clear and indisputable proof that the old world has ended and that his kingdom is at hand, they have scoffed at and rejected the testimony, persecuted, arrested and caused the imprisonment of witnesses for the Lord.

DOCTRINES

We further present and charge that the clergy as a class have constituted themselves the fountain of doctrines which, in the furtherance of said conspiracy, they have sent forth to the people, claiming such doctrines to be the teachings of God's Word, well knowing the same to be untrue, in this, to wit:

(1) That they falsely claim to be the divinely appointed successors to the inspired apostles of Jesus Christ; whereas the Scriptures clearly show that there are no successors to the Lord's apostles;

(2) That they claim the sole right to interpret the Scriptures, and that therefore they alone know what the people should believe; and by this means they have kept the people in ignorance of the Bible; and now in this time of increased knowledge and much reading, when the people might read and understand, these self-constituted "successors to the apostles" discourage the people from reading the Bible and Bible literature, deny the inspiration of the Scriptures, teach evolution, and by these means turn the minds of the people away from God and his Word of truth;

(3) That they have taught and teach the divine right of kings to rule the peoples, claiming such rule to be the kingdom of God on earth; they hold that they and the principal of their flocks are commissioned of God to direct the policy and course of the nations, and that if the people do not submissively concur in such policies then the people are unpatriotic or disloyal;

(4) That they are the authors of the unreasonable and false doctrine of the trinity, by which they claim and teach that Jehovah, Jesus, and the Holy Spirit are three persons in one, which fallacy they admit cannot be understood nor explained; that this false doctrine has blinded the people to the true meaning of the great ransom sacrifice of Jesus Christ, through which men can be saved;

(5) That they teach and have taught the false doctrine of human immortality; that is to say, that all men are created immortal souls, which cannot die; which doctrine they well know to be false, for it is based exclusively upon the statement of Satan, which statement Jesus declares to be a great lie (Genesis 3:1-6; John 8:44);

(6) That they preach and teach the doctrine of eternal torment; that is to say, that the penalty for sin is conscious torment in hell, eternal in duration; whereas they know that the Bible teaches that the wages of sin is death; that hell is the state of death or the tomb; that the dead are unconscious until the resurrection, and that the ransom sacrifice is provided that all in due time may have an opportunity to believe and obey the Lord and live, while the wilfully wicked are to be punished with an everlasting destruction;

(7) That they deny the right of the Lord to establish his kingdom on earth, well knowing that Jesus taught that he would come again at the end of the world, and that the fact of that time would be made known by the nations of Christendom engaging in a world war, quickly followed by famine, pestilence, revolutions, the return of God's favor to the Jews, distress and perplexity of the nations; and that during such time the God of heaven would set up his kingdom, which will stand forever (Daniel 2:44); that ignoring and refusing to consider these plain truths and evidences, they have willingly gone on in darkness, together with their allies, profiteers and politicians, in an attempt to set up a world power for the purpose of ruling and keeping the people in subjection; all of which is contrary to the Word of God and against his dignity and good name.

The doctrines taught by the clergy, and their course of action herein stated are admitted; and upon the undisputed facts and upon the law of God's Word they stand confessedly guilty before God and in the eyes of the World upon every charge in this indictment.

Upon the authority of the prophecy of God's Word now being fulfilled, we declare that this is the day of God's wrath upon Christendom; and that he stands in the midst of the mighty and controlling factors of the world, to wit, the clergy and the principal of their flocks, to judge and to express his righteous indignation against them and their unrighteous systems and doctrines.

We further declare that the only hope for the peace and happiness of the peoples of earth is Messiah's kingdom, for which Jesus taught his followers to pray.

Therefore we call upon the peoples and nations of earth to witness that the statements here made are true; and in order that the people might, in this time of perplexity and distress, have hope and comfort, we urge upon them the prayerful and diligent study of the Bible, that they might learn therefrom that God through Christ and his kingdom has a complete and adequate plan for the blessing of mankind upon earth with peace and prosperity, liberty, happiness and eternal life, and that his kingdom is at hand.

PUBLIC DISTRIBUTION TO FOLLOW

Arrangements are under way to print this indictment for public distribution by the classes, and October 24 is appointed as a general day of distribution throughout the United States and Canada. October 31 is another day of general distribution in the same places; and it is hoped that in some of the European countries the printing may be completed in time for the friends there to join in the distribution of these indictments. In due course the indictment will be translated and published in various languages throughout the earth.

In conjunction therewith announcement is now made that November 2, 1924, is designated as a world-wide witness day, at which time the public discourse, "Civilization Doomed—But Millions Now Living Will Never Die," will be given by speakers of the SOCIETY in all languages in all parts of the earth.

The keynote of the convention, and that which was emphasized, is the privilege now enjoyed by the followers of Jesus on earth to prove their loyalty to the King and the kingdom. Loyalty means to do that which is pre-

scribed by the divine law. The law or commandment to the Church at this time is to declare the day of the vengeance of our God and to comfort all that mourn, and that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matthew 24: 14.

This little army of the Lord assembled at the Columbus Convention went away strengthened in faith; strengthened in determination to be faithful and loyal to our great Master, the King of kings and Lord of lords. This little company of soldiers of the cross, armed in the holy cause of righteousness under the leadership of the great Prince of Peace, is invincible to any power or fiery darts that the enemy may launch against them. Let each one, therefore, be strong in the Lord and in the power of his might. We are in the final days of the conflict for righteousness. The great Captain of our salvation is riding on to certain victory; and his armies in heaven follow after him, joyfully doing his bidding. The faithful shall stand victorious with him at the conclusion. Blessed are the people of God; blessed are they who today hear and obey his voice.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR OCTOBER 1

"With righteousness shall he judge the poor."—Isaiah 11: 4.

THE poor, within the meaning of this text, are those that are sick, needy, feeble, oppressed and impoverished. A righteous judgment means that which is in exact harmony with justice and equity. Equity means to find the real right of a thing and to do it regardless of all the fixed laws or rules of action.

The judgments that have been in the earth during the past ages have been very unequal and unjust. Quite often, fixed law being strictly followed, injustice is done. An effort to correct this led to the establishment of equity courts. Courts with jurisdiction of this kind have sought to get at the very first right of the case; but the judges being imperfect, justice often miscarries, and an effort for righteousness is abortive.

In these latter days, when there has been a great increase of knowledge, judgements rendered by those in authority have been specially marked by their inequality. The rich and powerful have gone unpunished for wrongdoing, while the weak and poor have been deprived of property, liberty, and life, without just cause or fair consideration. If a poor man has a just cause before the court and his adversary is rich, the administration of justice is often so long delayed that the poor man is unable to get adequate relief; and for this reason many suffer injustice and indignities rather than to be dragged about in the courts. The political branch of the ruling factors makes the laws; and the rich and powerful reap what they desire, and are permitted to oppress the poor.

What is here said of the exercise of judicial functions likewise applies to the modern ecclesiastics. The poor of the flock are given no attention, are pushed aside and are permitted to starve, while the rich and the mighty are granted the chiefest seats and favors in the synagogues. This is done because the clergy desire to have the favor of the powerful. Unrighteous judgment, therefore, has caused millions to suffer and to mourn.

The conditions will be exactly reversed when Messiah's kingdom is in full sway. No one will have special favor, whether he be rich or poor, powerful or weak. The poor, weak, and oppressed will approach their judgment with the full assurance that the Lord will deal with them righteously and equitably. The weak, feeble, oppressed, and impoverished ones the Lord will deal with gently, and will lead them kindly and lovingly over the highway of holiness, will shield and protect them from all oppression, and will reward every effort to improve.

Now is the time for the consecrated Christian to appreciate the privilege of performing the commission the Lord has granted to him; namely, to tell the good news to the people and to comfort all that mourn. The great righteous Judge is here, and is removing the old order; and when his judgments are in the earth the people will learn righteousness and be blessed. His judgment, exactly in harmony with justice and righteousness, will bring the desire of every honest heart.

Now is the time for every consecrated Christian to avail himself of every possible opportunity to tell this good news to the oppressed, the impoverished and the poor. Now is the time to comfort their hearts, and this is what the Lord desires the Christian to do. This is one of the ways of looking well to the interests of the kingdom. Unless we are in deep sympathy with the righteous judgments of the Lord, and have a keen desire to see them in operation for the benefit of the people, we shall hardly be fit for the kingdom. The best way to grow in sympathy is to have the just judgments of our Lord in mind now and to tell the people about them who desire to be told.

TEXT FOR OCTOBER 8

"He shall deliver the poor and needy when he crieth."—Psalm 72: 12.

NATURALLY man desires the things that bring comfort of body and mind, peace and rest of the soul. Every way the people of the world now look is a way of distress and perplexity, and with fear they approach each day. Millions are without employment, and know not from what source will come the

next day's food nor where they may rest their weary bodies. Many of these have desired to know something about God's way, but have been blinded because of the unfaithful teachings of the clergy and have fallen into the snare of the adversary; and they are in deep distress of mind and heart. The whole world is rapidly approaching that terrible trouble described by the Prophet when "the world shall reel to and fro like a drunken man."

There are many in Zion who are consecrated to the Lord, but who have been negligent of their opportunities to feed upon the precious promises and to put on the whole armor of God, and who by reason thereof are sad and in distress, weak in faith, and spiritually sick.

There is only one class of people on earth that appreciates the meaning of these things, and these are they who are really living up to their privileges as Christians. They see that the battle is raging between truth and darkness; and they know that our wonderful King, now present, soon will be made manifest to the world, and that he will deliver the needy and oppressed that cry unto him. These appreciate the commission of the Lord to comfort those that mourn in Zion and outside of Zion. They comfort those in Zion by pointing them to the increased evidences of the early and complete deliverance of the Church, thus enabling them to see the blessed privilege of now serving the King and comforting others.

The Lord through his apostle expressly tells us that we receive comfort ourselves in order that we may comfort others that mourn, with the comfort wherewith we are comforted. It therefore is the privilege, yea, the duty, to tell the oppressed and weary ones of the world that the great Deliverer and Life-giver is at the door, and that he will deliver every one that cries unto him in spirit and in truth. What a blessed privilege now to be the ambassador of the King of kings and to bear his message of consolation to those who desire to be comforted! Let us see to it that we, receiving a kingdom which cannot be moved, have grace whereby we may serve God acceptably and with godly fear. Let us point our brother to the blessed privilege of fulfilling the commission by comforting others and thereby enable him to be comforted and to be a comforter.

The only relief for the needy is through the great Messiah, and everyone that crieth unto him shall be delivered and receive his blessing.

TEXT FOR OCTOBER 15

"Behold, I make all things new."—Revelation 21: 5.

THIS is one of the precious promises from our Lord to all who love him—to the Church first; then to all who hear and obey. It is a part of the gracious message that is to be given to the world. While it is true that none except the Church can at this time appreciate these words concerning the regeneration of all things, yet the time is here when even the world can have some understanding of them. This being true, the Church now has the blessed opportunity of telling this good news to those who have the hearing ear.

The word here rendered "new" does not mean to make a thing that never before existed. Nor does the text carry with it the thought that everything will be regenerated. The human race will be regenerated, renovated and restored to the original perfection enjoyed by man. (Matthew 19: 28) Then all the earth will be brought to a state of freshness and beauty never before known, outside of Eden. In this blessed work of restoration the faithful overcomers will be associated with the Lord Jesus.—Revelation 20: 4; 2: 26.

The human race is just now in dire extremity. Modern science, education and invention have made the sufferings of mind and body more keenly felt than in the past. The conditions of misery and woe are enhanced by the power and influence exercised over the people by wicked spirits. The whole creation travails in pain. Every honest person desires to see better conditions.

Only the Christian knows that better conditions are soon to be realized. He can look beyond the darkness that enshrouds the people and by faith see them, in the future, enjoying divine blessings. He sees the oppressor destroyed; the profiteer, the unfaithful politician, the disloyal clergy a thing of the past and forgotten; and in their place righteous men administering the affairs of the people for the benefit of all. He sees war, famines, and pestilences forever gone; sickness, sorrow, crying, and pain a thing of the past, never again to be feared. He sees death destroyed, and life everlasting in eternal joy granted to the people. He knows that the Lord is going to do this because he has promised it shall be done. By faith he sees the time when the heavens shall pour down righteousness, when the earth shall open, and righteousness spring up with salvation. He sees mercy and truth met together, and righteousness and peace kiss each other in love. He sees this because the Lord will give that which is good and will make everything in the earth to be desired.

The Christian therefore sees the only possible relief for groaning humanity, and the Christian alone can give this message of consolation to humanity now. The Christian rejoices greatly in being forever with the Lord; and he should likewise rejoice in the blessings that are to be brought to the poor, and with joy and delight should he tell the people about the coming blessings. This joy, induced by reason of the triumph of righteousness and the blessings of peace, life and happiness that are coming to the people under the just and true government, is indeed the joy of the Lord into which he now invites us to enter.

Every one of his followers, in proportion to his zeal and devotion in obeying the Lord's command to comfort those that mourn, now possesses the joy of the Lord. As these followers battle against the evil influences, as they press forward as the ambassadors of Christ, they appreciate that the joy of the Lord is their strength.

THE CHOICE OF THE TWELVE

——October 5——Matthew 10:1-8——

JESUS GUIDED IN THE SELECTION—DIVERSITY OF CHARACTER MANIFESTED—APOSTLES WERE AS CHILDREN TO JESUS—GOSPEL OPENED TO JEWS ONLY.

"Freely have ye received, freely give."—Matthew 10:8.

AFTER Jesus' first missionary tour in Galilee he returned to Capernaum. His fame was now abroad in the land; and therefore as soon as it was known that he had returned the people immediately crowded round the house, almost certainly the house where his mother and his brethren now lived. It was at that time the man sick of palsy was brought to Jesus, and because of the press was carried to the roof, which was uncovered to allow him to be let down to the feet of Jesus as he was talking to the people. After Jesus had stayed a short time in Capernaum and the neighborhood with great multitudes who had gathered from afar (Luke 6:17) listening to the words which fell from his lips, he determined to make another definite move in the furtherance of his work; he would again go through Galilee.

[2]There were now many who believed on Jesus, many who though they did not understand his particular relationship to God, yet accepted him as one sent from God. Apparently Jesus was making no arrangements to have his doings and his teachings recorded. It appeared as if his words were spoken only to the then present purpose, and were likely to be crowded out of mind by the ever recurring striking passing events. Yet Jesus must have known that the words he spoke were words of life, and that the things he did were typical or symbolical of things to be done, being wrought in picture for the benefit of others in days to come. The time had now come when he must more definitely associate some disciples with himself, men of character and ability, to whom his words could sometimes be especially addressed, and to whom they would be committed as a repository of truth; men who would form the nucleus of the Church, that select company who, as was afterwards so clearly seen, were to be forever associated with him in the glory and power of the kingdom.

JESUS GUIDED IN THE SELECTION

[3]Probably guided by the correspondency which he saw must exist between spiritual and fleshly Israel, and seeing himself as the head of spiritual Israel, as Jacob was the head of the tribes of natural Israel, he determined to call twelve disciples to be his apostles. (Matthew 10:1) Deeming this his Father's will he carried the matter to him in prayer for wisdom in selection. Jacob's children were born to him in the natural course of events; but those who were to be associated with Jesus as the heads of the tribes of spiritual Israel, were begotten of God. The choice as to who should be included was Jehovah's, therefore Jesus would move only under the guidance of his Father. Some of those who were with him, as Peter, John, James, Andrew, Philip, and Bartholomew (Nathanael) were of the first who had followed him. He had also called Matthew, who had followed readily. When the time for division came, Jesus spent a night in prayer.

[4]It is probable that Jesus knew the greater number of those who would form The Twelve; for the most of them, as we know, had been with him from the first. The problem which gave him most cause for hesitancy was almost certainly respecting Judas, as to whether or not he should be called to be one of The Twelve. Jesus knew what was in man (John 2:25); and it it could hardly be other than that he knew the limitation of Judas' character. On the morrow he called The Twelve to him (Luke 6:13), "that they should be with him, and that he might send them forth to preach" (Mark 3:14), and ultimately to become not only the repositories of the truth, but foundations of the New Jerusalem.—Ephesians 2:20; Revelation 21:14.

[5]In the lists of the twelve apostles the first four are always the two pairs of brothers, Peter and Andrew, and James and John. The second and third fours are always the same, but the names are not given always in the same order. But always Peter's name is first, and that of Judas last; and in the four lists (Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13), Philip is always named first of the second division, and James the son of Alpheus the first of the third.

DIVERSITY OF CHARACTER MANIFEST

[6]The records of the apostles in the Gospels and the Acts of the Apostles reveal much diversity of character and temperament amongst them. Peter was a bundle of inconsistencies. None so ready as he to acknowledge his Master or to uphold his dignity; yet Peter was always ready to manage his Master's affairs and to give him advice. But his loyal heart was always wanting to serve the interests of Jesus; and when he made mistakes, even when he made his greatest mistake on the night of our Lord's betrayal, and denied his Master, there was no sign of a bad heart. It was his impulsive nature, as yet not completely under control, which got into his way and caused him to fall. There can be no question that Jesus and Peter loved each other, though sometimes the love of the Lord had to be restrained; even when he had found cause to say to Peter: "Get thee behind me Satan."—Matthew 16:23.

[7]It must be noted that even Peter's blunders and his curious questions were made use of by the Lord, both to the immediate instruction of the disciples and for the edification of the Church of God. We have already noted in these columns that very many of our Lord's sayings as recorded in the Gospels arose out of Peter's questionings and his sometimes blundering acts.

[8]The next best known disciple after Peter is John, called the beloved Apostle. Probably he was not a more ardent lover of the Lord than was Peter, but his love got freer flow and burned brighter because he did not intrude himself so much upon the Lord, nor did he want so much of his own way. The love between Jesus and John ran in a smoother channel, and the flow was more constant.

[9]Peter and John knew each other before they knew Jesus; and opposite in temperament as they were, they must have loved each other or they would not have been together as disciples of John the Baptist, and probably would not have been in partnership in the fishing business. These two disciples continued to occupy the foremost places amongst those whom Jesus chose to be with him. Of Andrew we know comparatively little, not because he was overshadowed by his more lively brother, but because he was not capable of being used in the same way. Philip is prominent, and was much used of his Master in the establishment of the eary church.

[10]The other name that comes into prominence is that of the man of whom our Lord said it had been good for him if he had not been born—Judas (Matthew 26:24), the man who had his Master's confidence, who lived and toiled with Jesus as a lover of God, but who at last miserably sold his Master because filled with chagrin through disappointed hopes.—Matthew 27:3, 4.

APOSTLES WERE AS CHILDREN TO JESUS

11 Of some of the apostles we know almost nothing. It is evident that Jesus did not call them because they were men of shining ability; but, because our Lord could not make a mistake, it is just as evident that they were men exactly suited for the work he had for his apostles to do. Some of them were ready of speech, men who could stand before their fellows to proclaim the truth; some were of slower movement of mind, men who were always ready for the continued steady work to which the apostles were called. All were men of like passions with ourselves.—Acts 14:15.

12 One has said of the apostles of Jesus: "The silent and constant influence of his character was on these men of the earth; he drew them to himself and stamped his own image on them." When our Lord finally called them to him, he would be about thirty-one years of age. The band of disciples has so often been pictured as one of middle-aged men that it is common to conceive of them as such, but the probability is that they may have been young men averaging in age between twenty and twenty-five years, and that Jesus was the eldest of the company. On several occasions our Lord addressed them as children, a term which would, of course, be appropriate in moral or mental relationship; for however aged they were in years any company of men must be as children to him.—Mark 10:24; John 21:5.

13 There was much toil and wear for them in days to come; for the work of going about preaching called for much physical and nervous energy; and young, active men who could give their best life's value to it were necessary. When Jesus had called The Twelve to himself, he soon showed them that they were not only to be with him, but also to be sent forth abroad in the country. Jesus himself had a great work to do before his ministry closed. Indeed, it was impossible for him to do it all; and therefore he would have them represent him. As they were thus especially called to him, their hearts would burn with enthusiasm and with the joy of being specially separated to the one who they so thoroughly believed was sent of God. It may be that the selection of these twelve caused heartburnings in some who would think that their abilities and claims were greater than some of those who were chosen; but every true disciple of Jesus would realize that the Lord knew his business, and they would rejoice in whatever the Master did.

GOSPEL OPENED TO JEWS ONLY

14 The commission which Jesus gave when he sent The Twelve abroad was singular. They were not to go on any road which led to a Gentile city, nor to enter any city of the Samaritans, but were to confine themselves to "the lost sheep of the house of Israel. They were to heal the sick, raise the dead, cleanse the lepers, and cast out demons. Their guide in service was, "Freely have ye received, freely give." (Matthew 10:8) They were not to *stay* in any place, but were to keep on the move, always with the one purpose, to proclaim the fact that the kingdom of heaven was at hand. They were not called upon to explain the scriptures which then could be understood, since the Servant of the Lord had come; nor was it their business to teach general truths. And, to manifest that they were authorized preachers, however unorthodox and freed from the trammels of traditionalism, the Lord gave them power to heal the sick and even to raise the dead. They were not to come back enriched by their ministry. "Freely ye have received, freely give," said Jesus. The two chief things which were to guide their ministry were: (1) The urgency with which it was to be conducted; and (2) the absence of any burden of cost to the people. There must be no making of any gain out of the proclamation of the kingdom of heaven.

15 The commission of the apostles as recorded by Matthew (chapter 10) includes more than they ever experienced. It is proper to consider it as the Church's commission. But as in the long experience of the Church there have been only two periods when the truth of the kingdom has been sent out in any special way, we are at once to see the fact that there is in this lengthy statement of Jesus instruction for the Church during the *second* presence. Since the return of the Lord his servants, drawn as near to him as his early disciples were, and better instructed in the Word of God than was possible then, have been sent abroad in all the world with the message of the kingdom. Thus the disciples first sent out to proclaim the kingdom got their instruction from our Lord's word directly given; and we who are now living at the end of the age get ours from the same body of instruction.

16 Every one active in the Lord's service should read this chapter regularly, for instruction and guidance and for assurance of the Father's care. The Lord stated that his message would divide households, would cause much discussion and dissension, and would bring many into judgment; but there were rewards for care and for service to the messengers. This was referred to in some detail in THE WATCH TOWER, October 15, 1923, pages 307-314, to which we call attention. As the apostles went out and returned thankful for their privilege, so the messengers now go forth joyfully, announcing the kingdom, knowing that the time for its establishment has come.

QUESTIONS FOR BEREAN STUDY

After Jesus returned from his tour of Galilee, where did he likely lodge? After a short stay, what did he determine to do? ¶ 1.

Did the people generally understand the relationship between Jesus and God? Was Jesus solicitous of having his words and deeds recorded for future generations? ¶ 2.

What apparently guided Jesus in selecting twelve apostles? Did he depend on prayer? To whom did he pray? The selection of whom gave Jesus the most concern? ¶ 3, 4.

Into what groups may we divide the apostles of Christ? Who are named first? ¶ 5.

Is it altogether probable that the apostles were much dissimilar in character and temperament? What were some of the characteristics of Peter? ¶ 6.

How were Peter's blunders and questions made use of? ¶ 7.

How may Peter and John be compared? Who else is prominently mentioned? ¶ 8-10.

Were the apostles chosen because they were brilliant, educated, or perfect? ¶ 11.

How were these men benefited by Jesus' presence? About how old was Jesus when the apostles were finally chosen? What may be said of the age of the apostles? ¶ 12.

Would strong vigorous men be better suited for the ministry of the early church than the old men? Would their choice constitute a trial to others who thought of their own ability as being superior to those chosen? ¶ 13.

What was the commission Jesus gave to the apostles when they were sent forth to declare that the kingdom of heaven was at hand? What two chief things were to guide in their ministry? ¶ 14.

The commission as recorded in Matthew chapter 10 includes what? ¶ 15.

Is there a correspondency between the present truth message at the first advent and at the second advent? ¶ 16.

OUR HEART'S DESIRE

"We seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy gospel to proclaim,
The balm for wounds that sin has made.

"Breathe on us, Lord; thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age."

THE SERMON ON THE MOUNT

——OCTOBER 12—— MATTHEW, CHAPTERS 5 TO 7——

KINGDOM MESSAGE IN HEART-SEARCHING FORM—THREE OUTSTANDING FEATURES OF SERMON—SEARCHING WORDS FOR CHRISTIAN CONDUCT—STRICT JUSTICE REPLACED BY LOVE.

"Thy kingdom come. Thy will be done."—Matthew 6:10.

OUR last lesson showed us that the time had come when Jesus must choose from amongst those who followed him some who were especially to be with him. Our present lesson is of the discourse which was given by Jesus almost immediately afterwards, and commonly termed the "Sermon on the Mount". Having chosen his apostles he now set forth in considerable detail the truths which he had come to declare and teach. With the exception of the discourses which our Lord gave in the closing days of his ministry, namely, that addressed to his disciples on the Mount of Olives (Matthew 24; 25), and his long and solemn talk with them in the last night he spent with them (John, chapters 14-17), this address of the Sermon on the Mount seemed to be the only set occasion of such discourse.

[2]Matthew says that Jesus, seeing the multitudes, withdrew into a mountain and there taught his disciples (Matthew 5:1); Luke gives an account of our Lord's speaking many of the same things, but under different circumstances. Indeed, he speaks of Jesus being in a plain (Luke 6:17), though he does not say that Jesus gave the discourse at that time. It is possible, and indeed probable, that our Lord spoke some of these words on more than one occasion, though probably not in such sequence as recorded by Matthew.

[3]It seems fitting that Jesus in declaring the law which should govern the life of his disciples should speak on the mountain top. The law of Israel was given to the Jews from Mt. Sinai. When again the law of God shall be given, it will be given to the world, and will go forth from the symbolic hill of Zion. (Isaiah 2:2-4; Joel 3:16) But how different the circumstances when our Lord speaks the law of the new creation! There are no thunders as at Sinai, nor any roaring as from Mount Zion; but the ease of a graceful teacher, seated with a company of loving disciples, with probably a large number of men and women also eagerly listening to his words as he brings forth truth out of a well of love.

KINGDOM MESSAGE IN HEART-SEARCHING FORM

[4]It was the first time Jesus spoke clearly and gave definite teaching concerning the kingdom of heaven. Hitherto he had continued John's word of proclaiming the kingdom of heaven at hand. Now he showed clearly that before the kingdom was established in power and glory it had to be established in grace in the hearts of his disciples, to exercise the rule of love over those who freely gave themselves to it. The time for the power of the kingdom over the world had not yet come; and there would be no breaking into the powers of evil, nor repression of their forces, until the due time for its establishment. And it must first be demonstrated that knowledge of God received into an honest heart was potent to destroy both the rule and the power of evil.

[5]Whoever received the teaching of Jesus became God's freeman and Christ's bondservant in love. Hence Jesus began to proclaim truths which surprised many of his hearers. The kingdom in its first phase was to be found in conduct, and in heart attitude towards God. Its glory, higher than any Israelite had hitherto conceived, was not in any outward show or power, but in humility of spirit, in contrition of heart, in seeking to do the will of God. The glories and the rewards for these were future, and were to be realized in heaven. The glory of the kingdom of Israel under Solomon, so pleasing to the natural eye, is not to be compared with that of the lilies of the field, which is like that of the lowly humility and meekness of the true followers of Jesus.—Matthew 6:29, 30.

[6]In nothing has Christendom more clearly exposed its lack than in its ignorance of the true inwardness of the Sermon on the Mount. It has held this sermon before the world as the standard of conduct for men, in which all who make profession of being Christian should live. But the ordinary professed Christian has much less chance of attaining this standard than the Jew had of keeping the Law of Sinai; and Christendom has made a greater failure in respect to its professed law than Israel made in respect to Sinai. The mere professing Christian has never lived in it, however, nor made any attempt to keep it. It is indeed impossible for him to keep it; for it is the law of the new creation; and none but those begotten of God can keep it, and only these can have the true desire to do so.

[7]It was no matter for surprise that during the World War many of the clergy called for acknowledged suspension of this, their law of Christian life. Even they were not prepared to love their enemies, and they dared not preach to their congregation that these should do so. They preferred for the time not to be Christians; they wished to be freed from the trammels of the teaching of Jesus.

THREE OUTSTANDING FEATURES OF SERMON

[8]The Sermon on the Mount sets forth the kingdom of God in righteousness, and the righteousness of that kingdom as it must be seen in the lives of the true followers of Christ. While the Sermon covers every phase of Christian life there are three outstanding features: (1) The Beatitudes; (2) the Lord's Prayer; and (3) the Law of God, as expressed in the Golden Rule. In the Beatitudes, or blessings, the rewards named for the servants of God give an altogether different conception of relationship to him than had any thing previously perceived. Under the Law the Israelite got present blessings for his care in the matter of the Law. He had the promise of blessings in the field, in his store, in his body: health and peace of mind were his; and had he kept the law of God lasting life would have been his portion, blessed and happy under the care of God.—Leviticus 26:3-13; Deuteronomy 11:13-15.

[9]But in the Sermon on the Mount, while wealth is not denounced, the blessings of the servant of the Lord go with poverty of spirit, with persecutions, and revilings, with hungerings and thirstings for righteousness, with mercy, with pureness of heart, with a general condition not especially agreeable to the riches of this world. And in the rewards there is always a lifting of the mind above things of human life; health of body and prosperity and enemies made to be at peace are things not promised. Rather it is that in due time, after the will of God has been wrought and patiently endured, because tribulation has followed the endeavor to serve Jehovah through Christ, God will reward the faithful disciple by life in heaven in fulness of joy and in his presence. It is clear that these things, not congenial to the human mind—nor intended to be, for the human mind even when perfect finds its happiness in the things of earth—are possible only when the mind is begotten to heavenly things.

SEARCHING WORDS FOR CHRISTIAN CONDUCT

[10]Jesus said that in saying these things he was by no means setting aside or destroying the Law or the Prophets; rather, the teachings of the prophets and the exactions of

the Law were to be brought into stricter force. Outer forms of righteousness such as those of the scribes and Pharisees, who were particularly mentioned, would count as nothing. Now, he who did no outward evil discernable by his fellows but who should meditate evil in his heart, is disclosed to be a sinner; he who hates is a murderer; he who lusts is an adulterer. Worship of God in public places to be seen of men is denounced. Prayer to God must be in secret rather than openly. Rewards for righteousness were not to be sought for in the present life. Treasure was to be laid up in heaven; and as no man could himself lay up treasure there, it is apparent that Jesus meant to say that the servants of God would be sure of reward, and that God was the faithful Recorder. "Your Father knoweth."—Matthew 6:8.

[11]The true Israelite had always realized the privilege of prayer, but prayer as a regular part of the life had not been taught to Israel. Set places and times, and the fact of the priesthood, had not led to the thought of personal communion with God; and we may understand that in their earlier days the Israelites prayed little except under stress of special need. While the Law and the Prophets were to remain, inasmuch as provision was to be made for keeping the Law and the injunctions of the Word of God in spirit, and therefore in a much truer sense than was hitherto possible, the priesthood had no prospect of being continued. (Romans 8:4; 2 Corinthians 3:6) Its end had come, though nothing to that effect was said then by Jesus.

[12]But Jesus gave some instructions as to prayer, as if his disciples would have free access to God unhindered in approach by form or time or place. Jesus said: "After this manner pray ye." The Lord's prayer, as it is so commonly named, is a sample prayer rather than a set form of words to be used; but it is so grand and great that it is good for us, his followers, to repeat it daily, even as we remember our vow unto the Lord. The prayer preserves us from selfish thoughts. It first reminds us of the purpose of our being—to glorify God; it takes the mind to the kingdom—"Thy kingdom come. Thy will be done, as in heaven, so in earth"; it causes the various members of the Church to pray for the Church's daily need—"Give *us* this day our daily bread." It then reminds us of our own need for living cleanly before the Lord; for he who prays asks to be forgiven for his trespasses before God according to the measure of forgiveness he has toward those who trespass against him.

[13]It is evident that the thought is that prayer should be made daily and constantly, and that it would in some measure take the place of the Jewish priesthood. But now it is the coming of a child into his Father's presence, without an intermediary; for though Jesus is the Advocate of the Church, the children have access to the Father in his name. Prayer then is to be expressed in few words rather than many: The disciples are not to use many words as the heathen do, who expect to be heard only after much repetition; for, said Jesus, "your Father knoweth what things ye have need of, before ye ask him." (Matthew 6:8) Though the Father well knows what his child requires he will not give unless there is *request;* but he is kind and loving and will not withhold. Therefore "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matthew 7:7) Good gifts of God which come apart from our asking are sometimes passed without thanks.

STRICT JUSTICE REPLACED BY LOVE

[14]The ten commandments which formed the basis of the Law Covenant were, with the exception of the fifth, all of a negative character, the will of God being expressed by "thou shalt not". Now, he who would come to God must be pure in heart; that is, he must be altogether sincere in his purpose, wanting to be in heart harmony with God and men. The law of strict justice, an eye for an eye and a tooth for a tooth, was no longer to hold good. Evil must be borne, injustice not resented, compulsion accepted. The law said: "Love your neighbor"; and the scribes had added: "Hate your enemies." But Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."—Matthew 5:44, 45.

[15]God would have his children like himself: "Be ye therefore perfect, even as your Father which is heaven is perfect." (Matthew 5:48) And then came the new reading of the Law and the Prophets which has been called the Golden Rule. The Master said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matthew 7:12) In their relationship to God they were not to take anxious care for food, clothing, drink, or to things which make fulness of life; but, seeking first the interests of God and the righteousness of the kingdom, they would find that all these things would be taken care of by God himself. (Matthew 6:33) This is a gracious, but needful provision; for in the world of toil and care the servants of God would be so distracted by necessary care in providing things needful for the body that there would be little time left for the service of God and for the development of the true life, the new creature in Christ Jesus. The disciple of Jesus must labor with his hands for his living, but he may rest, assured of his Father's care.

[16]Jesus ended his sermon with a warning note. Well knowing that many would profess to accept his words and become his disciples, he said that he who did them would be as a wise man who built his house on a rock; he who merely made profession would be as a foolish man who built his house on sand. Jesus knew that storms which would demonstrate who were wise and who were foolish would surely come. Christendom is caught. Its house is falling in the storms, which are now blowing hard. The clergy class, who have misled the people in doctrine and in conduct, are now finding that the foundations of their house are moved, and that their roof is being carried away. They are left exposed. The faithful of the Lord's people are kept on the Rock of Ages—safe from all alarms.—Isaiah 26:4, *margin.*

QUESTIONS FOR BEREAN STUDY

When did Jesus give his Sermon on the Mount? Was it appropriate at this time? ¶ 1, 2.

What is the striking difference in giving the law to the Jews from Sinai, and to the world from Mount Zion to the new creation? ¶ 3.

In what way did the Sermon on the Mount differ from the former teaching of Jesus? What must first be demonstrated before the power of the kingdom should be felt over the world? ¶ 4.

Why was the teaching of Jesus a surprise to many? How may a person be a "freeman" and a "bondservant" at the same time? ¶ 5.

In what respect has Christendom made a signal failure? For whom was the Sermon on the Mount spoken? ¶ 6.

When did the clergy show a flagrant disregard for the Christian's law? ¶ 7.

Where is the embryotic kingdom first to be seen? What are the three outstanding features of the Sermon on the Mount? ¶ 8.

In what respects do the rewards and blessings of the new creation differ from those received under the Law Covenant? Which are the more valuable? ¶ 9.

Did Jesus set aside the Law and the Prophets? How was the Law magnified and made stricter to the new creature? ¶ 10.

Do Christians have greater privileges and closer communion in prayer with God than had the Israelites? Why was the priesthood discontinued? ¶ 11.

What instructions did Jesus give respecting prayer, and what did these imply? How are we benefited by prayer? ¶ 12.

How does prayer in some measure take the place of the Jewish priesthood? Is Jesus our High Priest? When are we most grateful for the favors which God gives us? ¶ 13.

What forms the basis of the Law Covenant? What is the character of the Ten Commandments? If the Law were stated in a positive form would it be comprehended in the Golden Rule? Is there a gracious provision for the new creature in Christ Jesus? ¶ 14, 15.

How did Jesus end his sermon? Why the necessity for such an ending? ¶ 16.

LETTERS FROM AFIELD

THE LORD UNITING HIS PEOPLE

DEAR BROTHER RUTHERFORD:

My object in writing to you at this time is to let you know how much I enjoyed the convention held at Columbus, O., July 20-27. I have been attending conventions of the SOCIETY for over thirty years; but this was in every way the best of them all. It was undoubtedly the largest gathering of God's people held on this earth since Pentecost.

It truly seemed as though the Lord gathered his people together (see Deuteronomy 31:12-14) from the four corners of the earth, so that the Church might be prepared for the part she is to play in the greatest battle ever waged between truth and error.

Evidently Satan had been busy previously trying to weaken the Lord's people in the conflict, by means of misunderstandings, etc., the object being to split the Church into factions. The Lord was observing this and so brought us all together at this great convention for the purpose of uniting his people more, and thus being united to fight shoulder to shoulder more valiantly against the foe.

It must also have served to strengthen the faith and courage of some who seemed to be fighting alone, to come to the convention and see so many thousands of consecrated children of God.

It was a sight never to be forgotten to see from 15,000 to 20,000 brought together this way and to note how the Lord by his spirit drew us all more closely together. This was quite noticeable as the convention progressed. I firmly believe that when all the dear friends left for their respective places they departed with a firmer determination than ever to finish the work committed to them by the Lord.

It surely must have warmed and cheered your heart to note all this, for we all know how much you love the Lord and his people, and also the cause which we all love so dearly.

We feel grateful to the Lord for raising you up with all the faithful brethren at headquarters, and under our great Captain to lead us on to victory. The Lord has called his Church "to arms", and it is for us all to respond to the call, and by his grace this will we do. May the Lord enable us all by the mighty power of his spirit, to be faithful unto death. With warm Christian love to you and all the dear ones at Bethel.

Your Brother in Christ

WALTER J. THORN (*Pilgrim*)

GREAT APPRECIATION FOR CONVENTION PRIVILEGES

DEAR BROTHER IN THE LORD:

I beg just a moment of your valuable time to tell you of my appreciation of the privilege of attending the wonderful Columbus Convention. I enjoyed the blessings our dear Lord had in store for us.

I earnestly prayed and looked forward to the occasion as the means of unparalleled encouragement to the friends, and especially expected much from yourself in this respect, as the Lord's special representative. Surely I was not disappointed; for I feel that you, more than any one else, are to be congratulated for the immense success of this convention. The precious little season of fellowship with the traveling brethren, and the heart-to-talk you gave us, will ever be remembered and cherished in a very warm spot in my heart.

Your management of the convention, the big public witness at the stadium, and your several discourses to the friends at the Coliseum, all together mark this convention as an epoch-making event in the harvest-history of the Church. It will certainly do much toward encouraging the friends to heart-loyalty to the King and the kingdom work. I consider your lesson on the "Three Points of Temptation" leading up to the "Indictment" on that wonderful occasion on Friday morning, as the most brilliant thing that could ever be given on that subject. It has given me a new slant on matters of developing Christ-likeness in my own life, as well as showing the temptation upon Christendom, for which they shamefully fell.

I want to work harder than ever to show the dear Lord my sincerest appreciation of this wonderful convention. Again thanking you for the privilege of attending, and wishing you further wisdom and grace in your able leadership, I beg to be your brother, by his grace divine,

A. J. ESHLEMAN (*Pilgrim*)

BROTHER BANKS WORKED ALONE

[The following letter from Brother Banks, who labors in the interest of the colored people, is an example of how the Lord blesses those who manifest a real devotion to his cause. THE WATCH TOWER has pleasure in publishing it with commendation for favorable consideration of others.]

DEAR BRETHREN:

On account of this district being a farming country, the friends have not been able to have many private meetings.

Brother Frank Smith, formerly of Eudora, Ark., has moved away, as also has Brother F. G. Wood. I arrived in Eudora on scheduled time, and found no one to meet me. I took it as the will of the Lord to have it so, as it might have been made known before arriving there. So I made up my mind to give some kind of witness in the town before leaving, as I was to be there Saturday and Sunday.

I found a rooming house and put up for the night. The next day I inquired for a hall, and found none. But in getting acquainted with the people on the street, I met a physician who introduced me to influential churchmen. I arranged with one of them to hold a lecture at the Jericho Baptist church in the afternoon. Then I went to the post office and inquired for the package of circulars that I had sent to Frank Smith. These were delivered to me, and I proceeded to arrange some of them for the meeting. These were posted in several barber shops and restaurants.

A minister saw one of them, and wished to know if I could lecture at his church in Grand Lake. This was arranged; and the day was put in with two witnesses in different parts of the town and vicinity. I did some canvassing on Saturday and sold some books. These, together with those sold at the meetings, total 56. The attendance at the meetings was 251. Of course, as I had nothing but the samples and prospectus, I could not deliver the books. I took a small deposit from each purchaser, and then arranged to have the books delivered C. O. D. These orders will be turned over to a class or a colporteur who has the stock.

We never know what the Lord has in store for us. Realizing the presence of the Lord, and remembering the expression of Lloyd the naturalist, I can say much more confidently than he that "I was never less alone than when alone."

Your brother and servant by the grace of God,

THOS. E. BANKS (*Pilgrim*)

INTERESTING LETTER FROM FRANCE

[Since the war the French Government has induced a great number of Poles to move into Northern France. Approximately 140,000 have already gone there. They are being put to work in the mines; and Catholic priests were brought along to keep them in line. This was not pleasing to the Poles, who had a keen desire to know something besides being subject to the pope. The SOCIETY sent Brother Kretl amongst them some time ago, and the Lord is blessing his efforts very greatly. The following letter relates to the work in Northern France.]

BELOVED BRETHREN IN THE LORD:

The work in France in going on nicely, despite the difficulties. Immediately after my arrival in France, a woman, a member of the secret order of Holy Rosary, opposed the truth vigorously, tearing her hair in her rage. She went to her pastor and asked him for some remedy for that "heresy" of the Bible Students. But he told her that since this is a free country, nothing could be done. She later became more interested; and today is our sister, and very zealous in the work. The Lord has power to change the human heart. Thanks to the heavenly Father, that he permits us to advertise his kingdom!

We were able to arrange one of the largest religious meetings ever held in France for the Poles, in the city of Bruay, Pas de Calais. The subject used was, "The Resurrection of the Dead Soon." The invitations were distributed by several of the local brethren a day previous to the lecture. On Sunday, the local priest directed his entire sermon on the subject, and was so taken up with it that the poor soul forgot to make a collection. This did not escape the notice of those present. Although he admonished them against attending the lecture, saying that "a wolf in sheep's clothing" had come from America, the people came, all the more, to see me. The pastor himself came to the meeting, and with him was the prelate. Despite my invitation that they defend their denomination, no one took the offer.—Leviticus 26:8; Proverbs 28:1.

The meeting was advertised for 2:30 p. m. With the help of the French brethren, we obtained one of the largest halls in the city market-place. As early as 2:00 o'clock, the market-place was filled with thousands of people. At 2:15 the hall was opened. In five minutes it was filled; and thousands stood in the market-place near the windows and doors, which were opened. A large crowd listened to the lecture through the windows; and a large number, not being able to hear from a distance, returned to their homes. There were 5,000 who were able to hear the lecture. Some fainted from lack of space. The meeting was closed with prayer, after which the people went for the books. In a few minutes they were all gone. Cries could be heard of "Bibles! Bibles! Give us more Bibles." We are short of them, as well as of booklets.

The people with books under their arms went to their homes in contented crowds, some reading on their way. The clergymen also, with noses bent downward, not knowing what to do, slowly returned to their respective nests. It can be seen that the hungering is not for bread, but for hearing of the Word of God. (Amos 8:11) The light grows daily brighter until the perfect day.

Wishing you divine blessings, and asking an interest in your prayers, I remain

Your brother in the Lord, J. KRETT, *France.*

THE LORD'S PEOPLE ARE HIS CHANNEL

DEAR BRETHREN:

We realize in some measure, our debt of gratitude to the Lord for all his wonderful blessings to those now feasting on present truths. Blessed are those who have waited and come to the thousand three hundred and five and thirty days.

We also realize that the Lord raised up a servant especially commissioned to dispense the "meat in due season," "things new and old," to the household of faith. We gladly honor him because the Lord honored him and blessed his work.

Today we behold the work continued by other loving hands, and in addition to comforting and encouraging the brethren we behold a great and world-wide witness being given to the great "King of kings and Lord of lords" and his incoming kingdom of peace and righteousness.

We have every reason to believe that the Lord is directing this work through the same agency which has long been used of him, and we desire to express our appreciation of this fact and our privilege of coöperating in the same great work.

We rejoice in the thought expressed in the WATCH TOWER of December fifteenth, that "the Lord's people are his channel to do his work"; and that the body of consecrated people working together in the service of the Lord in a broad sense constitutes the SOCIETY. We also rejoice to find ourselves a part of this great arrangement.

We realize your great sacrifice and labor of love on our behalf and for our spiritual welfare, and we daily uphold you at the throne of grace for guidance and divine blessing in your honored position of service.

We are with you, dear brethren; our prayers are for you; and we wish you to know of our gratitude for the many blessings received from the Lord at your hand.

This expression of our gratitude is by the unanimous vote of the Dayton ecclesia and in obedience to its instructions.

May the God of all comfort keep your hearts and minds through Jesus Christ unto his eternal glory.

THE DAYTON ECCLESIA, *Ohio.*

SEARCHING FOR GOD UNTIL FINDING HIM

DEAR BRETHREN:

Several months ago I received from the SOCIETY the seven volumes of STUDIES IN THE SCRIPTURES. I could not help believing every word in these volumes, and have made up my mind to belong to this Church of Christ, inasmuch as you will accept me.

Dear brethren, I have searched several years for the truth, for a true God; and I could not find him anywhere. I searched for him in the Roman Catholic Church. There, however, I could never find him, and eventually I became tired and stopped searching for him. I fell into infidelity, but kept my heart clean; and God was kind to me and enlightened me with the truth, with your writings; and now I wish to return to God. Therefore I have decided to subscribe to the WATCH TOWER.

That my love toward God might now grow cold because I am not very strong, I beg you not to scorn me, dear brethren in Christ. Ending this letter, I am sending you, dear brethren, my heartfelt thanks for your books. I enclose one dollar for a subscription to the WATCH TOWER.

HELENA JANICKA, *Conn.*

SYSTEMATIC STUDY IS STRENGTHENING

DEAR BRETHREN:

By unanimous vote of the ecclesia we wish to express to you our appreciation of the WATCH TOWER articles. We have been privileged to cover nearly all the articles in the WATCH TOWER including the Sunday School articles for several years, and have found them to be very helpful and also needful. We have two Berean study hours each week especially for these. (This in addition to our regular studies.)

In our study of the WATCH TOWER we find that the Lord has provided an abundance of good things and refreshing words which become present meat in due season, and which always seem so timed as to be especially helpful and encouraging, and a means of strength that we may be faithful and loyal to our great King.

Since the WATCH TOWER has reminded us of the importance of these studies we will be more appreciative, as our study in the past has often brought to mind that the brethren have put much effort on the preparation of these studies.

With much Christian love, ABILENE, KANSAS, ECCLESIA.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Freeport, Ill.	Sept. 18	Des Plaines, Ill.	Sept. 25
Belvidere, Ill.	" 19	Park Ridge, Ill.	" 26
Marengo, Ill.	" 21	Chicago, Ill.	" 28
Elgin, Ill.	" 22	Pullman, Ill.	" 29
Zion, Ill.	" 23	Hegewisch, Ill.	" 30
Waukegan, Ill.	" 24	Toledo, Ohio	Oct. 1

BROTHER J. A. BOHNET

Utica, N. Y.	Sept. 22, 23	Canajoharie, N. Y.	Sept. 30
Oneida, N. Y.	" 24	Johnstown, N. Y.	Oct. 1
Syracuse, N. Y.	Sept. 25	Gloversville, N. Y.	" 2
Oswego, N. Y.	" 26	Amsterdam, N. Y.	" 3
Watertown, N. Y.	" 28	Schenectady, N. Y.	" 5
Rome, N. Y.	" 29	Saratoga Springs, N. Y.	" 6

BROTHER B. H. BOYD

N. Martinsville, W. Va.	Sept. 25	Zanesville, O.	Oct. 2
Clarington, O.	" 26	Crookesville, O.	" 3
Wheeling, W. Va.	" 28	Shawnee, O.	" 5, 6
Bellaire, O.	" 29	Nelsonville, O.	" 7
Byesville, O.	" 30	Lancaster, O.	" 8
Cambridge, O.	Oct. 1	Columbus, O.	" 9, 12

BROTHER C. W. CUTFORTH

Pembroke, Ont.	Oct. 2, 3	Belleville, Ont.	Oct. 14
Ottawa, Ont.	" 5, 6	Stirling, Ont.	" 15, 16
Carleton Place, Ont.	" 7	Trenton, Ont.	" 17
Smith's Falls, Ont.	" 9	Oshawa, Ont.	" 19
Brockville, Ont.	" 10, 12	Hamilton, Ont.	" 23
Kingston, Ont.	" 13	Beamsville, Ont.	" 24

BROTHER H. H. DINGUS

Jasper, Mo.	Sept. 23	Sedalia, Mo.	Oct. 1
Freeman, Mo.	" 24	Jefferson City, Mo.	" 2, 5
Pleasant Hill, Mo.	" 25, 26	Loose Creek, Mo.	" 3
Clinton, Mo.	" 28	Burton, Mo.	" 6, 7
Coal, Mo.	" 29	Wellsville, Mo.	" 8
Deepwater, Mo.	" 30	Hannibal, Mo.	" 10

BROTHER A. J. ESHLEMAN

Lewistown, Ida.	Oct. 1	Wenatchee, Wash.	Oct. 8
Moscow, Ida.	" 2	Everett, Wash.	" 9
Garfield, Wash.	" 3	Stanwood, Wash.	" 10
Oakesdale, Wash.	" 5	Burlington, Wash.	" 12
Spokane, Wash.	" 6	Sedro Wooley, Wash.	" 13
Soap Lake, Wash.	" 7	Mt. Vernon, Wash.	" 14

BROTHER M. L. HERR

Beaver Valley, Sask.	Sept. 11	Coleman, Alta.	Sept. 22
Shaunavon, Sask.	" 12, 14	Fernie, B. C.	" 23
Lethbridge, Alta.	" 16, 17	Elko, B. C.	" 24
Magrath, Alta.	" 18	Cranbrook, B. C.	" 25
Macleod, Alta.	" 19	Lardo, B. C.	" 28
Blairmore, Alta.	" 21	Nelson, B. C.	" 30

BROTHER W. M. HERSEE

Dryden, Ont.	Sept. 23	Souris, Man.	Oct. 2,3
Oxdrift, Ont.	" 24	Brandon, Man.	" 5, 6
Kenora, Ont.	" 25	Rapid City, Man.	" 7, 8
Winnipeg, Man.	" 26, 28	Minnedosa, Man.	" 9
Treherne, Man.	" 29, 30	Clarksville, Man.	" 10
Carroll, Man.	Oct. 1	Neepawa, Man.	" 12

BROTHER H. S. MURRAY

Frostburg, Md.	Sept. 21	Orchid, Va.	Sept. 30
Cumberland, Md.	" 22	Newport News, Va.	Oct. 1, 2
Washington, D. C.	" 24	Norfolk Va.	" 3, 5
Rutherglen, Va.	" 25	Exmore, Va.	" 12
Richmond, Va.	" 26, 28	Suffolk, Va.	" 19
Fredricks Hall, Va.	" 29	South Hill, Va.	" 22

BROTHER G. R. POLLOCK

Morgantown, W. Va.	Sept. 16,17	Somerset, Pa.	Sept. 26
Point Marion, Pa.	" 18, 19	Johnstown, Pa.	" 28
Leckrone, Pa.	" ?1	Nicktown, Pa.	" 29
Connellsville, Pa.	" 22	Altoona, Pa.	Sept. 30, Oct. 1
Greensburg, Pa.	" 24	Bellefonte, Pa.	Oct. 2
Johnstown, Pa.	" 25	Philipsburg, Pa.	" 3

BROTHER B. M. RICE

Des Moines, Ia.	Sept. 24	Exira, Ia.	Oct. 2
Cambridge, Ia.	" 25	Kirkman, Ia.	" 5
Coon Rapids, Ia.	" 26	Omaha, Neb.	" 6
Omaha, Neb.	" 28, 29	Wall Lake, Ia.	" 7
Prescott, Ia.	" 30	Little Sioux, Ia.	" 8, 9
Red Oak, Ia.	Oct. 1	Sioux City, Ia.	" 10

BROTHER V. C. RICE

Rock Hill, S. C.	Sept. 22	Asheville, N. C.	Sept. 29
Gastonia, N. C.	" 23	Brasstown, N. C.	Sept. 30, Oct. 1
Shelby, N. C.	" 24	Cruso, N. C.	Oct. 2, 3
Cherryville, N. C.	" 25	Asheville, N. C.	" 5
Lincolnton, N. C.	" 26	Skyland, N. C.	" 6
Hickory, N. C.	" 28	Hendersonville, N. C.	" 7

BROTHER R. L. ROBIE

Mound City, Ill.	Sept. 16	Marion, Ill.	Sept. 24, 25
Thebes, Ill.	" 17, 18	White Ash, Ill.	Sept. 26
Anna, Ill.	" 19	Paducah, Ky.	" 28
Carbondale, Ill.	" 21	Mayfield, Ky.	" 29
Swanwick, Ill.	" 22	Paducah, Ky.	Sept. 30
Valier, Ill.	" 23	Dixon, Ky.	Oct. 1, 2

BROTHER O. L. SULLIVAN

West Chelmsford, Mass.	Sept. 18	Lynn, Mass.	Sept. 30
Lowell, Mass.	" 19, 21	Cliftondale, Mass.	Oct. 1
Concord Junction, Mass.	" 22	Quincy, Mass.	" 2
Waltham, Mass.	" 23	Stoughton, Mass.	" 3
Boston, Mass.	" 24, 28	Brockton, Mass.	" 5
Beverly, Mass.	" 29	Plympton, Mass.	" 6

BROTHER W. J. THORN

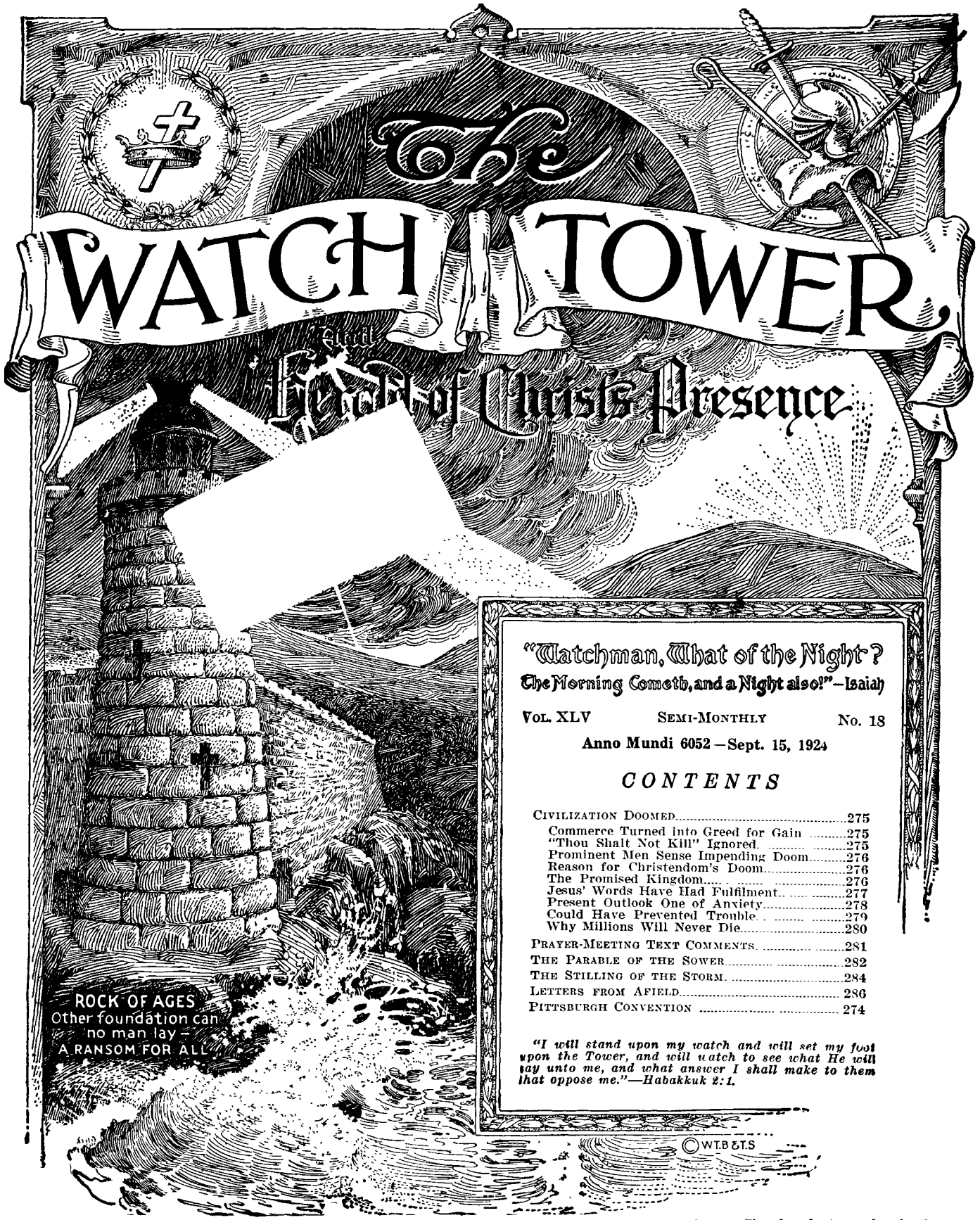
Northome, Minn.	Sept. 21, 22	Rochester, Minn.	Sept. 30
St. Paul, Minn.	" 23	Mankato, Minn.	Oct. 1
Pease, Minn.	" 24, 25	Evan, Minn.	" 2, 3
Princeton, Minn.	" 26	Lake Benton, Minn.	" 5
Minneapolis, Minn.	" 28	Luverne, Minn.	" 6
Winona, Minn.	" 29	Jasper, Minn.	" 7, 8

BROTHER T. H. THORNTON

Columbus, Miss.	Sept. 25	Memphis, Tenn.	Oct. 3, 5
Mc Cool, Miss.	" 26	Clarksdale, Miss.	" 6
Aberdeen, Miss.	" 28	Vicksburg, Miss.	" 7
West Point, Miss.	" 29	Jackson, Miss.	" 8
Okolona, Miss.	" 30	Crystal Springs, Miss.	" 9
Iuka, Miss.	Oct. 2	Brookhaven, Miss.	" 10

BROTHER S. H. TOUTJIAN

Phoenix, Ariz.	Sept. 12, 14	Santa Ana, Calif.	Sept. 24
Yuma, Ariz.	" 15	Anaheim, Calif.	" 25
El Centro, Calif.	" 16, 17	Brea, Calif.	" 26
Los Angeles, Calif.	" 19-21	Whittier, Calif.	" 28
San Diego, Calif.	" 22	Hawthorne, Calif.	" 29
Oceanside, Calif.	" 23	Long Beach, Calif.	" 30



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

VOL. XLV SEMI-MONTHLY No. 18

Anno Mundi 6052—Sept. 15, 1924

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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:

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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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, R. H. BARBER, C. E. STEWART.

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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ADDITIONAL MEMORIAL REPORTS

Since the additional Memorial Report appeared in the August 15th issue of THE WATCH TOWER, we have received reports from the Ukrainian brethren, totalling 848. Other reports total 125. Of these the following cities reported twenty or more persons participating:

Ukrainian Ecclesias

Winnipeg, Man.	85
Chicago, Ill.	77
Wakaw, Sask., Can.	72
Novoselica, Czecho-Slovakia	48
Bila Cerkva, Czecho-Slovakia	40
Polyana Kob., Czecho-Slovakia	38
Cleveland, Ohio	31
New York, N. Y.	30
Detroit, Mich.,	30
Akron, Ohio,	27
Pleasant Home, Man., Can.	25
West Selkirk, Man., Can.,	25
Veliki Lucki, Czecho-Slovakia	24
Philadelphia, Pa.,	21
Sturgis, Sask., Can.,	20
Omitted from Former Report	
Duluth, Minnesota, (English)	55
Grand Total to date	63,669

N. B.—The grand total includes all reports of classes where less than twenty participated.

PITTSBURGH CONVENTION

Following the annual meeting of the Watch Tower Bible & Tract Society there will be a convention of Bible Students at Pittsburgh, Pennsylvania, October 31 to November 2, inclusive. A number of the Pilgrim brethren will take part in the program; and on Sunday, November 2, a public address will be given by Brother Rutherford in the Syria Mosque. Other sessions of the convention will be held in Memorial Hall, Fifth Avenue and Bigelow Boulevard. For further particulars concerning accommodations, etc., please address C. H. Stewart, Secretary, 317 Grace Street, Mt. Washington Sta., Pittsburgh, Pa.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV SEPTEMBER 15, 1924 No. 18

CIVILIZATION DOOMED

but—Millions Now Living Will Never Die

TRUE civilization is the very antithesis of barbarism. The name properly stands for education, culture, refinement, and truth. There is a civilization in name only. It is veneered, while underneath exists barbarism in its most malignant form. True civilization can be founded and builded only upon truth, justice, and righteousness, with love as the moving cause.

During the 2,000 years past there has gradually developed what we call civilization. It has made quick and rapid growth during the past half century. It has been the boast of many nations and peoples of earth.

The commerce of the world has brought the peoples of the nations into closer proximity with each other, increased education and science, and developed culture. It has performed its part in the present civilization.

Politics has organized the peoples into forms of government with a few governing the masses, and has enacted many wholesome laws which have been enforced when convenient. It has performed a part in modern civilization.

The religion of Jesus Christ was founded and organized in purity. Elevated above the sordid things of earth, it has been the beacon light on the mountain top to guide the honest searcher for truth over the morass into pleasant paths that lead to endless life and happiness. This true religion of Christ has had a savory influence upon men and, for a time, performed its part in civilization.

COMMERCE TURNED INTO GREED FOR GAIN

Greed for gain and power turned legitimate commerce into wicked profiteering. The commercial giants traffic in human bloood as they do in the inanimate products of the earth.

Ambition for power and influence has caused politicians to juggle with the rights of the people, prove unfaithful to their constituency, and use public office for private gain.

The desire for bodily ease and comfort, the desire to be approved by men rather than have the approval of God, an ambition for the establishment of the Lord's kingdom on earth before due time, and contrary to his way—these have caused the clergy to fall to the seductive influence of Satan, to become unfaithful to God and to the Lord Jesus Christ, and to form a part of present civilization.

It is said that war is a relic of barbarism; and this is true. It has been said that commerce would so unite the peoples of earth that wars will no more be known; and yet in 1914 commerce produced the greatest and most devastating war of all time.

It was claimed that education and science would prevent war; and yet education and science have been employed to make war more diabolical and fiendish than the barbarians ever dreamed of. The leading nations of Christendom encourage their scientists to produce the most deadly instruments of war. Recently several of the so-called civilized nations were contestants in the acquisition of a "death ray" by which it is claimed a great city like London might be wiped out in a night. This is a product of modern civilization.

"THOU SHALT NOT KILL" IGNORED

Jesus Christ is the great Prince of Peace. He said: "Thou shalt not kill." He taught his disciples and his followers to refrain completely from the use of carnal weapons. Yet the clergy, who claim to be teachers of his doctrines, have sanctified war and made it a holy thing. They have delighted to have their portraits and statues exhibited side by side with those of bloody warriors. They have hailed the greatest warriors as the greatest heroes of all time. When the world War came they acted as recruiting officers, turned their church buildings into recruiting offices; yea, they even accepted money for their work of preaching young men into the trenches, and told them if they died on the battlefield they would go straight to heaven. The money which the clergy received for this work was saturated with human blood.

The clergy have admitted into their church organizations the greedy profiteers and the faithless politicians, and have made them the principal of their flock. The clergy were taught by the Lord that Satan is the god of this evil world; yet they have willingly become a part of it. They have failed to defend the poor and the fatherless, and have delivered them into the hands of the greedy, wicked ones to serve as targets for the war. They have dealt unjustly with the afflicted and needy, and have indulged in the wicked persecution of the meek

and lowly followers of the Prince of Peace, who dare to tell the truth; and they have caused the arrest, imprisonment and death of such.

The people have lost faith in their political leaders because they see that these are in the control of the wicked profiteers. They have lost faith in their clergy because they observe the Modernists, claiming to be representatives of the Lord and at the same time denying God's Word, and denying the blood of Jesus as the great redemptive price of man. They mark the Fundamentalists, who claim to believe the Bible, and yet unite with wicked profiteers and politicians in their effort to foist upon mankind the League of Nations, which they hail as the "political expression of God's kingdom on earth."

PROMINENT MEN SENSE IMPENDING DOOM

Millions are out of employment without homes and without means of support for themselves and loved ones. With confidence in their leaders gone, with no visible means of betterment, without God and without hope in the world, countless millions are turning to the rankest radicalism. Because of these conditions the rulers of earth are in fear and trembling. With distress and perplexity they view the situation. Some of the most profound thinkers of the present time express themselves in no uncertain terms:

"Before the war people often supposed that ours was a Christian culture. The war has revealed us to ourselves. Civilization is Pagan."—Dr. Bernard I. Bell.

"Airplanes, poison gas, and hatred mixed together are spelling the doom of civilization. America is preparing for war on a scale so colossal that it has no parallel in the history of the world. Our civilization will perish unless we strive for international peace."—Frederick J. Libby.

"We have come to the crossroads and no one knows the way out."—H. G. Wells.

"The future is very dark. We have reached the twilight of civilization."—Dr. H. L. Brailsford.

"No man unless he is drunk with optimism can deny that the world is very sick, and it may be a sickness unto death."—Sir Philip Gibbs.

"The United States is preparing for war that would tax us to the utmost in man-power resources."—Secretary of War Weeks.

"You responded to Europe's need in 1917. The work is only half done; and if not completed, civilization is doomed within this generation to a catastrophe such as the world has never known." "Force is the only thing that rules in the world. Unless you stamp out that conviction civilization is doomed upon this earth."—Lloyd George.

THE REASON FOR CHRISTENDOM'S DOOM

These great men of the world see the storm of fire and blood irresistibly sweeping on to the destruction of human institutions; but they assign no cause, and are at a loss for an adequate remedy. Hence their perplexity and distress. Jehovah knew the end from the beginning. He foresaw this dreadful day, and through his prophet foretold it. He pictured how the blackness of fear would be upon the faces of all the governing elements. With the voice of authority he speaks to them through his prophet, thus: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, . . . For it is the day of the Lord's vengeance."—Isaiah 34: 1, 2, 8.

But why should Jehovah manifest his displeasure and vengeance against the nations of earth? The answer is that Satan's empire has reached its full in wickedness, and it must fall before the onward and triumphant march of the Prince of Peace.

The only nation on earth organized and controlled by Jehovah was the nation of Israel. He made it a typical nation. He gave that nation a perfect code of laws, and promised them that he would grant life to them if they kept those laws. He warned them against disobedience. They failed to keep the law, were disobedient to him; and he executed his decree of punishment against that nation.

Lucifer, who because of his disobedience became Satan, the Devil, without hindrance from Jehovah overreached the nations round about and organized them. He exercised his baneful influence over Israel; and that nation fell a victim and was overthrown in the year 606 B. C. There it was that God declared that he would not interrupt the reign of the Gentiles under the supermind of Satan "until he should come whose right it is" and to him, the Righteous One, would God give the power, as well as the right, to rule. The period of the Gentile Times was to continue for 2,520 years, beginning in 606 B. C., and necessarily would end in 1914. There the Gentile dominion legally ended; and then and there he whose right it is to reign assumed such authority. It was in that year that civilization, so-called, reached the zenith of its glory; and in that same year its disintegration began.

Prior to that time men with honest desires put forth their best efforts to establish a righteous government. But being imperfect, their power and influence were nullified in a large degree by forces of evil; and Satan succeeded in keeping all the nations subject to his own invisible power. He has completely dominated the three ruling factors of the earth, and has truly been the god of this world; namely, civilization so-called.

THE PROMISED KINGDOM

Long centuries ago, through his holy prophets, God promised a kingdom of righteousness which would rid the earth of the oppressor and his wicked methods. He promised a coming seed, or ruler, through whom these blessings should flow out to humankind. Concerning that ruler he said, through his prophet: "The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The

everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." (Isaiah 9:6, 7) Of that coming blessed kingdom all prophets wrote and the Psalmist sang; and the godly ones looked forward with eagerness to that happy time.

When Jesus of Nazareth was on earth he taught his disciples in corroboration of the words of the prophets. The burden of his speech was the coming of that blessed kingdom. They were familiar with the teachings of the prophets; and hearing again and again the words of the Master concerning that kingdom, they inquired of him in these words: "Tell us, when shall these things be? and what shall be the proof of thy presence and of the end of the world?"—Matthew 24:3.

The disciples knew that Satan, the evil one, was the prince or invisible ruler; for Jesus had told them so. They knew that there is enmity between the seed of promise, the Messiah, and Satan and his seed. They knew that God had said that in due time the seed of promise should bruise Satan's head. They knew that the prophets had written of the coming day of God's vengeance upon Satan's empire, and that this vengeance would be expressed through the one chosen to be the King, the Prince of Peace. It therefore necessarily follows that, when the world should end, and the kingdom of righteousness be set up, if the powers in control did not willingly submit to the great Prince and Ruler of righteousness, God's vengeance would be expressed against the wicked systems.

It is, therefore, important first to determine definitely the time of the end of the world, the Lord's presence, and the time for him to take unto himself his power to reign, in order that we may properly understand the time when God would express his vengeance against the ruler of darkness and against his organization.

The vengeance of God is not against the rank and file of humanity, but against the ruling factors. The Lord, through the Apostle, expressly states that the creation, mankind in general, are groaning and travailing in pain, waiting for the manifestation of his loving kindness through his kingdom. Let it be understood then that God's vengeance is against entrenched wickedness in high places, and that this vengeance is to be expressed when the old world legally ends. Now as to the answer of Jesus to the question propounded: "What shall be the proof of thy presence and of the end of the world?"

Jesus answered: "The nations will become angry, and God's wrath is come." "Nation shall rise against nation, and kingdom against kingdom." (Revelation 11:18; Matthew 24:7) Without doubt the nations here embrace those that would claim to be Christian nations, those that claim to be the authors and producers of modern civilization, about which there has been so much boasting. Exactly in harmony thereto the great World War began August 1, 1914, affecting every nation of Christendom either directly or indirectly.

Jesus then said that the World War would be quickly followed by famine and pestilence, earthquakes and revolutions in various parts of the earth. These things have been literally fulfilled since 1914. Millions fell victims to the great famines of Russia and other European countries. The great Spanish influenza, a pestilence such as the earth has never known, destroyed more lives in twelve months than the World War had done in four years. There have been more literal earthquakes since 1914 than known in all the history of man; and revolutions, which began in 1918, have spread from one country to another.

JESUS' WORDS HAVE HAD FULFILMENT

The words of Jesus foretelling that which would mark the end of the world were spoken prophetically. Prophecy means to foretell the happening of future events; and when those things foretold have exactly transpired, then we may know that such is a fulfilment of prophecy. A fulfilled prophecy we call physical facts. The physical facts beyond doubt prove that the old world ended in 1914. The things above mentioned, war, famine, pestilence, etc., Jesus said would mark the *beginning* of trouble at the end of the world. The inference is that there would be much more to follow. Then he spoke of the persecution of Christians. During that World War the persecution of humble and faithful followers of Jesus started in Germany, spread to England, to Canada and to America; and the records show that a more relentless persecution was never indulged in by human beings. This persecution of Christians was inspired and carried on by clergymen and their allies in politics and profiteering.

Jesus declared that at the same time there would be a great falling away from the faith; and it a well-known fact that during the past ten years there has arisen the greatest apostacy ever known amongst the clergy. The Modernists have assumed a bold position, denying the Word of God, denying the fall of man and the redemption by Christ Jesus, and teaching instead the doctrine of evolution, which is destructive of faith in God's Word. They have engaged in controversy with the Fundamentalists, who claim to believe the Bible, yet who in truth and in fact deny the teachings of Jesus, his kingdom and the blessings it will bring.

Jesus furthermore said that the return of the Jews to Palestine would be an evidence corroborative of his presence and the end of the world. It was in 1918 that the Jews, acting under authority granted by world powers, took control of Palestine and began to lay in Palestine the foundation of a government of the Jews, by the Jews, and for the Jews.

Jesus stated as a further evidence of his presence and the end of the world that there would be "upon the earth distress of nations, with perplexity; the sea [restless humanity] and the waves roaring; men's hearts failing them for fear, and for looking after those things

which are coming on the earth; for the powers of heaven shall be shaken." (Luke 21:25, 26) This testimony of fulfilled prophecy is complete proof of the end of the world.

By 1918 fulfilled prophecy had so definitely settled the matter of the end of the world that there could be no doubt about it. Every Christian should have known that, and particularly the clergy, who claim to be teachers of Christianity. When these facts were called to the attention of the clergy, and they were reminded that these evidenced the end of the world, and that the kingdom of heaven is at hand, instead of receiving the testimony they scoffed at the proofs. The Lord had foretold that this would be an additional evidence of the end. Speaking through his inspired Apostle, he said: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise [proof] of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Peter 3:3, 4) The Apostle then adds that for this reason they are willingly ignorant concerning the end of the world. In other words, they did not want to know that the world had ended; for it interfered with their selfish desires. Even politicians and statesmen of the world saw that the old world has passed; they plainly said so. At the Paris conference it was announced: "The old world is ended. We must build a new."

That was the opportunity of the clergy, not only to know, but to call attention of the people to the teachings of God's Word; to show them that the time had come for the Prince of Peace to reign, that the kingdom of heaven, for which they had prayed, was at hand, that the kingdom of God is the only remedy for their multitudinous ills. In this the clergy failed; yea, they went even further; for when the profiteers and politicians brought forth a League of Nations, manifestly the product of the devil, to keep mankind in subjection to him, the clergy with one accord hailed it as "the political expression of God's kingdom on earth" and urged the people to join it. Herein they were guilty of blasphemy, as the Prophet had foretold; for while assuming to be teachers of God's Word they declared that a man-made institution, superinduced and managed by Satan, represented the kingdom of God. They should have known that God, through his prophet, had plainly stated that a combination such as the League of Nations could never stand.

This warning God plainly gave through his prophet in these words: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word and it shall not stand."—Isaiah 8:9, 10.

Upon the clergy rested a greater responsibility because of their fiduciary relationship to the Lord. They had assumed to teach his Word and to instruct the people in the way that they should go. There is nothing in the Scriptures that authorizes the clergy to participate in politics or to advocate war. On the contrary the Lord admonished them to keep themselves separate from the world. (2 Corinthians 6:15-18) It is a fact well-known to the people that the clergy have not done this, but have indulged in politics and have advocated war. In a speech before the Democratic National Convention in New York city in June, Mr. Bryan said, in substance: "What the people need more than anything else is to get nearer to God and to follow the Prince of Peace." If the clergy would tell the people as much, they would do much to better conditions.

PRESENT OUTLOOK ONE OF ANXIETY

Six years have passed since the war. All thinking people admit that conditions are worse today than at any time before or since the war. Democracy has practically perished from the earth. The leading nations of Europe are governed by dictators. The value of their money has gradually depreciated. The unemployed are so many that they are without number. The people are oppressed with burdensome taxes, not only to defray expenses of the World War, but to make extensive preparations for another war. Science and education are called into action, and every conceivable power and means possible are used in a further preparation for war. Truly did Mr. Lloyd George say:

"Force is the only thing that rules in the world. Unless you stamp out that conviction, civilization is doomed upon this earth."

In America there is great unrest, perplexity and distress. The soldier boys, who were forced to war by the profiteers and politicians aided and abetted by faithless preachers, have been cast aside, scorned and neglected. They bore the heat and burden of the day, while profiteers and politicians corrupted and indulged themselves in the nation's wealth. The soldiers are not in a happy mood.

The farmers, who produced the material wealth of the nation, are the victims of profiteers and conscienceless politicians. Their faith in the Bible has waned, and their confidence in the clergy gone. They are in anything but a happy mood.

In this land, which was founded as a home of religious liberty, there now threatens a great religious war. In the campaign just opened, this issue will be fought and will produce a worse rather than a better condition amongst mankind. Corruption in high places is freely admitted. In the language of a noted politician, "There is a saturnalia of corruption now." In every branch of the government, in business, in politics and amongst the churches, selfishness is predominant. Individual selfishness has been crystalized into laws, and these are enforced at the whims of the interests. Indeed, selfishness has gone to seed, and the time for the harvest of blood and fire is due.

The whole creation is trembling upon the brink of a volcano. There seems to be an unseen and sinister power that is goading the people on to desperation. Indeed this is true and was foretold by the Lord: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."—Revelation 16:13-16.

The book of Revelation is written in symbolic language. "Spirits" are symbolic of doctrines. Hence the teachings or doctrines of devils are here mentioned; and these doctrines and teachings go forth from the mouth of the "dragon", the "beast", and the "false prophet". The "dragon" is one of the names applied to the devil bent on destroying God's people. The "beast" is the title applied to the governing factors of the earth, made up of big business, big politicians, and big preachers. "False prophet" is the title applied to ecclesiastical teachers, who claim to be the prophets of God, yet are the prophets of Baal, teaching false doctrines to deceive the people. These three with one accord join in the message that the present order is by divine right; that war is holy and should be indulged in; that the people should patriotically support war whether right or wrong; that those who fail to heed these doctrines will suffer eternally in a hell-fire of brimstone. These false teachings, false doctrines, and false misrepresentations of the interests of the people, are goading them on to the great battle of Armageddon, a time of trouble such as the world has never known.

COULD HAVE PREVENTED TROUBLE

The clergy, having claimed to represent the Lord and assumed his name, are called in the Scriptures by the title gods or mighty ones to judge amongst the people. It would be understood, of course, that when the world ends, which is now an established fact, the time of God's judgment upon the nations and upon the gods or mighty ones composing the ruling factors of the nations, would take place. Of that time the Prophet says: "God standeth in the congregation of the mighty: he judgeth amongst the gods [chief ones in ecclesiasticism]." To these he says: "How long will ye judge unjustly, and accept the persons of the wicked? [This they have done.] Defend the poor and fatherless; do justice to the afflicted and needy; rid them out of the hand of the wicked." (This they have failed to do.)—Psalm 82:1-4.

The great events happening since 1914 in fulfilment of the prophetic words of Jesus were sufficient to awaken the clergy throughout the earth to the fact that the kingdom of heaven is at hand. But they have not heeded this testimony; and of them God's prophet continues to speak thus: "They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course." This is exactly the condition of the world today as foretold by the prophets, and as seen by the statesmen of the world just quoted; and yet the clergy are seemingly oblivious to it.

The Scriptures make it plain that had the clergy been faithful and told the people the meaning of these things, God would have spared the nations called Christendom from the impending national disaster. For this reason the clergy stand reprehensible before God for the great trouble that is ahead.—Jeremiah 18:8, 9; 23:21, 22.

Instead of heeding the words of the Lord and teaching the people the truth the clergy turn their churches into recruiting stations and preach the boys into the trenches; and for this reason God's prophet says to them: "In thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these." (Jeremiah 2:34) It was the principal ones of their flock with whom they conspired and acted to carry on the war. It is they, and the principal of their flock, who oppressed the poor. It is they who have called themselves shepherds, but who have fed themselves and let the flock starve for the hearing of the Word of the Lord.

"Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel [spiritual Israel—Christendom] that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed; but ye feed not the flock. 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." "Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." Therefore, says the Lord to them: "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape."—Ezekiel 34:1-5, 10; Jeremiah 25:34, 35.

Thus God expresses his righteous indignation against a wicked system that has paraded before men in his name and has been used to oppress poor, unfortunate humanity. The Lord Jesus, looking to this great expression

of indignation upon the ruling factors after failing to hear the testimony of fulfilled prophecy, said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matthew 24:21, 22) This prophecy is a quotation from the book of Daniel, which says: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Daniel 12:1) This definitely identifies the trouble that will overthrow civilization with the standing forth of the Prince of Peace for the blessing of mankind.

Again, God's prophet expresses it in no uncertain terms when he describes how big business, in big combines, deal with the people and bring forth their great exhibition of science, invention and education, and use it to oppress mankind, until the trouble storm breaks over the heads of the people. Describing that trouble he says: "Their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven."—Psalm 107:26-30.

I speak not with any spirit of vindictiveness against the clergy. I speak the truth in love. Would now that the clergy might awaken to the importance of the hour, and bend every faculty with which they are endowed in making known to the people that Satan's empire is at an end; that the Lord Jesus is here; that the kingdom of heaven is at hand! If they would do this, they might save themselves and do a valiant service to the people, and retrieve some of their wrong and be to some extent an honor to the Lord.

WHY MILLIONS WILL NEVER DIE

But let the people take courage. The darkness that now enshrouds the world shortly will be lifted; and the Sun of righteousness, with healing in his beams, will shine into the minds and hearts of those who desire the blessings which God has in store for them. There is a reason for this, and the reason assigned in the Scriptures I now here give.

God created the earth for man's habitation. He created it not in vain; and the earth abideth forever. (Isaiah 45:12, 18; Ecclesiastes 1:4) He intends for the earth to be inhabited with a happy, obedient race of mankind. He created the first man perfect, and put man on earth for that purpose. Because of disobedience Adam was sentenced to death. By inheritance all of his children were born imperfect, and are therefore sinners. (Psalm 51:5; Romans 5:12) God has created no man since, but has permitted man to exercise his powers of propagation; and thus there has been brought upon earth millions of people who have lived awhile and died.

Looking forward to a time when opportunity for life would be given to all these, Jehovah made this promise to Abraham, to wit: "In thy seed shall all the families of the earth be blessed." (Genesis 12:3; 22:18-22; Galatians 3:8, 16, 27, 29) Jehovah could not set aside the judgment against man, but he could make provision for its satisfaction. Therefore he could consistently promise, as he did in these words: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."—Hosea 13:14.

In the course of time God sent his beloved Son into the earth. Jesus came that the people might have life, and have it more abundantly. (John 10:10) He came to give himself a ransom, according to God's promise. (Matthew 20:28) He died upon the cross and rose from the dead, providing the great redemptive price for man. His death must result beneficially for all, in this, that every man must be brought to a knowledge of the truth and have the opportunity to know and accept the Lord. (1 Timothy 2:3-6; Hebrews 2:9) The seed of promise, through whom the blessing is to come, is the Christ. (Galatians 3:16, 27-29) The Christ is composed of Jesus, the Head, and his body members designated the Church, that is to say, his true and faithful followers even unto death. These constitute the new invisible ruling powers, or new heavens.

When Jesus was about to leave the earth he told his followers that he would return for them, that they should be with him. (John 14:1-4) That time is at hand. The setting up of the Lord's kingdom and its operation is for the purpose of giving the living an opportunity for life, and for the awakening of the dead out of the tomb that they may have an opportunity for life. Jesus comes "to judge the living and the dead." This means to try them and to give the obedient ones life. It is manifest that this scripture must be fulfilled at some time. The proof shows that the old world has ended. The Lord is here. The greatest crisis of the ages is now reached because of this fact.

The nations are all mustering their forces for the great conflict foretold; for God purposes to overthrow Satan's organization through his beloved Son, Christ Jesus. This great time of trouble the Lord has promised to cut short in order that many human beings might be saved; and when the storm has spent its fury and the peaceful smile of the Lord is turned to the peoples of earth, then shall they be glad because they have come to their haven of rest. Now it is appropriate for the Christians 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 Lord will establish a civilization that shall never be moved. Then the Lord will minister to the obedient ones peace, prosperity, liberty, happiness and life everlasting.

The old heavens and old earth mean the invisible ruling power of Satan and the visible civilization, so-called, of earth. The apostle Peter after describing this as passing away in a fiery time of trouble, adds: "Nevertheless, we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13) The Revelator, in beautiful poetic phrase, describes the new heaven and new earth and the blessings that will come to mankind: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea." (Revelation 21:1) New heaven here means Christ, the Messiah, the invisible ruling power. The earth is a symbolical expression of the earthly phase of Christ's kingdom, of society organized on earth on a righteous basis.

Then God will bless the people. "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. And he that sat upon the throne said, Behold, I make all things new."—Revelation 21:4, 5.

Assured of the fact that we are standing now in the presence of the Lord at the beginning of his reign, and certain of the fact that the kingdom of heaven is at hand, and that we are standing at the portals of the Golden Age, it is with confidence that we announce that millions now living will never die.—John 8:51; 11:26.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR OCTOBER 2

"Affliction shall not rise up the second time."—Nahum 1:9.

NUMEROUS are the afflictions that have come upon the peoples of earth; too numerous are they to mention. Among the things that afflict mankind are ignorance, superstition, bigotry, bossism, and conscienceless profiteers, who deal in human rights and traffic in human blood with the same boldness and deliberation that they do with the chattel products of the open market. Another affliction is the deceitful, professional politician, who claims to represent the rights of the people while looking after private interests. Added to these are the unfaithful preachers, who claim to represent the Lord and to tell the people what is for their good, while in fact they represent the devil and walk hand in hand with his other wicked representatives. These three are the ruling factors of the earth, and are the seed of the oppressor.

To these afflictions are added poverty, famine, pestilence and war, anguish, distress, tribulation, trouble, sorrow, sickness, disease and death—all the outgrowth of sin. For centuries the people have eaten their bread in affliction, during which time they have shed tears of bitterness sufficient to float the navies of the world. They have groaned, and still groan, in pain and oppression, waiting for relief, but knowing not how and when it will come. Thanks be to God, relief is in sight; and the Christian can know and appreciate this fact.

The real Christian must have perfect love, which means love for God, for Christ Jesus, for his kingdom of righteousness, and a keen desire to see the people uplifted and blessed. Where is the man with love in his heart that would not haste to bring relief to his suffering fellow creature, if such be possible? Were you ever in prison, suffering indignities unjustly heaped upon you and anxiously waiting for some word from your friends that would bring hope and relief? The whole human family is now in the prison-house of affliction and death. In a short time the great and righteous One will relieve them.

The Lord commands his ambassadors now to bring this good news to the people, thus to comfort those that mourn. This good news must be preached to all the world for a witness. The people should now be told of the kingdom, and that all those who render themselves in obedience to it shall be relieved of their distress and oppression and restored to lasting peace and happiness and life. They should be comforted by the Scriptural assurance that the Lord, having made all things new, will never again permit affliction to rise. The long, dark night of sin and death will have furnished sufficient experience for mankind. There will be no occasion for it to rise again; and we have the sure word of the Lord that it shall not rise up the second time.

Let each soldier of the cross keep in mind now the suffering condition of humanity, and his great privilege to bring to them the news of early relief. Let no soldier of the cross now falter, but go forward in the strength of the Lord and rejoice in the privilege of doing good to his fellow creature by informing him of early and complete deliverance. Happy will be the people when they know that never again shall they enter the prison-house, nor suffer the afflictions heaped upon them by the great oppressor. Happy will they be indeed when they know that they can forever bask in the sunshine of the Lord and dwell together with their loved ones without fear. It will bring joy to their hearts to know that then each one can have his own home, without fear of being ejected by a heartless landlord; that he can sit under his own

vine and fig tree, and enjoy the fruits thereof. Thrice happy will he be when he knows that his great King will give him a perfect government, a happy home, and endless life in unspeakable joy.

TEXT FOR OCTOBER 29

"The kingdom of God is . . . in power."—1 Corinthians 4: 20.

POWER is one of the divine attributes. The power of Jehovah knows no limitation. This attribute works always in harmony with justice, wisdom, and love. The Lord Jesus Christ is the great King of kings. To him Jehovah has committed his kingdom, with all power in heaven and on earth. For centuries the Word of the Lord has gone forth to inform those who have the hearing ear concerning the kingdom. Few have heard and believed; and a less number, through the power of Christ Jesus, have been overcomers. The latter shall be with Christ Jesus in the kingdom. Christ and his 144,000 body members will constitute the kingdom; for it is written: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."—Revelation 2: 26, 27.

For centuries the kingdom of righteousness has been made prominent only by word. Now the time is come when the kingdom shall be made known, not by word only, but by the exercise of power. It will still the storms of human passion, and bring calmness, peace and contentment to the people. The power of the kingdom will open the prison-house of death, that contains the countless millions, and will send forth the prisoners, as it is written: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42: 6, 7.

This divine power shall be exercised to open the ears of the people, that they may hear the jubilee message; and to open their blind eyes, that they may see and appreciate the love of God and his Christ. It will be exercised to lead the human race over the highway of holiness whereby they shall be cleansed from all iniquity. In love this righteous power shall be exercised until every living creature imbibes the spirit of the kingdom, until every obedient one is restored, and until everything that breathes shall join together in the hallelujah chorus, singing praises to God and his beloved Son, Christ Jesus.

To his faithful ambassadors Christ the King now gives command to tell this good news to the groaning creation, that their hearts may receive comfort now. Happy is the man who now hears the jubilee sound. Thrice happy is he who tells it to his fellow creature; for he makes himself happy, makes the hearer happy, and glorifies his Lord.

The zeal peculiar to the Lord's house will cause every Christian to exercise his faculties, with which the Lord has endowed him, to proclaim the justice, wisdom, love, and power of Jehovah and of the King of kings.

THE PARABLE OF THE SOWER

——OCTOBER 19——MARK 4: 1-20——

RESPONSIBILITY OF HEARERS IS SHOWN—PARABLE APPLIES DURING GOSPEL AGE—COMPLETE FULFILMENT IN OUR DAY—YIELD DETERMINES HEART CONDITION.

"The sower soweth the word."—Mark 4: 14.

THE Parable of the Sower, one of Jesus' best known parables, was spoken after Jesus had had a very busy forenoon in Capernaum, teaching the people. In the afternoon, probably quite tired in body, and desiring a little time of refreshment, he went to the lake side. But the people crowded round him there. Matthew says (chapter 13: 2): "Great multitudes were gathered together unto him." They still wanted to hear what he had to say; and he was not unmindful either of their desire or of his opportunity. Obtaining the use of a fishing boat, he spoke from it to the whole multitude as they stood on the shore. Travelers have reported that there are places on the lake shore where it is easy for one to speak from a boat and to be heard by a great number of people standing around on the shore.

[2]Jesus' manner was always so unusual and interesting, and his appearance so striking, and the authority by which he spoke so contrary to that with which they were accustomed, that the multitude was attracted to him, even though the many cared but little to conform their lives to his teaching. It was not our Lord's purpose to be interesting, but to speak the truths in which his message of the kingdom of heaven was conveyed. But he always made his message interesting; there was never a teacher like him. In this the Lord set an example for his disciples, and for all who should afterwards be privileged to speak for him. It is comparatively easy to attract attention to oneself by peculiarity of mannerism, or to be interesting by specialty of knowledge; but he who speaks for the Lord must absolutely cut out all purpose of attracting attention to himself. Failing to do this, such will speak for himself; he cannot speak as an oracle of God. Also merely interesting matter must be deleted; knowledge must always be made subsidiary to the main purpose of conveying truth to the hearers' hearts, that it may administer grace unto the hearers.—Ephesians 4: 29.

RESPONSIBILITY OF HEARERS IS SHOWN

[3]Jesus took the occasion for an opportunity of making the people realize their responsibility in hearing his words. He therefore spoke the Parable of the Sower with the immediate purpose of showing the relationship between nature in the field and in the human heart in order to bring home to them their responsibility towards God. He spoke of the sower and

the seed, of some seed being wasted, and of that which fell on the good ground producing various degrees of fruitfulness.

4The illustration would be familiar. They had seen many a sower broadcast his seed. Nowadays almost everyone knows something of the field life of Palestine. The fields there are not like those in western Europe, in England, and are the antitheses of the great wheat-fields of the United States and Canada. The farmer of Palestine has only small plots of land upon which he sows his seed. Little plowing is needed; sometimes only the surface needs turning over. There will be thorn bushes in the little plot, and frequently there is little attempt made to clear them away. Often the rocky surface shows itself, for there is not enough soil on the hillside to cover the rocks; and frequently a footpath goes alongside or even right across the field.

5Some seed, said Jesus, fell on the roadside, and the fowls came and picked it up; some fell on stony places and sprang up, but, because there was no depth of earth, when the sun came up it was scorched and withered away; some fell among thorns, and the thorns sprang up and choked the seed; some, of course, fell into good ground and brought forth, some a hundredfold, some sixty, some thirty. Our Lord added: "He that hath ears to hear, let him hear." (Mark 4:9) The Lord did not always exhort the people. He told the truth and let it do its work, thus laying the responsibility upon them. Truth heard is always a test of character. Rightly received it builds up; received unwelcomely, it hurts; despised, it damages.

6After Jesus had thus spoken, the disciples asked him why he spoke to the people in parables; for this was not his manner when speaking to them. He told them the reason. He spoke thus that Isaiah's prophecy might be fulfilled; for Isaiah had said that a message would be given to God's people which would apparently make them see, but would not bring understanding. He quoted Isaiah 6:9, 10: "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."—Matthew 13:14, 15.

PARABLE APPLIES DURING GOSPEL AGE

7Jesus explained to his disciples what his parable had meant. He who receives seed by the wayside is he who hears something of the kingdom but does not appreciate the value of what he hears; and Satan's emissaries come and take the word of truth from him. He who receives seed into stony places is one who hears the word, receives it with joy and endures for a time; but when persecution comes or tribulation, he finds ground for offense. He who receives seed into thorny ground is one who hears and understands something of the word, but who allows the cares of this world or the deceitfulness of riches to choke the word; and he becomes unfruitful. He who receives seed into good ground hears the word and understands it, and appreciating it conforms his life to it. He brings forth fruit unto God thirtyfold, sixtyfold, or one hundredfold. Here are lessons both for the hearer and for those who have the privilege of being messengers for God, as Jesus was.

8The parable has had its application all down the age; for it applies to the work of the kingdom of heaven in its first or embryonic phase, the time between the two advents, when the disciples of Jesus are developing full fruition of character. But all who have heard the word of the kingdom, whether in that phase or in the later one, which is now being proclaimed and which tells of the establishment of the kingdom in power, have been brought into the responsibility of the parable; and everyone should examine himself. But as there are now more of the Lord's consecrated people alive than at any other time, and as there is consequently much more preaching of the word of the kingdom now than at any other time, and therefore there are more hearers of the message of the kingdom than at any previous time, it is apparent that the parable must have special force now.

COMPLETE FULFILMENT IN OUR DAY

9The parable cannot be fully understood apart from its prophetic connection and Jesus' application. Our Lord said that in his preaching and in the differing reception of his message Isaiah's prophecy was being fulfilled. But it is certain in this case, as in so many others, that the fulfilment by Jesus was in miniature only; it was not the complete fulfilment. Our Lord's first advent in the flesh was to his own people, and prophecies were fulfilled in him so that Israel according to the flesh could be brought into judgment by the truth. Isaiah's prophecy distinctly shows that it could receive its fulfilment only when the Lord comes to his temple, and is manifested in his *glory*. As this was not fulfilled by our Lord's coming in the weakness of the flesh and in the limitation of humanity, apparently it refers to the time when he comes in power and glory, speaking not as then with his own voice, and in the limitation of his circumstances, but through the many voices of the faithful in Christ Jesus at the time of his second advent.

10This time of judgment when the Lord has come to his temple is now manifested to those of his true disciples, the Isaiah class. These, like Isaiah, have said in response to the call, "Here am I, send me." It follows, then, that there must be a timely application of this parable now; and no doubt this is why the Lord "starred" this passage, calling particular attention to it by saying, "He that hath ears to hear, let him hear."

11The parable of the sower and the seed is not a lesson illustrating the patience of the husbandman waiting for the growth of his seed, as given in James 5:7, but is of what happens to the seed and of the responsibility of those who hear. It is not an uncommon experience that, when the truth has been heard for the first time, some unexpected circumstances have arisen which have presented opportunities for temporal advantage. Often it is thought that this new thing, the truth, can wait a little while. Attention is diverted, if only for a little time; and, lo, the desire for the truth has been snatched away! The disposition of the heart has been turned, and it may not again be ready for the truth. Here is a lesson of personal responsibility. If a man hears something which would help him he should make iniquiry; how much more so when he hears that which bears evidence of being a message of the kingdom. He who declines to make inquiry, or who lacks energy or desire, will probably soon discover that his opportunity of truth has gone. One cannot but see that many in these days of sharp temptation allow truth to be snatched from them. We do well to take heed how we hear; for the responsibility is upon us. There are yet wayside hearers!

12The stony-ground hearer rejoices in the truth, but lacks root. He takes the truth and its gladness, thinking of little besides his own pleasure; but there is insufficient love for God, and a lack of appreciation of the privilege of knowing and understanding God and of serving his interests; and he soon falls. His joy goes when he finds that the truth is going to cost him something, that he may be misunderstood, and that persecution comes because of it. The thorny-ground hearer seems as if he would develop some fruit; he grows, but he allows the course of this world and the deceitfulness of riches to come upon him. Either of these conditions, pov-

erty or riches, will cause one to be unfruitful. He who is too anxious about the things of this world, or is desirous of making or keeping money or position, cannot possibly bear fruit unto God.

YIELD DETERMINES HEART CONDITION

13 The good-ground hearer is he who understands the value of the truth, who does not keep it waiting while he can get some present advantage, who is willing to bear either tribulation or persecution for the truth, who will not let the course of this world through either poverty or riches prevent him from giving his whole attention to the service of God. He seeks to bring forth fruit unto God and does so. But some bring forth more fruit than others, and the purport of this lesson is to show that the responsibility for this is upon the hearer. The variations in productiveness follow the course of the parable. The wayside has nothing, the stony ground shows a little prospect, the thorny ground more. Only the good ground gives a return; and there it is in proportion to the honesty of heart and sincerity of purpose towards God.

14 It will not do to say the ground has no responsibility; to say so would be to lose the point of the parable. The responsibility is ours, of how we hear the truth; hearing, what we will do with it; accepting, how much of our heart we will give to it. The solemn truth is stated: "Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that which he hath." (Matthew 13:12) This is indeed the law of nature, but it is also the rule in the kingdom of grace. A question each must answer for himself is: Can I improve the "soil" of my heart that it may bring forth full fruitage to God, and what are the means to be used to that end? The answer is in the lesson of the parable. Each must see that all impurities are kept out of the heart and mind; for by the grace given to all the Lord's people these may be purged out (2 Corinthians 7:1), and the heart may be kept set for the things of God. Let each seek to serve God in the way he indicates; and the heart will be "good ground", bringing forth much fruit to God's honor.

15 Since it is the privilege of the Lord's consecrated people to be messengers for him, they also take the position of sowers of the truth as well as hearers, having responsibility themselves towards God. Those who are thus privileged to speak for the Lord, whether publicly from the platform, or more privately at the doors of the people, should always take the opportunity of driving home the responsibility of carefully listening to the truth, the message which God is sending to the people. As the crowds listened to Jesus, and he found it necessary to show them their responsibility, so do his disciples now need to speak these words of warning. And they themselves must take heed how they hear.

QUESTIONS FOR BEREAN STUDY

What may be said of the Parable of the Sower? What were the circumstances? ¶ 1.
What prompted Jesus in all his utterances? What should be the attitude of his followers? ¶ 2.
What was one of the objects of the parable? ¶ 3.
How do the land and the farmer of Palestine compare with those of your own neighborhood? ¶ 4, 5.
What did the Lord mean when he said: "He that hath ears to hear, let him hear"? Truth rightly received does what? Truth unwelcomely received does what? Truth despised does what? ¶ 5.
To what prophecy did Jesus refer when answering the question as to why he spoke in parables? ¶ 6.
What is the explanation of the Parable of the Sower? ¶ 7.
During what period of time does this parable have application? Why should we expect it to have special force now? ¶ 8.
How is this parable understood? Was it completely fulfilled by Jesus? If not, when does it reach fulfilment? ¶ 9, 10.
What does this parable particularly illustrate? Is there a likelihood of trifling with God's truth? ¶ 11.
Illustrate the stony-ground hearers, and the thorny-ground hearers. ¶ 12.
Who are the good-ground hearers? How may one show his appreciation of the value of the truth? What principal thing determines the yield? ¶ 13.
With what does the ground correspond? Does the "ground" have responsibility? With what question should we concern our hearts? ¶ 14.
Are the hearers also sowers? What is befitting for us to impress upon those who hear the truth? ¶ 15.

THE STILLING OF THE STORM

——OCTOBER 26——MARK 4:35-41——

IN WEARINESS JESUS FALLS ASLEEP—SATAN'S AGENCIES REBUKED BY JESUS—GOD'S PURPOSE NOT TO BE FRUSTRATED.

"Who then is this, that even the wind and the sea obey him?"—Mark 4:41, R. V.

OUR lesson for today is very closely related in point of time with the events of last Sunday's lesson. Jesus had spent a whole morning teaching and healing the people and the afternoon in speaking the Parables of the Sower and that of the Wheat and Tares and in teaching the disciples their meaning; and now evening was come. He left off teaching, but saw that there was no rest in Capernaum, and he decided to go to the east side of the lake. Mark says (chapter 4:36): "They took him even as he was," which indicates that the crowds were so pressing upon Jesus that the disciples felt the need for immediate action on his behalf. So, tired and weary, he was taken back into the little ship; and they launched out (Luke 8:22) to go to the other side.

2 But even so there seemed no freedom for him; for while he had been discoursing to the people from the boat other boats had clustered round, and now as the disciples pushed out into the deep water these went out with him. Casting himself down on the little covering on the steersman's seat he soon fell fast asleep. Before long a storm came on suddenly, as is still the case on the sea of Galilee; for the sea lies low, and as the heated air rises from it particularly towards evening time, the cold winds from the surrounding hills rush down and violent storms arise. This storm was unusually fierce, one which would have made the sailors seek shelter.

IN WEARINESS JESUS FALLS ASLEEP

3 As there is no further mention of the other boats which put out with the disciples, it seems certain they turned back when the storm arose. But this little ship beat against it, though the victory seemed as if it would be with the elements. Some of the disciples were experienced boatment, but all were seized with fear. Yet despite the tossing of the boat, and the noise of the wind and waves, the Lord continued to sleep. He must have been very weary. At last the disciples could forbear no longer; they could do nothing more to fight the storm, and now the water was filling the boat. They went to him, seemingly not so much to tell him of the danger they were all in, as to waken him up. They said, as if he were responsible: "Master, carest thou not that we perish?"

4 Aroused, Jesus replied: "Why are ye so fearful? how is it that ye have no faith?" (Mark 4:38-40) Then he arose

and rebuked the winds and the sea; and "there was a great calm." (Mark 4:39) He then said to his disciples; "Where is your faith?" (Luke 8:25) The disciples were astonished; and they feared exceedingly when they saw this wondrous thing, and said one to another: "What manner of man is this, that even the wind and the sea obey him?" (Mark 4:41) None of these miracles seemed equal to raising their minds to saying, "Surely he is the Son of God!"

5There are many lessons for the disciples of Christ in this incident. There can be little question that it is symbolic, and has a large meaning for the Church of God, as well as being a record of a striking event in our Lord's life. Once again the disciple is reminded of the fact, so prominent in these accounts of our Lord's life and ministry, that Jesus could get only broken rest. Nor did he desire otherwise; his life he had given to God; and he himself as a new creature, acting as priest, kept the sacrifice of his human life burning quite fiercely on the altar of service which God had provided for him. He could not carry on his work without some rest to his body; but these records show that he paid no more attention to it than was necessary for the accomplishment of his work.

6It may easily be admitted that the sleep of Jesus—the only sleep of which we have any record—was, in the divine order, that we his followers might profit by his example. But that does not at all diminish the reality of our Lord's weariness and need of sleep. If he slept soundly through the storm it was because he was tired and worn with the heavy labors of the hard days which he had recently had. Nor was Jesus selfish in thus resting and taking sleep, leaving the disciples to sail the boat across the lake. Most of them were accustomed to the handling of a boat, there was comparatively little work to be done, and his bodily care was their business. Also they had been resting through the day while their Master was talking. We are again reminded that the servant of God should not expect to get well-ordered times for his rest, and that rest can be had at odd as well as at set times.

SATAN'S AGENCIES REBUKED BY JESUS

It is evident that Satan was the instigator of this storm; hence our Lord treated the winds and the waves as Satan's agencies, and rebuked them. This shows us that Jehovah permits Satan to use the forces of nature for his purposes. It does not mean that Satan has full control of the powers of nature, but that God does in his wise providences and for the working out of his purposes allow him great liberty. Jesus probably understood from the first that a storm was threatening, but that had made no difference to his taking the rest and going to sleep. He was in his Father's care while he was carrying out his work, and had no fear of what might happen. He knew that his Father would preserve him from harm; for the winds and the waves were his, as the Psalmist said: "Stormy wind fulfilling his word." —Psalm 148:8.

8The disciples ought to have had the same confidence in their Master. They were there at his direction, and carrying out his will. They ought therefore to have had so much confidence that Jesus was under the care of the Father, as to be free from all anxiety. True, the water was coming into the ship; but probably had they been men of faith the water would not have made such advancement on them. In any case there is a lesson for us that, when we are doing the Lord's will, no matter what outward circumstances come we need have no fear that the enemy can outwit God and do us mortal injury. There may be discomfort in following the purposes of God; but evil, as such, cannot befall us.—Psalm 91:10.

9The Lord's people during their life's voyage are called to go across many a stormy piece of water, and unforeseen and unexpected storms arise, but they need have no fear. The lesson tells us that our Lord, who is the Captain of our ship, can himself quell all opposition, and will do so when it comes to the point of danger to his people. None can pluck his own out of his hand, and the Father is greater than all.—John 10:27-29.

GOD'S PURPOSE NOT TO BE FRUSTRATED

10This lesson also teaches us the folly of impatience under the Lord's providences. The true believer rests in the Father's love and care, and he knows that the Father is too good, too kind, too just, to allow trials and temptations to come upon his children which would be too strong for them. (1 Corinthians 10:13) The Lord rebuked the disciples by saying: "Where is your faith?" Their faith had gone with the winds! We may give to the winds our *fears*, but we should never let them carry away our *faith*. How often in effect do we rebuke the Lord. When circumstances are hard upon us and the clouds of trouble hang low and remain long, we are apt to feel sometimes that the Lord has forgotten us and, indeed, to tell him so. Our distress is too great to allow us to see the true position.

11Could the apostles have freed themselves from their fear for a few moments, and have told each other of their faith in the Lord, remembering what he had done, and that they had accepted him because they believed he was sent of God, there would have been no record of their loss of faith. We may indeed put the matter in another way. Their care for the Lord should have overcome their fear for themselves; they ought to have been praying that he might be saved to continue his work rather than to disturb his much-needed rest to ask him why he cared nothing for them. Dark providences are often but the preliminary of richest manifestation of God's favor. Cowper long ago expressed this thought when he said:

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

12Without doubt this storm was one of the many attempts on the part of Satan to destroy the seed of promise. Ever since a deliverer seed was promised, Satan has been on the alert to frustrate the purpose of God, and has made many attempts to do so. Already he had several times sought to destroy Jesus, and here was an attempt to destroy the Lord and his little company of chosen ones. No doubt the whole incident is symbolical. The sea of Galilee, the turbulent sea of the Gentiles, frequently represents the troubled sea on which the little gospel ship has sailed since it was launched by the Lord (Matthew 28:19, 20), and where it has sometimes seemed as if it were about to founder. Furthermore, it is almost certain that the incident is designed as an illustration for the days into which the Church is about to enter. Without doubt raging masses of humanity, human storms driven by Satanic forces, will sweep the world; and it may seem as if the Lord's little company of faithful servants are to be cast out into the midst of the sea. But they need not fear. The Lord will never let Satan destroy his Church in any such fashion; and in his own time and way he will bid the storm cease, that his servants may finish their work.

QUESTIONS FOR BEREAN STUDY

In point of time, to what is our lesson related? ¶ 1.
Do the events of this lesson emphasize the humanity of Jesus? Is it natural for violent storms to rage on Galilee? ¶ 2.
What indicates the severity of this storm? Apparently, of what were the disciples thinking? ¶ 3.
How were the disciples rebuked? What remarkable thing did Jesus

do? What was the manifest failure of the disciples at this time? ¶ 4.
Was Jesus' rest frequently broken, and how did he treat the matter? ¶ 5.
Is there a lesson here for his footstep followers? ¶ 6.
Is it evident that Satan was in this storm? Is Satan permitted to have great control of the powers of nature? ¶ 7.
As we view the matter, should the disciples have had full confidence in the Lord Jesus? What is the lesson for us? ¶ 8, 9.
What further lesson is there for us? Why should we conserve our faith, and give to the winds our fears? ¶ 10, 11.
Is it reasonable to conclude that the storm was an attack upon the promised seed by Satan? How may we view the lesson symbolically? ¶ 12.

LETTERS FROM AFIELD

TRUTH WEARS AWAY PREJUDICE

DEAR BROTHER RUTHERFORD:

The attached is a translation of the Arabic letter of which Brother Mobied spoke to you in Bethel last Saturday after dinner and requested its publication in the Arabic WATCH TOWER. You asked the Brother to translate it and commit to you before you would sanction its going into the WATCH TOWER.—BROTHER FAKOUREY.

[The letter follows.]

MY DEARLY BELOVED BROTHER IN CHRIST:

Please permit me to tell you briefly of the change that took place in me. I am a young man, being previously of the Catholic faith; but now I am a Bible Student. I often heard of your SOCIETY from your brother; but prejudice had so blinded my heart as to make me curse all of its adherents. One day as I was walking through the street I saw a man passing out circulars. [The reference is here made to a free tract issued by the Syrian class, and distributed far and wide in the U. S. A. and Syria, the subject matter being "God is not Christ, and Christ is not God."] I took one and commenced to read it. Before long the enthusiasm of blind prejudice seized me; and in rage I tore the tract to pieces and trampled it under my feet. The doctrine of the Papacy was well planted in my mind, and I began to revile the SOCIETY and the one that established it. I was prevented from seeing and accepting the truth by that corrupt and evil doctrine of Papacy. But as I came to my senses I said to myself: "Could it not be that this SOCIETY has some truth? Why not investigate?" So I visited your brother, and to my astonishment he brought to me a circular similar to the one I had before. I was angry and said to him: "You are blind. Why don't you see what the Scriptures say on this point? Read John 10:35. Does it not say: 'The Father and I are one'? And does not the pope say that Christ is God, and does not the priest say the same thing also? No one contradicts what they say except you. Keep away from me. I do not care to know a thing about your corrupt teachings."

Now, dear Brother, you know how much prejudice you had before coming into the truth, and you can imagine my being in the same condition. As I am naturally of a combative disposition, I began to call on your brother, with a number of questions each time. But he continually had answers for them; and finally something new began to show itself to me, and created interest in me further to investigate the subject.

Time rolled on thus for about a year. One day he mentioned to me that a man by the name of Aboud came to his home on Sundays, and that he was quite able in these matters. I requested him to notify me when Aboud should come. I was well armed with the sword of wrong, corrupt teachings. When Aboud came, I began to propound questions to him; but victory, by virtue of the power of the holy spirit, was on his side. I was enlightened; and Brother Aboud began to feed me on the truth. But my father was against me. I now have a great desire to study and know the truth. When Brother Aboud left us for the U. S. A., a brother whose name is Botary was found here who could answer my questions and convince me. God was pleased to give me the truth, and am now enlightened and strong and a brother of you brethren. Brother Botary and myself visit Brother Abraham Attia. [This brother is now in charge of the work in Tripoli, Syria, instead of Brother Aboud.] He is more able than us both in the spirit and in the Scriptures; and each time we find something new. "How marvelous are thy works, O God, with wisdom thou didst create them all."

Behold, Brother, how beautiful are the works of the Lord in his slaves! How he leads them from one condition into the other until he finally brings them to his fold, the little flock. As I before received instruction in the school of a corrupt and atheistical knowledge (the school of the friar), now I am receiving the truth and sound instructions to which I was led by my Savior Jesus Christ through his holy spirit and his Word, which is the only means of salvation.

You see, dear Brother, how I was the companion of immoral children and how I am now the companion of Christ through his Word; how I reviled and blasphemed, and how today I bless; how when I did revile, I was not contented with the use of common profanity, but reviled the name of God the Creator and the holy spirit. But now I praise and magnify his holy and lofty name. I reviled the SOCIETY and the one who established it; but today I bless it. It grieves me to hear a wrong thing said against it. I no longer follow the pope and his corrupt doctrines. Thus I am being changed by the holy spirit.

I am enclosing herein a cheque to cover my subscription for the Arabic WATCH TOWER from its first year. The TOWER is very interesting, and I want to become a subscriber to it.

Your Brother in Christ, VICTOR A. ALLEPY, *Syria.*

FAR-AWAY BRETHREN APPRECIATE THE TRUTH

DEAR BRETHREN:

I have been unable to answer the V. D. M. questions earlier. May it please the Lord that I pass this examination; but let everything be according to his own gracious will who loved us while we were yet sinners. If I pass, and there be even the slightest error in my answers, let me be informed accordingly and the necessary explanation on the error made, as I do not want to teach myself, much more others, a mistaken way in the name of the Lord.

Kindly send me the I. B. S. A. vow of holiness of life at your earliest convenience.

A brother, one of those to whom I have imparted much of the present truth, asked me to have him symbolize his consecration to the will if the Lord by immersing him in water. I did so. This is the Lord's doings and it is marvelous in my eyes. *The Society will never quite realize what it is doing for those souls who hunger and thirst after righteousness; but, thank God, he affirms that you shall in no wise lose your reward.*

Yours in the Lord, MEMO A. DZINGWA, *Cape Town.*

MAINTAINING ONE'S SPIRITUAL POISE

DEAR BROTHER RUTHERFORD:

Greetings in the Redeemer. I feel that I must write and tell you of the blessings the WATCH TOWER is bringing. I had almost imperceptibly become somewhat "weary", but the resolute setting aside of a portion of each day for study, particularly a careful rereading of the wonderful WATCH TOWER articles of the past several months, has reinvigorated me as nothing else could do.

Thinking that my experiences may be beneficial to others, I wish to mention the fact that although one may be regularly in the service of the Lord, there is danger of becoming "faint" if the mental and spiritual sustenance is not carefully provided and thoroughly masticated.

Also, since we are stewards of our physical powers, faithfulness to the Lord of necessity includes proper care of our bodily frame, the providing of needed rest, in order to serve the Master efficiently and well. Although zealous activity in the work often demands, and should demand, taxing the human organism to the utmost, yet sometimes I find myself prone to forget that the Lord's work is a "reasonable service", and that Bethany was a part of our Master's life as well as Calvary. My most grievous stumblings have been the direct result of overtaxing my physical vitality past the point of proper poise. I believe others are having similar experiences, and I feel like sounding a warning to the fellow-members of the Lord's family; for the wily adversary is ever on the watch to trip us up in the very midst of the sweet service of the King. And many times I have had the bitter realization that a beautiful opportunity for presenting the message has been misused, simply because I had thoughtlessly worn out to the point of inefficiency the human channel through which the message must flow.

A further helpful thought in the matter of spiritual food is furnished by the example of balanced diet on the natural plane; for it is a well-known fact that a healthful ration must include not only pure nutriment, but roughage as well. I find myself at my spiritual best when I can not only keep up with my STUDIES and TOWERS, but also partake of the GOLDEN AGE articles. What the GOLDEN AGE articles so bountifully supply, many dear friends are mistakenly seeking by perusing worldly magazines and publications. As well might one seek to balance his diet by eating sawdust, with plenty of health-giving bran set before him! And yet these very friends most frequently explain their negligence of the study of the truth by the inexcusable excuse, "I have no time!"

As a zeal-inspiring meal, however, nothing can excel the exactly proportioned "things new and old" of the latest exposition of the "Sheep and Goats" parable. The class in Fresno has set aside one evening a week for a careful study of this article, and the friends are receiving the inevitable blessings of such a course. In my Sunday services among the classes, I find that some have derived from this article what it does not contain, and have assumed that it sends all clergymen, politicians, and profiteers directly into the second death. As a result, some of the friends are puzzled, and needlessly so. I believe every ecclesia would be greatly benefited by a question-by-question mastication of this entire WATCH TOWER article as a Berean study. A portion of one paragraph in particular (Page 312) should, I do believe, be printed in capital letters:

"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 knowingly and wilfully repudiated the truth during the presence of the Lord, who have substituted Satanic doctrines for the doctrines 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."

Surely no balanced character, in full accord with the Just and True One, can take any exception to this!

Yours in his blessed service, H. A. SEKLEMIAN, *Calif.*

LIGHT SHINING BRIGHTLY

DEAR BRETHREN:

Just a note to tell you how much we appreciate the WATCH TOWER articles. They are getting better all the time. And while the leading articles are, of course, the most important, yet the Sunday School lessons are wonderful. Whoever is writing these articles is certainly bringing out many beautiful truths, and I would like him to know that his labor of love is appreciated by many of the friends.

The light is now shining so brightly that we can hardly keep up with it; but by our Lord's kind favor, and by such kindly helps as that blessed "channel" affords, we shall continue to follow swiftly on.

Assuring you of our prayers and hearty coöperation, I am,

Yours in Christian love, J. G. TOPE, *Ohio.*

SEES SERVICE AS NECESSARY

DEAR BROTHER RUTHERFORD:

May I take a few minutes of your valuable time to express to you in this way the joy that has filled my heart as a result of a close study of the recent articles in the WATCH TOWER?

Surely the shadow of God's hand is plainly seen between the lines; and he often hears my praises for this. During the past year the WATCH TOWER has firmly entrenched in my mind the necessity of continued service and of the beneficial results that accrue from it.

May our blessed Father richly bless and continue his unfailing guidance for you, as well as all other instruments he is using in sending out this blessed helper.

Your brother in King Jesus, J. ARTHUR PAYETTE, *Mass.*

BENEFITED BY BEREAN STUDY

DEAR BRETHREN:

The Asheville Ecclesia has been studying the WATCH TOWER as a Berean lesson for some time, and the articles have been enjoyed so much by the entire class that they voted that the Secretary write you their sincere appreciation of the feast of fat things that you are supplying under the Lord's guidance. They wish also to express their love to you for your labors on their behalf, and to remind you that the Lord is not unmindful of your labors of love, in that you have ministered unto the saints and do minister.

Your brother in Christ, HENRY G. MCKENZIE, *N. C.*

"All unseen, the Master walketh
By the toiling servant's side;
Comfortable words he talketh,
While his hands uphold and guide.

"Grief, nor pain, nor any sorrow
Rends thy heart to him unknown;
He today and he tomorrow
Grace sufficient gives his own."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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BROTHER A. J. ESHLEMAN

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Sedro Woolley, Wash. ..... " 13
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Friday Harbor, Wash. ..... " 15, 16
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BROTHER M. L. HERR

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Lardo, B. C. ..... " 28
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Vernon, B. C. ..... " 6, 7
Armstrong, B. C. ..... " 8
Kamloops, B. C. ..... " 10, 12

BROTHER W. M. HERSEE

Brandon, Man. ..... Oct. 5, 6
Rapid City, Man. ..... " 7, 8
Minnedosa, Man. ..... " 9
Clarksville, Man. ..... " 10
Neepawa, Man. ..... " 12
Clanwilliam, Man. ..... " 13
Kelwood, Man. ..... Oct. 14
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Gilbert Plains, Man. ..... " 17, 19
Grandview, Man. ..... " 20
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BROTHER H. S. MURRAY

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Victoria, Va. ..... " 29
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BROTHER G. R. POLLOCK

Alexandria, Pa. ..... Oct. 6
Coles Summit, Pa. ..... " 7
Mifflin, Pa. ..... " 8
Lewiston, Pa. ..... " 9
Mc Clure, Pa. ..... " 10
Selinsgrove, Pa. ..... " 12
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Sunbury, Pa. ..... " 15
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BROTHER B. M. RICE

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BROTHER V. C. RICE

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BROTHER O. L. SULLIVAN

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BROTHER W. J. THORN

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BROTHER T. H. THORNTON

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BROTHER S. H. TOUTJIAN

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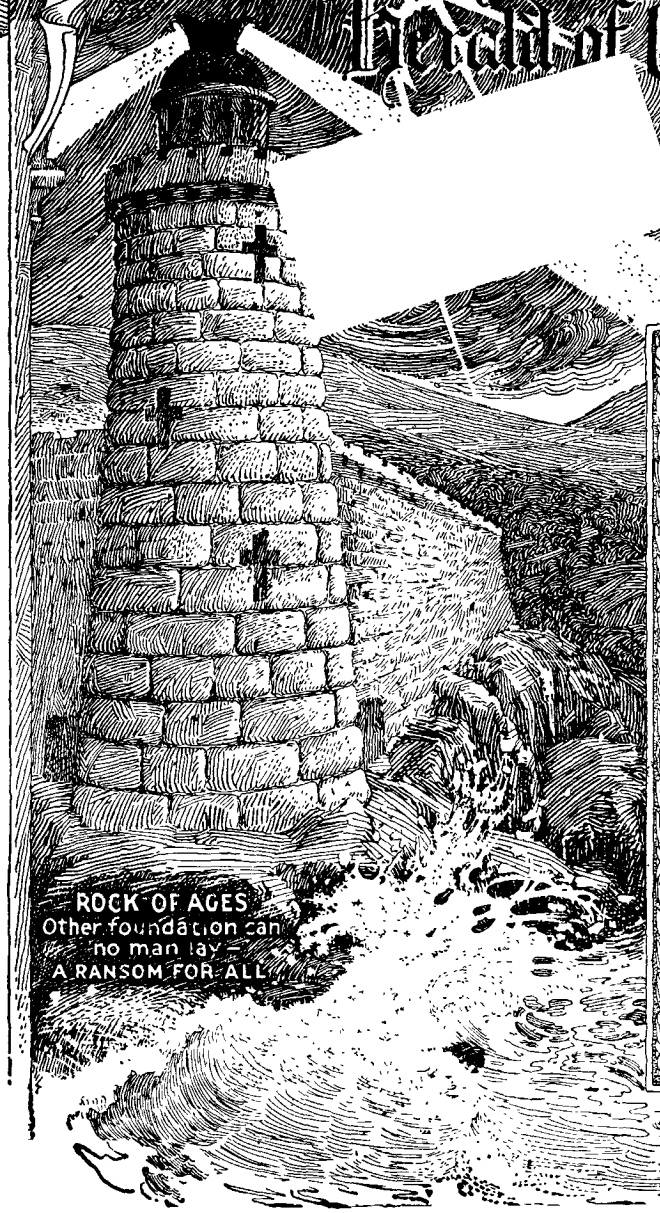
The WATCH TOWER

And Herald of Christ's Presence



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

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Anno Mundi 6053—Oct. 1, 1924

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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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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 10:00 o'clock a.m., Friday, October 31, 1924. to transact any business that may properly come before the said meeting.

(Signed) W. E. VAN AMBURGH, *Secretary.*

Brooklyn, N. Y., September 15, 1924.

MEMORIAL REPORT

It has been suggested that the Memorial report published in our issue of July 15 is misleading in that the title gives a larger number than the total number set forth in the columns following. The reason is that the title contains all that were reported, including those in classes of less than twenty; whereas the list of classes contains only such as reported twenty and more.

DELAYED MEMORIAL REPORTS

Through a misunderstanding of our request that the Memorial Reports be forwarded to this office, the following reports appeared in the French edition of THE WATCH TOWER only:

Berne, Switzerland	310
Strasburg, Alsace-Lorraine	150
Mulhouse, Alsace-Lorraine	105
Sarrebruck, Saar Basin	70
Bienne, Switzerland	63
Denain, France	51
Thoune, Switzerland	50
Paris, France	46
Sin-le-Noble, France	41
Lausanne, Switzerland	35
Sulzbach, Saar Basin	34
Berthoud et Wasen, Switzerland	33
Geneva, Switzerland	31
Neunkirchen, Saar Basin	30
Lievin, France	27
Langnau, Switzerland	24
Volklingen, Saar Basin	23

Including those classes which reported less than twenty participants, the total number was 1,436. This increases the grand total participating this year to 65,105.

MUSICIAN WANTED

A brother, unencumbered, who is a first class pianist and accompanist and who could act as announcer, would have splendid opportunity for service at the SOCIETY'S radio station. Any brother who is fully devoted to the Lord and who possesses these qualifications please communicate with us, addressing Radio Department.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

BROOKLYN, N. Y. ....(Afternoon Meeting Only, Masonic Temple)..... October 12

PITTSBURGH, PENNSYLVANIA ..... November 2
Class Secretary—Charles H. Stewart, 317 Grace St., Mt. Washington Station, Pittsburgh, Pa.

TORONTO, ONTARIO ..... November 9
Class Secretary—W. G. Brown, 1489 Danforth Ave., Toronto, Ont.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV OCTOBER 1, 1924 No. 19

THE TEMPTATION—FALL AND VICTORY

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren."—James 1: 13-16.

THE Scriptures clearly teach that Satan is the Arch-Tempter. His purpose in seducing or tempting one is to obtain control of the one tempted. Wilful and intentional yielding to the temptation results disastrously. He who endures the temptation and withstands the Tempter is rewarded with the crown of life.

[2]A temptation that calls forth such extreme penalty or such high reward must be something more than the daily delinquencies and trespasses to which all fallen creatures are subject. It must be something that involves loyalty to God. This conclusion is supported by the Scriptural statement that Jesus "was in all points tempted like as we are" tempted (Hebrews 4:15), but was holy, harmless and without sin. The temptation of Jesus, therefore, furnishes a guide to the interpretation of this scripture.

[3]Satan always places his temptation before those who claim to be, or are supposed to be, in harmony with God. But the temptation did not begin with Jesus.

[4]Adam and Eve, when in Eden, were in harmony with God. They were the creatures of God, and therefore his representatives. To them God had given his law. The law of God is his expressed will. They knew it was lawful to eat of every fruit except that which was in the midst of the garden of the Lord. Eve said to Satan: "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Satan induced her to believe that death would not result. Then he saw to it that the temptation to eat and to be disloyal to God was presented to her from three different viewpoints, to the three different faculties of her being, thereby hoping to succeed in causing her to be disloyal to God and to become his subject. The three faculties of her being to which the temptation was presented were, to wit: body, mind, and will.

[5]The body is the organism of flesh. Mind is the intelligence, or that faculty of the being by which the creature reasons and reaches a conclusion. Will or purpose is the faculty of determination to do or not to do a certain thing.

[6]"The woman saw that the tree was good for food." She reasoned: That will be good for my body or organism. I will use my powers now for the gratification and welfare of my flesh.

[7]"And [the woman saw] that it was pleasant to the eyes." It appealed to her fancy; that is to say, she was pleased with its external appearance. It was beautiful to look upon, and she desired it. To herself she said: I will have this most beautiful fruit.

[8]And she saw that it was "a tree to be desired to make one wise." It appealed to her pride or sense of her own worth and importance, and she desired to be wise contrary to the law of God. So she determined to act, reasoning: I will eat and become wiser than other creatures, yea, as wise as God himself.

[9]Upon all three points Eve was tempted, and upon all she yielded and fell. So impressed was she with her own importance then that she gave the fruit to her husband, and he did eat. He saw that she had disobeyed God, yielded to the devil; and he joined her in the transgression. On his part it was a deliberate and wrongful act, contrary to God's expressed will; and death resulting therefrom pictures destruction, the fate of those who are wilfully disloyal to God.

[10]That these three methods of temptation are applied by Satan to all who are in harmony, or who claim to be in harmony, with God, is clearly shown by the words of the Apostle as follows: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." —1 John 2:16, 17.

[11]At the time St. John wrote these words Satan was the god of the whole world. The inspired Apostle says that all things in the world, used to induce one to become disloyal to God and his righteous arrangement.

are presented to us as an appeal to the flesh, meaning the body or organism; to the desire of the eyes, meaning that which appeals to the fancy or vanity and causes desire for it because of appearance; and to the pride of life, meaning the desire to show one's own importance and inherent virtue by being able to accomplish the desired purpose without considering God or his ways of doing it. To yield to these temptations means to be disloyal to God and to suffer the extreme penalty. To endure and overcome the temptations and the Tempter means to gain the greatest prize. These abstract principles must apply to all in due time.

TEMPTATION OF JESUS

[12]It has been the purpose of Satan at all times to destroy the seed of promise. When Jesus was baptized in the Jordan. without doubt Satan heard the words from heaven approving Jesus as the Son of God. He knew, therefore, that Jesus was Jehovah's representative on earth; and he also knew that God requires loyalty of all who will be approved of him. At once Satan set about to induce Jesus to be disloyal to the Father. For forty days Jesus was in the wilderness preparing for the great work which his Father had set before him. Round him were the wild beasts, that harmed him not. The angels ministered unto him. Satan saw that Jesus was the favored one of Jehovah, His beloved Son. Cunningly he set the temptation before Jesus. It will here be observed that Satan again employed the same methods of presenting the temptation before Jesus that he had employed with Eve.

[13]First, to the body or organism, in this: Jesus was hungry, and Satan knew this. Satan said to him: "If thou be the Son of God, command this stone that it be made bread," and eat of it to satisfy your hunger. Here was a temptation to satisfy the desire of the body, or organism, and thereby keep himself from starving to death and to use his power selfishly for his own satisfaction. Jesus withstood the Tempter and the temptation, and declared his loyalty to God, saying to Satan: "It is written, That man shall not live by bread alone, but by every word of God," meaning that loyalty to God is the essential thing to life. Against this temptation, Jesus gained the victory.

[14]As to the mind, in this: Satan now presented before the mental vision of Jesus all the nations and kingdoms of the world. It was Satan's, his organization. To Jesus he said: 'This is mine and I can give it to whomsoever I will.' In other words, he said to the Master: 'Jehovah acknowledges that I am the god of this world, and I have a right to dispose of it. You have come to be the king of the world. It will take you a long time to accomplish your purpose. I will give it to you now and you can become king immediately, the only condition being that you will worship me.' This was a temptation presented to the mind of Jesus through the eye because he could see the glory of the earth and the glory it would be to take over the control of the world at once and become the liberator of the people, and make them beautiful. To this temptation Jesus answered: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4: 1-12.

[15]Jesus withstood the Tempter and overcame the temptation. He yielded not to the desire of his eyes, and gained the victory.

[16]Then Satan appealed to Jesus' pride of life. He tempted his will, hoping to induce him to be wilfully disloyal to God by ignoring the Father's provision. In substance Satan now said to him: 'If you proceed in your meek and lowly way, you will have great difficulty in convincing the people that you are the King. Look at the mighty and rich men in this land. Take note of the Sanhedrin, the politicians composing the great supreme court of this nation. Look at the Pharisees and other great men who do the religious thinking for the people. These are the three ruling factors, and they are mine. You will have to do some thing to overshadow their greatness if you really expect to convince the people that you are sent from heaven to be their king. Why not demonstrate to the people that you are sent of God? Go up to the top of that temple in Jerusalem, and jump down into the valley. It is written by your God that he will give his angels charge over you and keep you; that in their hands they shall bear you up, lest you dash your foot against a stone. They will surely protect you, and then the people will know that you are sent from heaven.' This temptation would appeal to the pride and was intended to induce Jesus to gain for himself a great name by taking a different course from that which the Father had marked out for him. Jesus never wavered in his loyalty to God. He replied: "Thou shalt not tempt the Lord thy God." Again he overcame the temptation, and drove away the Tempter, and gained the victory.

TEMPTATION OF ECCLESIASTICISM

[17]Ecclesia means a called out, separate class or body of people. It is the name applied to the Church. Ecclesiastic means of or pertaining to the Church. The Lord Jesus organized the Church of God, the apostles being the twelve foundation stones. The true Church of God constitutes the antitypical seed of Abraham through whom God has promised to destroy Satan and to bless all the families of the earth. All who have taken the name of Christ Jesus claim to belong to the Lord, and some of them actually do belong to the Lord. A like temptation comes to them all, and will make manifest the loyal or approved ones of God.—Hebrews 12: 27.

[18]Jesus Christ is the great Shepherd of the flock of God. (Hebrews 13: 20; 1 Peter 2: 25) In the organization of the Church the Lord provided for under-shepherds, designating them as elders and teachers. Upon

these is enjoined the duty and obligation of feeding the flock of God and to unselfishly look well to the interest of such (1 Peter 5:2-4), and not to lord it over the people of the Lord. Contrary to the Word of God, the elders or shepherds of the denominational church organized Councils, Synods, Presbyteries, and like bodies politic, elected their own members to the high offices of Popes, Cardinals, Bishops, Doctors of Divinity, Reverends, etc., and thus formed and created what is properly termed the ecclesiastics of Christendom. This means the high personages in the denominational churches, Catholic and Protestant. God did not tempt these men so to do. Of their own desire were they led to this step, and thereby laid themselves open to the great Tempter, who promptly presented the temptation to them similar to that which was presented to Eve and Adam and later to Jesus Christ; namely, the lust of the flesh, the lust of the eyes, and the pride of life.

[19]First, as to the lust of the flesh or body: The power gained by the ecclesiastics in the church by reason of their position they have used for their own selfish purposes. They have fed themselves, and let the flock of God go without attention. (Ezekiel 34:8) Selfishly they have advanced their own private interests, permitted the people to go without spiritual food, and thereby caused a famine in the land for the hearing of the Word of God. Yielding to the temptation to use their powers for selfish purposes, they fell.—Amos 8:11.

[20]The lust of the eyes (the mind): Desiring to possess the seductive things of this world, and to be admired by men rather than to be approved of God, they have yielded to the lust of the eyes; they clothe themselves in scarlet and long flowing robes, deck themselves with jewels and have arrogantly assumed a form of godliness while denying the power thereof. They fell ready victims to this temptation.

[21]Pride of life: Jesus instructed his representatives to preach the gospel of his kingdom and to wait patiently his second coming, when he would establish the kingdom. He admonished them to keep themselves separate from the world. The ecclesiastics, or clergy, have boldly assumed to represent the Lord on the earth. Satan held before them the temptation that, as the Lord's representatives, they could establish the kingdom of God on earth without waiting for the second coming of Christ, the condition being that they should join hands with the commercial and political powers of earth, which were already under the control of Satan. This appealed to their pride of life. To them it was a wonderful thing to bring the capitalists and the politicians into the church. They yielded to this seductive temptation, and set about immediatly to obtain control and rulership of the world without the aid of the Lord and contrary to His Word. They met the conditions. They have worshiped the devil, sanctified war, and for pay acted as recruiting officers of war, and resorted to other devilish methods to gain their selfish and ambitious ends. They have ignored God and the Lord Jesus, and have waxed rich and powerful, while associated with their allies and under the direction of the super-mind of the god of this world. As Jesus foretold, they say: "I am rich, and increased with goods, and have need of nothing," when in truth and in fact they are "wretched, and miserable, and poor, and blind, and naked." (Revelation 3:17) They have fallen to the temptation, and have carried out their part of the arrangement to blind the people to God's purposes. They stand self-confessedly guilty before God and man.

FALSE DOCTRINES

[22]The ecclesiastics, to wit: Popes, cardinals, bishops, reverends, doctors of divinity, and theological professors, have claimed the exclusive right and authority to interpret the Scriptures, and deny the right of any one to preach the gospel except such as are ordained by them. They have set aside the pure doctrines of God's Word and have constituted themselves, through their various organizations, the fountains of doctrines, which doctrines they have sent forth as a river, claiming such to be a life-giving stream for the benefit of the people; whereas in truth and in fact theirs has been a message of fraud and deceit, and a stream of sickness and death. By these false and deceptive doctrines the people have been blinded to the true character and purposes of God, and his great plan of salvation has been hid from their eyes.

[23]Claiming for themselves the exclusive authority to interpret the Scriptures, for a long time the ecclesiastics kept the people in ignorance of the texts of the Bible by discouraging them in studying it; but now in this day of greater education, when the people might read and understand the Scriptures, these ecclesiastical leaders boldly and flippantly deny the inspiration of the Word of God. Foreknowing that they would take this course, God caused his prophet Jeremiah to write concerning them: "They have forsaken me, the fountain of living waters [source of life and truth], and have hewed them out cisterns [man-made systems and doctrines], broken cisterns, that can hold no water [really contain no life-giving truth]."—Jeremiah 2:13.

[24]In proof thereof we cite the following:

[25]The Bible teaches that man was created perfect, and because of sin was sentenced to death, thereby losing perfection of organism and the right to life.

[26]Ecclesiastics teach that man is a creature of evolution, never fell, and never lost the right to life by reason of sin.

[27]The Bible plainly states man is mortal; and that because of Adam's sin all are born sinners subject to death.

[28]Ecclesiastics teach that all men have immortal souls, which cannot die, which doctrine is supported only by Satan's great lie.—John 8:44.

[29]The Bible plainly teaches that the wages of sin is death, and that death and destruction is the punishment of the wilfully wicked.

[30]Ecclesiastics teach that there is no real death, and that the punishment of the selfish and wicked is conscious torment, eternal in duration, and that to escape such terrible punishment the people must join their church denominations.

[31]The Scriptures plainly teach that Jehovah is God, the great First Cause; and that Jesus Christ, his only begotten Son, is the Redeemer of mankind.

[32]Ecclesiastics teach the unscriptural, God-dishonoring doctrine of the trinity.

[33]The inspired Word of God declares that Jesus Christ is the ransomer of all, and that all members of the human race, in due time, shall have an opportunity to know about the ransom and receive its benefits.

[34]Ecclesiastic teachings of evolution, human immortality, eternal torment, and the trinity are a denial of the ransom by implication; and now the chiefest among them deny that Jesus was any more than an ordinary man, deny that there is any value in his sacrifice, deny the only Lord God and the blood of the Lord Jesus Christ, by which mankind is redeemed.

[35]The Scriptures teach that Christ Jesus is King, and the only one who has the right and authority to rule the earth in God's due time.

[36]Ecclesiastics teach the divine right of earthly kings, who are made by big business, to rule the people; and the ecclesiastics have joined hands with big business and big politicians to enforce this rule and to control the peoples of earth because, they say, it is the divine arrangement for them to rule.

[37]Jesus constituted his apostles as the foundation of the kingdom, and the Scriptures teach that the apostles have no successors.

[38]Ecclesiastics have fraudently claimed to be the successors of the apostles, and thereby have arrogated to themselves great authority and have attempted to deceive, and have deceived, the people.

[39]The Bible teaches and emphasizes the second coming of Christ, the great Prince of Peace, that he will take unto himself his power to reign; admonishes all the followers of the Lord to proclaim this message of his coming kingdom faithfully, and to advocate and follow peace with all men.

[40]The ecclesiastics teach and advocate war; they have sanctified war and wrest the Scriptures to justify their conclusion; they have repeatedly had their portraits made with, and exhibited with, great warriors of the world; they have turned their church edifices into recruiting stations; they have received and accepted filthy lucre in consideration of rendering service for recruiting young men for the war; they have wilfully preached them into the trenches. And now when the evidence is plain and conclusive that the old world has ended, that the Lord for the second time is present, and that the kingdom of heaven is at hand, the ecclesiastics ignore the proof, and scorn, ridicule and persecute those who dare tell the truth to the people. Instead of bidding welcome to the King of glory, and telling the people of his kingdom and the blessings it will bring, they openly unite with the devil in his schemes to control the peoples of the earth in a compact designated as The League of Nations, and piously and fraudulently declare it to be the "political expression of God's kingdom on earth".

[41]Thus they have sent forth to the people a very river of death-dealing doctrines, and now should drink themselves the nauseating potion, because they deserve it at the hand of the Lord.

[42]Jesus declared himself to be the true vine, and that his followers are the branches and are therefore a part of that vine. He foreknew how the apostate ecclesiastics would fall before the temptation of Satan; and of this he testified aforetime through his holy prophet Jeremiah, as follows:

[43]"Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done; thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst; but thou saidest, There is no hope: no; for I have loved strangers, and after them will I go."—Jeremiah 2:21-25.

[44]The ecclesiastics having fallen before the temptation of Satan, having proved their disloyalty to God, having joined hands with the advocates and makers of war, and by force and coercion having controlled the people, acknowledging that they have preached the young men into the trenches, must then take the responsibility which the Lord has laid upon them when he says of them, through his prophet, thus: "In thy skirts is found the blood of the souls of the poor innocents."—Jeremiah 2:34.

COMMISSION OF THE CHURCH

[45]A commission means a warrant of authority commanding the performance of certain duties. The divine commission given to the Church is set forth in Isaiah 61: 1-3. This is made certain by the acts of Jesus when first on earth. At the beginning of his ministry, he entered a synagogue at Nazareth; and taking this prophecy of Isaiah, he read as follows and applied it to himself, to wit: "The spirit of the Lord is upon me;

because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18,19) The other part of that commission he did not read. The part which immediately follows, where he stopped reading, is: "To proclaim the day of vengeance of our God; to comfort all that mourn." (Isaiah 61:2) In God's due time that part of the commission must be performed.

46 We now have the proof conclusive that we are in the day of God's vengeance, and that countless millions mourn. Is it not certain that this is the day in which God would have this part of the commission performed? Who will do it?

47 The Scriptures conclusively show that the faithful followers of Jesus Christ are his witnesses and therefore, as witnesses of God, are clothed with authority to make proclamation of his message. (2 Corinthians 5:20; Matthew 24:14; Isaiah 52:7; Revelation 17:14) As his accredited ambassadors they must speak with authority, and in doing so have arrogated nothing to themselves. They are merely the mouthpieces of the Lord, as a voice in the wilderness. There can be but one message; there can be but one class to declare that message; and this they must declare in harmony with each other and with the Lord. Are you one of that class? Will you joyfully do your duty?

THE PRONOUNCEMENT

48 The time for a positive declaration seems to have arrived. It is chiefly against the ecclesiastics, the antitypical Pharisees, and their allies. From 1874 to 1914 the second presence of the Lord was proclaimed; and the great fundamental truths, which have long been hid by false doctrines, were brought to light. The ecclesiastics, generally, resented the truth, and maligned and persecuted those who declared it. In 1914 the Lord assumed his authority as King; and in proof thereof he exhibited to the world a complete fulfilment of his own prophetic words, to wit: World War, famine, pestilence, revolutions, Israel's favor, etc.; which proof is so clear, cogent, and convincing that no one has cause or excuse to err. The ecclesiastics scoffed at and rejected the proof, and persecuted the witnesses. They have been repeatedly warned by the Lord, and have failed to heed the warning; and now the statement of the Lord in Psalm 82 seems due to be understood and made known. It will be found that the Psalms of Asaph have to do with the second presence of the Lord. We here consider this one, verse by verse:

49 "God standeth in the congregation of the mighty: he judgeth among the gods." The mighty are antitypical of those who sat in Moses' seat; namely, the ecclesiastics — popes, cardinals, theological professors, doctors of divinity, right reverends, the producers and dispensers of false doctrines, who claim to represent the Lord and yet who support the devil and his organization.

50 "He judgeth among the gods." The word "gods" here means mighty ones, and is often applied to judges. (See Exodus 22:28, margin.) The ecclesiastics have assumed to judge everything concerning the Church and the Word of God, and to pronounce judgment concerning the world. Now it is God's time to judge them; so the Lord says to them: "How long will ye judge unjustly, and accept the persons of the wicked?" The ecclesiastics have sought, received and accepted the great men of the world, the profiteers, professional politicians, and other persons of the Wicked One, and have made such the chief ones of their flock and their fellow associates and allies, while they have unjustly judged the poor and meek, and pushed aside and scorned the honest searcher for truth.

51 They have fed themselves and clothed themselves in fine raiment, that they might associate with these worldlings and have let the flock of God starve. They have accepted their bribes to sanctify war. They have attempted to perpetuate their own memories in the devil's organization by having their portraits and statues made and exhibited, together with the great men of Satan's organization. Throughout all Europe the great paintings and statues of war and warriors are sanctified by being stamped and approved by the presence of the clergy. These have judged unjustly concerning those who have attempted to know the truth or to tell the truth to the sin-cursed world. They have caused the arrest, imprisonment, and death of many such innocent ones. This they did openly during the war.

52 Then Jehovah admonishes them to do right in these words:

53 "Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked." The great opportunity was given the ecclesiastics from 1914 to 1918 to defend the poor, and to do justice to the afflicted and needy, and to tell the truth to the people concerning the Lord and his kingdom. But they heeded not the Word of the Lord, nor the proof brought to light before them, but went deliberately on with Satan's organization. Then the Lord says concerning them: "They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course." Here the Lord speaks of their deliberate refusal to heed him and his truth.

54 Adam observed that mother Eve had been deceived by the devil, and deliberately joined her in transgression. The nominal church has always been pictured as an impure woman. The church system having fallen to the wiles of the devil, the ecclesiastics seeing and realizing this fact have like Adam deliberately gone on in the devil's way and spurned the Lord and His

Word. They were warned by being given the facts, and the law of God in the Bible. They were warned to separate themselves and come out for the Lord and the truth and to declare the truth to the people; but they heeded not. With eyes open and with deliberation they went on in darkness. They linked hands with Satan and his organization, denied the right of Christ to set up his kingdom, as he foretold, and in an attempt to show their superior wisdom and in defiance of the law of the Lord, and without God, they have joined together with big business and big politicians in a combination called the League of Nations, thus to set up a kingdom of their own, by which to rule and control the people of the earth. Thus they have proven their wilful disloyalty to the Lord God and to the Lord Jesus Christ.

[55]The Lord's judgment then is set forth in these words:

[56]"I have said [of and concerning you], Ye are gods [mighty ones]; and all of you are children of the Most High [because of your privilege of representing me; and you have despised this great privilege and followed your own selfish counsel and, like Adam, have deliberately joined the devil and his organization.]"

[57]Continuing, Jehovah says:

[58]"But [now because of your disloyalty] ye shall die like men, and fall like one of the princes." The word here translated "men" is from the same identical word translated "Adam" and is used also concerning hypocrites, common sort, of like degree. Adam was a deliberate sinner, for whom there would have been no more hope for life, except and for the great ransom sacrifice. There is now no other ransom sacrifice provided. (Hebrews 10:26-29) Only two princes are definitely mentioned in the Scriptures; and these are Michael, the Prince of Peace, or Prince of Life, who stands for the people and is the people's Deliverer, and Satan, the prince of the evil world, and prince of darkness. Prince Jesus fell a sacrificial death; Prince Satan shall be forever destroyed.

[59]The Psalm concludes with Asaph as the speaker. Asaph was David's chief singer. During the Lord's second presence Brother Russell was the Lord's chief singer in the Church, telling the people the message of the kingdom. The SOCIETY has represented the Lord since Brother Russell went home. He declared that it was organized for that purpose. Asaph cries to the Lord in these words:

[60]"Arise, O God, judge the earth: for thou shalt inherit all nations." It is a cry of the Lord's people to the Lord for him to arise and deliver the people from the Oppressor. The earth is the Lord God's, and the time has come for him to rule, and it is his right to rule all the nations. It is the cry of the Church to the Lord to carry his work on to a fulfilment and to accomplish his determination and purpose. (Revelation 11:18) The true members of the Church will be equal to the occasion.

THE TEMPTATION—THE OVERCOMERS

[61]The temptation that comes to others has likewise come to the true followers of Jesus. But God has provided a way for the true saints to escape, and that way is to remain absolutely loyal to the Lord and faithfully proclaim his message to the end. — 1 Corinthians 10:12-16.

[62]The temptation is presented now in three ways, and must be resisted and overcome by every one who will be of the kingdom.

[63]First, as to the body: The true followers of Jesus must refuse to use their spiritual powers for personal gain but must joyfully feed the flock of God, daily presenting their bodies living sacrifices, their reasonable service. — Romans 12:1; 1 Peter 5:2-4.

[64]As to the mind: The true child of God must be absolutely invulnerable to the influence of the glamour of the world, and refuse to heed the flatteries of men; he must have no sympathy with the world, the devil's organization; nor shall he fear to be counted as the offscouring of the earth, nor to be despised and rejected amongst men. His allegiance must be unswervingly to Christ. He must be loyal to Jehovah, to Jesus, to his Word, and to his work.

[65]As to the will: The true child of God must have no self-pride or self-ambition to run ahead of the Lord. He must be anxious and willing to follow where the Lord leads and to do what the Lord directs. He must be absolutely loyal to the King and to the interest of the kingdom.

[66]The adversary is using all of his powers against the Church, and the temptation is strong. It is a blessed privilege to now show our loyalty to our king. St. James says to those who are vainly fighting for the truth: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12.

[67]The war is on between the beast and the Lamb. It is a war to the death. Satan is not bound, but is still plying his arts. In his own due time the Lord will be the victor in the conflict; and those who share with him the victory will be called the chosen and loyal ones even unto death.—Revelation 17:14.

[68]Christ Jesus won the victory over the great temptation. Ecclesiastics, as his claimed representatives, fell before the same temptation. The true followers of Christ Jesus, that stand with him victorious, must be victors likewise in the temptation. To such he says: "In the world ye shall have tribulation; but be of good cheer: I have overcome the world." — John 16:33.

[69]And again: "This is the victory that overcometh the world [Satan's organization], even our faith." (1 John 5:4) This means a faithful, loyal devotion to the Lord which can be prompted only by love, the complete expression of unselfishness.

[70]There is but one God, the Father, and one Christ

Jesus, the Redeemer of man; and all who will be victors and stand with him in glory must be baptized into his death. And, following this course, they shall rise triumphant in glory and share with the Lord in delivering and blessing the peoples of earth. And in all the ages to come they shall share with him in his glory.

[71]Now the test is on. Now the Church must fulfil its divinely given commission by declaring the vengeance of our God and comforting those that mourn and who desire to be comforted. Blessed is the privilege of the Christian in this day!

QUESTIONS FOR BEREAN STUDY

1. Who is the arch-enemy of mankind? If yielding to temptation results disastrously, and withstanding temptation results in everlasting life, do these refer to the daily shortcomings to which we are subject? ¶ 1-3.
2. To what three faculties did Satan appeal in tempting Eve? ¶ 4-9
3. Whom does Satan especially attack in his temptations? ¶ 10, 11.
4. When and how did Satan tempt Jesus? ¶ 12-16.
5. Is ecclesiasticism tempted just as Jesus was? ¶ 17.
6. What is the duty of the under-shepherds? What have the denominational shepherds been doing? How were they tempted? ¶ 18-21.
7. Who are the ecclesiastics, and what have they been doing? How have they kept the people in ignorance? What is the evidence? ¶ 22-38.
8. Can the ecclesiastics advocate war and faithfully represent the Prince of Peace? ¶ 39, 40.
9. Should the ecclesiastics be made to drink their own mixture? ¶ 41.
10. What is the significance of the true vine and its branches? What is the degenerate plant? ¶ 42-44.
11. What is a commission? Where is the commission to the Church found? What class only will declare the vengeance of God? ¶ 45-47.
12. Why is now the appropriate time to declare the vengeance of God? Are the ecclesiastics without excuse? ¶ 48.
13. Who are the mighty of Psalm 82? Who are the gods? ¶ 49, 50.
14. What have these "mighty ones" been doing? ¶ 51.
15. How have they been admonished, and how have they turned the deaf ear. ¶ 52, 53.
16. In what respect do the ecclesiastics resemble Adam? ¶ 54.
17. How is the Lord's judgment set forth? ¶ 55-58.
18. How does the Psalm conclude? Is there encouragement here for the Lord's true sheep? ¶ 59, 60.
19. How is the temptation to disloyalty overcome? ¶ 61-65.
20. What is the reward of those who endure temptation? Is the war between the beast and the Lamb to the death? Who will be victor? ¶ 66-68.
21. What is the victory that overcomes the devil's organization? What course must be followed to be triumphant? ¶ 69-71.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 5

"The Father, . . . who hath translated us into the kingdom."—Colossians 1:12, 13.

SATAN is the prince of darkness. As god of the evil world he has ruled in darkness, and all his ways have been evil. As human beings we were all born in that condition of darkness.

Christ Jesus is the great light that leads the true seeker into endless life and happiness. As Christians we were granted the privilege of seeing that great Light and of believing on him. We giving ourselves wholly to the Lord in consecration, receiving the imputation of his merit, being presented to the Father, being justified by the heavenly Father and begotten of his spirit, thereby the great Jehovah God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Now our citizenship is in that blessed heavenly kingdom. Our unqualified allegiance is to the King of kings and his kingdom of righteousness.

We are made ambassadors for that kingdom, and clothed with a warrant of authority to represent the King and the interest of his kingdom. It is our duty and privilege joyfully to obey the command of the King. We are commanded to proclaim the day of vengeance of our God against the powers of darkness and to comfort those that mourn. To do this we are commanded to preach the good news to all the nations of the earth as a witness. Could anything be more plainly pointed out for the Christian to do? Could there be a more blessed service in which he could engage? In view of these plain statements of the divine Word, how can anyone justly claim membership in that kingdom and at the same time remain silent and inactive? Let us remember that merely to study the Word of God and to bask in its blessed sunshine is not sufficient. To do that alone is selfishness. If we have the love and zeal peculiar to the Lord's house it will be impossible for us to remain silent. — Psalm 69:8,9; Hebrews 3:6.

Let us see to it that we receive not in vain this great favor of God. Since it has pleased the Lord to commit to us some of the interests of his kingdom, let us prove true and faithful to the commission and render a good account. If so be that we hold fast the beginning of our confidence with rejoicing even unto the end, then we shall enter the house of the Lord and there behold his face and forever inquire in his temple.

TEXT FOR NOVEMBER 12

"He shall reign for ever and ever.—Rev. 11:15.

APPROXIMATELY August 1st, 1914, marks the end of the Gentile times. It likewise marks the time for the coming into power of "him whose right it is" to rule the earth. — Ezekiel 21:27.

A voice symbolically means the proclamation of a message. Voices would therefore mean the proclamation of messages or statements of truth. Jesus had long ago told his disciples that the time of the end of the world would be marked by the happening of certain things which he enumerated to them. The happening of these events, therefore, would constitute the physical facts in fulfilment of his prophetic words. It is often

true that facts speak louder than words. The transpiring of the events foretold by the Lord would therefore be voices or messages from heaven.

The scripture reads: "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ." (Revelation 11:15) In other words, the right to rule this world has come to the Christ of God, and he shall rule forever. The happening of the events foretold by the Master, exactly on time when they should be expected, constituted the messages or voices from heaven from the Lord himself to the watching Christians, showing that the time has come for the ruler of this evil world to be ejected, and for the Ruler of righteousness to take his power and rule. It was then and there that the ouster proceedings began. From that time forward the Christian should especially look up and lift up his head because of the evidence so clearly set forth that the day of deliverance is at hand, and that the reign of the King of glory begins, which shall never end. — Daniel 7:14.

This message is good news, not only to the Church, but to all who have desired righteousness and a righteous government. For this reason Jesus commanded his followers to preach this gospel of the kingdom to all the world for a witness to all nations before the end. (Matthew 24:14) The word "end" here is from the Greek word *"telos"*, meaning a definite point of time; that is to say, a definite or final conclusion. This also makes clear the work of the Church in harmony with the commission to proclaim the day of vengeance of our God against the unrighteous rule, and to comfort those that mourn by telling them of the righteous King and his kingdom.

It matters not whether this work is accomplished by 1925 or years later. The only question for the proper consideration of the Christian is to give this message throughout the world as a witness before the finale. It is good news of great joy, and the time has begun when it shall be brought to the attention of the people and be heard.

If it were right and proper for St. Paul to beseech the Church to be active in his day, then with stronger reason it is the right and duty of the Christian to urge upon each other now the necessity of zealous and joyful activity in the fulfilment of the commission given to the Church.

In connection with giving this message Jesus said: "He that endureth to the end the same shall be saved." (Matthew 10:22) The word "end" here is from the same Greek word *"telos"* and must be properly construed to mean that the Christian must endure until the gospel is preached to all nations as a witness; and to endure means that he must be active.

No Christian who appreciates the time in which we are living can now be unduly concerned about chronology. Even if we had no chronology, the physical facts given to us in fulfilment of prophecy shows where we are; and the way is clearly marked. With gladness of heart let us then to the task.

The World War, famine, pestilence, revolutions, etc., that began to transpire in 1914 mark the beginning of sorrows and the time of the King to exercise his power. His reign of righteousness shall continue forever, and shall bring eternal joy, peace and life. Let us tell this good news to mankind, and thus advertise the King and his kingdom.

SHOULD NOT GROW SLACK IN READING

QUESTION: Is it profitable to get behind with the reading of THE WATCH TOWER? Some of the friends boast that they have not read their WATCH TOWER for two or three months.

Answer: The one who asks the question might answer it himself by asking, Why is THE WATCH TOWER published? Is it for the benefit of worldly people or for the benefit of Christians? If for the benefit of Christians, do we believe that the Lord is directing its publication? If the Lord is directing its publication, then it must be for the benefit of his people, the Church; and if this is true, then it is the food that the Lord provides for the building up of the Church in the most holy faith. If that be true, then to ignore it or to boast that one had not read it would be a boast that one was going directly against his own interests.

Almost every mail brings letters of commendation from brethren who read THE WATCH TOWER with great profit. Many classes use the leading article and the Sunday School lessons as regular Berean studies, all of which classes report profit. The wise person is the one who feeds upon what the Lord provides. A foolish person is one who ignores it. We do not believe that any one consecrated to the Lord can ignore what the Lord has provided for the church and expect to walk in the light and grow strong in the Lord and the power of his might.

In this connection we furthermore say that every class that ignores the STUDIES IN THE SCRIPTURES shows a retrograde movement; whereas every class that is earnestly putting forth an effort in Berean studies to acquire more knowledge through the STUDIES IN THE SCRIPTURES and other publications of the SOCIETY shows progress.

The facts, then, are decidedly in favor of reading THE WATCH TOWER regularly and attending the Berean lessons regularly.

THE PRODIGAL SON

——NOVEMBER 2——LUKE 15:11-12——

PARABLE SHOWS THE LOVE OF GOD——PRODIGAL SON RETURNS HOME——RIGHTLY SEEN, PARABLE SUPPORTS OTHER SCRIPTURES.

"I will arise and go to my father."——Luke 15:18.

THIS parable has been called the pearl of parables; and certainly no other so powerfully tells of the love of God nor so quickly touches the human heart. In the Sermon on the Mount Jesus had set the law of the kingdom he preached as the highest standard; and, like Sinai's law, it demanded full obedience. Nor was provision made for failure, except in this: That when praying to God, the disciples might appeal to him for forgiveness of transgression, but only as the supplicant already forgave those who trespassed against himself.

[2]The law of the Sermon on the Mount required more righteousness than the Pharisees had. What then of the outsider, of the sinner and the wrong-doer? Did Jesus' revelation of the Father make no provision for sinners, for forgiveness of transgressors even of those who had deliberately taken a wrong course? How could the publicans and sinners come near to God! Today's study gives the answer. Jesus came not only to establish the righteousness of the law (Isaiah 42:21) and to re-emphasize the requirements of God, but to tell of the love of God for *sinners*.

[3]Here we may say are two extremes: None could approach Jesus in the purity of his life, and never was righteousness with its requirements set on so high a pinnacle; yet Jesus was a friend to publicans and sinners; and though he did not consort with them, he sometimes ate with them, and often talked with them. This Sunday is called the World's Temperance Sunday by a great section of Christendom; and in that connection a publican is the keeper of a drinking saloon, and the sinners might be his regular customers. But this, of course is not the meaning of the association in the parable. The publican of Jesus' day was the local tax-gatherer, a man despised because he took a means of living which acknowledged the hated Roman government, and because, very frequently, he was an extortioner who defrauded and robbed the people. The Pharisees themselves robbed the people; but they did it under the cloak of religion and patriotism (Matthew 23:14), whereas the publican was quite openly out to get as much as he could. The sinners were those who cared little or nothing for the scribes and Pharisees, and who because of this, were so named by them, and often truly; for they were associated with those who cared as little for the righteousness of the Law as they did for the hypocrisies of the Pharisees.

PARABLE SHOWS LOVE OF GOD

[4]It is evident that the Jews of Jesus' day were fallen far from the ideal of Israel. Indeed, they were like the Gentiles: The rich and those in power were always seeking to do good to themselves (Psalm 49:6-14); the priests enjoyed all the favors which they could get; and the common people were often careless, and were neglected except as they were subjected to taxation either for the priestly class or by the Roman government. The pride and self-exaltation of the leaders of the people did not serve to elevate the people whom they professed to teach, and before whom they set themselves as examples. Indeed, their haughty bearing and class consciousness served to lower the general standard of life; for it damaged the people by making a greater chasm between the higher and the lower classes in the social scale.

[5]But Jesus was as much at ease in the company of these despised people as when, seated with his disciples on the mountain, he declared the righteous requirements of God. Without lowering his standard one iota he nevertheless could be at peace with them. When therefore Jesus showed himself a friend of publicans and sinners they listened to him gladly. He had a message from God for them; for God, his Father, in sending Jesus among men saw what could be done with the human family, saw it restored and made happy and at one with him. Jesus, who came to carry his message, saw the heart of the people and the possibilities in them. He also knew them for what they could be. Luke says that one day, when many of the Pharisees and scribes and many of the people were gathered together, "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." (Luke 15:1,2) Jesus then spoke a series of parables, of which that of the Prodigal Son is the center and chief.

[6]After illustrating the love of God by the parable of the Lost Sheep, and the earnest care of God for his lost children by a woman's anxiety for her lost piece of money, Jesus showed by this incomparable parable how the heart of God yearns over and longs for his lost children. The sheep was property; the money was value; and God wanted nothing of his to be lost. But the child begotten of one's own life has much more value than property, and the prodigal human family are shown to be children dear to the heart of God.

[7]But while telling this parable, Jesus let the Pharisees know of the danger in which they stood; and by the picture he showed them their own pitiable condition. As the publicans and sinners drew near to him, he made them see the love of God, and that God was waiting to receive them, and indeed was looking for them as a father longingly looks for the prodigal son's return. Jesus said: A certain man had two sons. The younger of them, and the livelier of the two, feeling the restraint of home, and having a desire to get out into the wide world to enjoy something of its pleasures, asked his father for the portion that would fall to him, as the custom of the East allowed. The father raised no objection and agreed to the request; and as soon as he had realized his property, he divided his living between them. Without any further delay the younger son left home and went abroad. He went far away, and began to spend his money in the indulgence of his natural appetites. But soon his money was spent; and then he found himself without friends and with no means of helping himself, save by taking the menial and (what must have been to a Jew,) the obnoxious task of feeding swine for a Gentile. To so low a condition had he come that he would gladly have shared with the swine in the food they had. No doubt he did so, but did not get sufficient to satisfy his hunger.

PRODIGAL SON RETURNS HOME

[8]In this hard condition "he came to himself." (Luke 15:17) Hitherto he had been so excited with the things he had seen and heard, with his traveling and spending, and with the frivolity and luxury of his life, and then with the changed circumstances, that he had not sought to reflect. There had been no special reason why he should stop to do so. But now when he had insufficient food, was lonely, badly clothed, and with a task which gave him cause and some time for meditation, he began to think. He thought

of his father's home and of the servants there, who though only hired were well clothed and fed and had his father's care, while he perished with hunger. He determined to go to his father and confess his sin against heaven and before his father. He would tell his father of his own unworthiness, and ask that he might be made as one of the hired servants.

9 There was no presumption in this. He knew that he was his father's son, and felt that he might ask for the status of a servant. His words signify true repentance. He started for home; but lo, when he was a long way off, his father saw him. He had been on the lookout; for he knew his boy and expected some day to see him on the road coming home. The father hastened to meet him; and instead of pouring out reproaches, he put his arms around his son, fell on his boy's neck, weeping and kissing him. The son began to tell his father that which he had made up his mind to say. The father brought him home, hardly listening to his words, and commanded that the fatted calf should be killed, and that the whole household should have a time of rejoicing; for his son who "was dead" was now "alive," he who was lost was found.—Luke 15:24.

10 There is no portion of Scripture which so clearly sets forth the longing of the heart of God as this story does. And Jesus was glad to be able to tell the publicans and sinners, for whom the parable was chiefly meant, that though they in their wilfulness were like the prodigal, and though they had consorted with those who were outside the covenant of Israel, yet God loved and cared for them; and that if they would but hear the words of Jesus they, too, would be able to come to their Father, and would meet with the same kind of loving welcome. They would see from Jesus' illustration that God receives such back without reproach. When there is true repentance there is no need for reproach; for godly sorrow is doing its work.—2 Corinthians 7:10.

11 Jesus told in his story that the elder son was not at home when the prodigal returned, and that he did not return until the feasting was going on. When he knew the cause of rejoicing he would not go into the house, even though his father appealed to him to soften his hard heart and share in the rejoicing. He miserably stated that he had remained at home, and had never acted as his younger brother had done, yet no fatted calf had ever been killed for him. He professed a righteous love for his father; but the love of a happy union never asks for a fatted calf to be killed. The father mildly reproached him. He said: "Son, thou art ever with me, and all that I have is thine." (Luke 15:31). 'Come and let us rejoice together over your brother restored, my lost son found.' But he would not. The elder son represented the Pharisees; and Jesus showed them that though they had not openly transgressed as the publicans and sinners had done, they were of a meaner mind and heart than those whom they despised; and that these despised ones were getting nearer to the heart of God much more quickly than they.

RIGHTLY SEEN, SUPPORTS OTHER SCRIPTURES

12 Because Jesus said nothing in this parable of the need for a sin-offering, for an atonement covering, as necessary to the forgiveness of sin, there are many who claim that the thought of making sin atonement before reconciliation can be effected between God and the sinful human family is contrary to the teachings of Jesus and to the mind of God. There are those who claim that the apostle Paul was the originator of the doctrine of a ransom and sin atonement, and that he did much to mislead the church in this matter. They erroneously claim that God requires nothing more than an acknowledgment of sin; or even that nothing more is required than the desire to return home, expressed or unexpressed. But from the absence in this parable of any direct reference to sin atonement no one has a right to argue that God has no such arrangement. The words of Jesus do not stand alone. He was an expounder of the Word of God, and he had come to magnify the Law and the Prophets by bringing them to fulfilment (Matthew 5:17), though because of limitation in his disciples he did not then set forth the doctrine of his revelation.—John 16:12, 13.

13 No true disciple of Jesus will do other than follow his Master's example. He will accept the Scriptures, which Jesus held as the Word of God, and will be guided thereby. There is no teaching of those Scriptures clearer than this: That remission of sin is necessary to reunion with God, and that remission comes by means of sin atonement. Jesus himself, who gave us this parable, said that he came to give himself a ransom for many (Matthew 26:28; 20:28); and John his forerunner said of him: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Clergy unbelievers who deny the fall of man refuse to believe the Lord whom they profess to serve; and they cannot be expected to believe in or desire to have sin atonement. There is nothing that touches the pride of the human heart so quickly or so powerfully as to have to acknowledge that a man can get back into harmony with God and into life only by the death of Jesus Christ on his behalf.

14 When the world has come to realize its beggarly and hopeless condition, and when by means of the present message of truth it has been taught that which it does not yet know, namely, that it once had an honored place in the Father's home, it will then learn that this same message is the voice of the Father calling it. It is by this means that he has, as it were, left home to go out on the road to meet his banished children. Jesus came and has again come to declare his Father's love. He died not only to prove his own fidelity, but in order to become a ransom for all; and then by means of his faithful followers who have had exactly the same spirit, and who have followed in his footsteps, God will declare his love to all, and the world will come to realize it, and to know that they may go back to home and safety and rest, with the long and bitter experience of evil behind them for ever. And the Church says of her service: "Sweet is the work, my God, my King."

QUESTIONS FOR BEREAN STUDY

1. Which is called the pearl of parables? What is the provision for the forgiveness of transgressions? ¶ 1.
2. What was one of the objects of Jesus in giving this parable? ¶ 2.
3. Who were the publicans and sinners of Jesus' day? ¶ 3.
4. What is the characteristic of those in power? Does pride of leaders elevate the people? ¶ 4.
5. Was Jesus composed in any kind of company? Did Jesus have a message for the publicans and sinners? ¶ 5.
6. What was illustrated in the parable of the Lost Sheep? In the Lost Coin? In the Prodigal Son? ¶ 6.
7. What should the Pharisees have learned in the parable of the Prodigal Son? What was the course of the prodigal son? ¶ 7.
8. What brought the young man to his senses? What was commendable in him? ¶ 8.
9. Was the father of the prodigal son a good man? What is meant by: "My son was dead, and is alive again"? ¶ 9.
10. Is reproach needed where there is godly sorrow? How does this parable give the answer? ¶ 10.
11. How did the elder son behave himself? Who did the elder brother represent? Who had the meaner mind and heart. ¶ 11.
12. How is this parable sometimes viewed?? Did Paul originate the doctrines of the ransom and of the atonement? ¶ 12.
13. What is necessary before there can be reunion with God? What is necessary for remission of sins? Is real sin atonement accomplished by the death of bulls and goats? ¶ 13.
14. How may the world come to know its beggarly and hopeless condition? In what way has God gone out to meet his banished children? What has Jesus accomplished by his death? ¶ 14.

THE FEEDING OF THE FIVE THOUSAND

——NOVEMBER 9——JOHN 6:1-15——

FIVE THOUSAND FED BY MIRACLE—MIRACLE TURNED INTO GREAT TEMPTATION—JESUS NOT UNMINDFUL OF PEOPLE'S NEEDS—ORDER, ECONOMY AND SERVICE TAUGHT.

"I am the bread of life."——John 6:35.

AFTER the return of the disciples from their first missionary tour, Jesus desired to take them with himself into a quiet place that they might rest awhile. He decided to go across the sea of Galilee, and accordingly they took ship. But there was no privacy for Jesus; for many had seen the little company set sail across the lake, and so excited were the people that great numbers immediately started to go around the head of the lake. Probably Jesus had not a favorable wind; for when he stepped ashore on the other side the people were waiting for him. (Mark 6:33) Some from the nearer villages had brought their sick, and these Jesus healed. Then he began to teach the people. Each of the Gospels has an account of what followed; but all read differently, though they are not inharmonious one with the other.

[2]John says that when Jesus saw the multitude, he asked Philip where bread for so large a number could be bought; but he adds that Jesus said this to prove Philip, "for he himself knew what he would do." (John 6:6) The three synoptic Gospels say that when the day was wearing on, the disciples went to Jesus to remind him that the people were far from home and, being in a desert place, had no opportunity there to buy food. They said to him: "Send the multitude away, that they may... buy themselves victuals." (Matthew 14:15) Perhaps also they had some concern for the Master; for he had gone there to rest, and had been busy with the people all day. They got an unexpected answer. Jesus said: "They need not depart; give ye them to eat." (Matthew 14:16) Philip said: "Two hundred pennyworth of bread is not sufficient for them, that everyone of them may take a little." (John 6:7) Then to the disciples Jesus said: "How many loaves have ye? Go and see." (Mark 6:38) When they came back Andrew said: "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"—John 6:9.

FIVE THOUSAND FED BY MIRACLE

[3]Though Jesus himself knew what he would do (and evidently our Lord had this miracle in mind from the time the opportunity showed itself), yet the disciples could see nothing but the difficulties which so readily presented themselves. None of the accounts say whether or not the lad was there to supply the disciples' need. Most probably his mother, on seeing the crowd go past her door, sent her boy after them to sell her little store of loaves, and the fishes which were to serve as a relish to the bread. But the crowd had been too intent upon seeing and hearing Jesus to want food; and the lad had probably not given much concern to his sales. Curious as a lad would be, he was to the fore, seeing what was doing.

[4]The Lord bade the disciples get the people seated by companies upon the green grass. It was Passover time and therefore springtime. (John 6:4) They sat down in ranks by hundreds and fifties, according to the Lord's instructions. (Mark 6:39, 40) Then the Lord took the five loaves and the two fishes which the disciples had bought from the lad; and, looking up into heaven, he blessed the food and gave thanks (John 6:11, 23), a fact which John emphasizes. Then he broke the loaves and likewise divided the two fishes, and gave them to his disciples, who in turn served the food out to the people; and all ate and were satisfied.

[5]How the bread and fishes were multiplied we are not told. However, it was not a mere taste that each person had, but an evening meal to suffice for the long journey home; for numbers of them would have many miles to walk to the east side of the sea of Galilee before they could find their night's rest. When the meal was finished, the Lord ordered that the fragments of food should be gathered; and twelve baskets were filled. The miracle kept the disciples very busy; for there were 5,000 men besides women and children; each of the men serving would probably have nearly 500 persons to serve with food.

MIRACLE TURNED INTO GREAT TEMPTATION

[6]This was the greatest miracle of Jesus' ministry hitherto, and it greatly excited the people. They were ready to make him their king, and would have been glad to do so. Jesus immediately took steps to stop this wrongly placed enthusiasm, however. He knew that in his Father's time he was to be King of the Jews, but that his appointment thereto must not come through any such means as this. He at once sent his disciples away. They were to return by boat to the other side while he sent the people away. He dismissed the people, for it was now evening time; and he went up into the mountain to pray.

[7]No doubt Satan made this wonderful incident a time of temptation for Jesus. Vistas of possible blessing and quick service for the people would be thrust upon him; and, as in the wilderness of temptation, so now the tempter came. Jesus found his refuge in prayer, and there in communion with his Father he got strength and guidance for his way. It was a wild night; and as through the darkness he saw his disciples wrestling with the storm, he saw his Father's way for him. Not yet, not in such fashion would he be made King.

[8]There are valuable lessons here for the servant of the Lord. One is that there are no set times for service for those who, consecrated to God, are in the service of Jesus. Opportunities come and must be taken. Jesus, seeking the quiet of the desert place across the lake, found waiting for him there a crowd that kept him busy all through the hot day. Consecrated to do the will of his Father, he was ready to serve. Even so we his disciples are to realize that we are not our own, and that if God in unexpected ways and times puts opportunities of service before us they must be taken.

[9]It follows that for those who are entered into the service, there are no set times for *resting*. Rest, like service, must be taken as it comes, but with this difference, that service is sought as that to which we are called, while, when opportunity affords, rest is but the refreshment to help us to more service. The great secret of serving God in rest is to be in harmony with his will. If we fret about our circumstances or are dissatisfied with the Lord's arrangements for his work, there is sure to be hurtful friction. Then we get sore in spirit, and are like the horse whose harness is ill-fitting, or like a man with an ill-placed yoke; then there comes pain in service.

[10]If we are not satisfied with the work which God has put into our hands, we should immediately subdue our spirit and submit ourselves to the righteousness of his will, and serve with our might. Of all the company Jesus had least rest, which is usual; for those who carry responsibility know that they must serve and do so with gladness of heart; even as he said to his disciples: "He that is great-

est among you shall be your servant." (Matthew 23:11) This was the aim of Paul, and must be the aim of every acceptable servant. The proof of true service is in the Master's words: "I delight to do thy will, O my God."—Psalm 40:8.

JESUS NOT UNMINDFUL OF PEOPLE'S NEEDS

11 We cannot help noticing the dullness of the disciples. It was because they were dull that Jesus said to them: 'There is no need to send the people away; give ye them to eat.' And because of this he wanted to prove Philip. It is evident that none of the disciples saw the possibility of Jesus supplying the bodily needs of the people as well as their spiritual need, nor did this thought occur to them even when he said there was no need to send them away. Nor when he said: 'You give them their meat,' did they ask him how they were to do it. Andrew's almost piteous comment, 'There is a lad here with five loaves and two fishes: but what are they amongst so many?' shows that they were sorely concerned between the realized needs of the people and the Master's strange bearing towards them. The disciples ought to have remembered the miracle of turning water into wine, and the many wonders they had seen him do. He wanted to make them think and to quicken their minds to a realization of his responsibility in all that he did.

12 Then there is an important lesson respecting non-interference in the Master's business. The disciples' going to Jesus as they did to tell him of the people's need, was entirely uncalled for. He was not an enthusiast who forgot time and place in the earnestness of his zeal. The disciples were taking the Master under their guidance, and there was no occasion for them to do that. They thought that he was so earnest in what he was saying and doing and in his desire to instruct and help the people that he had forgotten their physical needs. There was no occasion for them to think thus. They might well have understood that the Lord, however busily engaged, was as thoughtful for the general need as he was respecting his particular purpose; and since it is disclosed that the intention to feed them was in his mind, the interruption of the disciples was of the nature of an intrusion, as no doubt later the disciples acknowledged to themselves.

13 Besides that, our Lord had compassion on the people; he intended to show the truth of his statement in the Sermon on the Mount when he said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33) Also there is evidence in the life and miracles of Jesus of a purpose to offset all the Old Testament miracles. Moses had given bread from heaven, Elijah had multiplied the cruise of oil and some meal, Elisha multiplied oil. It seems as if all the miraculous works wrought by the prophets of old must be done by Jesus as evidence that he was the greatest of all.

14 There are always some apparently well-meaning persons who are ready to break with some suggestion of their own into a good work going on. Later they come to see that their suggestions were not necessary, and were in the nature of interference with the Lord's work. The Lord could not reckon to take his disciples into his confidence and explain what he intended to do. The Lord is not now with us in a personal presence to be seen by the natural eye, but the circumstances are much the same now as then. He is represented by the means he has arranged for the diffusion of the truth and for the guidance of his people. Every consecrated child of God has liberty to make suggestions concerning the work of the Lord, but the Lord has not arranged for either individuals or companies of individuals to attempt the re-arrangement of what he has in hand.

ORDER, ECONOMY AND SERVICE TAUGHT

15 The Lord lets his people wrestle with difficulties, even some which seem of his own making, as when he asked his disciples difficult, and to them strange, questions. But he does this to let us realize our own inability and our lack of imagination and faith; and then he uses our feeble efforts. Our business is to be watchful for service and, waiting upon him, to be in readiness to take whatever directions he may give and to leave direction to him. Then by this miracle the disciple learns not only of the resource of Jesus and how the disciples can best be of service to the Master, but also the necessity of orderliness in service.

16 The orderliness of the miracle is to be noted. The crowd was made to sit down in order. A crowd never shapes itself, but always needs guidance. If left to themselves the people would have sat down without any order, and would not all have gotten served that day. So Jesus caused the disciples to make the people to sit down, with proper avenues through the crowd so that there could be readiness of service. Many of the Lord's dear people seem afraid of order, and some are rather rebellious about it. They think their liberty is being interfered with unless they may do exactly what they wish.

17 The disciple also learns to have care and economy in service; and the Lord showed that waste is a sin. It ought to be said that many are very lacking in economy. The Lord said: "Gather up the fragments that remain." (John 6:12) This order was not given merely for appearence sake, nor that the place might not appear to be littered. It was real economy. For whom were the fragments gathered? Quite evidently for the apostles. They would eat, and take gladly, the broken meat which had been left on the green grass. The Lord showed that he was not a waster of the good things given by heaven.

18 In the great work of breaking the bread of life to the hungry multitudes the Church has a great work before it. This will take much energy, cost much money, and the fact of the Master's example should always be kept before the Church. Then it will serve to best advantage, each doing what he is appointed to do when working with his brethren, and all serving in orderliness and care under the guidance of the Head, our returned Lord.

QUESTIONS FOR BEREAN STUDY

1. What is the setting for the miracle of today's lesson? ¶ 1.
2. Of what were the disciples concerned? How did Jesus prove Philip? How many loaves and fishes were found? ¶ 2.
3. Did Jesus evidently have this miracle in mind? What did the disciples see? In all probability what brought the lad there with the loaves and fishes? ¶ 3.
4. What instructions did the Lord give? Then what did he do? How many were fed? ¶ 4, 5.
5. In their enthusiasm what did the people want to do for Jesus? Was there a temptation here for Jesus? How did he overcome it? ¶ 6, 7.
6. What are the lessons the servants of the Lord may learn from this miracle? ¶ 8, 9.
7. How may we subdue the spirit of rebellion as it may arise in our hearts? ¶ 10.
8. Did the disciples appear dull in the presence of Jesus? Did Jesus use a method that would quicken their minds? ¶11.
9. Were the disciples wise in telling Jesus the needs of the people? ¶ 12.
10. Was Jesus conducting himself in harmony with his teaching? Is it probable that Jesus was offsetting the Old Testament miracles ¶ 13.
11. Are there usually well-meaning people around who meddle? Is the invisible Lord represented in the means he has arranged for the diffusion of the truth? ¶ 14.
12. When the Lord permits his people to wrestle with difficulties, is there a valuable lesson to be learned? ¶15.
13. Is order a quality of mind to be desired? Does a crowd shape itself? Is order something to shun? ¶ 16.
14. Should the Lord's people learn true economy? For whom were the fragments gathered? ¶ 17.
15. What is the work of breaking the bread of life? How should it be done? ¶ 18.

LETTERS FROM AFIELD

HAPPY IN THE LORD

DEAR BROTHER RUTHERFORD:

At least once a year I desire to express my Christian love for you, and my deep appreciation of your joyful service for the Lord, the truth and the brethren.

I daily pray that the Lord will enable you as a new creature, a saint of God, to fulfil your vow of continuing to sacrifice the flesh and its interests, so that after you have served others you yourself may be found worthy of a place among the overcomers. I also daily pray the Lord's richest blessings upon you as the appointed servant to herald and cause to be heralded the message of Messiah's kingdom. I believe your appointment is not by man but by Jesus Christ.

A great door and effectual has been opened unto you, but in your way have been many adversaries. In some respects your position has brought you harder trials than Brother Russell's did to him; for enmity from among members of the "household of faith" is harder to bear, I believe, than that coming from outsiders. But "the spirit of glory and of God resteth upon you".—1 Peter 4:14.

The WATCH TOWER has spread us a bountiful feast all through the year. The parables of the Pounds and of the Talents were rich, but "Virgins Fair" to me has been the gem in the whole setting. I cannot tell you the real heart blessing I received from consideration of that parable. Although in perfect accord with all the arrangements of the SOCIETY and glad for its every advance in heralding the kingdom, delighted also in the privilege of continuing in the colporteur work, yet withal I did not seem to have the intensity of zeal now as I had in finding the wheat up to 1918.

Therefore I had prayed for and craved a keener vision of the present service; and now, thank God, since reading the "Virgins Fair" article this vision is mine. I have entered into "the joy of the Lord" which he must have had when he came to the Jordan to do the will of God, which was the accomplishment of the Father's original purpose of having a perfect earth and a perfect race upon it, enjoying everlasting life.

I realize that participation with Christ toward this end is my high privilege now, and will be in the "thousand years." This "joy of the Lord" is my present strength. In order to render a joyful performance of this daily sacrifical service we must have a deep heart's comprehension of it. "Let the saints be joyful in glory, let them sing aloud upon their beds—let the high praises of God be in their mouths." These are wonderful words of life impelling us to sacrifice our all now, just as much as when we were "gathering from all for the calling high". O happy privilege now! I'll continue to "take the cup of salvation," continue to faithfully pay my vows to the Most High. Pray for me to this end if you please.

The above words sound so expressionless compared to the "soul's awakening" I had to the majesty of the present "Service". It was a joy like unto what I anticipate the marriage with the Lamb will be. For several days it filled my mind as I was absorbing the thought of what it means to each one of us to be engaged in restoring the world back to God's likeness. "I'll go where you want me to go, dear Lord, I'll be what you want be to be"—any where, anyhow, I will serve if I can only have part in this great purpose. As you say in "Virgins Fair" an appreciation of this service now will enable us to labor on, content with the due time for the Lord to take the Church; and it does take out all the restless craving and in its place leaves a calm waiting attitude until the Lord's time. By his grace I'll continue to heartily coöperate with the SOCIETY in all its works to the full extent of my ability. I will avoid all criticism, both personal and of the SOCIETY.

I trust and pray the coming year will bring you many, many blessings of heart fellowship with our Lord, and as you daily "walk with him in white" you may rejoice in the sunshine of his smile. We realize the steady tax upon your physical strength with so much speaking and so much traveling. May the Lord's grace abound toward you all the coming year. SR. EDITH MASON, *Colporteur.*

REJOICING IN PRESENT TRUTH

DEAR BROTHER RUTHERFORD:

I have just finished the first reading of "A Ransom for All", in the March 1st WATCH TOWER. I am very much impressed with the reasonableness and Scripturalness of the interpretation of the parable of the "Sheep and the Goats" and the other articles which have grown out of it. You may remember the difficulty I had over "Law Covenant Benefits" two years ago. I became perplexed then, but have been gradually coming out of the maze for some time. I do not feel quite clear yet; but I am more convinced than at any time since our Pastor was taken from us that I am on the right track when following the WATCH TOWER. I have faith that prayer, study and diligent use of opportunities for service will soon make me clearer and firmer in the truth than I have ever been. I should like to go more into detail, but I consider your time too precious. This much will enable you to rejoice with me, I am sure. Manna texts of February 8 and 9 came to me very opportunely and with a pointed message.

WILLIAM E. HULLINGER, *California*

LIGHT SHINES BRIGHTER

DEAR BROTHER RUTHERFORD:

I will take a few minutes of your time to tell you how I appreciate the WATCH TOWER, especially the article of the parable of the "Sheep and Goats".

Indeed, the light shines brighter and brighter as we draw closer to the perfect day!

Recently we have heard some finding fault with the interpretation of this parable; even elders have found fault. This caused me to study the article over again very carefully, and the sound reasoning and Scriptural proof are evidence enough to me that it is meat in due season.

My experience in the colporteur work also proves to me that there are no doubt as many today of this goat-like class as there will be at the end of the Millennium.

This week I canvassed two homes; one large and fine, the other small and poor. A man answered the bell at the first. I told him that I had called to show him the Home Bible Study Course which the International Bible Students Association were putting out. He had reached for the book, but the minute he heard International Bible Students he stepped back into the house, crying, "International Bible Students! No, no, no!" Afterwards I learned I had been talking to the Westminister Presbyterian preacher.

The next house canvassed was the little poor home. A lady came to the door. I told her the same thing. She said: "Come in. Sit by the stove, and get warm." She was so glad to get the Harp Bible Course, as it was just what was wanting to answer her many Bible questions.

I appreciate whatever my heavenly Father gives me through his channel. I will "neither murmur nor repine".

Many have found fault with the HARP, but I am finding great blessings in placing it in the homes.

Sister Thomas joins in sending you much Christian love.

G. M. THOMAS, *Oregon*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Portland, Me.	Oct. 26	East Wilton, Me.	Nov. 2
South Windham, Me.	" 27	Hallowell, Me.	" 3
Auburn, Me.	" 28	Pittsfield, Me.	" 4
Lewiston, Me.	" 29	Guilford, Me.	" 5
North Jay, Me.	" 30	Abbot Village, Me.	" 6
Wilton, Me.	" 31	Mapleton, Me.	" 7

BROTHER J. A. BOHNET

Pownal Center, Vt.	Oct. 19	Poughkeepsie, N. Y.	Oct. 26
Watervliet, N. Y.	" 20	Newburgh, N. Y.	" 27
Albany, N. Y.	" 21	Middletown, N. Y.	" 28
Brainard, N. Y.	" 22	Port Jervis, N. Y.	" 29
Stottville, N. Y.	" 23	Eldred, N. Y.	" 30
Kingston, N. Y.	" 24	Brooklyn, N. Y.	Nov. 2

BROTHER B. H. BOYD

Shelby, O.	Oct. 17	Clyde, O.	Oct. 24
Mansfield, O.	" 19	Bellevue, O.	" 26
Tiffin, O.	" 20	Attica, O.	" 27
Fostoria, O.	" 21	Sandusky, O.	" 28
Findlay, O.	" 22	Danbury, O.	" 29, 30
Fremont, O.	" 23	Cleveland, O.	Oct. 31, Nov. 2

BROTHER C. W. CUTFORTH

St. Catharines, Ont.	Oct. 26	Aylmer, Ont.	Nov. 2
Niagara Falls, Ont.	" 27	Tilsonburg, Ont.	" 3
Welland, Ont.	" 28	Courtland, Ont.	" 5
Dunnville, Ont.	" 29	Delhi, Ont.	" 6
Simcoe, Ont.	" 30	Belmont, Ont.	" 7
St. Williams, Ont.	" 31	St. Thomas, Ont.	" 9

BROTHER H. H. DINGUS

Spicards, Mo.	Oct. 20	Lawrence, Kan.	Oct. 31
Kansas City, Mo.	" 22, 26	Topeka, Kan.	Nov. 2
Independence, Mo.	" 24	Manhattan, Kan.	" 3, 6
St. Joseph, Mo.	" 27, 29	Randolph, Kan.	" 4, 5
Hopkins, Mo.	" 28	Riley, Kan.	" 7
Leavenworth, Kan.	" 30	Clay Center, Kan.	" 9

BROTHER A. J. ESHLEMAN

Mt. Vernon, Wash.	Oct. 14	Bellingham, Wash.	Oct. 26
Friday Harbor, Wash.	" 15, 16	Lynden, Wash.	" 27
Anacortes, Wash.	" 17, 21	Everson, Wash.	" 28
Oak Harbor, Wash.	" 19, 20	Bellingham, Wash.	" 29
Vancouver, B. C.	" 22, 23	Seattle, Wash.	" 30
Blaine, Wash.	" 24	Bremerton, Wash.	" 31

BROTHER H. E. HAZLETT

Long Oak, Tex.	Oct. 15	Grand Saline, Tex.	Oct. 23, 24
Greenville, Tex.	" 14, 16	Terrell, Tex.	" 26
Simms, Tex.	" 17	Corsicana, Tex.	" 27
Atlanta, Tex.	" 19	Teague, Tex.	" 28
Gladewater, Tex.	" 20	Normangee, Tex.	" 29, 30
Big Sandy, Tex.	" 21, 22	Marquez, Tex.	" 31

BROTHER M. L. HERR

Bradner, B. C.	Oct. 17	Victoria, B. C.	Oct. 26
Vancouver, B. C.	" 19	Seattle, Wash.	" 28
New Westminister, B. C.	" 20	Ellensburg, Wash.	" 29
Courtenay, B. C.	" 22	Wapato, Wash.	" 30
Ladysmith, B. C.	" 23	Yakima, Wash.	" 31
Malahat, B. C.	" 24	Walla Walla, Wash.	Nov. 2

BROTHER W. M. HERSEE

Yorkton, Sask.	Oct. 24	Wakaw, Sask.	Nov. 3, 4
Tuffnell, Sask.	" 26, 27	Tisdale, Sask.	" 6
Viscount, Sask.	" 28	Swan River, Man.	" 9
Saskatoon, Sask.	" 29, 30	Minitonas, Man.	" 10
Prince Albert, Sask.	" 31, Nov. 2	Durban, Man.	" 12

BROTHER J. H. HOEVELER

Little Rock, Ark.	Oct. 12	Poplar Bluff, Mo.	Oct. 19
Havana, Ark.	" 13	Minimum, Mo.	" 26
Danville, Ark.	" 14	Batesville, Ark.	" 28
Roland, Ark.	" 15	Marcella, Ark.	" 29
Ferndale, Ark.	" 16	Flippin, Ark.	" 30, 31
Judsonia, Ark.	" 17	Cotter, Ark.	Nov. 2

BROTHER H. S. MURRAY

Emporia, Va.	Oct. 24	Long Island, Va.	Nov. 2
Petersburg, Va.	" 26	Chatham, Va.	" 3
Crewe, Va.	" 27	Danville, Va.	" 4
Keysville, Va.	" 28	Leaksville, N. C.	" 5
Victoria, Va.	" 29	Roanoke, Va.	" 6
Republican Grove, Va.	" 30, 31	War, W. Va.	" 7

BROTHER G. R. POLLOCK

Elmira, N. Y.	Oct. 22	Carbondale, Pa.	Oct. 29
Alba, Pa.	" 23	Honesdale, Pa.	" 30
Towanda, Pa.	" 24	Cortez, Pa.	" 31
Wilkes Barre, Pa.	" 26	Benton, Pa.	Nov. 2, 3
Scranton, Pa.	" 26, 27	Nanticoke, Pa.	" 4
Throop, Pa.	" 28	Hazleton, Pa.	" 5

BROTHER B. M. RICE

Austin, Minn.	Oct. 22, 23	St. Paul, Minn.	Nov. 2
Whalen, Minn.	" 24, 26	Glenwood City, Minn.	" 3
Tunnel City, Wis.	" 27, 28	Amery, Wis.	" 4
Black River Falls, Wis.	" 29	Hillsdale, Wis.	" 5, 6
Ellsworth, Wis.	" 30	St. Croix Falls, Wis.	" 7
Minneapolis, Minn.	" 30	Centuria, Wis.	" 9

BROTHER V. C. RICE

Elko, S. C.	Oct. 20	Jacksonville, Fla.	Oct. 29
Augusta, Ga.	" 21, 22	Waldo, Fla.	" 30
Ridgeland, S. C.	" 23, 24	Williston, Fla.	" 31
Savannah, Ga.	" 26	Homassassa, Fla.	Nov. 2
Screven, Ga.	" 27	Zephyr Hills, Fla.	" 3
Waycross, Ga.	" 28	Tampa, Fla.	" 4, 5

BROTHER C. ROBERTS

South Rawdon, N. S.	Oct. 20	East Hall's Harbor, N. S.	Oct. 27
Halifax, N. S.	" 21	Auburn, N. S.	" 28
Liverpool, N. S.	" 22	Middleton, N. S.	" 28
Bridgewater, N. S.	" 23	Joggin Bridge, N. S.	" 30
Torbrook, N. S.	" 24	Digby, N. S.	" 31
Kentville, N. S.	" 26	St. John, N. S.	Nov. 2

BROTHER R. L. ROBIE

Hammond, Ill.	Oct. 19	Patoka, Ill.	Oct. 27
Decatur, Ill.	" 20	Dix, Ill.	" 28
Taylorville, Ill.	" 21	Belleville, Ill.	" 29
Pana, Ill.	" 22, 23	East St. Louis, Ill.	" 30, 31
Oconee, Ill.	" 24	St. Louis, Mo.	Nov. 2
Vandalia, Ill.	" 26	Kane, Ill.	" 3

BROTHER O. L. SULLIVAN

Marlboro, Mass.	Oct. 23	Keene, N. H.	Oct. 30
Worcester, Mass.	" 24	Wilder, Vt.	" 31
Nashua, N. H.	" 26	Hanover, N. H.	Nov. 2
Pittsfield, N. H.	" 27	Newport, Vt.	" 3
Manchester, N. H.	" 28	St. Johnsbury, Vt.	" 4, 5
Milford, N. H.	" 29	Morrisville, Vt.	" 6, 7

BROTHER W. J. THORN

Belfield, N. Dak.	Oct. 22, 23	Mohall, N. Dak.	Nov. 3
Dunn Center, N. Dak.	" 26	Minot, N. Dak.	" 4
Bismarck, N. Dak.	" 27	Grenora, N. Dak.	" 5, 6
Max, N. Dak.	" 28	Zahl, N. Dak.	" 7, 10
Minot, N. Dak.	" 29	Bonetrail, N. Dak.	" 9
Sherwood, N. Dak.	Oct. 30-Nov. 2	Minot, N. Dak.	" 11

BROTHER T. H. THORNTON

Mobile, Ala.	Oct. 16	Hattiesburg, Miss.	Oct. 24, 26
Deer Park, Ala.	" 17	Poplarville, Miss.	" 27
Waynesboro, Miss.	" 19, 20	Picayune, Miss.	" 28
Enterprise, Miss.	" 21	Slidell, La.	" 30
Vosburg, Miss.	" 22	Bogalusa, La.	" 31
Laurel, Miss.	" 23	Zona, La.	Nov. 2

BROTHER S. H. TOUTJIAN

Santa Maria, Calif.	Oct. 19	Seabright, Calif.	Oct. 28
San Luis Obispo, Calif.	" 20, 21	Hollister, Calif.	" 29
Paso Robles, Calif.	" 22, 23	San Jose, Calif.	" 30
Pacific Grove, Calif.	" 24	Palo Alto, Calif.	" 31
Watsonville, Calif.	" 26	San Francisco, Calif.	Nov. 2
Santa Cruz, Calif.	" 27	Redwood City, Calif.	" 3

BROTHER L. F. ZINK

New Richmond, Ind.	Oct. 22	Jasonville, Ind.	Oct. 29
New Goshen, Ind.	" 23	Linton, Ind.	" 30
Brazil, Ind.	" 24	Bicknell, Ind.	" 31
Bridgeton, Ind.	" 26	Vincennes, Ind.	Nov. 2
Terre Haute, Ind.	" 27	Montgomery, Ind.	" 3
Dugger, Ind.	" 28	Washington, Ind.	" 4

BETHEL HYMNS FOR NOVEMBER

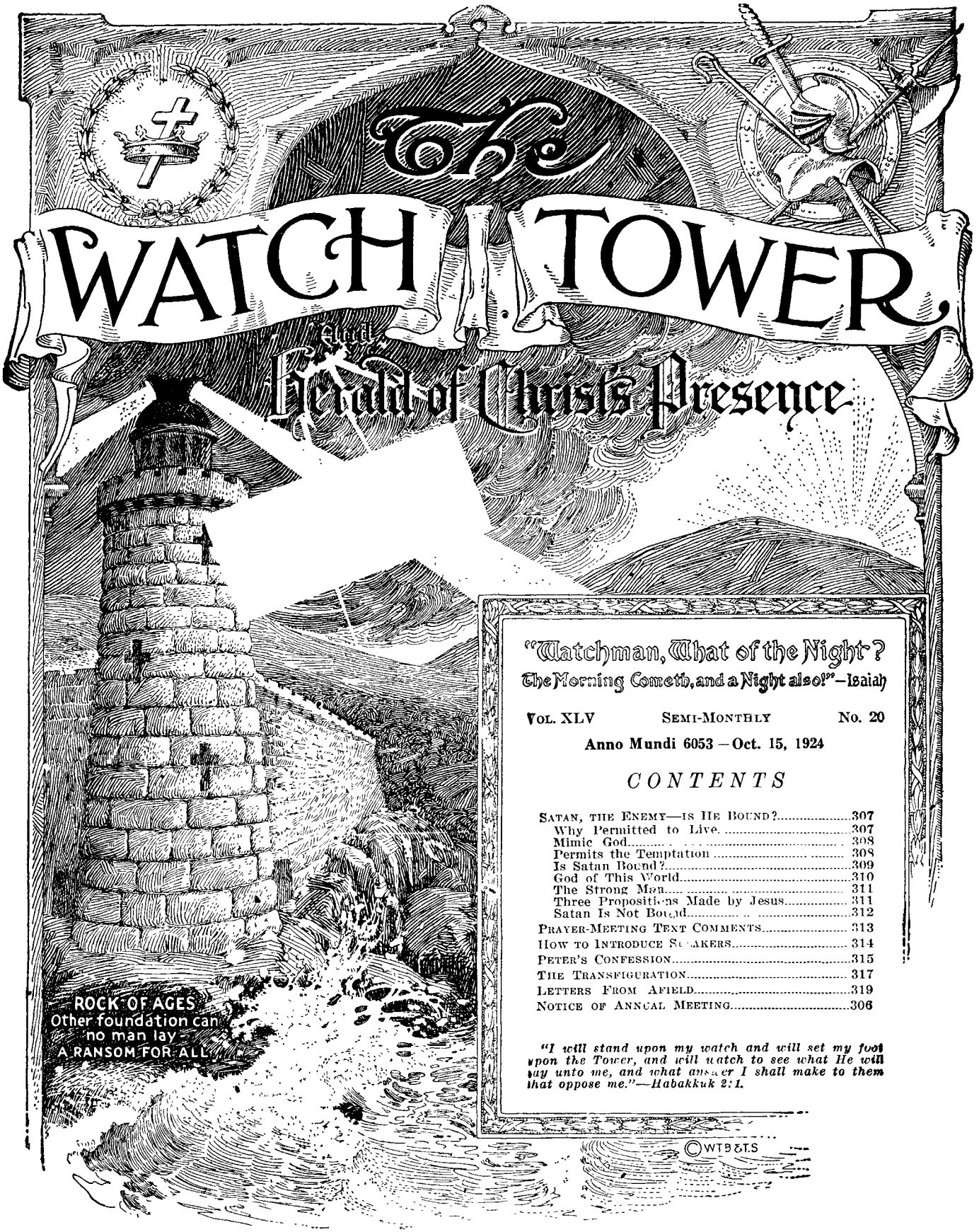
Sunday	**2** 110	**9** 43	**16** 142	**23** 276	**30** 253
Monday	**3** 318	**10** 69	**17** 293	**24** 39	
Tuesday	**4** 312	**11** 265	**18** 287	**25** 219	
Wednesday	**5** 174	**12** 263	**19** 48	**26** 36	
Thursday	**6** 187	**13** 180	**20** 146	**27** 137	
Friday	**7** 8	**14** 63	**21** 175	**28** 320	
Saturday	**1** Vow	**8** 140	**15** 132	**22** 109	**29** 27	

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The At-one-ment"**

Study VIII: "The Channel of the Atonement"
Study IX: "Its Baptism, Witness and Seal"

Week of November 2....Q. 54-58 — Week of November 16....1-5
Week of November 9....Q. 59-63 — Week of November 23....6-11
Week of November 30....Q. 12-18



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

VOL. XLV SEMI-MONTHLY No. 20

Anno Mundi 6053 — Oct. 15, 1924

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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 "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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

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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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 10:00 o'clock a.m., Friday, October 31, 1924. to transact any business that may properly come before the said meeting.

(Signed) W. E. VAN AMBURGH, *Secretary.*

Brooklyn, N. Y., September 15, 1924.

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 6¾″); 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.

SERIES I, **The Divine Plan of the Ages,** giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 35c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

SERIES II, **The Time is at Hand,** treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 35c. Obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish. 75c a copy.

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.

SERIES IV, **The Battle of Armageddon,** shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 40c. Also in Dano-Norwegian, Finnish, French, Greek, German, Polish, and Swedish, 85c.

SERIES V, **The Atonement Between God and Man,** treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 40c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

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. XLV OCTOBER 15, 1924 NO. 20

SATAN, THE ENEMY—IS HE BOUND?

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—1 Peter 5: 8, 9.

THE Word of God places life above all other gifts. God is the source of all life. Life is a gift from him. His Word discloses that his gift of life everlasting and happiness is to those only who are faithful to him.

[2]Faithful means to be trustworthy, sure and true. Loyal means to be faithful and true to that which the law requires. It means an unswerving allegiance to the Lawgiver. God's law is his will expressed to us in his Word. It is the rule of action prescribed by him to govern the course of those to be approved by him. To be faithful to God and to Christ requires absolute fidelity, loyalty, and an unswerving allegiance to God's expressed will.

[3]The Word of God clearly teaches that he will grant life to no intelligent creature except that creature be faithful, loyal, and true under the test. Jehovah put his beloved Son to the most severe and crucial test; and when he had proven loyal under the test Jehovah granted to that beloved Son the highest place in the universe. Thereafter Jesus Christ is designated by the beautiful title, "Faithful and True."—Revelation 19: 11.

[4]One of the terms of the contract of betrothal between Christ and his bride, the Church, is that she must be faithful; and upon this condition alone is she promised that she may see Jehovah. (Hosea 2: 19, 20) Again the promise is that God will grant the crown of life to those, and those only, who are faithful even unto death. (Revelation 2: 10) These scriptures prove the rule conclusively that every creature who is granted life must be tested and must meet the requirements of the test; and that test involves loyalty.

[5]In Eden, God placed Lucifer as the overseer, and clothed him with power and authority, as man's keeper. There existed, therefore a fiduciary relationship between Lucifer and Jehovah. Lucifer knew that God's law concerning man required obedience. By reason of this relationship he himself was duty-bound to show absolute allegiance and fidelity to God. Self-ambition led him to commit the first disloyal act. Then God said to him: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity [lawlessness or disloyalty] was found in thee.... Therefore, I will cast thee as profane out of the mountain [kingdom] of God: and I will destroy thee:... and never shalt thou be any more."—Ezekiel 28: 15-19.

[6]Thereafter Lucifer was designated by four names, each one of which is significant, to wit: Dragon, Serpent, Satan, the Devil. Each of these names signifies evil expressed in different forms. More than 6,000 years have passed while this Evil One has plied his wicked vocation.

WHY PERMITTED TO LIVE

[7]At any and all times, since the devil's deflection, God could have restrained or killed him. Why, then, has Jehovah permitted the devil to live? Why has he not executed the judgment of death that he pronounced against the devil? There must be a reason, and a good and sufficient reason. The answer to this question which answer is supported by the Scriptures, is that God has permitted the Evil One to live and to be used to test every creature to whom God will grant everlasting life. In support of this conclusion the Scriptural proof is here submitted:

[8]Without doubt it was after Lucifer said in his heart: "I will be like the Most High," and therefore after his fall, that he placed the temptation before Eve, which resulted in her deflection and in the death of her husband. When God pronounced his judgment excluding Adam and Eve from Eden he said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3: 15) Thus an open warfare was declared between the seed of promise and Satan and his seed with the declaration that in due time the seed of promise, which is the Christ, should bruise the head of Satan: and that he, Satan, should bruise the heel, namely, the last members of the body of Christ.

[9]Satan's name dragon means devourer; and from Eden till now the Evil One has resorted to every possible means to devour the seed of promise, the Christ.

[10]His name serpent means deceiver; and at all times during the development of the seed of promise he has resorted to fraud and deception in an attempt to mislead and destroy the Christ.

[11]His name devil means slanderer; and throughout the ages Satan himself, and through his seed, has leveled all manner of vile and vituperative slander and reproach against God, against Christ Jesus, and the faithful followers of Christ, even unto this hour.

[12]His name Satan means adversary or opposer, which also means that he is the arch-enemy of God and of Christ and of all who are begotten of the spirit of God, and of all righteousness.

[13]He is the complete expression of wickedness. He is manifestly a totally depraved being.

MIMIC GOD

[14]As adversary and arch-enemy Satan has set himself up as a mimic god, that is to say, counterfeiting every part of the divine plan that is revealed; and using this method he has deceived and blinded the people. Jehovah could have prevented him from organizing the angels of heaven and the men by whom he created the evil heavens and evil earth and became the chief ruler thereof; but God did not. The fact that Jehovah did not prevent him shows that God had a purpose in permitting it to be done. Instead of preventing Satan from proceeding with his nefarious work, the Word of God acknowledges that Satan is the prince, god and ruler of the evil world.

[15]When God organized Israel as a nation and gave to that nation the true religion, Satan, the mimic god, organized other nations and gave to them the false religion; namely, the worship of devils.

[16]When God sent forth his prophets to tell Israel of the things that would come to pass, Satan sent forth his prophets, false and evil, to deceive and mislead the children of Israel and to thereby turn them away from God. This served as a test to their faithfulness to their covenant with Jehovah, which covenant had promised them life if they kept it.

[17]When Jehovah, through his beloved Son, organized the Church, and through his inspired writers declared the mystery of God, Satan proceeded by means of fraud and deception to overreach the leaders of the Church, and organized and promulgated the "mystery of iniquity."

[18]When Jehovah began to send forth, through his accredited representatives, the message that the restoration of the human race is near at hand, then Satan sent forth his representatives, false teachers and agents, and began to heal the sick for the purpose of turning the minds of the people away from the message of God.

[19]When Jehovah, through his Christ, caused the message to be declared to the people that the world has ended, that the kingdom of heaven is at hand, Satan gathered together his representatives and organized a world power and proclaimed to the people that such is the "political expression of God's kingdom on earth".

PERMITS THE TEMPTATION

[20]On an occasion when the sons of God came to present themselves before the Lord, Satan appeared among them. When God said to Satan: 'Have you considered Job, who is a perfect man and who is loyal and true and avoids evil?' Satan retorted that if Job was deprived of his substance he would curse God to his face. Thereupon Jehovah permitted Satan to apply the test, saying to him: "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." —Job 1:12.

[21]Surely Job here pictures a class that must be tested for life everlasting; and Jehovah, permitting the test to be applied by Satan, gives proof that this is the reason why he has permitted the Evil One to exist.

[22]When God's plan concerning man is completely performed he will have a clean earth filled with a race of perfect, loyal creatures. This outworking of God's plan furnishes his creatures with a lesson of experience concerning evil. There is no teacher like experience.

[23]From Abel to John the Baptist there were developed a few men of sterling worth who, amidst the buffetings and persecutions of Satan and his agents, showed absolute allegiance and loyalty to God. These men suffered martyrdom rather than to be disloyal to Jehovah; and concerning them it is written: "These all . . . obtained a good report through faith."—Hebrews 11:39.

[24]When Jesus was consecrated at the Jordan, and began the work of carrying forward his Father's will, God permitted Satan to put Jesus to the most severe test. And, when undergoing the test, Jesus declared that life comes to those who are obedient to God: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4) Thus it is stated that loyalty to God, faithfulness to the law and to his Word, is the condition of receiving life everlasting.

[25]Satan pursued his wicked persecution of the Lord, and through his visible agencies caused his death. Why then did not Jehovah kill the devil, and why should he not kill him at the end of the Gospel Age instead of binding him and casting him into prison? Surely the Lord has power to kill the devil whenever he may desire. It is manifestly not his purpose so to do now; and it is also manifest that he purposes to permit the devil to be a test to mankind at the end of the Millennial Age. The Scriptures clearly state that when the human race is restored, then Satan will be released from his prison restraint and will go forth to test mankind as to their loyalty to God. When that test is accomplished, then God will destroy him; and those of mankind who prove disloyal to God under that test

will be destroyed with Satan. Only the true, faithful and loyal ones will be granted life everlasting.

[26]The Church is to be granted life everlasting on the divine plane, associated with Christ Jesus as his joint-heirs. These are to occupy, with Christ Jesus, the most exalted position in God's universe. Surely then each member of that royal family must be subjected to the test similar to that to which Jesus was subjected before being granted life everlasting on the divine plane. We are not left at all in doubt as to this being the Scriptural view, because the Apostle says that Jesus "was in all points tempted like as we are, yet without sin."—Hebrews 4:15.

[27]For many centuries Satan has been the God of the evil world; therefore it belongs to him. To his followers Jesus said: "In the world ye shall have tribulation; but be of good cheer: I have overcome the world." (John 16:33) Without doubt he meant that he had overcome all the influences of Satan and his organization, and had proven his loyalty to his Father Jehovah. It is only the overcomers to whom the Lord has promised to grant membership in his kingdom and with him to sit upon his throne.—Revelation 3:12, 21.

[28]Referring to the reason for Satan plying his destructive work Brother Russell in the WATCH TOWER REPRINTS, page 3941, says: "God permitted his activity because it served the purpose of a sifting work, which must reach and touch every class of professing Christians, to test and prove them." This statement seems to be in exact harmony with every scripture bearing upon the subject matter.

IS SATAN BOUND?

[29]It is contended by some that since Jesus took his power as king in 1914, from that time the binding of Satan must be; hence that Satan is now bound. With propriety some questions may be here propounded: Have any been begotten to the divine nature since 1914? Have any of the saints been running for the prize of the high calling, that is to say, for membership in the body of Christ, since 1914? If these questions are answered in the affirmative then another is appropriate: Have any of the saints had any severe testing since 1914? If so, who has been their tempter? (1 Thessalonians 3:5; Matthew 4:3) Let the saints themselves answer.

[30]St. Peter, addressing the saints, says: "Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—1 Peter 5:8, 9.

[31]Some other points and questions here seem to be quite pertinent: (1) If Satan is now bound, then this text cannot apply to the Church, because if bound he could not be going about as a roaring lion seeking to devour the "seed of promise"; hence there would be no need for the Christians now to be sober and vigilant.

[32]Again St. James, under inspiration writing to the saints, said: "Submit yourselves therefore to God. Resist the devil, and he will flee from you."—James 4:7.

[33](2) If Satan is now bound, this scripture cannot apply to the Church at this time, and there would be no occasion to resist the devil. The Apostle here says that the safety of the Christian lies in the fact that he is submissively obedient to God; and the one who will try to induce him from being loyal to God is the devil. Being persuaded that the devil is now bound might induce one to neglect the admonition of this text.

[34]If Satan is now bound, then it follows that there are now none of the saints on earth; or if there are any saints on the earth, then such saints will finish their course and pass into glory without the oppositions, buffetings and testings at the hands of Satan, such as Jesus, the apostles, and other members of the Church have been subjected to. In this hour of great distress and deception the nominal church, through the machinations of Satan, have been deceived to the point that they do not believe even in the existence of the devil. If Satan is not bound and if there are some saints yet on earth, is it not reasonable to conclude that he would be the one to try to induce them to believe that he is bound in order that he might take them unawares when they are not watching and not trying to resist his temptations? Would it not be unsafe for the saints to permit themselves now to be lulled into a condition of repose and inactivity because they believe that there is no more Satan to trouble their footsteps? Is it reasonable that the Lord will take the remaining saints to heaven on flowery beds of ease while Jesus and the apostles and others that have gone before have been required to resist even unto death? Shall we now set aside the force and power of Jesus' words when he said: "Be thou faithful unto death, and I will give thee the crown of life"?—Revelation 2:10.

[35]Was Brother Russell right when he wrote in the WATCH TOWER that God permits Satan to ply his deceptive work because it serves the purpose of a sifting work?

[36](4) If Satan was bound in 1914, when Jesus assumed his office of King, then there has been no occasion to resist the devil from then till now; and yet the facts stand out that the greatest sifting that has come to the Church in the past fifty years has been since 1914.

[37]Who that is a follower of Jesus Christ now doubts but that we are in the "evil day" when all the elements are rapidly rushing forward to the greatest time of trouble the earth has ever known? Are we not nearer the grand finale of the Church's earthly experiences than in 1914? Then do not the words of St. Paul apply at this very hour when he said: "Finally, my

brethren [which means right at the end], 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.... And, having done all, to stand"?—Ephesians 6:10, 11, 13.

[38](5) If the devil is now bound, what need is there for the Church to have on the armor of God at this time; and what need is there for them to continue to pray for all saints with all prayer and supplication?

[39](6) If Satan is bound now, then when and how will the Scriptural declaration be fulfilled that Satan will bruise the heel of the Christ, the last members? Let no one now be deceived that he is going to enter heaven without a fight. Through much tribulation shall ye enter the kingdom.—Acts 14:22.

[40]St. Paul, in speaking concerning the qualifications of the elders whom the holy spirit makes overseers of the Church, says: "Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil."—1 Timothy 3:7.

[41](7) If Satan is now bound, then there could be no possibility of the elders falling into the snare of the devil. Would it not be rather a dangerous rule to ignore this qualification of elders and this admonition of the Apostle, and take the chances that the devil would not overcome the elders?

[42]Since Satan has been the one whom God has permitted to tempt and test these, and all of his followers during the age, there is no reason why he should now make the exception and let some slip into the kinddom without testing, and without being tested until the very last.

[43]In the light of the Scriptures we must conclude that Satan is not bound at this time, and that he will not be bound until every saint has been tried and tested and proven loyal to God. No other position is consistent with the revealed plan of God.

GOD OF THIS WORLD

[44]But the point is made by some that "since Jesus took his power as king in 1914, there Satan ceased to be god of this world, and hence it must follow that he was bound from that date." There is no force whatsoever in this argument. The term "god of this world" means magistrate, prince or ruler of the wicked organizations on earth. The Scriptures clearly show that the devil has been the prince or god of this world *by permission* of Jehovah. The devil said to Jesus concerning this world: "All this power will I give thee, and the glory of them [the kingdoms]: for that is delivered unto me; and to whomsoever I will I give it." (Luke 4:6) Jesus did not call in question these words. It follows, then, that God had permitted Satan's rule of the world without interruption until a time certain, until *he* should come whose right it is, namely Christ, to take his power and reign. God permitted this in that he did not interfere; and since it was his plan to permit it he would not interfere. This being true, the Lord could not consistently interfere with Satan's kingdom until the expiration of the time fixed. But we must remember that Satan is a rebel, and the enemy of God and the Lord Jesus; that he would not voluntarily surrender his rule; that it must be taken from him by force and he be restrained by force. So long as God is permitting Satan to act as tempter, to try and to test the loyalty of God's people, there would be no reason why he should be bound. It does not at all follow that because his time or tenure of office is at an end, his activities are at an end. The world ended in 1914; but the world is still here. The evil heavens are on fire; and the evil earth, or world, is now passing away. We should expect at the end of the world in 1914 the ouster proceedings to begin, and they did begin. The "beast" is the devil's organization on earth. It is since 1914 that the war between the beast and the Lamb is on; and it is certain that Satan is directing the war on the side of the "beast". If not, who is directing it?

[45]We see in Revelation 19:11-20 that Jesus comes forth in "righteousness" to "judge and make war", and that his saints are engaged with him. If Satan is bound, with whom is Jesus making war?

[46]Satan has no right to be called the "god of this world" now; but this does not at all argue that he is not still making trouble. The gospel of the kingdom must now be proclaimed to the world as a witness, and then the end will come; and Jesus declares that that end will be witnessed by a time of trouble such as never was since the world began. That will be the final conflict between the beast and the Lamb; and that will be the time, and not before, that Satan will be bound.

THOUSAND YEARS

[47]Those who advocate that Satan is now bound make the point that it is stated in Revelation 20:1-4 that Satan is bound a thousand years, and that the thousand years must begin in 1914; hence the binding must take place from that time, otherwise it would not endure for a thousand years. It does not necessarily follow that this period is a thousand years exactly. It does not at all follow that the tenure of inactivity of Satan must be exactly the same length of time as the reign of Christ. The meaning, therefore, would be that Satan's binding is during the period of the thousand-year reign of Christ. Furthermore, it is reasonable to say that the period of Satan's restraint synchronizes as to time with the period during which restoration blessings will be granted to mankind. This conclusion is supported by the fact the scripture says that Satan is to be bound so as to prevent him from deceiving the nations. Surely this is in order that the nations may have full opportunity to receive and profit by the blessings of restoration. At the end of that time he is loosed for the

purpose of testing mankind. The thousand-year reign of Christ is now begun, but the New Covenant is not yet made, and the restoration of man is not yet begun in fact.

[48]Upon a careful consideration, therefore, this scripture cannot be taken as authority to indicate that Satan is bound at this time. That the nations are still being deceived there can be no doubt. It seems certain that the witness must be given to the nations, as commanded by our Lord in Matthew 24:14, before Satan is bound; and that this witness must be given between the time Jesus takes his power to reign and the time when the last saint finishes his course on earth.

THE STRONG MAN

[49]The strongest Scriptural evidence relied upon by those who advocate that Satan is bound, when carefully examined is found to be the weakest of all. Their argument is, in substance, that the Lord Jesus spoke of a strong man who is the keeper of his house; that this strong man is Satan; that there was coming a stronger one, who would first bind the strong man and then enter his house and spoil his goods; that Jesus used this for the purpose of showing how Satan is to be bound; that therefore Jesus Christ must first bind the strong man, Satan, before he can destroy his house. The words of the text relied upon are these: "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."—Matthew 12:29.

[50]It must be conceded by every reasonable mind that Jehovah, the Almighty God, could at any time from Eden till now, have bound, imprisoned, or destroyed Satan at his pleasure. When Jesus arose from the dead he said to his disciples: "All power is given unto me in heaven and in earth." (Matthew 28:18) For us to say, then, that Jesus could not destroy Satan's empire, his house, or his goods, until he had first bound Satan would be more than begging the question. It would be ridiculous, in fact. It would be equivalent to limiting the Lord in the exercise of his own power. This alone should make us look well to this scripture to see really what it does mean.

[51]It is here confidently asserted, without the hope or expectation of successful contradiction, that the scripture in Matthew 12:29 has absolutely no reference whatsoever to the question at issue. It has no bearing upon the question of the binding of Satan at the end of the Gospel Age or at any other time. The argument and conclusion based upon that scripture, to the effect that it has reference to the binding of Satan, has been the result of jumping at a conclusion by reading one verse without considering the matter Jesus was discussing when he used the words of that particular verse. Probably our desire to see Satan bound was father to the argument.

[52]It is an unsafe rule to select a few words of a text and isolate them from the context, and then reach a conclusion based entirely upon the isolated portion. The proper rule is to get the proper setting of the scripture, ascertain the point that is being made or proven by the one who is speaking, and then examine the entire text bearing upon the question at issue. Here Jesus *was not* attempting to prove that Satan is to be bound some time, and how, or when his house and goods will be destroyed. The sole question *then* under consideration by him was this: By what power or authority he, Jesus, at that time was casting out demons and healing those afflicted by demons.

[53]All the recorded words bearing upon the question he was considering are as follows: "Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come."—Matthew 12:22-32.

THREE PROPOSITIONS MADE BY JESUS

[54]Verse 22 shows that a poor creature afflicted with demons, and thereby made blind and deaf, was brought to Jesus, and that our Lord healed him. The people who stood by were amazed and said: 'How did he do it? Is not this the son of David? How is it possible for him to cast out these demons?' They must have reasoned that Jesus was more than an ordinary man, and they would be inclined to believe him sent of Jehovah. The Pharisees were the leaders of the people, and did their religious thinking for them, and wanted to keep the people in subjection to themselves. They stood by and saw this miracle performed by our Lord, and doubtless heard the speech of the common people who stood by,

These Pharisees should have known that Jesus was the Christ foretold by the prophets; and they should have known that the power employed by him to cast out the demons was the power of the spirit of God, the holy spirit. Before that, Jesus had been healing the sick and sending the healed ones to these Pharisees and priests as witnesses. (Matthew 12:38; 6:2-11; 8:2-12) These pious clergymen of that day had already taken counsel together to destroy Jesus. (Matthew 12:14) What power they had they wanted to use for their own self-aggrandizement. They loved themselves more than they loved God, whom they claimed to represent. Notwithstanding their knowledge that Jesus had performed this miracle by the power of the holy spirit, yet they yielded to the devil's influence and set about to hold the people on their own side, even though they must blaspheme the name of God and speak against the holy spirit.

55 Hearing the speech of the common people who stood by, and moved with envy and murder, the Pharisees said: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." (Matthew 12:24) Jesus knew what they said; and turning upon them, he laid before them three propositions. He knew that they must accept one of them and whichever one they accepted as correct would put the Pharisees in a bad light. The three propositions were: (1) If he was casting out demons by the power of Satan, the devil, then that meant that Satan's kingdom was divided against itself and must fall; (2) if he was casting out devils by the spirit of God then the kingdom of God had come unto them, and they should acknowledge it; (3) if he was not casting out demons by the power of the devil, nor by the power of the holy spirit, he then as a man would first have to enter into the strong man's house and spoil it before he could cast them out.

56 In substance Jesus said to them: You admit that the demons are a part of Satan's kingdom. You see that I am casting out these demons; therefore I am spoiling Satan's goods and his house. Surely Satan wants his kingdom to stand. If his kingdom is divided against itself, it cannot stand. If Satan is using me to cast out these demons, then Satan's kingdom is divided against itself now and must fall. Furthermore, if I am casting out demons by the power of Satan, I ask you by what authority your children do the same thing; and I leave you and them to be the judges. But I say to you: I am casting out these demons by the spirit of God. You should know that I am casting out these demons by the spirit of God. You should know that I am sent of my Father; and if I am casting out these demons by the spirit of God, then the kingdom of God is come unto you and your responsibility is great; you are blaspheming against the holy spirit when you attribute my power to that of Satan. If I am then not casting out these demons by the power of Satan, and I declare to you I am not; and if it should be true that I am not casting out these demons by the spirit of God, then how could I cast them out and thus destroy Satan's house? If I had not this power from God, then I would first have to bind the strong man, and then enter his house and spoil his goods.

SATAN IS NOT BOUND

57 It must be conceded by all that Jesus by casting out demons was to that extent spoiling Satan's house at that very time, and that Satan did not have the power to prevent him from so doing, and that it was not necessary for Jesus to bind Satan first in order to cast the demons out. This being true, it proves that Jesus could at any time destroy all parts of Satan's empire, both invisible and visible, without first binding Satan. This is true because the power of Jesus is unlimited. He could destroy Satan with the breath of his mouth. He can bind Satan at any moment he desires. He can destroy Satan's empire at will.

58 He then proceeded to say, furthermore, to these hypocritical Pharisees: You pretend to represent God but you do not. I am sent of God to do his work, and you are against me. "He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."—Matthew 12:30-34.

59 Here is a plain statement by the Lord Jesus that it is not necessary to be begotten of the holy spirit in order to be destroyed in the second death; but that he who would wilfully sin against the light of the holy spirit, it would not be forgiven him in this life nor in the world to come. He told these Pharisees in plain phrase that they must know that he was casting out these demons by the power of the holy spirit; and that they willingly, for the purpose of deceiving the people and keeping themselves in good repute before the people, denounced him, the Son of God, as the instrument of the devil and spoke against the power of the holy spirit.

60 In the light of the plain statement of the Lord here made, it must be conceded that he was not even considering the matter of Satan's being bound at the end of the Gospel Age. Furthermore, it must be conceded that we have used this scripture improperly in the past.

61 With the fall of this scripture as a proof that Satan

is bound, every vestage of argument that has been brought forth in favor of the contention that he is bound, falls with it.

62 Let no one of God's people be deceived by the wiles of the adversary. Let each one watch and pray "lest Satan should get an advantage of us: for we are not ignorant of his devices." (2 Corinthians 2:11) Let every consecrated child of God now heed the words of St. Peter: "Be sober, be vigilant [attentive to discover and avoid danger]; because your adversary the devil, [he who has sought to devour the "seed of promise" at all times], as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

63 Remember that the saints of God now on earth are on trial for life; and that their life eternal depends upon absolute loyalty and unswerving allegiance to God and to his cause of righteousness.

64 Satan is not bound. He is desperately fighting to maintain his empire. Majestically the victorious Lord is marching against him. He is crowding Satan into a corner while at the same time he is causing the witness to be given to the peoples of earth against Satan and his earthly representatives. Each faithful and loyal soldier of the cross will participate in this witness. In the Lord's own due time he will destroy Satan's empire; and then will lay hold upon Satan, bind him, and cast him into the pit.

65 Behold, the "Faithful and True" leading his army on to certain victory! Ye soldiers of the cross, yield not to the seductive wiles of the devil. With armor girded on and with the sword of the spirit march on in triumph with the King of kings and the Lord of lords; and as you go remember, "The joy of the Lord is your strength."—Nehemiah 8:10.

QUESTIONS FOR BEREAN STUDY

1. What is the greatest gift? Who only will receive life? ¶ 1-4.
2. What was Lucifer's relationship to Jehovah? What prompted his first disloyal act? How is he now known? ¶ 5, 6, 9-13.
3. Why has God permitted Satan to continue to live? From what time did the open warfare between Satan and his seed and the seed of promise begin? ¶ 7, 8.
4. What has Satan been occupied in for 6,000 years? ¶ 14-19.
5. What was the object of Job's test? Of Jesus' test? ¶ 20-24.
6. Give other reasons why Satan has not been killed. ¶ 25-28.
7. If some think Satan is bound, what are some pertinent questions which may be asked? ¶ 29-43.
8. How has Satan deceived the nominal church? Would Satan be interested in getting members of the seed of promise to believe that he was bound when he was not? ¶ 34.
9. When came the greatest sifting of the Church in fifty years? What is the meaning of this? ¶ 35-39.
10. Is it good argument to say that, since Jesus has become king, Satan must needs be bound? Are there any evidences that Satanic activities are at an end? ¶ 44-46.
11. Should we assume from the statement of Satan's binding being a thousand years that it is exactly that period of time? Is it not reasonable to conclude that Satan's restraint will synchronize with the period of blessing mankind? ¶ 47, 48.
12. What is another argument thought to prove that Satan is bound? ¶ 49, 50.
13. Should we interpret a text out of its relation to its context? What is the safe plan? Read Matthew 12:22-32. ¶ 51-53.
14. What was the attitude of the Pharisees toward Jesus and the miracle wrought by Jesus? What did they say to hold the people in continued subjection? What were the three propositions made by Jesus? ¶ 54, 55.
15. In substance what was Jesus' argument? ¶ 56.
16. Was Jesus to any extent spoiling Satan's house at that time, and was Satan first bound? ¶ 57.
17. Read Matthew 12:30-34. What is the import of these words? ¶ 58, 59.
18. In the light of Jesus' words (Matthew 12:22-37; Mark 3:22-30; Luke 11:14-23), is it not evident that he was not considering the binding of Satan at any time? ¶ 60.
19. What should be our conclusions, and what should be our attitude toward the Lord? ¶ 61-65.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 19

"Walk worthy of God, who hath called you unto his kingdom."—1 Thessalonians 2:12.

SOME have thought that to walk worthy of God means to profess to be a Christian, then to be honest, truthful, moral and pious. Of course to walk worthy of God embraces these things, but there is much more required.—Micah 6:8.

The words of the text are addressed to and apply only to those who have been begotten of the holy spirit. For nearly 1900 years Jesus has been preparing a glorious place in heaven for those who will compose the royal or reigning house of God. The beloved Son, Christ Jesus, is the Head of that house. He is the perfect pattern into whose likeness all of his members must be made. He walked worthy, was approved by the Father, and exalted to the most glorious position above all others. Those who will be members of his house must follow in his steps. To do this the new creature must keep before his mental vision all that the Lord did, and that particularly distinguishes him from all others. He must, then, endeavor to become a copy of God's dear Son. It is well, then, that we note some of the things that specifically marked the Lord Jesus.

Our Lord delighted to do his Father's will. That was his chief concern. He delighted to honor his Father. He never sought self-honor. He was faithful and loyal. He is designated as "the faithful and true witness". (Revelation 3:14) One of his titles is "Faithful and True". (Revelation 19:11) His fidelity to the Father was faultless. He was the great witness for the Father; and his witness was, and is always, true. His complete loyalty to the Father gained for him the victory and resulted in his exaltation. His love for the Father has always been perfect. He is worthy.

The Christian must delight to do the will of God and of our Lord and Savior Jesus Christ. He must never seek self-honor, but seek always to honor the Lord. He must be loyal, which means to obey gladly what the divine law requires. He must be a faithful and true witness even unto the end.

No other people on earth represent the Lord except the truly consecrated. It is the greatest honor to represent him. But we cannot be faithful and true witnesses unless we tell others about the Lord's kingdom.

Now is the time to tell this message of truth. It is his truth, not ours. We must love him. That means to cast away every fear, and boldly and confidently declare the message of the King. We must forget self and be on the Lord's side. We must not think that we can enter the kingdom upon the strength of what we have done in the past. If the Lord has made it possible for us to be engaged in his service and be living witnesses for him, we must let nothing draw us away from that service.

To walk worthy means to walk appropriately. If we have started to follow the Lord, to be worthy of the kingdom to which we are called, we must keep on following. He said: "He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." (Matthew 10:37, 38) Faithfulness to the very end is the condition precedent to entrance into his kingdom of glory.

TEXT FOR NOVEMBER 26

"How beautiful... the feet of him... that saith... Thy God reigneth!"—Isaiah 52:7.

THE Christian now sees the fulfilment of this wonderful prophetic utterance. All these things God foreknew and caused his prophet to foretell. The age has ended. The devil has been cast out of heaven. He has come down to earth. Great is his wrath, because he knows that his time is short. All the powers and forces he is gathering to make war upon the seed of promise, the heel of which he is to bruise but not destroy. It is the last great fight. It is the battle of the Lord God Almighty and his beloved Son, the Captain, leading his forces against the evil one and to certain victory.

All the nations of earth are distressed and in perplexity. Great is the woe of the inhabitants of the earth. From every quarter of the earth comes the bad news of war, famine, pestilence, suffering, and sorrow. Fear has laid hold upon men in every walk of life. Selfishness has gone to seed. Men are lovers of themselves, unthankful, unholy. The clergy, who have pretended to represent the Lord, have openly espoused the cause of the devil. The members of their flocks are like sheep without a shepherd. Darkness covers the earth, and gross darkness the people. False accusers and truce breakers are common things. The order-loving people are pained, and all faces gather blackness.

But Christ, the King of glory, is here. His faithful followers know this. Being the last of his members on earth, they are "the feet of him". These feet stand above the crumbling nations of earth. They possess the spirit of the Lord of glory. His words he has put into their mouths. These are words of peace, comfort and salvation. It is a message of good news. The Lord commands his followers to take this good news to all the nations of earth. In obedience thereto they lift up their voices and sing his message of love and salvation. Foreknowing and foreseeing this, Jehovah caused his prophet to write: "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!"

Let each one who professes the name of Christ now ask himself: Am I one of the members of this beautiful feet class, and am I proving faithful and true to my commission by joining in the song of deliverance to the peoples of earth?

HOW TO INTRODUCE SPEAKERS

QUESTION: When introducing a speaker to the public, what is the proper way to do it; and is there any difference between the introduction of speakers appointed by the SOCIETY and that of local elders?

Answer: The chairman of a meeting should make his introduction brief and to the point. Long speeches by the chairman, anticipating what the speaker will say, are very much out of place. When a speaker is advertised, the people come to hear him and not to hear the chairman. For an advertised public meeting the chairman should say something like this: Today the world is in great distress and perplexity. Many are asking the reason why. What will be the result? Is there any way to establish peace and prosperity and bring happiness and life to the people? The only true answers to these questions are found in the Scriptures. Today we have with us a gentleman versed in the Scriptures who will give an outline of the divine plan covering these questions and others of importance. It is my pleasure to introduce to you Mr. So-and-so, who will now address you on—Whatever the subject is.

A similar introduction to this can be used for any speaker advertised to address a public meeting. If the meeting is merely for the friends, then not so much as this should be said, but merely: It is our pleasure today to have with us Brother So-and-so, who will address the class on some spiritual topic for our upbuilding in Christ.

Usually it is best for the speaker himself to call attention to the literature during his lecture. Then it is fresh in the minds of those who are hearing, and they are more apt to take the literature at the conclusion of the meeting.

PETER'S CONFESSION

——NOVEMBER 16—MATTHEW 16:13-20——

JESUS PLEASED WITH GOD'S APPROVAL—JESUS ACKNOWLEDGED TO BE CHRIST—SPECIAL AUTHORITY GIVEN TO PETER—PETER NOT A DOORKEEPER.

"Thou art the Christ, the son of the living God."—Matthew 16:16.

TODAY'S study, which is called "Peter's Confession", is of Peter's declaration of belief in his Master. It takes us in point of time to the close of the third year of our Lord's ministry, and in place to the northernmost part of Palestine.

[2]Jesus wanted to have a time alone with his disciples; for he had many things to say to them which could not be said while he and they were engaged in the busy ministry in Galilee, always encompassed by crowds, and which could not have been said earlier because it was only by the experience the disciples had with the Lord that they were prepared to receive the deeper things.

[3]Jesus had taken his disciples to Cæsarea Philippi, at the foot of the southern Lebanon mountains. While there he had gathered them to him and had put the rather singular question: "Whom do men say that I, the Son of man, am?" (Matthew 16:13) He did not need that they should tell him what men said; for he well knew what was being said about him. The question was his means of making a way for a further one, and for something he had to say to them. They replied: "Some say that thou art John the Baptist." Herod had said that, and apparently others also had said it. When Herod heard of the miracles Jesus did, he could conceive of no other explanation than that somehow that strange man of God whom he had slain had come back from the dead.

[4]Others said that Jesus was Elijah the prophet; they could explain his wondrous works only by thinking that there was a literal fulfilment of the prophecy which said that Elijah should come before the great and terrible day of the Lord. (Malachi 4:5) Others favored the thought that Jeremiah, whom they believed to be the greatest of the prophets, had returned from the dead. Some thought one thing, and some another. The only matter of interest in this was that the Lord was gaining his object of making them think.

JESUS ACKNOWLEDGED TO BE CHRIST

[5]Now Jesus asked them the pertinent and altogether more important question: "But whom say ye that I am?" It is apparent from this that Jesus intended to bring his disciples to a measure of decision concerning himself. All had now been with him as disciples, though varying in length of time. Some had had the earliest acquaintance with him; but all had shared the ministry in Galilee. As yet, however, he had spent little time with them in direct instruction. His purpose was to prepare their minds by his *company*, and by such things as they saw rather than by what he said to them. He wanted them to see for themselves the evidences that he had come from God. They had heard the gracious words he had spoken; they had seen him give sight to the blind and healing to the lepers; and they on two occasions had seen him feed a multitude of persons out of the meagerest supply of food. They had even seen him give life to the dead.

[6]But he had never told them directly about himself. He had given himself the name, "the Son of man," as if he would point out his prominence among men. Now he put to them the question: "Whom say ye that I am?"

[7]Peter, ever the first to speak, but in this case specially blessed of God, said: "Thou art the Christ, the Son of the living God." (Matthew 16:16) This answer must have pleased and cheered Jesus greatly. Probably it gave him deeper satisfaction than any previous experience; for it was an assurance to him that his life and his work were being used of his Father to prepare the hearts of his disciples for the supreme truth that he was God's Anointed, which in turn would bring them into the same relationship with God.—Hebrews 3:14; 1 John 3:1.

[8]When Andrew first went to tell Peter about Jesus he said: "We have found the Christ." (John 1:41) And the woman of Samaria had said of him: "Is not this the Christ?" (John 4:29) But it is certain that they did not understand the fact of the Lord's relationship to the Father as it was now spoken by Peter. Jesus' *ministry* was wonderful and must have given him great joy; but others had wrought miracles before him. That which lay nearest to his heart was that he might prepare the way for the coming of the holy spirit which would quicken men as he had been quickened when the holy spirit came upon him. It was a more important, and therefore a greater thing, that the hearts of these men should be prepared for God's purpose than that miracles be wrought, however great.

JESUS PLEASED WITH GOD'S APPROVAL

[9]Jesus gave expression to his pleasure and his joy that Peter should give such an answer. Peter's answer was the first flashing of the light which broke later on the Church at Pentecost; and it was Jesus' assurance of that. He said to Peter: "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.

[10]The knowledge that Peter had was not such as could be communicated by flesh and blood; for the things of the spirit are spiritually discerned; and this was the cause of Jesus' joy. It was not knowledge as such which Peter had; it was the touch of heavenly light. Jesus was the only one of flesh and blood who by any possibility could communicate spiritually the fact that he was the Christ, and he had made no attempt to tell this to his disciples. Hence his joy was in seeing that his Father not only was caring for his disciples, but had in this way marked acceptance of his work. Flesh and blood cannot communicate spiritual things of the kingdom. Spiritual life comes from above, and is not communicated from one to another.

[11]Now Jesus gave an example of the operation of the principle that "whosoever hath, to him shall be given, and he shall have more abundance." (Matthew 13:12) As the Father had so plainly blessed Peter, Jesus also had something to give him. Addressing Peter he said: "And I say also unto thee." And then he spoke to Peter words which have been so sadly perverted by the Roman Catholic section of Christendom: "Thou art Peter; and upon this rock I will build my church."—Matthew 16:18.

[12]None but those who have a selfish object in view would claim that Peter was the rock upon which the Church of God would be built. It is certain that Peter himself neither then nor at any subsequent time had any such thought. The rock foundation of the church of God is the *truth* in Peter's confession. It is in the *fact* that Jesus is the Christ, the Son of the living God. The Roman Catholic Church has perverted our Lord's words to its own hurt. The whole of Christendom has also perverted the words of Peter, which our Lord approved and has violated their plain meaning. Every section of orthodox Christendom claims to have

as its foundation that which distinguishes it from all other religions and from the Jews, that the Christ who came to earth was God the Son, the second person in a trinity. In nothing has Christendom so greatly gone astray. It has perverted the first and plainest declaration of the Founder of the Church, and has turned his words into nonsense.

SPECIAL AUTHORITY GIVEN TO PETER

13 Here is the first time the Church of Christ is mentioned. The Lord himself declared its foundation truth; namely, that Christ is the Son of God. It is only now, since the Lord's return, that the true foundation is discovered and the truth once again clearly declared. The Church of God is built upon the fact that God sent his Son into the world and that the Son of God is the Christ. Upon that truth others like Peter are built into him, that the Christ of God, which is the seed of Abraham, may be produced to bring forth the blessings of the promises.—Ephesians 2:20; Galatians 3:29.

14 As for the "church" which is said to be built upon Peter as a foundation, the gates of hell have prevailed against it. Indeed, the powers of hell have captured it. (Revelation 17:3) And as for Christendom, which has perverted the words of the Lord and made him what he never claimed to be, equal with God the Father, the gates of darkness have prevailed against it also. Along with Rome it has become the cage of every unclean bird. (Revelation 18:2) It has become the home of war and evil-doers, destroyers of the truth.

15 The Lord then said that he would give to Peter the keys of the kingdom of heaven. He did not give them to Peter then; for they were not yet in his possession. He himself had to prove his way. But confident in his purpose to do his Father's will, and in the love and power of his Father to keep him, he spoke as if he were triumphant. Peter was to have the keys of the kingdom and, further, to have the privilege and power of binding or loosing on earth, with his decisions accepted in heaven.

16 Some months later this promise to Peter began to be made good; for it was he who at Pentecost, the fiftieth day after Jesus' resurrection from the dead, proclaimed the kingdom of heaven open to the Jews, and when thousands of them flocked into the kingdom of the grace of God.

17 Three and a half years later, after Cornelius at Cæsarea had been praying to God, it was Peter who was directed by the Lord to go there to speak to the little company of Gentiles. While he was speaking and opening the truth to them, the kingdom of heaven was opened to the Gentiles; and thus it was opened to all believers of whatever nationality. Jew and Gentile had the same entrance door, and the same privileges in the kingdom.—Ephesians 2:18.

PETER NOT A DOORKEEPER

18 Peter used his authority to bind and to loose. He bound Ananias and Sapphira his wife in death (Acts 5:1-10); he loosed Dorcas from death. (Acts 9:40) There is nothing in Jesus' word to Peter which gave him the sole right to give entrance into the kingdom of heaven, to open and shut the doors of entrance into the glory of God as he might please. The imperious claim of the Roman Catholic Church and its Pope is blasphemy in the sight of God and men.

19 After our Lord had thus spoken these things, the weightiest he had yet spoken to his disciples—truths which seemed as if they should be known by all, that his ministry might be furthered, and especially so that his disciples might know and tell all men of the glory of their Master—Jesus straightly charged them that they should tell no man that he was Jesus the Christ. Why did our Lord act thus? Did he not wish men to know this?

20 There are some things to be held secret between the Lord and his disciples, and there are some truths that are not always due to be proclaimed. Truth is not always meat in due season. Our Lord knew that unless he had put this embargo upon his disciples they would surely have gone abroad telling of the glory of their Master. As they were not quickened by the holy spirit they could not have made the matter plain, and others could not have understood; and such a mission could only have brought trouble upon the Lord. Even then the Pharisees were ready to stone Jesus. Had they known that he freely acknowledged among his disciples that he really claimed to be the Christ of the prophecies, they would almost certainly have made an immediate attempt to destroy him; and his ministry would have been injured.

21 The disciple must always be ready; but he must never go ahead of the Lord. Also it should always be remembered that some truths are for the disciples only. The Lord never told his disciples to preach publicly that the Church shares as a part of the great sin-offering of the atonement sacrifices. That truth will be made clear to mankind in due time when the world is ready to receive it. In the meantime it serves to fill the hearts of the disciples with joy and gladness, that they are permitted to enter into true discipleship to their beloved Master.

QUESTIONS FOR BEREAN STUDY

1. What does "Peter's confession" refer to? When was this made? ¶ 1, 2.
2. What question did Jesus propound to his disciples? What were their answers? ¶ 3, 4
3. What other question did Jesus ask? What was its purpose? ¶ 5.
4. What deeper reason was there for the latter question? ¶ 6, 7.
5. Though some confessed Jesus as Christ, did they understand his relationship to the heavenly Father? ¶ 8.
6. Did Peter's confession please Jesus? Why was it a joy to him? ¶ 9, 10
7. What is the illustration of the principles of Matthew 13:12? ¶ 11.
8. What is the rock foundation of the Church of God? How has Christendom perverted these words? ¶ 12.
9. What is the foundation truth of the Christian religion? Of whom is the seed of Abraham composed? ¶ 13.
10. What church is built upon Peter? How have the powers of hell captured it, and all "Christendom"? ¶ 14
11. When did Peter possess the keys of the kingdom? What were the keys ¶ 15-17
12. What other authority had Peter? Is Peter the doorkeeper of heaven? ¶ 18.
13. Was Jesus anxious that all then should know him as the Christ? Is it wise to proclaim any and all truths promiscuously? ¶ 19, 20.
14. What special truth is for the disciples only? When is truth generally acceptable? ¶ 21.

"Rings in our ears the trumpet call,
In every land from sea to sea:
Come out of her, my people all,
Her doom is fixed by God's decree.'

"What privilege it is to scan
The scroll, revolving years unwind,
Read in events God's wondrous plan
For man's eternal peace designed!

"And soon our hearts' ecstatic bound
Shall mark the consummation grand,
When Christ, the Son of God, is crowned
The King of kings o'er every land."

THE TRANSFIGURATION

——NOVEMBER 23—LUKE 9:28-36——

THE TRANSFIGURATION WAS A VISION—KINGDOM GLORY PICTORIALLY REPRESENTED —THE VISION CORROBORATES PROPHECY—THE "EXODUS" WHICH JESUS MADE—VISION STIMULATING TO ALL CONCERNED.

"This is my beloved Son: hear him."—Luke 9:35

AFTER Jesus had acknowledged Peter's declaration that he was "The Christ, the Son of the living God," he began to tell his disciples plainly about his death in Jerusalem—how he would suffer at the hands of the leaders of the people and be killed, and how he would be raised again on the third day. Now also he set the conditions of discipleship before them plainly, led thereto by an attempt and an appeal by Peter to prevent his continuing in the way his Father had marked out for him; for Peter was determined that his beloved Master must not die. (Matthew 16:22) Jesus showed him that both for themselves and for him the only way of abiding in the will of God was by denying oneself even unto death; that whosoever of his disciples would save his life must first lose it, and that he who would thus lose his life for Christ's sake would find it. He himself might gain the whole world if he would thus save his life; for Satan had already thus promised. But he knew that that could be only in exchange for his soul; for did he accept Satan's offer or himself shirk the sacrifice he would lose his Father's pleasure and be cut off from life. Afterward he told them that he would come again, then in the glory of his Father, to set up the kingdom; and he added: "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom."—Matthew 16:28.

THE TRANSFIGURATION A VISION

[2]About eight days after this (Matthew says "after six days"—probably two sabbaths intervened), and when they had now traveled some distance south, returning again toward the busy parts and beginning his long last journey to Jerusalem, Jesus took Peter, John, and James into a mountain to pray. While he prayed, the fashion of his countenance was altered; his face shone as the sun, and his garments became white and glistering. Soon there appeared two men, also glorious in their appearance, who talked with him of his coming decease which he should accomplish at Jerusalem. How long a time they talked we are not told, but according to Luke, the eyes of the three disciples became "heavy with sleep". When they awoke they still saw Jesus and the two men who stood with him. These now began to go away; and Peter, not knowing what to say but feeling he must say something (Mark 9:5) said: "Master, . . . let us make three tabernacles; one for thee, and one for Moses, and one for Elias." Jesus must have named these two men to the disciples; else they could not have known who they were.

[3]But a cloud came over them, and none saw the others. Out of the cloud came a voice, saying, "This is my beloved Son: hear him"; and they were thrown into fear. The cloud removed, and they saw no one but Jesus.

[4]What they had seen had to be kept close, even from the other disciples. Luke (9:36) says they told no man of what they had seen.

[5]It seems probable that the transfiguration took place during the night time; for all the accounts relate that when Jesus returned from the mountain a crowd was waiting for him. Matthew and Mark give no indication of time, but Luke says it was on the next day when they came down from the mountain that Jesus met the multitude. (Luke 9:37) If it was in the night that Jesus was transfigured this may partly account for the disciples' heaviness.

[6]That this was a very vivid and real experience is clear from Peter's reference to it in his epistle. (2 Peter 1:17) But in any consideration of its setting, meaning, and purpose it must always be remembered that it was a vision; for Jesus said: "Tell the *vision* to no man, until the Son of man be risen from the dead."—Matthew 17:9.

KINGDOM GLORY PICTORIALLY REPRESENTED

[7]It seems evident that Jesus had this manifestation in mind when, in Cæsarea, he said: "There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Each of the synoptic Gospels records the transfiguration in immediate connection with these words, in each case measuring the connection by days. Therefore it is evident that the manifestation of his glory on the holy mountain (2 Peter 1:17, 18) was a foreshowing of the glory of his kingdom. It was probably necessary that the minds of at least some of the disciples who were to be as the foundations of the Church should get this link between the Old Testament and the New Testament, that they should see his glory, and have the direct testimony of a voice from heaven.

[8]Apparently, however, it was not necessary that this evidence be given them all; so the three disciples best known to us, Peter, James, and John, were chosen. It pleased Jesus to have these three with him on several important occasions. Though they were thus favored, this did not mean that the Lord made favorites; it meant he was arranging his matters for the best interests of the whole Church. It is, however, very probable that these men were more watchful for the Lord's interests than the other disciples were.

[9]What immediate effect the vision had upon the three apostles we are not told. Peter only, and that many years afterward, refers to it. It is very probable that the vision had so much effect upon him as, consciously or unconsciously, to affect him in the dark hours of his denial of his Lord. He there declared that he did not know Jesus of Nazareth. Surely the memory of the transfiguration came upon his mind, and helped him back to loyalty to his beloved Master.

[10]But beyond the immediate effect on the three disciples and on the early church when it was related to them, there is its purpose for the whole church of God. It must be intended for all, as is evidenced by Peter's inclusion of it in his epistle. The vision enabled Peter to be more definite than otherwise he could have been; much as with Paul, whose visions and revelations, some of which he could not write, were of service to him in giving a fullness and an assurance to him.

[11]Peter says: "We have not followed cunningly devised fables"; for indeed they were "eyewitnesses of his majesty." (2 Peter 1:16) However much of vision there was, the experience was real, and such as would prove to be a great help to these three pillars of the Church. (Galatians 2:9) The vision would surely cause these three faithful disciples to search the Scriptures for what the Law and the Prophets had said concerning the Lord. Indeed, it is in connection with prophecy that Peter introduces his remarks.

[12]There has been considerable difference of opinion in regard to Peter's reference to the transfiguration. According to the Authorized Version he wrote: "We have also a more sure word of prophecy," as if he meant, 'Though we beheld his glory, being eye-witnesses, yet we have a surer thing to depend upon.' The Revised Version reads

the Peter said: "We have [thereby] the word of prophecy made more sure.' In support of the former interpretation it is claimed that Peter is upholding the supremacy of the Word of God over all evidence of supernatural things; and that no vision could make that Word more certain, since God's Word, like his oath, is immutable. (Hebrews 6:18) But while it is true the Word of God must stand, and needs no support to enable it to do so, is it not continuously true that the Word of God is confirmed to us by signs which we receive? We suggest that the vision was, in part, to confirm the apostles and the Church in the prophecies which holy men had spoken as the holy spirit had come on them.

13Christendom, ignoring the Lord's word that this was a *vision*, has used it as a fact. Holding that Moses and Elijah were actually present on the mountain, they thereby prove to their own satisfaction that "the dead" are not dead. Jesus himself said: "No man hath ascended up to heaven" (John 3:13); yet unfaithful to him and his words, but ardent supporters of Christendom's creeds, these say that Moses and Elijah, and indeed all those who had died in faith, were received into heaven immediately upon their death. But Moses and Elijah are among that number of faithful servants of Jehovah who received not the promises, but await their (better) resurrection in the kingdom to come.—Hebrews 11:35, 39.

14The vision has to do with prophecy concerning Christ and his kingdom. Moses and Elijah are typical of the Word and work of Jehovah in the days before Jesus came, work done by means of his ancient people Israel. Moses represents the Law; Elijah the prophets. True, Elijah was not a writing prophet, as was Isaiah and Jeremiah; yet there was none like him among the prophets for endeavoring to reëstablish the worship of Jehovah. These two talked with Jesus of his "decease", soon to take place. The word decease does not give the true thought. That which they talked of was his *exodus*, which he should soon accomplish at Jerusalem.

THE "EXODUS" WHICH JESUS MADE

15There is a purpose in the use of this word. They were not telling him of, nor specially talking about, the fact of his *death* — of that which he had already told his disciples, namely, that wicked men would put him to death: it was of his *exodus* which *he* would accomplish.

16Israel had an exodus from Egypt. At God's appointed time they had gone forth. Moses had an exodus. God caused him to die while as yet his natural force was unabated. Elijah had an exodus. God took him away from his work. And it is when Peter (2 Peter 1:15) is writing of what he saw on the holy mount that he speaks of his own *exodus* (Greek). He had long known that he would be taken away from his labors while yet able to continue in them. (John 21:18) No doubt Moses and Elijah were caused to point out what the Scriptures said, that Jesus might accomplish his exodus. It seems as if this conversation was intended to help to guide the Lord to such a course as would bring about his exodus exactly on time; for he had to accomplish it. Wicked hands would put him to death, but it was laid upon him to take the lamb to sacrifice.

17Moses represented the Law, which pointed out the need of a sacrifice efficacious to the canceling of sin; and it also pointed out that the sacrifice must be made in Jerusalem, the place which God had set for his worship. Elijah represented the prophets, those writings which also told of sin atonement to be made and of the one who should be cut off in his early days, taken from judgment. Moses' writings tell of the suffering in the wilderness and of the glory of the great Mediator in the kingdom. Elijah pictured the persecution of the Church and the restoration of the truth.

VISION STIMULATING TO ALL CONCERNED

18Whatever effect the vision had on the three apostles and, later, on the early church, it must have given Jesus much encouragement. Our last lesson showed that Jesus had the joy of seeing that his work was well-pleasing to his Father. The fact of his death at the hands of wicked men had entered more definitely into his life. It was at this period of his life that he set his face to go up to Jerusalem. (Luke 9:51) Without doubt, therefore, the glory of the transfiguration seen by the apostles greatly cheered and encouraged him.

19The voice which came out of the cloud said: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:5) This was the second occasion on which a voice from heaven had been heard by Jesus testifying to his Father's good pleasure in him. Now when he had some disciples with him the injunction to hear him was added. It was a very necessary word; for the disciples were very human. They had great privileges in being with the Lord, but were not fully alive to them. They were very frequently more concerned with the fact that they were disciples rather than with the privilege of service which discipleship brought; a danger which is still present, and which makes the word of warning very necessary still.

20Though this manifestation of the glory of Jesus in the kingdom was special to himself and the three disciples, there is a sense in which it is repeated as an experience of the Church. The Church has now come to the place where it realizes itself as never before. It has seen its place in the divine plan; it has seen its work. It has by these things been taken, as it were, into the holy mount. The divine glory is seen upon it; its light is come. It is not without significance that the servant of Jehovah, the Church under the returned Lord, is spoken of by Jehovah as "my beloved, in whom my soul is will pleased."—Isaiah 42:1; Matthew 12:18.

21 It was when they were coming down from the mountain that the disciples asked Jesus why it was said Elijah must first come. Jesus replied that Elijah had come, and the rulers had done to him whatever they pleased, and would do so to himself. The Church now sees that Elijah has been present and has done his work. It now sees its own work and by this favor of God is prepared to complete it, that in God's due time it also may have an exodus.

QUESTIONS FOR BEREAN STUDY

1. What was the burden of the Master's conversation with his disciples at this time? How might Jesus have gained the whole world and lost his own soul? ¶ 1.
2. How is it true that some did not taste of death until they saw the Lord coming in his kingdom? ¶ 2, 6, 7.
3. What did Peter say to the Master? What was the import of the words of the voice out of the cloud? ¶ 2-4.
4. The transfiguration probably took place when? ¶ 5.
5. What did Jesus call the transfiguration? It was in reality a foreshadowing of what? ¶ 6, 7.
6. In what way was the transfiguration a link between the Old and the New Testaments? ¶ 7, 14, 17.
7. Why were only three chosen to witness the transfiguration? Was it intended for all the Church? ¶ 8-11.
8. What do some think Peter meant in his reference to the transfiguration? What does the Revised Version say of it? ¶ 12.
9. How has "Christendom" erred respecting the transfiguration? What is their claim? What did Jesus say in John 3:13? What does Paul say of Moses and Elijah? ¶ 13.
10. What do Moses and Elijah represent, and why were they there? What were they talking about? ¶ 14, 17.
11. Why is "exodus" the proper word? What four prominent characters of the Bible made exodus? Is a natural death an exodus? ¶ 15, 16.
12. As the transfiguration was a manifestation of power from God, was it a further encouragement and strength to Jesus to carry out the will of his Father in heaven? ¶ 18, 19.
13. Why was it now appropriate for the disciples to be given the admonition: "Hear him"? Is there responsibility in discipleship? ¶ 19.
14. Is there reason for the Church to take special courage at this time? Is it the expectation of the Church to make its exodus? ¶ 20, 21.

LETTERS FROM AFIELD

WORK PROGRESSING IN SOUTH AFRICA

DEAR BRETHREN:

Enclosed please find my answers to the V. D. M. questions, hereby submitted, which I hope you will find in order.

I have much pleasure in stating the great knowledge and "marvelous light" that the Lord Jehovah has been graciously pleased to place before me and for the hope and "prize of the high calling," whereunto he has called me.

And I have joy also for the many and great opportunities given me for serving him, since I took an active part—14th June 1923—in giving out the message.

The work is progressing in South Africa, notwithstanding the opposition of the clergy and others. We have Brothers P. J. De Jager and Wm. Dawson in the field—or should I say in "the firing line"—nearly all the time. They returned in October 1923 for a brief rest, and were off again in January 1924 to "advertise the King and the kingdom".

We offer up prayers daily on your behalf, that you may be richly blessed in your work, and guided even unto the end, till the day's toil is accomplished and the Master says: "It is enough; come up higher."

Your brother by his grace, E. SCOTT, *South Africa*

CONSOLING AND COMFORTING TRUTH

DEAR BRETHREN:

Since this time one year ago I have read and re-read in connection with the Bible the seven volumes of STUDIES IN THE SCRIPTURES, THE HARP OF GOD, "What the Bible Says on Hell," and every issue of The WATCH TOWER.

My heart has been made to rejoice more than I am able to express as the wonderful plan of God was opened to me. I have been an humble follower of the Lord for several years; but the eyes of my understanding have been opened more by this year's study than in all my life before.

I am thoroughly convinced that this is the truth which the Lord is using to separate the wheat from the tares.

I consider it a glorious privilege to see by the eye of faith that the great Redeemer is now present and is setting up his kingdom.

The whole message is the most consoling, comforting and consistent with what the Scriptures teach that God really is, than is anything else I have ever heard.

May the Lord continue to bless you in your noble work,

Yours in his name, M. J. HOLLAND, *Tenn.*

BUSY MOTHER TAKES EXAMINATION

DEAR BRETHREN:

Greetings and love in our dear Redeemer's name.

Under separate cover, I have sent you my answers to the V. D. M. questions, and I want to say what a rich blessing the answering of same has been to me. I have been a long time over them, as I am a mother of young children, and have multitudinous duties to perform daily, and could not sit over the questions long at one time. But I can never thank God sufficiently for having led me to this fountain of pure water, which is such refreshment to my weary body.

I have often wished to write you to say how greatly I appreciate the beautiful articles which come to us through the WATCH TOWER. I pray that the dear Lord will continue to bless and strengthen you in your labor of love.

I do not wish to take up your valuable time by writing a lengthy epistle but will close, assuring you of my absolute confidence in the channel which the dear Lord has provided for his people. I count it a great privilege to have a share in colporteur service with all the dear ones, to lovingly dispense the truth to the poor old world.

ALICE WIDDOWSON, *Australia.*

MEETING AN EMERGENCY

DEAR BROTHER RUTHERFORD:

An experience we had recently demonstrated so thoroughly how the Lord is directing the comments of the Service *Bulletin* that I feel you would enjoy hearing of it.

While I was colporteuring in Tennessee last spring, and just making expenses, the mail one day brought a letter revealing such stringent conditions at home that it looked as though there was but one thing for me to do: Abandon the service and resume secular employment, at least until the emergency was over. Some affected by this experience read it as the Lord's leadings that I should leave the work. But Brother Fogh and I decided that we would try to stay in the colporteur service and also to meet the obligations which had arisen.

The letter had come on Friday. We had fully made up our minds early Saturday, and Monday we sold practically twice as many books as we had ever done before, and continued to do so until we left Tennessee for the convention, having met without strain the exigency.

The very next *Bulletin* bore out the fact that some of the Lord's people are prone to interpret the tests which overtake them while in the Lord's work, as divine leadings that they should leave that work; while in reality the Lord is simply testing them to see if their determination to stay in the work is still what it should be. You can imagine how encouraging and helpful that comment was to us.

May the Lord's blessing be with the *Bulletin* and the WATCH TOWER in helping us to "make straight paths for our feet". Your brother in his joyful service,

F. H. DAUGHERTY, *Colporteur*

BIBLE GATHERS NEW CHARM

DEAR BRETHREN:

Greetings in the name of our beloved Master.

Enclosed please find answers to V. D. M. questions, which I hope are in order.

I thought that I would enclose a little note with same, assuring you of my continued love and prayers. And may the dear Lord keep and guide you under his own protecting arm, and give you courage and wisdom to continue to serve forth the meat in due season. I cannot refrain from mentioning my appreciation of the beautiful articles in the WATCH TOWER. When reading the Bible, those old, familiar stories seem to gather new charm and meaning, as we remember the articles on the same in the WATCH TOWER. Truly the Bible is opening up as never before.

It is wonderful to be in the truth now, a privilege and honor, as the representatives of the incoming kingdom, to have such a message of hope and cheer for poor, oppressed humanity. Keep going, Brethren, slack not your hands; for the Lord is directing the work.

With warmest Christian love and the prayer that the dear Lord guide and keep you.

Your sister by His grace, IRENE COLLAS, *Australia*

"We all see him on his throne,
Who was once despised, unknown,
When he comes to claim his own,
In the morning.

"We shall wear the raiment bright,
In the realms of heavenly light,
We shall walk with Christ in white
In the morning."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Guilford, Me. ..... Nov. 5
Abbott Village, Me. ..... " 6
Mapleton, Me. ..... " 7
Blaine, Me. ..... " 9
Old Town, Me. ..... " 10
Bangor, Me. ..... " 11
Rockland, Me ..... Nov. 12
New Harbor, Me ..... " 13
Portland, Me ..... " 16
Kennebunk, Me. ..... " 17
Springvale, Me. ..... " 18
Kittery, Me. ..... " 19

BROTHER J. A. BOHNET

Watervliet, N. Y. ..... Oct. 20
Albany, N. Y. ..... " 21
Brainard, N. Y. ..... " 22
Stottville, N. Y. ..... " 23
Kingston, N. Y. ..... " 24
Poughkeepsie, N. Y. ..... " 26
Newburgh, N. Y. ..... Oct. 27
Middletown, N. Y ..... " 28
Port Jervis, N. Y. ..... " 29
Eldred, N. Y. ..... " 30
Brooklyn, N. Y. ..... Nov. 2
Woodhaven, L. I. ..... " 9

BROTHER B. H. BOYD

Ashtabula, O. ..... Nov. 3
Painesville, O. ..... " 4
Lorain, O. ..... " 5
Elyria, O. ..... " 6
Wellington, O. ..... " 7
Akron, O. ..... " 9, 10
Barberton, O. ..... Nov. 11
Kent, O. ..... " 12
Freedom, O. ..... " 13
Warren, O. ..... " 14, 16
Cortland, O. ..... " 17
Mecca, O. ..... " 18

BROTHER C. W. CUTFORTH

Aylmer, Ont. ..... Nov. 2
Tilsonburg, Ont. ..... " 3
Courtland, Ont. ..... " 5
Delhi, Ont. ..... " 6
Belmont, Ont. ..... " 7
St. Thomas, Ont. ..... " 9
Ingersoll, Ont. ..... Nov. 10
London, Ont. ..... " 11
Thamesford, Ont. ..... " 12
Woodstock, Ont. ..... " 13
Brantford, Ont. ..... " 14, 16
Harley, Ont. ..... " 17

BROTHER H. H. DINGUS

Topeka, Kans. ..... Nov. 2
Manhattan, Kans. ..... " 3
Randolph, Kans. ..... " 4, 5
Manhattan, Kans. ..... " 6
Riley, Kans. ..... " 7
Clay Center, Kans. ..... " 9
Jamestown, Kans. ..... Nov. 10, 11
Agra, Kans. ..... " 12
Lenora, Kans. ..... " 13
Achilles, Kans. ..... " 14, 17
Atwood, Kans. ..... " 16
Oberlin, Kans. ..... " 18

BROTHER A. J. ESHLEMAN

Seattle, Wash. ..... Nov. 2, 5
Port Townsend, Wash " 3, 4
Long Branch, Wash .... " 7
Tacoma, Wash. ..... " 9
Olympia, Wash ..... " 10, 11
Aberdeen, Wash. ..... " 12
Chehalis, Wash. ..... Nov. 13
Puyallup, Wash. ..... " 14
Enumclaw, Wash. ..... " 16
Ellensburg, Wash. ..... " 17
Wapato, Wash. ..... " 18
Yakima, Wash. ..... " 19

BROTHER H. E. HAZLETT

Palestine, Tex. ..... Nov. 2
Dialville, Tex. ..... " 3
Tyler, Tex. ..... " 4
Brownsboro, Tex. ..... " 5
Kerens, Tex. ..... " 6, 7
Athens, Tex. ..... " 9
Rusk, Tex. ..... Nov. 10
Clawson, Tex. ..... " 11
Broaddus, Tex. ..... " 12
Center, Tex. ..... " 14
Beaumont, Tex. ..... " 16, 17
Port Arthur, Tex. ..... " 19, 20

BROTHER M. L. HERR

Pendleton, Ore. ..... Nov. 3
La Grande, Ore. ..... " 4
Weiser, Ida. ..... " 5, 6
Ontario, Ore. ..... " 7
Nampa, Ida. ..... " 9, 10
Emmett, Ida. ..... " 11, 12
Boise, Ida. ..... Nov. 13-16
Buhl, Ida. ..... " 17
Filer, Ida. ..... " 18
Twin Falls, Ida. ..... " 19
Pocatello, Ida. ..... " 20
Salt Lake City, Utah.. " 21, 23

BROTHER W. M. HERSEE

Wakaw, Sask. ..... Nov 3. 4
Tisdale, Sask. ..... " 6
Swan River, Man. ..... " 9
Minitonas, Man. ..... " 10
Durban, Man. ..... " 12
Sturgis, Sask. ..... " 13
Canora, Sask. ..... Nov. 14
Invermay, Sask. ..... " 16
Margo, Sask. ..... " 17
Wadena, Sask. ..... " 18
Clair, Sask. ..... " 19, 20
Quill Lake, Sask. ..... " 21

BROTHER J. H. HOEVELER

Cotter, Ark. ..... Nov. 2
Judsonia, Ark. ..... " 4
Helena, Ark. ..... " 5
Forest City, Ark. ..... " 6
Jonesboro, Ark. ..... " 7
Rector, Ark. ..... " 9
Lafe, Ark. ..... Nov. 10
Blytheville, Ark. ..... " 11
Kaiser, Ark ..... " 12
Memphis, Tenn. ..... " 13
Mounds, Ill. ..... " 14
Anna, Ill. ..... " 16

BROTHER H. HOWLETT

Orillia, Ont. ..... Nov. 12
Bracebridge, Ont. ..... " 13
North Bay, Ont. ..... " 14
New Liskeard, Ont. .... " 16
Timmins, Ont. ..... " 17, 18
Sioux Lookout, Ont. .. " 21
Port Arthur, Ont. ..... Nov. 23, 24
Oxdrift, Ont. ..... " 25
Kenora, Ont. ..... " 26
Winnipeg, Man. ..... " 28-30
Morris, Man. ..... Dec. 1
Altona, Man. ..... " 2

BROTHER H. S. MURRAY

Long Island, Va. ..... Nov. 2
Chatham, Va. ..... " 3
Danville, Va. ..... " 4
Leaksville, N. C. ..... " 5
Roanoke, Va. ..... " 6
War, W. Va. ..... " 7
Coeburn, Va. ..... Nov. 9
Honaker, Va. ..... " 10
East Radford, Va. .... " 11
Pulaski, Va. ..... " 12
Wytheville, Va. ..... " 13
Bristol, Tenn. ..... " 14, 16

BROTHER G. R. POLLOCK

Benton, Pa. ..... Nov. 2, 3
Nanticoke, Pa. ..... " 4
Hazleton, Pa. ..... " 5
Mahanoy City, Pa. ..... " 6
Tamaqua, Pa. ..... " 7
Pottsville, Pa. ..... " 9
Reading, Pa. ..... Nov. 10
Lebanon, Pa. ..... " 11
Plainfield, Pa. ..... " 12
Harrisburg, Pa. ..... " 13
Rheems, Pa. ..... " 14
Lancaster, Pa. ..... " 16

BROTHER B. M. RICE

St. Paul, Minn ..... Nov. 2
Glenwood City, Minn. ..... " 3
Amery, Wis. ..... " 4
Hillsdale, Wis. ..... " 5, 6
St. Croix Falls, Wis. .... " 7
Centuria, Wis. ..... " 9
Grantsburg, Wis. ..... Nov. 10
Duluth, Minn. ..... " 11, 13
Two Harbors, Minn. .. " 12
Proctor, Minn. ..... " 14
Superior, Wis. ..... " 16
Withee, Wis. ..... " 17, 18

BROTHER V. C. RICE

Elko, S. C. ..... Oct. 20
Augusta, Ga. ..... " 21, 22
Ridgeland, S. C. ..... " 23, 24
Savannah, Ga. ..... " 26
Screven, Ga. ..... " 27
Waycross, Ga. ..... " 28
Jacksonville, Fla. ..... Oct. 29
Waldo, Fla. ..... " 30
Williston, Fla. ..... " 31
Homassassa, Fla. ..... Nov. 2
Zephyr Hills, Fla. ..... " 3
Tampa, Fla. ..... " 4, 5

BROTHER C. ROBERTS

St. John, N. B. ..... Nov. 2
Evandale, N. B. ..... " 3
Hampstead, N. B. ..... " 4
Fredericton, N. B. .... " 5, 6
Millville, N. B. ..... " 7
Woodstock, N. B. ..... " 9
Piercemont, N. B. ..... Nov. 10
Tracy Station, N. B. .. " 12, 13
Sherbrooke, P. Q. ..... " 16
Montreal, P. Q. ..... " 17, 18
Prescott, Ont. ..... " 19
Brockville, Ont. ..... " 20

BROTHER R. L. ROBIE

St. Louis, Mo. ..... Nov. 2
Kane, Ill. ..... " 3
Alton, Ill. ..... " 4
Bunker Hill, Ill. ..... " 5
Gillespie, Ill. ..... " 6
Springfield, Ill. ..... " 7, 9
Jacksonville, Ill. ..... Nov. 10
Quincy, Ill. ..... " 11
Knoxville, Ill. ..... " 12
Peoria, Ill. ..... " 13
Bloomington, Ill. ..... " 14
Pontiac, Ill. ..... " 16

BROTHER O. L. SULLIVAN

Milford, N. H. ..... Oct. 29
Keene, N. H. ..... " 30
Wilder, Vt. ..... " 31
Hanover, N. H. ..... Nov. 2
Newport, Vt. ..... " 3
St. Johnsbury, Vt. ..... " 4, 5
Morrisville, Vt. ..... Nov. 6, 7
Burlington, Vt. ..... " 9
Waitsfield, Vt. ..... " 10, 11
Rutland, Vt. ..... " 12
Granville, N. Y. ..... " 13, 14
Pittsfield, Mass. ..... " 16

BROTHER W. J. THORN

Mohall, N. Dak. ..... Nov. 3
Minot, N. Dak. ..... " 4, 11
Grenora, N. Dak. ..... " 5, 6
Zahl, N. Dak. ..... " 7, 10
Bonetrail, N. Dak. .... " 9
New Rockford, N. Dak. " 12, 13
Fargo, N. Dak ..... Nov. 14, 16
Enderlin, N. Dak ..... " 17, 20
De Lamere, N Dak. .... " 18
Wyndmere, N Dak .... " 19
Berlin, N. Dak ..... " 21, 24
Fredonia, N. Dak. ..... " 23

BROTHER T. H. THORNTON

Deer Park, Ala. ..... Oct. 17
Waynesboro, Miss. .... " 19, 20
Enterprise, Miss. ..... " 21
Vosburg, Miss. ..... " 22
Laurel, Miss. ..... " 23
Hattiesburg, Miss. .... " 24, 26
Poplarville, Miss. ..... Oct. 27
Picayune, Miss. ..... " 28
Slidell, La. ..... " 30
Bogalusa, La. ..... " 31
Zona, La. ..... Nov. 2
Folsam, La. ..... " 3

BROTHER S. H. TOUTJIAN

Hollister, Calif. ..... Oct. 29
San Jose, Calif ..... " 30
Palo Alto, Calif. ..... " 31
San Francisco, Calif. .. Nov. 2
Redwood City, Calif. ... " 3
Oakland, Calif. ..... " 9
St. Helena, Calif. ..... Nov. 16
North Vallejo, Calif. " 17
Healdsburg, Calif. ..... " 18
Eureka, Calif. ..... " 19, 20
San Rafael, Calif. ..... " 21, 23
Richmond, Calif. ..... " 24

BROTHER L. F. ZINK

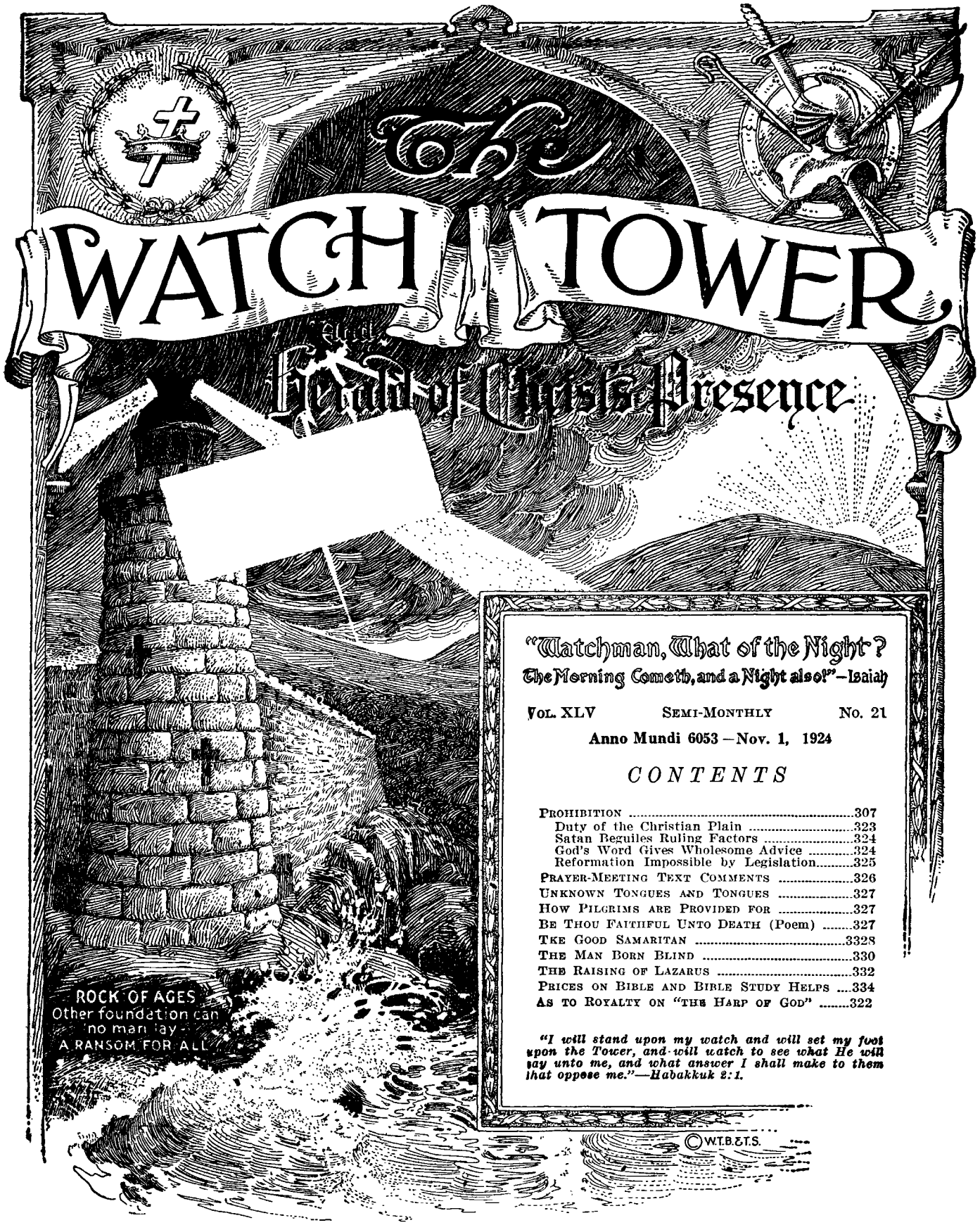
Vincennes, Ind. ..... Nov. 2
Montgomery, Ind. ..... " 3
Washington, Ind. ..... " 4
Evansville, Ind. ..... " 5
Boonville, Ind. ..... " 6
Tell City, Ind. ..... " 7
Magnet, Ind. ..... Nov. 9
Louisville, Ky. ..... " 10
De Pauw, Ind. ..... " 11
Palmyra, Ind ..... " 12
New Albany, Ind. ..... " 13
Salem, Ind. ..... " 14

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Pittsburgh, Pa. ..... Nov. 2
Secretary, Charles H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.

Toronto, Ont. ..... Nov. 8-10
Secretary, W. G. Brown, 1489 Danforth Ave. Toronto, Ont.

Quebec, P. Q. ..... Nov. 16
Secretary, A. L. Deachman, 379 St. Olivier St., Quebec, P. Q.



The WATCH TOWER

and Herald of Christ's Presence

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

VOL. XLV SEMI-MONTHLY No. 21

Anno Mundi 6053—Nov. 1, 1924

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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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, 7s. 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, R. H. BARBER, C. E. STEWART.

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.

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 10:00 o'clock a.m., Friday, October 31, 1924. to transact any business that may properly come before the said meeting.

(Signed) W. E. VAN AMBURGH, *Secretary.*

Brooklyn, N. Y., September 15, 1924.

NO ROYALTY PAID ON PUBLICATIONS

Enemies of the truth have reported that Brother Rutherford receives a royalty from the sale of "THE HARP OF GOD." As Secretary and Treasurer of the Watch Tower Bible & Tract Society, I am in possession of all its records; and I do hereby certify that the title to "THE HARP OF GOD" and all other books written by Brother Rutherford belongs to the SOCIETY; that he does not receive, and has never received, any royalty on these books, nor has any one else received any royalty on the books published by the SOCIETY. Any statements to the contrary are untrue.

W. E. VAN AMBURGH,
Secretary and Treasurer.

Dated Sept., 26, 1924.

NO "HARP" ROYALTY IS PAID

As a member of the Board of Directors of the Watch Tower Bible & Tract Society, I am familiar with the records and transactions of said SOCIETY concerning the book written by Brother Rutherford, "THE HARP OF GOD." Brother Rutherford has never received, and does not now receive, any royalty whatsoever for the publication of said book. Any statements made to the effect that he has received or does receive any such royalty are untrue.

A. H. MACMILLAN.

BETHEL HYMNS FOR DECEMBER

Sunday			**7**	308	**14**	166	**21**	59	**28**	314
Monday	**1**	147	**8**	222	**15**	287	**22**	215	**29**	245
Tuesday	**2**	14	**9**	41	**16**	160	**23**	173	**30**	237
Wednesday	**3**	330	**10**	161	**17**	255	**24**	96	**31**	11
Thursday	**4**	208	**11**	224	**18**	185	**25**	16		
Friday	**5**	47	**12**	130	**19**	118	**26**	57		
Saturday	**6**	44	**13**	26	**20**	15	**27**	260		

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV NOVEMBER 1, 1924 No. 21

PROHIBITION

SINCE the time of Abel there have been some good men who desire to eliminate evil from the earth. Various methods have been employed to this end, and all without success. The Jews tried the method of keeping the Law, and were not able to keep either the spirit or the letter thereof. Some have tried to make themselves righteous, but have learned that such is impossible. Others have been trying to eliminate evil by legislation. This method also has failed.

[2]God is not limited in power. He could destroy evil at any time. He has permitted it for some good reason. The fact that he has permitted it and has not destroyed it is a sufficient reason for Christians not to attempt to run ahead of the Lord in its elimination. One of the reasons, which seem apparent, is to give all intelligent creatures a full opportunity to acknowledge, accept, and serve Jehovah as God or to follow the way of the devil; in other words to give an opportunity to prove man's loyalty to his Creator. God has permitted man to have experience with evil, that he might learn lasting lessons; and when the time comes for God to establish righteousness in the earth, those who learn the lessons as he has arranged them will become righteous. The great Creator has made man a free moral agent, placed good and evil before him, and given him the choice of selecting one and rejecting the other.

[3]The real issue before man is God or the devil. God has a well-defined plan concerning man, which plan will successfully eliminate all evil from the earth. Every part of the divine plan Satan, the mimic god, has tried to copy. The devil's counterfeit plan has been for the purpose of deceiving mankind, making God appear a liar, and his Word untrustworthy. Up to this time Satan has succeeded well in blinding the people.

[4]We have now come to a crisis in the affairs of man. Legally the devil's dominion is at an end. The rightful King, the beloved Son of God, is here and has taken his sovereign power. Satan desires to hold the people in subjection to himself. Hence it must be expected that he will resort to every possible means of fraud and deceit to accomplish his end.

DUTY OF THE CHRISTIAN IS PLAIN

[5]What is the duty of each Christian under the circumstances? We answer: His duty is plain. Having entered into a covenant with God by sacrifice through the merit of Christ Jesus, and having been begotten to the divine nature, he has solemnly agreed to do the will of God. Any other course willingly taken would be disloyalty to God, and therefore a repudiation of his covenant. There is no possible ground of compromise for the Christian. To be a Christian one must be on the Lord's side; and when he willingly ceases to be on the Lord's side, he ceases to be a Christian. Surely every true Christian will agree that these statements are sound and true.

[6]Recently the President of our Association, responding to a question concerning the Eighteenth Amendment of the Constitution of the United States, which prohibits the manufacture, sale and transportation of intoxicating liquor within the United States and which is known as the prohibition law, said: "Prohibition is a scheme of the devil," referring of course to the law above mentioned. Some of the brethren have made strenuous protests against this statement. Because of the seeming misunderstanding we deem it proper for THE WATCH TOWER to state the Scriptural view of the matter.

[7]In the outset it must be conceded by all fair-minded people that prohibition is either the result of God's will being done on earth or else a scheme of the devil. Let each one judge which it is in the light of the undisputed facts.

[8]A desire to eliminate intoxicating liquor and all other evils is a proper and laudable desire. All Christians should be in accord with that desire. But how to accomplish that end is a different thing. The devil has a way of appearing to accomplish it, and his way is that of fraud and deceit.

[9]God's way of accomplishing that end is righteous and complete. In his own due time he will completely eliminate intoxicating liquors and all other evil influences. He has said to man: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55:9.

[10]God's way is not popular with the majority of mankind at present. All true Christians are for God's way. He who seeks the approval of the world and who is a friend of the world is an enemy of God. (Jas. 4:4) The

Lord's friendship and his approval are the only things worth while.

[11]Intoxicating liquor is a great evil. The devil stands for all things evil. He is the very personification of wickedness. Then how could prohibition of intoxicating liquor be the devil's scheme? St. Paul answers: "For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." (2 Corinthians 11:14, 15) In the prohibition scheme he appears as an angel of light; his ministers likewise. Fraud and deceit are Satan's principal methods of operation. He is the god of this evil world, and has long deceived the nations and blinded their minds to the truth of God's plan.—2 Corinthians 4:4.

SATAN BEGUILES RULING FACTORS

[12]More than a century ago good men and women, seeing the evil of intoxicating liquor, started a movement to expel it from the earth. In America they organized the Prohibition Party. That party is now dead, and had nothing to do with the enactment of the Eighteenth Amendment. But even had that party succeeded in its plan, such would not have been God's way.

[13]Long ago Satan caused the union of church and state in Europe, and therefore the downfall of the clergy. He desired to accomplish the same thing in America. Union of church and state is repugnant to the fundamental American principles. To accomplish his end Satan knew that he must resort to fraud and deceit by putting forth something that had the appearance of good. The World War furnished the opportunity for him to act, and he did act.

[14]Jesus had taught his followers to pray: "Thy kingdom come. Thy will be done on earth as it is in heaven," and also taught them to wait for his second coming for the setting up of that kingdom and the establishment of righteousness. Satan induced the clergy to believe that they could set up God's kingdom on earth without waiting for the Lord, and that to accomplish this they must bring into the church men of wealth, influence and power. The clergy fell under this temptation, brought in the profiteers, politicians and other men of influence, and made them the chief ones in their congregations. The ruling factors have long been under the influence of Satan, whether they knew it or not. The chief ones amongst the rulers are those of commercial power. It is a well-known fact in America that this power has nominated the candidates for the leading parties for several years, and has elected the one they desired.

[15]Next, the commercial powers were induced to see that if liquor could be taken away from the laboring man the result would be beneficial to bankers, manufacturers and merchants. Big business, the real controlling power of the politicians of the land under the supermind of their guiding and invisible god (Satan), set about to unite the forces of the Democratic and Republican parties to accomplish their purpose. It was an easy matter to get the preachers to do the shouting and to make the noise, because they felt that now big business and big politicians were with them and that they could set up the Lord's kingdom in earth. The World War furnished the opportunity, and an appeal was made to the people by the politicians and the preachers to patriotically support the movement for prohibition in order to win the war, and thus many were induced to support it.

[16]The appeal was made to the order-loving ones by the preachers that it was the will of God that prohibition should be enacted; and the people were again deceived, and acted accordingly. By the combined action of big business, big politicians, and big preachers they induced the Congress to take the necessary steps to amend the Constitution, and the state legislatures to ratify it. At the time, the New York *Tribune* editorially said: "This legislation seems to be propelled by some invisible force." It was indeed an invisible force, and that force was the devil. The result was a union of clergy with big business and big politicians in a combination to control the American people.

[17]Can any Christian, who believes God and his Word, for one moment think that the Lord God of righteousness used the Democratic and Republican parties, and the higher critics and evolutionists, and those who deny the blood of Christ Jesus, to enact the prohibition law; and that such was his will and plan? Does the God of righteousness need any such unholy alliance as this to accomplish his will on earth? Does any Christian believe that this is the plan of God? If not, then whose scheme is it?

GOD'S WORD GIVES WHOLESOME ADVICE

[18]It is well known that the ultra-rich, the politicians, and even many clergy are supplied with all the intoxicating liquor they can consume, while they are making the greatest noise for the enforcement of the prohibition law. As an illustration: One influential clergyman, who led the fight in his vicinity for prohibition, shortly after the enactment of the law had his house burglarized. The burglars found his cellar stocked with liquors, and indulged in same so freely that they broke up his furniture. The clergyman refused to prosecute the guilty ones because it would expose the fact that he, an advocate of prohibition, had stocked up well in advance, that he might not need to deny himself things that he was willing to take away from his neighbors merely for show.

[19]It is also well known that many of the agencies employed to enforce the prohibition law have taken the illicit liquor away from the bootlegger and either used it themselves or sold it to others. Many of the prohibition law officers have connived with others to steal great quantities of liquor from warehouses, and have then

wrongfully sold it to others or divided it amongst those particularly favored by them. Can any Christian for a moment believe that prohibition, as we now see it, is the result of God's will done on earth?

[20]Intoxicating liquor is a great evil, and the saloons a curse to humanity. The good American people do not want either. They are also sick and disgusted with pious-faced frauds, who parade in the name of Christ, hypocritically claiming to representing God and righteousness, who join hands with the conscienceless politicians and profiteers to enact and enforce a law, and claim it to be the carrying out of God's will. When Jesus was on earth he denounced above everything else fraud and hypocrisy. God's Word admonishes Christians to abstain from every form of evil. Fraud and hypocrisy are amongst the greatest evils.

[21]Let the people adopt the Lord's way, accept Christ and his kingdom, and be submissive thereto; and their ways will be right. But so long as the people adopt Satan's fraudulent methods and ignore the Lord's way they can not accomplish a lasting good. All Christians should refuse to stultify themselves by joining hands with any scheme that has the appearance of good when in truth and in fact it is honeycombed with fraud and deceit, and denies the Lord and his methods of accomplishing the blessing of mankind.

[22]No Christian advocates the use of intoxicating liquor. The question is not concerning the existence of the evil, but the *method* of elimination of that evil. Instead of running ahead of the Lord and joining hands with some scheme that is contrary to the Lord's way, the Christian should remember the scripture: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."—James 5:7, 8, 10.

REFORMATION IMPOSSIBLE BY LEGISLATION

[23]The Lord Jesus is now present. His kingdom is at hand. Satan, in his desperation to deceive the people, has appeared as an angel of light and has put forth a thing, to wit, prohibition, which appears to be good but which in truth and in fact is a fraudulent scheme to turn the minds of the people away from Christ and his kingdom. God, in his own due time, will eliminate intoxicating liquor and all other evils from the earth; and when he does so, there will be no apostate preachers ("Ministers of Satan appearing as ministers of righteousness"), no politicians and no profiteers advocating prohibition that their own selfish ends may be accomplished. There will be no fraudulent agencies claiming to enforce the law, and at the same time violating it. Shortly Satan will be shorn of his power. (Revelation 20:1-4) The eyes of the people will be opened to the truth. The Lord will rule them in righteousness. He will have no dishonest agencies representing him; but, as he says, "when thy judgments [the Lord's] are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

[24]Experience shows that it is impossible to reform men of evil merely by legislation. This does not mean that men should not be reformed, but when the great Jehovah God has plainly told us in his Word how these reformations will be brought about, every Christian should adopt the Lord's way because it is right and every Christian should refrain from the devil's way because it is wrong.—2 Corinthians 6:15-18.

[25]The Christian would be more popular with the world to advocate the present scheme of prohibition. It is better to be right than to be popular. The Christian's allegiance must be to God and his kingdom. Remember the issue now is, The Lord's kingdom against Satan's rule. If we are followers of the Lord, then let us hear and obey his Word: "Wait ye upon me, saith the Lord. . . . For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zephaniah 3:8, 9.

[26]The Lord could prohibit intoxicating liquors at any time, but it is not yet his due time. It follows, then, that the scheme put forth at this particular time in the light of the evidence is not God's plan or scheme but that of the devil. In God's due time his kingdom will rule the nations and enforce righteousness. He will so reform the hearts of men that they will refrain from evil. For a Christian to be loyal to the Lord he must now stand for the Lord's way, and not for any other.

[27]With the kindliest feeling toward all who desire the elimination of every form of evil from the earth, as Christians we must follow the Lord's way and wait upon him. The evidences are so conclusive at this time that his kingdom is at hand that there can be no doubt in the mind of one who is really informed on the Bible. Let each believer in the Bible then ask himself: Has God brought about the present condition of prohibition? If not, then should I advocate it? Is God going to reform through Christ's kingdom the world and eliminate evil and bring blessings to the people? If so, then I must be on the Lord's side.

[28]THE WATCH TOWER has nothing to do with politics. Prohibition is not a political question. If the people of the world wish to make a prohibition law and enforce that law, well and good. That is not our affair. A Christian can not consistently participate therein. He must keep himself separate from the world. The sole question is, Who is on the Lord's side? If we are on the Lord's side, our way is clear: Be patient and wait upon him to fully establish his rule in the earth.

QUESTIONS FOR BEREAN STUDY

What have good men been trying to do since the days of Abel? ¶ 1. Instead of using his power to eliminate evil, what has God been doing? ¶ 2.

How has Satan held mankind in his power? Will he always succeed? ¶ 3, 4.

Which is the better way: To teach truth and righteousness, which is the only cleansing power, or to encourage people to put their trust in a prohibition law as a panacea of the liquor traffic? ¶ 5-9.

Is it rational to think that the Scriptural way would be the popular way? ¶ 10, 11.

In what way does Satan overreach mankind, and through whom does he work? ¶ 12-14.

Who were the real backers of the prohibition law? Was not the preachers' uniting with big business another evidence that they had fallen away? ¶ 15-17.

Who are the principal violators of the Eighteenth Amendment? ¶ 18, 19.

What is the chief reason why Christians should not join hands with the "unholy trinity"? ¶ 20, 21.

What special thing should be noticed by the Christian? ¶ 22.

Why should Satan at this particular time transform himself into an angel of light? ¶ 23.

Is it possible to bring about reformation by legislation? Is there any benefit to Christians in joining hands with the world in any so-called uplift movements? See 2 Corinthians 6: 15-18. ¶ 24.

Can the Lord eliminate the liquor traffic at his pleasure? Where will the Lord begin his reformation work? ¶ 25, 26.

What is our attitude toward those who conscientiously endeavor to eliminate from the earth every form of evil? ¶ 27, 28.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR DECEMBER 3

"He shall set up an ensign for the nations."—Isaiah 11:12.

AN ENSIGN means a flag or signal, banner or beacon, which is a token of relief or deliverance. This text shows that when the inhabitants of the earth are in distress and perplexity, when the storms of adversity are beating upon the people and they mourn and cry unto the Lord for relief, the Lord will set up an ensign for the people of the nations. This ensign or beacon light is Christ and his message or good news of the kingdom for the deliverance and blessing of mankind. It is the glad tidings for which the peoples of earth have been mourning since the angels sang together of the birth of the Babe at Bethlehem.

Blessed is he who hears the glad message now; and thrice blessed is he who takes it up and joyfully passes it on to others. He is blessed in his own heart; he is a blessing and a comfort to those that mourn; and he is an honor and a praise to the Lord, whom he is privileged to represent. It is the message of the Lord; and he uses human agencies to deliver it, even as he has in the past.

The nations of the world are now entering the darkest night. Satan knows that his time is short, and he knows that his mortal enemy is the Christ. He knows that he must confine his assaults to the members of Christ yet on earth. It is the last desperate conflict; truth against error, right against wrong, light against darkness. Christ, the Embodiment of light and truth, is crowding the enemy to the wall, and soon will make known to the world the complete victory of truth. Now he is raising an ensign of truth for the benefit of the peoples on earth that have a desire for righteousness, that they may be safely led over the dark morass into paths of truth and light.

The faithful followers on earth are Christ's ambassadors; and these are privileged to bring this message of peace and reconciliation to the world. Happy is their portion. Shine forth, ye blessed messengers of the light! The glory of the Lord is risen upon you. Faithful now a little longer to the trust committed unto you, and you will be forever in the kingdom of glory.

TEXT FOR DECEMBER 10

"All nations shall call him blessed."—Psalm 72:17.

WHEN the storms of human passion have spent their force; when the fires of hatred and malice are burned out; when Satan is restrained that he may not deceive the nations, then the people will turn their minds and hearts to the Lord. The kingdom of Messiah will bring peace to the people; and the faithful princes on the earth will turn the people to righteousness. Then the Lord shall judge the meek and humble. By his judgment they will learn righteousness. Then will every good deed be rewarded by his favor and blessing; and righteousness shall flourish.

In that happy day the peoples will come from the east and from the west, and sit down and be taught by the gracious words that shall fall from the lips of the visible rulers. The deaf ears will be unstopped, the blind eyes will be opened, and the knowledge of the glory of the Lord will fill the earth. In that blessed kingdom there will be nothing permitted to work injury to another. Profiteers, conscienceless politicians, and false preachers will be forgotten forever. Selfishness and fear shall flee away, and love shall take their places in the hearts of the people.

The ransomed of the Lord, who have long slept in the dust of the earth, shall return from the land of the enemy and come unto Christ with songs of praise upon their lips. Old men shall return to the days of their youth, and beauty and joy shall be upon all faces. Like the gentle showers of rain that fall upon new mown grass, causing it to perfume the tir with sweet fragrance, so shall the blessings of Christ come down upon the people. His praise shall be sung throughout all the earth when all the nations shall call him blessed. It is this beautiful and blessed and glorious kingdom that the church is now permitted to tell the people about. Those who faithfully perform this privilege and duty shall enter fully into the glory of that kingdom.

UNKNOWN TONGUE AND TONGUES

QUESTION: Please explain 1 Corinthians 14: 1-19, especially the following phrases: "tongues," "unknown tongue," "pray with the spirit," and "sing with the spirit".

Answer: St. Paul was here explaining to the members of the early Church the necessity of speaking in a language that all present may hear. There was given to the early Church the power of speaking with tongues; that is to say, in various languages. An unlearned man was permitted to have the gift of the spirit to speak several languages, or tongues, that all present might hear, understand, and be edified. This gift to the early Church, however, was taken away; St. Paul, in 1 Corinthians 13, said that it would pass away. The evident purpose of the Lord in giving this gift to the early Church was to establish the faith of the various brethren who might want to know about God's Word, at a time when there were not many speakers who could speak in more than one language. The Apostle admonishes, however, that one should desire to prophesy, that is to say, be able to proclaim the message of God; whereas the one speaking in tongues only might do so merely in a conversational manner. His argument then proceeds: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." He then advises that one should seek to excel to the edifying of the Church. Each one should seek to build up the brethren in the most holy faith.

In the fifteenth verse St. Paul says: "I will pray with the spirit, and I will pray with the understanding also"; that is to say, he would present his petition to the throne of heavenly grace in the spirit of the Lord, moved by the holy spirit, and do it in such a way as to be understood not only by himself but also by those who hear. Likewise his song should be in spirit and in truth and with understanding, that others might be edified. In modern times this difficulty is overcome by the fact that in almost all languages there are men who are qualified to speak and to teach; hence the division in the work of the Church now, the English, French, German, Polish, Lithuanian, Ukrainian, and many others; not that there is any division in the body of Christ, but because of the difference in languages or tongues, each has its own classes that they might be more readily builded up as new creatures in Christ Jesus.

HOW PILGRIMS ARE PROVIDED FOR

QUESTION: Reports indicate that many consecrated brethren living in towns where there are no classes of Bible Students do not know how the Pilgrim and other necessary expenses are supplied. Some have been in the truth for several years, yet they have not seen their opportunity to take part in this matter. They feel independent, yet wonder how the Pilgrims visit them from time to time. Please give some light in this matter.

Answer: The work of proclaiming the message of the kingdom is conducted from the SOCIETY'S headquarters. The Pilgrim brethren are sent out at the expense of the SOCIETY. The SOCIETY provides their traveling expenses, it being always understood that brethren visited by the Pilgrims will be glad to entertain the Pilgrims without cost to the Pilgrim brethren or to the SOCIETY. The work of the SOCIETY is supported by voluntary contributions. The SOCIETY has never solicited funds, believing that all who have a deep interest in the Lord's work will be anxious to have a part in bearing the burden of the expense. To this end the brethren send in to the SOCIETY regularly their contributions for the purpose of defraying the expenses of the SOCIETY, for its Pilgrim service, etc., as may be deemed wisest. Any class desiring Pilgrim service should write to the SOCIETY, requesting said service.

When you receive notice from the SOCIETY that a Pilgrim has been assigned for a meeting with you or with your class, you will be advised as to what time he will arrive. Then it will be your privilege to meet him at the station and entertain him at your home if convenient; but if not convenient then to arrange for his entertainment at some boarding-house or hotel. This gives every one in the truth some opportunity of service, because whatsoever we do thus should be done as unto the Lord. It is deemed a great privilege to have a part in bearing the expenses of the work; and indeed it is a great privilege. The Lord is pleased with our sacrifices, and he has been pleased to carry on his work at all times in this manner. The Lord Jesus says: "It is more blessed to give than to receive"; hence it is blessed to use our substance that others may have an opportunity to hear the glad tidings concerning the kingdom.

"BE THOU FAITHFUL UNTO DEATH"

"Faithful when with tears thine eyes are dim,
Faithful when Joy's cup o'erflows its brim;
Faithful unto death. Lord, day by day
Help me thus to keep the narrow way!
Strengthen me to bear the scorn and shame,
Portion of all those who take thy name.

"Faithful unto death! When all is done,
Cross is changed to crown, the victory won,
Let me hear thee say, O blessed Lord,
'Child, come enter into thy reward.
Faithful thou hast been; come share with me
Glory, honor, immortality!'"

THE GOOD SAMARITAN

——NOVEMBER 30— LUKE 10:25-37——

WHO OUR NEIGHBORS ARE—COMPASSION FOR THOSE ROBBED OF LIFE—HUMANITY ON A THIEF-INFESTED ROAD.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

TODAY'S study is the story of The Good Samaritan, with the Golden Text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," as the central thought. The Pharisees and scribes and lawyers were ever ready both to criticize Jesus and to try to catch him on some point, that they might hold him up to ridicule or censure, or bring a charge against him. They and the chief priests and elders saw that all their interests were in danger if the teaching of Jesus obtained amongst the people; consequently they not only rejected his teachings, but did what they could to prevent him from getting any influence amongst the people.

[2]Some time before our Lord related this story, he realized that his Father was speaking to him in the experiences of his ministry. He had given considerable attention to the leaders of the people in the hope that they would see in him the One sent of God to help all Israel back into the ways of Jehovah, and on into the light of the truth which he had come to give. But he saw these were turning away from the light; and that the least expected, the babes, the meek of the people, were understanding where the wise did not. He thanked the Father for the revelation of his will: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."—Luke 10:21.

[3]Jesus changed his ministry accordingly. Perhaps his prayer was spoken aloud, and some of the leaders heard it. Soon afterwards, as appears from Luke's account, a lawyer came to him with the object of catching him, and with mock humility said: "Master, what shall I do to inherit eternal life?" (Luke 10:25) This question in another form was later put to Jesus. The rich young man said to him, "Good Master, what shall I do to inherit eternal life?" (Luke 18:18) There the young man was genuine in his inquiry; and Jesus, looking on him, loved him. But the lawyer was not genuine; for the question was not put for guidance; it came from a mean spirit, one which would make use of holy things for wicked purposes.

[4]The lawyer knew that the Law promised life to those who kept it (Leviticus 18:5); but it was apparent that no one was entering into life. He knew that Jesus professed to teach the way of life. Would Jesus repudiate the Law of Moses? He expected that Jesus would say something which would appear contrary to the Law, and therefore that he would get an opportunity of showing that Jesus was in opposition to Moses, and that he would be able to denounce Jesus as a false teacher. But Jesus turned his question back on him and said: "What is written in the law? how readest thou?" as if to say; 'You who are a lawyer, a teacher of the law, must know that the law makes provision for life; how do *you* understand it?' The lawyer in reply gave a good answer, the answer of our Golden Text. Jesus' response was short. He said: "Thou hast answered right: this do and thou shalt live." (V. 28) Jesus' answer, taken from the man's own mouth, made the man prove that he was not keeping the Law he professed both to teach and to keep. Wanting to justify himself he raised the question to Jesus, "Who is my neighbor?" as if he would say, 'I have kept the law in relationship to God; but as to whom I have to love as I love myself is an open question; and if I have failed, it is in that. Are my neighbors those whom I know, or are all of Israel my neighbors?'

[5]Jesus answered by telling the story of the good Samaritan. He told of a traveler going down from Jerusalem to Jericho, who fell among thieves, by whom he was stripped of his raiment, badly wounded, and left on the roadside half dead. The illustration would be very vivid to the mind of the lawyer; for the road was a desolate one, traversing uninhabitable country, and always dangerous because of bands of robbers. It is still so.

WHO OUR NEIGHBORS ARE

[6]Jesus said that a certain priest—our Lord's word seems to indicate that he is narrating an incident— went down that way, but that when he saw the wounded man lying he passed by on the other side. The road was merely an open country road, but he walked as far as possible away from the wounded man. Later a Levite came to the place. He acted a little differently. He came near and looked on the man, then he also walked away, and went on his way. Then, said Jesus, a certain Samaritan as he journeyed came where the man was, saw him lying wounded, and felt compassion for him, went to him, bound up his wounds, set him on his own beast, and took him to an inn. The Samaritan remained over night. The next day, paying the landlord for the accommodation, he left money with him for the wounded man's care, and promised that when he returned he would repay anything that the host had spent in caring for the wounded man.

[7]Jesus now put the question to the lawyer: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer was forced to acknowledge the truth, but did so begrudgingly. He would not say: "The Samaritan," but he said: "He that showed mercy on him." Then came the ready reply of the Master to him, "Go, and do thou likewise."

[8]The turn of the story gives also a turn to the lawyer's question. He asked of Jesus: "Who is my neighbor?" Jesus asked him, after giving the illustration: "Who then is neighbor to him that fell among the thieves?" the obvious intent being to show that the answer to the lawyer's question is, He is my neighbor who needs my help; and to point out that the intent of the Law (as the lawyer should have interpreted it) is: "I must be neighbor to those who need me." In other words, the purpose and intent of the Law is that neighborliness should be in the heart. He who would keep the Law should not look about him to see who amongst all his acquaintances or friends is to be considered as his neighbor, but rather should look within himself to see how much love he has in his heart for all who may need him.

[9]No doubt the answer was not at all as the lawyer had expected. He was of the same class as the priest and the Levite, and it is very probable that he would have done as they did. To him, to have in some measure to be involved in every case of distress which came before him was not at all according to his conceptions of the Law. The Lord told him to be as good as the Samaritan, and to live according to his own acknowledged conception of the requirements of God; namely, to love God with all his heart, mind, soul, and strength, and to love his neighbor as he loved himself.

[10]A narrow-minded Israelite might have thought that such neighborliness should be limited to those whom he knew. One with a broader view might consider that any-

one of his own tribe should be included. A true Israelite would know that anyone of his nation must be considered as neighbor whom he must help as need called, or as opportunity of service afforded. But our Lord lifted the Law beyond the bounds of Israel, and by this illustration of a Samaritan doing good to an Israelite, showed that a true son of Israel who would keep the Law of God should consider anyone in need as his neighbor, whether he was of Israel or not. For though Israel was separated from the nations unto God, it was not because God had respect to them alone, but that they might be God's instrument for carrying out the Abrahamic promise, which had respect to all the families of the earth.

[11]Generally those who have considered themselves as God's elect, as Israel of old, the Pharisees of Jesus' day (John 8:33), and narrow sectarians since, have had little love in their hearts towards their fellow men. They have ever been ready to consign the non-elect to the nether regions or eternal fires. But a true understanding of God's purpose in election widens the heart, enriches it, and deepens love both for God and for his human children who do not yet know him; for they see they are chosen to be the Lord's channels of blessing to the non-elect. And none can ultimately be of the elect of God unless he has love in his heart for the fallen human family. (Romans 8:9) It is manifest that any man who lives according to this standard is living according to the highest conception of life and its responsibilities that God has revealed.

COMPASSION FOR THOSE ROBBED OF LIFE

[12]God has in his providences had servants who have been called to do certain work for him, as his Son our Lord, as Moses, Paul, and many others. Each of these has had his responsibility toward the Lord, but even in their highest service their service could be encompassed within the range of the words of our Golden Text. But those also who are not specially called to particular service, whose lives may be cast in the quite ordinary ways of life, are privileged also to come within the compass. They can love God with all their heart, mind, soul, and strength; and, by the grace of God through the Lord Jesus, they can love their neighbors as they love themselves.

[13]This lesson teaches us that Jesus was a "good Samaritan". None other of all the sons of men has had such compassion as he on those who have been hurt by the power of sin and robbed of life and happiness by Satan and his institutions. But why did Jesus picture himself as a Samaritan rather than as a son of Israel? The answer is probably found in the fact that the Jews had spoken of him in derision as a Samaritan. (John 8:48) They treated him as an outcast, and in contemptuous terms called him a Samaritan; but we thank God we have this compassionate picture of him.

[14]Another point that calls for notice is the fact that office in the temple service in Jerusalem seemed ever to harden the heart; and that this is true of official service today, and has been in all the days between. Those who have served in office as ministering before God for their brethren have ever been in danger of great selfishness and lack of sympathy. Some, like Zacharias, father of John the Baptist, have escaped that and have lived before God blameless. But "priests and Levites" have ever had to contend with the temptation of selfishness, and history records that most of them have fallen before it.

[15]The story is plainly an illustration of God's dealings with humanity. If Jesus is represented by the good Samaritan, then God is also represented; for Jesus came to tell of his Father's love. The journey between Jerusalem and Jericho represents the rough, downward, thief-infested road which humanity is traveling. It started well in Eden, but has gone the downward road to self-will and destruction as a community. It has pleased God to permit a long period of dominion to Satan, during which he has had control over earth's affairs, and has permitted bold, arrogant, and clever men to assume positions of authority over their fellows; and these have almost invariably taken full advantage of the opportunities their circumstances gave them to rob their fellow men.

[16]The thieves are still on the road; these are found in the giant corporations, and in the profiteers and the financiers who fix the prices of the world's commodities, and in all who take advantage of their neighbor's need. Thousands who consider themselves good and honest people, who invest their money in these giant corporations, well pleased to get good dividends from them, are not free from responsibility in this matter. Also priestcraft is still with us, and in league with the present system; and the rich in turn help to keep up the giant ecclesiastical systems which have never sought to help humanity, but rather have served to keep the people in bondage.

[17]Like the Ninevites of old, men today live in ignorance of God. They neither know his love, nor understand his righteous requirements. They have been wounded by sin, robbed by the evil institutions of the world, and ignored by those who professed to represent God, or told that eternal suffering awaited all who did not conform to their church instructions. But God in his own due time showed his mercy. He sent Jesus to tell of his love and to die as a ransom price, that sin atonement might be made.

[18]Now the true followers of Jesus are called upon to play the part of the good Samaritan. To the ecclesiastical world they, like the Master, are Samaritan outcasts; but having the compassion of the Master in their hearts they joyfully seek to do his will. It is now their privilege to declare and show the love of God and the love of Christ for the human family, to bind up its wounds, to comfort the brokenhearted by telling the message of the kingdom. These understand well why they are traveling on the road from Jerusalem to Jericho; and they are not at all fearful for themselves lest any band of thieves and robbers shall fall upon them. They love God and witness for him. They love their neighbors and tell of God's love for them.

[19]This story is intended to show that a man does not live for himself. No one of Israel could be a true Israelite who paid no attention to the welfare of Israel. In spiritual things no one is a true Israelite who separates himself from his fellows. God will have his own manifesting his love, which is ever giving out, seeking to comfort, and strengthen, and bless.

QUESTIONS FOR BEREAN STUDY

What was the attitude of the Jewish leaders toward Jesus? Why was this? ¶ 1.
How did the Father sometimes speak to Jesus? ¶ 2.
What was the difference between the attitude of the lawyer and that of the rich young man? ¶ 3.
How did Jesus turn the lawyer's question back at him? What did the lawyer then do to justify himself? ¶ 4.
How did Jesus show his mastery over the man schooled in Moses' law? ¶ 5-7.
Who is our neighbor? How may we demonstrate our neighborliness? ¶ 8.
Was the lawyer pleased with his visit to Jesus? ¶ 9.
What are the four views of this matter of who is our neighbor? What was God's object in dealing with Israel alone? ¶ 10.
What is it that widens and enriches and deepens the heart toward humanity, and therefore inculcates neighborliness? ¶ 11.
What words encompass a field large enough to cover all our best endeavors? ¶ 12.
Who is the great Good Samaritan? Why did Jesus so picture himself? ¶ 13.
What does authority in office usually do for a person? Is there danger in the Church along the same line? ¶ 14.
What does our lesson illustrate? Are the "thieves" still on the road? ¶ 15, 16.
What is the true situation of mankind? ¶ 17.
Who are the truly good Samaritans? Does man live for himself? Do true Israelites separate from one another? ¶ 18, 19.

THE MAN BORN BLIND

——DECEMBER 7——JOHN 9:1-41.——

JESUS REQUIRED OBEDIENCE FOR RESULTS—IMPORTANT PART OF GOD'S PLAN ILLUSTRATED—MUST APPLY WATER TO SEE.

"One thing I know, that, whereas I was blind, now I see."—John 9:25.

IT SEEMS evident that John made a selection of which miracles of Jesus he would put on record; for of the many which were wrought he has recorded only seven, as if these completely illustrate the various features of Jesus' work and the various phases of the purposes of God through Jesus. For today's study we have the incident of Jesus healing a man who was born blind, a miracle which is recorded only by John, and to which by his long and full account he seems to draw special attention.

[2]Jesus was in Jerusalem. Passing along the street he saw a man who was blind from birth. Probably the man was in his accustomed place for receiving alms, and his case was evidently well known to be not one of loss of sight but congenital. Blindness was and is common in Palestine, but the greater part of the suffering from this terrible affliction is the result of carelessness. Even today it is not an uncommon sight in Jerusalem to see a helpless baby with its eyes covered with flies, and its parents or guardians seemingly quite indifferent. There was apparently no question raised as to personal responsibility respecting blindness resulting from carelessness, but the Jews raised a theological problem in the case of a man born blind; they thought that God had interfered in order to show his displeasure.

[3]Here was a chance for the disciples to learn something from their Master and to get this knotty question settled. Seeing that Jesus had noticed the man, they called attention to him. They said: "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered that neither the man's sin nor his parents' sin had anything to do with the blindness, but that he was born blind, "that the works of God should be made manifest in him." (John 9:3) He also said that the man was there that he (Jesus) might "work the works of God", while it was yet day. He said: "As long as I am in the world, I am the light of the world." (John 9:5) Accordingly he proceeded to give sight to the man. His method was unusual. Mixing his spittle with the dust at his feet, he anointed or covered the eyes of the blind man with the clay he made. Then he bade the man go to the pool of Siloam and wash.

JESUS REQUIRED OBEDIENCE FOR RESULTS

[4]When the man had obeyed, his sight came, the miracle was complete, and he returned home seeing. This wonderful thing seems to have brought immediate happiness to none. The man went to his home, and his neighbors wondered on seeing him. They disputed as to whether or not it was the man whom they had known so long a time as the one that sat and begged. The man asserted his identity. Then they said: "How were thine eyes opened?" He told them that a man named Jesus had anointed his eyes, and that sight had come when he had washed the clay away. They asked where this man Jesus was; and he said: "I know not." Instead of rejoicing with him, they took him to the Pharisees, evidently because it was on the sabbath day, and there had been an infringement of the Pharisees' rules made for the sabbath. These questioned him, and decided that the action was not a good one, and that the man who had performed the miracle was not a good man because he did not keep the sabbath. This raised the question, How can a man that is a sinner do such miracles? They asked the man who had been blind what he had to say. He replied: "He is a prophet." In their perverseness they grew stupid and many of them would not believe that a miracle had been performed, or that this man was the one born blind. They called his parents, and asked if he were their son. They agreed that he was. "But by what means he now seeth, we know not; or who hath opened his eyes we know not; he is of age, ask him; he shall speak for himself." They answered in this way because of fear; for the Jews had agreed that if any man confessed that Jesus was the Christ he should be put out of the synagogue.

[5]The Pharisees again called the blind man to them and said to him: "Give God the praise"; but they wanted him to admit that the man who had given him sight was a sinner. The blind man would not admit that. He said: "One thing I know, that, whereas I was blind, now I see." On their questioning him further, and again asking how this man had opened his eyes (for these were a parcel of rank unbelievers who would not take the plain facts which were before them) he answered: "I have told you already, and you did not hear. Do you want to hear it again that you may become his disciples?" This continual questioning caused the man to become decisive, and to say in so many words that they were not using their reason. He said: "We know that God heareth not sinners. Since the world began has any man before opened the eyes of one that was born blind?" This is the first time in the history of the world that a man born blind had had his eyes opened; could such a miracle be wrought by one who was not sent of God?

[6]This unanswerable argument irritated the Pharisees, and coming back to the fact that he had been born blind and to their prejudice and dogmas, they said: "Thou wast altogether born in sins, and dost thou teach us?" and they excommunicated him. As this excommunication must be done in a formal manner the fact reveals that this discussion was prolonged, and that their decision was arrived at in cold blood, and not in the excitement of the moment. Jesus heard of this and found the man, and asked him if he believed in the Son of God. He did not know much about the Son of God, but he said to Jesus: "Who is he, Lord, that I might believe on him?" For his heart was touched. Jesus said that he himself was that Son of God who had come into the world, saying, "Thou hast both seen him, and it is he that talketh with thee." The man said: "Lord, I believe," and he worshiped Jesus.

IMPORTANT PART OF GOD'S PLAN ILLUSTRATED

[7]There can be little question that here is a picture of the permission of evil, an illustration of the plan and purpose of God. It was long taught that Adam's sin was charged to his children; that his condemnation was put upon them. But the Lord's people are now better informed; they know this was not the case. (See WATCH TOWER Aug. 1, 1920, pages 227, 228.) Adam's sin was not charged to them; but being begotten after Adam had broken away from God, they were imperfect and easily became subject to sin by reason of their fallen nature. From the time of Adam's sin the union with God of life and happiness was destroyed. The question, why has God permitted evil to rule, has ever been asked. The answer is as Jesus gave it in respect to this man who was born blind: The permission of evil is for the glory of God, and that his works may be manifest through Christ. The inevitable suffering is a witness of God's wrath against evil (Romans 1:18); but the keener sufferings which some undergo, whether of circumstances or physical pain, do not arise from any special notice on the part of God.

[8]We may know from the fact that evil has been permitted, that such a course was necessary, not only for man, but

for the angels of heaven and, as we may judge, for creations yet to be. God is the center of all life, and his will must be conformed to in all things. It must be, therefore, that in the ultimate end nothing can be allowed to live save that which is in harmony with his will. As he is good and the foundation of all goodness, harmony with his will is essential to the happiness of every creature. The experience of the human family, and the revelation we have of the will of God concerning the angels, show that selfishness, which is opposition to the will of God, is ever possible.

[9]The permission of evil has become part of God's plan in order that God may have an eternal record for all his intelligent creatures that selfishness is evil in itself, in that it is opposition to the Creator's will and leads to lack of harmony and must ultimately end in death. Such an exhibition was necessary, or the goodness of God would have prevented its ravages. God does not do evil that good may come, but he has permitted its advent and rule in order that when, in due time his love and righteousness may be displayed, the hearts of his creatures shall be drawn to him.

MUST APPLY WATER TO SEE

[10]In the case of this blind man Jesus did not call for faith, but for obedience; and obedience led to the completion of the act of grace. The miracle was in itself only a means to an end. The end was gained when the man, proving himself, suffered for his vindication of Jesus, and also when Jesus had found him and led him into belief and acceptance of himself as the Son of God. Without doubt this is an illustration of how in the kingdom of Christ the blind human family, born in sin and shapen in iniquity, will receive sight, and how those who will use their restored sight to decision for God and righteousness will be blessed by full union with him.

[11]Jesus used the clay, and caused the man to wash it off in order that it might become a symbol of how earth's defilement will be washed away by the power of Christ and by the obedience of faith. The blindness seemed as if it would be made worse by the clay, but it was a necessary feature of the illustrative miracle. In these days, when the Lord has come down to earth to deliver it from its blindness and from the bondage of evil, its trouble is apparently made much worse; yet this is only a part of the process. The world is being dealt with, and for the moment its possibility of seeing is apparently being damaged; but with the obedience of mankind to wash in the water of truth, both the trouble and the blindness will pass away.

[12]When the incident was closed Jesus commented upon it. He said: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." Some of the Pharisees heard him and asked: "Are we blind also?" He replied to the purport that if by training or nature they had been ignorant persons, blind mentally, they would have been as free from sinful responsibility, as he at the first had said of the blind man and his parents; but because they claimed to have sight, their sin remained. The incident discloses a terrible condition of heart in the Pharisees. They were not at all pleased that the blind sufferer had received sight. Indeed, they became angry with him, as they were with Jesus, and quickly they made him an outcast from society. He was no longer considered fit to associate with the worshipers of God.

[13]It is evident that the Pharisees were men of an evil mind, and that their care was not at all for the honor of God and for the honor of the sabbath. It is impossible that such men could care for God's honor. They were angry because their position was threatened, and because works of good intent, of righteousness, works that evidently bore the marks of God, were being done and they themselves were ignored. These things are being repeated today. Until our day there has never been an explanation of the permission of evil. But now in the fact of the kingdom we have the explanation; and it is being told out to the people, removing the blindness of human nature in those whose hearts lean towards righteousness. God today has a people who are sent of him to do the works of God by carrying the message of the kingdom, which opens the eyes of those born blind. But with what result is it told to those who have professed to represent God? This: that orthodoxy speaks evil of the good work and of those who accept the truth, and it continues to speak evil of those who carry the message of the kingdom abroad. Very many of these leaders have done what they could to get the people to believe that the messengers of the kingdom are not clean, are unworthy of neighborly association, and should be treated as outcasts.

[14]Wherever truth goes judgment accompanies it. That which happened when Jesus brought the light of truth is repeated now during the time of his second presence. Some are extremely happy by accepting him and the fact of the kingdom; and some are made miserable, because there is light being spread abroad which they themselves have not been used to give, and the spreading of which proves that they who have considered themselves indispensable are not at all necessary, but instead are demonstrated to be hindrances to light and spreaders of darkness. There are many who perceive that miracles of blessing are being performed, who see that people who could hardly be expected to know anything of the light of the Word of God are understanding it clearly. These, persisting in opposing the truth, so evidently a work of grace and of God, are likely to find themselves losing all faculty of seeing the truth. The coming of Jesus cannot bring a blessing to such as these; it does bring them judgment.

QUESTIONS FOR BEREAN STUDY

Did John record all of the miracles of Jesus? Why is the one of today's lesson so fully recorded? ¶ 1.

What was the condition of the subject for this miracle? What kind of question did the Jews raise concerning the blind man? ¶ 2.

What question did the disciples ask Jesus? How did Jesus prove that he was the light of the world? ¶ 3.

What did the man have to do to coöperate with Jesus? What exceedingly strange thing manifested itself after the man received his sight? Why could not the Pharisees believe their own senses? ¶ 4.

How did the healed man finally take the measure of his antagonists (John 9:30-33)? ¶ 5.

How did the Pharisees seek to justify themselves? How was the excommunicated man comforted? ¶ 6.

The miracle with its attending circumstances represents what feature of God's plan? The inevitable sufferings of humanity are an evidence of what? Do the keener sufferings of mankind result from special notice on the part of God? ¶ 7.

Who are to benefit by the permission of evil? What lasting lesson is God bringing to mankind? ¶ 8.

What particular evil is so subtile that few recognize it as an evil? ¶ 9.

What other feature of the divine plan was pictured? ¶ 10.

What relation does the clay bear to the end of the age? ¶ 11.

What is disclosed relative to the Pharisees? Does it illustrate the condition of the modern Pharisees? What knowledge must one possess to comprehend the permission of evil? ¶ 12, 13.

How does truth operate? What parallels in our day the opening of the blind man's eyes? ¶ 14.

"They were all doctors of renown,
The great men of a famous town,
With deep brows wrinkled, broad and wise,
Beneath their wide phylacteries.
The wisdom of the East was theirs,
And honor crowned their silver hairs.

"The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath day;
And what the Christ had done for him
He knew, and not the Sanhedrim."

THE RAISING OF LAZARUS

——DECEMBER 14——JOHN 11:1-44——

MIRACLE WROUGHT IN PUBLIC—JESUS RETURNS TO BETHANY—MESSIANIC KINGDOM FORESHADOWED.

"I am the resurrection, and the life."—John 11:25.

OUR subject for study is the resurrection of Lazarus, the greatest of all the miracles of Jesus. During his ministry Jesus had already restored two persons to life. First there was the young girl, the daughter of Jairus, twelve years of age, from whom the breath of life had only just gone when Jesus was brought to the body. He bade the maid to arise. Then the organs of the body which had ceased their movements began again, and the young girl was given back to her father and mother. The second restoration, that of the young man of Nain, was more remarkable; for the body was being carried to the grave when Jesus met the procession. Here also he bade the young man to arise; and at his word the body again began its movements, and consciousness returned. Such miracles were not altogether new in Israel; for in the days of Elijah and Elisha life was restarted in bodies from which breath had gone.—1 Kings 17:17-23; 2 Kings 4:20-37.

[2]But in order that there might be such a miracle as would overshadow all other miracles of raising to life again another was arranged for, which should leave no possible doubt as to the power of God being manifested through Jesus. Our lesson is the account of that greatest of all such exhibitions of power. It was not given to Jesus as a man to start life; God only could do that. But in the raising of Lazarus it was given to Jesus to speak a word which, perhaps more than any other, conveyed the power of God. In response to it the already corrupting body of Lazarus immediately came from the tomb in the flush of health and strength, and despite the bondage of the grave clothes.

[3]None of these miracles were resurrections in the full sense. The two former, as we have seen, caused non-corrupted organisms to restart in health; the last was different in that the body was raised after corruption had set in. Jesus' ministry was never casual; but for this greatest miracle the scene was specially set, for the divine purpose was in it. In time and manner of operation it fulfilled the purposes of God.

MIRACLE WROUGHT IN PUBLIC

[4]None of the former miracles of Jesus had been wrought under circumstances which challenged unbelief as this did. Lazarus and his sisters and their home were well known. There was no possible question of the death and burial, nor of the very probable corruption of the body having begun. When Jesus approached the tomb, it was publicly; and there were enemy critics present. In the coming forth no question of coöperation of faith on the part of Lazarus could arise. Indeed, the miracle was not questioned. The writer of the account was evidently an eye-witness.

[5]In this connection it is to be noted that according to all orthodox teaching the miracle of raising Lazarus was greater than that of raising Jesus himself. Jesus died on the afternoon of the 14th day of Nisan (Friday), and was raised very early on the morning of the 16th (Sunday). And preserving spices were put into his grave as an immediate preventative of corruption. (John 19:39, 40) Thus a restarting of his body, which could not have begun to corrupt and which we know did not corrupt (Acts 2:31), was not to be considered so great a miracle as the resurrection of Lazarus, whose body had been in the grave four days, and as to which there seems to have been no attempt made to preserve it. Thus, although in all things God gives Jesus pre-eminence (Colossians 1:18), ecclesiastics have in this given him a minor place. The fact is, of course, that in Jesus' own case there was no resuscitation of the body; and therefore there is no comparison to be made between the resurrection of Jesus and any revivications of human bodies such as have been called resurrection.

[6]Not one of the creeds allows that the soul, the person Jesus, died. He could not die, they say; for even as a man he had an immortal soul which they claim bodily death cannot touch. Moreover, they claim that he is God, and therefore could not die! When ecclesiastics speak of the resurrection of Jesus, the only possible "resurrection" to them is the reunion of his "immortal soul" with the mortal body. The fact is, of course, that Jesus was started in life anew as a spirit being, and that his resurrection from the dead and exaltation to the divine glory called forth the exhibition of the mighty power of God. (Ephesians 1:19, 20) The body marred by suffering and injury had served its purpose. It had been the tabernacle of the man Jesus for a time; it was his organism of life which he laid down as a sacrifice, for a ransom price, in order that sin atonement for man might be made.—John 6:51.

[7]After those encounters with the Jews which are recorded in the ninth and tenth chapters of St. John's Gospel, Jesus left Jerusalem and returned northward up the Jordan valley to the place where he was baptized. (John 10:40, 42) There he spent a time teaching the people, and many believed on him. While he was there he received a message from the two sisters at Bethany, saying, "Lord, behold, he whom thou lovest is sick." (John 11:3) Then Jesus said, apparently to his disciples: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." He neither spoke the word which would heal, as in the case of the centurion's servant (Luke 7:2-10), nor made any move for the relief of Lazarus; but stayed on for two days after the message reached him.

JESUS RETURNS TO BETHANY

[8]The sisters do not seem to have made any request for the Lord to come to them. Perhaps they thought the mere mention of the sickness and their distress was sufficient; indeed that seems to be implied in the form of their message. If that alone were the sisters' message it was surely hardly sufficient; for no one may be on such familiar terms with the Lord as not to need to express in petition what they would have from him. After two days he said to his disciples: "Let us go into Judea again." But remembering that so recently the Jews were ready to stone him, they expressed their surprise to him. Jesus said that he had but a limited time in which he could do his work, and that he must go. Then he said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

[9]The disciples were now as surprised that the Lord would go to awaken Lazarus out of sleep as they must have been at his inaction when he heard that Lazarus was sick. Then he told them plainly that Lazarus was dead, and that he was glad for their sakes that he had not been present in Bethany, for this was something intended to increase their faith in him; as if before the crucifixion the disciples should have a crowning evidence of their Master's mission and of his relation to God, his Father. Thomas, the practical and faithful follower and lover of the Lord, who knew the hatred of the Jews and saw the possible consequences, said to the others: "Let us also go, that we may die with him."

[10]As Jesus neared Bethany, Martha went out to meet

him. As she met him, she said, with perhaps a little reproach in her words: "Lord, if thou hadst been here, my brother had not died." "But," she added, "I know that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus made no direct response to that implied request. Wanting to carry her mind on beyond her immediate desire to have her brother back, he said: "Thy brother shall rise again." (John 11:23) Martha said: "I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." 'Do you, Martha, believe this?' said Jesus. She answered: "Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world." Her confession enlarged her vision.

[11]It is sometimes thought that Mary was the readier pupil of the two; but Martha's quick mind was well prepared for the truth. She waited no longer, but called her sister privately. Mary immediately went to Jesus. Her weeping and that of the others seemed as if it were more than he could bear; for he groaned in spirit and was troubled, and wept with them. (V. 35) Groaning within himself he came to the cave, and bade the people take the stone away. Martha would have prevented him. But he said to her in words not hitherto recorded: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Then he prayed aloud, thanking his father because he heard him, and said: "I knew that thou hearest me always." These words he said that those about him might believe that he was God's messenger.—John 11:42.

[12]Without doubt when Jesus groaned within himself he prayed to the Father that the Father's power might be operative upon the corrupting body in the tomb; and he had the assurance that God had prepared that body for the word of life. Jesus now cried with a loud voice as if his words should carry through the grave clothes to the body now ready to hear the sound: "Lazarus, come forth!" And he that was dead came forth, bound in the grave clothes. "Loose him, and let him go," said Jesus.

MESSIANIC KINGDOM IS FORESHADOWED

[13]It was this miracle which called forth Jesus' declaration: "I am the resurrection, and the life," words which may be taken as Jesus' challenge to death and to the powers of death. If it please God to let a believer die, yet shall Jesus be the power of resurrection and of life to him. (John 11:25) And, when the time comes for God to give the blessing of life (and it is here, at the doors), then he who believes will be kept from death. (V.26) In his kingdom Jesus will give life to whomsoever he will. (John 5:21) Death and Jesus cannot remain together. He is now Lord of the dead as well as of the living. (Romans 14:9) When he and death meet, death must flee before him. The hour is at hand when "all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29.

[14]The raising of Lazarus and the miracle which gave sight to the man born blind are illustrative of the plan of God. Both of these miracles are said to be for the glory of God. The first, that of sight given to the man born blind, shows the consequences of the removal of sin. There comes a time when God will take away the disability of natural condemnation, when mankind will be freed from the power of sin which has come upon them through their inherent weakness, and when their blindness, their ignorance of God, will be taken away. (Isaiah 25:6; 40:5; 1 Timothy 2:4) The second miracle, the raising of Lazarus, is a picture of the deliverance of mankind from the power of death. Here was an affliction which had been allowed to come upon a family all unexpectedly, and which to them under the circumstances of their friendship with the Lord, was inexplicable.

[15]Together the miracles give a comprehensive picture of the purpose of God in Christ. Man by nature is "dead in trespasses and sins" (Ephesians 2:1), walking according to the course of this world. Man has no possible way of saving himself from the bondage of sin and the power of death. Jesus was sent according to the love of God to tell of that love, and to die for the world that there might be a ransom sacrifice, and an atonement made for all the human family. In due time he was to return as the Savior. When suffering had done its work, when there was a readiness through great need, and when the hearts of men are ready, then the blessings of deliverance would come. The first miracle represents the power of sin being broken when, under that reign, the obedience demanded is rendered. The second represents the exercise of the power of God over death. Millions of those redeemed by Christ are in death. But the Son of God has power to give life. (John 5:25) Those who are dead will respond to the word of life and will come forth from the power of death, answering that living word.

[16]So close are the blessings of the kingdom and the time when the dead will begin to come forth from the death state that we can almost see the scenes being set for the great work. Jesus and the Church will be there to speak the word of the power of God, and in due order and time the dead will answer. They will appear bound with the grave clothes of the old lack of knowledge of God. By far the greater number of them died in absolute ignorance of God; many died expecting to go to a hell of torment; some died expecting to see heaven. But the word will go forth to all, Loose him and let him go; take away the misunderstanding; let him know the love of God and the fact of the kingdom. Jesus will have those ready to help whom he has specially provided for the purpose: First God's ancient people Israel, and then every one who himself has been blessed. Those who come forth will come into a land of loving hearts, and into the hands of those ready to help them up the highway of holiness and to the joys of the kingdom.

QUESTIONS FOR BEREAN STUDY

Which of the miracles of Jesus is the greatest? How many persons did Jesus raise from the dead? Show their progressive order. ¶ 1, 2.

Were these resurrections in the full sense? Which miracle more than any other challenged unbelief? What are some of the outstanding points in the raising of Lazarus? ¶ 3, 4.

Was the raising of Lazarus greater than the raising of Jesus? From what viewpoint have the ecclesiastics given Jesus a minor place? ¶ 5.

In what respect do the creeds wholly misrepresent the truth? What do ecclesiastics know about the resurrection of Jesus? ¶ 6.

Where was Jesus when he heard of the sickness of Lazarus? What did he say and do? ¶ 7.

Can we now see in the form of message Jesus received a deeper insight into why Jesus tarried for Lazarus to die? ¶ 8.

Why could Jesus be glad that he was not in Bethany at that time? What very commendable thing do we read of Thomas? ¶ 9.

What did Jesus say to Martha to carry her beyond the present environment? What did Martha understand about the resurrection? ¶ 10.

Did Martha manifest that she had a quick discerning mind? Was Jesus touched with a feeling of our infirmities? ¶ 11.

What was Jesus probably doing when he groaned within himself? Why did he speak with a loud voice? ¶ 12.

How did Jesus challenge the powers of death? Can we doubt the resurrection power which shall be used in the Messianic kingdom? ¶ 13.

How do the two miracles, restoring the sight to the blind man and the awakening of Lazarus, illustrate God's plan? ¶ 14, 15.

By what agency will the power of life operate in the resurrection day? What will remove the grave clothes of ignorance and misunderstanding? **When the millions now dead begin to come forth, what will they find upon the earth? ¶ 16.**

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

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Anno Mundi 6053—Nov. 15, 1924

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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 "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY IX: "Baptism, Witness, and Seal"

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Week of December 14..Q. 25-31 Week of December 28..Q. 38-43

OPPORTUNITIES FOR SERVICE

It is the desire of the SOCIETY to keep on file a list of available brethren who can do work in the office and the factory and at the radio station. Any brethren who may be available for such service kindly write for questionnaire. Please address A. R. Goux, Secretary, 124 Columbia Heights, Brooklyn, New York.

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LECTURES AND STUDIES BY TRAVELING BRETHREN CONTINUED

BROTHER L. F. ZINK

Muskegon, Mich.	Dec. 1	Traverse City, Mich	Dec. 10
Sparta, Mich.	" 2	Lake Ann, Mich.	" 11
Grand Rapids, Mich.	" 3	Empire, Mich.	" 12
Kingsley, Mich.	" 4	Manistee, Mich.	" 14
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CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Quebec, P. Q. ..... Nov. 16
Secretary, A. L. Deachman, 379 St. Olivier St., Quebec, P. Q.
Allentown, Pa. ..... Dec. 14
Secretary, C. R. Weida, 327 E. Union St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV NOVEMBER 15, 1924 No. 22

THE CHRISTIAN'S CONFLICT

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict, which ye saw in me, and now hear to be in me."—Philippians 1: 29, 30.

IN THIS text St. Paul emphasizes the privileges of a Christian, showing that to participate in the suffering of Christ Jesus is a great favor. Many who claim to be Christians cannot understand this. The term "Christian" is generally understood among men to mean anyone who is not a heathen. Such a definition is far from the truth.

[2]A true Christian is a new creature in Christ. (2 Corinthians 5: 17) To become a Christian one must believe that he is born a sinner; that Jesus is his Redeemer; and he must accept Christ Jesus as his Savior, and manifest such belief and acceptance by a full and unreserved consecration to do the will of God. His consecration being accepted, Jehovah justifies and begets such an one to the divine nature; and this is the beginning of the new creature. (James 1: 18; 1 Peter 1: 3) As a new creature he possesses a mind, will and heart devoted to the Lord. His organism is that of flesh, which is duty-bound to be submissive to the will that is in harmony with the will of God.

[3]The course of a Christian necessarily is in the opposite direction from that of the world. He is not of the world, because the Lord hath chosen him out of the world. His course of action is completely changed from that pursued by him as a worldly person. His aims and ambitions are different. His course of action, as a Christian, necessarily brings opposition against him from his enemies or those who oppose righteousness. As a new creature the Christian must fight against his enemies. He cannot consistently perform his covenant and do otherwise. It is a real fight, a battle, a conflict, a struggle, until he is overcome or he himself is an overcomer. His enemies are unrelenting in manifestation of enmity against him. The enemies are bent upon the destruction of the Christian.

ENEMIES OF THE "SEED"

[4]When God expelled Adam and Eve from Eden he said: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3: 15) The seed of the woman is the Christ. Eve was mentioned here as a symbol. The woman that really produces the seed of promise is the Abrahamic-Sarah Covenant. God is the father; the covenant is the mother; and the offspring, to wit: the new creation, is the seed of promise. It therefore follows that all true Christians are embraced within the meaning of the term "the seed of promise", because the Christ is composed of Jesus and his body members, which is the called-out class.—Galatians 3: 16, 27, 29; Colossians 1: 18.

[5]The serpent was used to represent Satan, who became the mimic god. Invisible to human eyes he has exercised great power over the peoples of earth, which power has always been for evil. It will be observed that Jehovah said to the serpent: "Thy seed"; which means that that old serpent, Satan, the devil, has offspring. These are not begotten and born as animal creatures are begotten and born. Those who possess and exercise the spirit of Satan are his children. To the Pharisees Jesus said: "Ye are of your father the devil, and the lusts of your father ye will do."—John 8: 44.

[6]The enemies of the Christian are properly defined as all persons or agencies that act under the influence or direction of Satan, in an attempt to injure or destroy the true Christian. The agencies employed include every creature whom the devil can directly or indirectly use against the true Christian. Satan in attacking the Christian employs fraud and deceit. He appeals to the desire of his flesh, to the lust of his eyes, and to the pride of life.

JESUS' EXPERIENCES THE CRITERION

[7]The trying experiences of Jesus furnish the criterion by which the conflict of his true follower is to be measured. Jesus Christ at the age of thirty years was begotten to the divine nature and anointed to be the King of kings. Satan understood that Jesus was the promised heir to the throne which would rule the new heavens and new earth, and which would mean the overthrow of Satan. Bent upon his destruction Satan's first attempt was to cause Jesus to be disloyal to his

Father and thereby to destroy himself. Loyalty means to do faithfully what the divine law requires. Had Jesus pursued a course anywise contrary to the law of Jehovah God, he would have been disloyal; and his disloyalty would have resulted in his destruction.

[8]Doubtless Satan watched our Lord while in the mountain. It was a wilderness condition there. At the end of forty days our Lord was hungry. The devil said to him: 'If thou be the Son of God, make bread of these stones, and eat and appease thy hunger.' This was an appeal by the devil to our Lord's flesh, a temptation that he gratify it by using the powers possessed by him by reason of being the Son of God. Satan failed in this attack.

[9]Satan then presented to him a temptation that would appeal to the desire of the eyes. In substance, he said: 'You must do something to attract the people to yourself and show them you are more than an ordinary man. That is the only way you will ever be able to shine above the Pharisees. Do something spectacular. Go upon the top of the temple and jump off into the valley. God will give his angels charge over you, to keep you lest you should be injured.' This temptation failed.

[10]Then Satan appealed to his ambition or pride of life. He said in substance to our Lord: 'I know you have come to be king of the earth. You must remember that the earth is mine. Jehovah has acknowledged me as the god of this world and you know that I am the prince or ruler. It will require a long time for you to become king. If you want to become king now I will turn over all the kingdoms of the earth to you. The only thing I will require is that you will worship me.' This temptation failed.

[11]The Lord Jesus withstood all these temptations, proving his loyalty to God. In reply to each one he said to Satan: "It is written," meaning thereby that God's will required that he take a course contrary to what Satan had marked out. Jesus determined to abide by the will and the expressed law of his Father.

[12]In these three attacks Satan, the Opposer, appeared by manifesting the characteristics of the serpent, or deceiver, and practised fraud and deceit to induce the Lord to sin; and as a dragon he stood by ready to devour Christ Jesus.

OTHER METHODS OF ATTACK

[13]After these attacks by the adversary had failed, it is written: "And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the spirit into Galilee; and there went out a fame of him through all the region about." (Luke 4:13, 14) It will be noted that the fame of Jesus spread throughout the country, and that the devil immediately proceeded by another method to attack him. He appeared thereafter more prominently in the capacity indicated by his name, the Devil, which means Slanderer. He made these divers and numerous attacks through his constituted agencies. These agencies were the religionists of the time; to wit, the scribes, the Pharisees, and the priests, who claimed to be of the Lord, but who in fact were the representatives of the devil. Jesus plainly so declared that the Pharisees were the seed of the devil.—John 8:44.

[14]Satan now goaded these offspring of his to falsely accuse the Lord of various violations of the Law, with the evident purpose and intent of inducing the Lord to depart from his covenant and thereby destroy himself; or to cause these visible representatives of the devil to become so incensed against the Lord that they would kill him. These agents or servants of the devil slandered and falsely accused the Lord before the people, hoping thereby to turn the people away from God and from the Lord and to incite them against the Lord that they might destroy him. To this end numerous allegations and accusations were brought against the Lord by these devil agencies. They accused him of almost all crimes known to the criminal calendar, among which was that of eating with sinners. (Matthew 9:11) They maliciously and slanderously accused him of being a glutton and a wine-bibber. (Matthew 11:19) He was accused of breaking the Sabbath day law and thereby making himself liable to punishment with death (John 5:16); he was maliciously accused of being a deceiver. (John 7:12) These same devil agents accused him of being ignorant and unlearned, therefore unable to teach the people. (John 7:15) They accused him of having a devil and called him by the name of Beelzebub or chief of devils. (John 7:20; Matthew 10:25) They falsely and maliciously accused him of being a sinner. (John 9:16-24) They openly and maliciously accused him of blasphemy. (John 10:33-37) They incited the mob against him; they sought and procured false witnesses against him, and time and time again formed conspiracies to kill him, and finally wickedly and unjustly convicted him in their own court and caused him to be put to death.

THE CONFLICT OF JESUS

[15]Satan waged this conflict against Jesus and lost. Jesus battled against Satan's organization and won the victory. Our Master said to his disciples: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." (John 16:33) The inference to be drawn from this statement is that all true followers of Christ must have a similar conflict to that which he had. The apostle Peter leaves us not in doubt upon this point. He says: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Peter 2:21.

[16]It was the purpose and intention of Jehovah that all true Christians should travel the same road that Jesus trod, and as a privilege to them God granted, and grants, that each one shall suffer as Jesus suffered. Each one is subjected to the same kind of temptations

by which our Lord was beset. (Hebrews 4:15; Revelation 3:21) "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." —Hebrews 2:18.

17 The three primary temptations presented to our Lord were presented to the ecclesiastics, that is to say, the clergy of nominal Christendom, and upon all these three points they have fallen. In their battle they were overcome by the devil.

THE FOLLOWERS OF JESUS TEMPTED

18 All true Christians must come under a test similar to that which was presented to the Lord, and they must overcome in order to be forever with the Lord:

19 (1) As to the lust of the flesh: St. Paul urges upon each one who is a new creature in Christ to perform his reasonable service, which reasonable service to the Lord is the using up of his faculties unselfishly in the Lord's cause. (Romans 12:1) A temptation is presented to all who are begotten and anointed of the holy spirit to use their faculties for a selfish purpose. This temptation particularly comes to the elders. There is a temptation to serve God's people for personal gain, of fame amongst men, or for personal profit. St. Peter makes clear the course that the true Christian must take when he says: "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. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5:2-4.

20 (2) As to the eyes: Satan places a temptation before the eyes of the Christian. He shows him the glamour of his evil organization, the world. He presents to him the honor that he might enjoy and the advantages he might gain by following a course mapped out by the world; that if he disregards God's instructions he can have the plaudits of men and shine amongst men of the world; that if he does something spectacular he may shine above his fellow men. There is a temptation to have and possess such things.

21 (3) As to the pride of life: All men have more or less pride. If a man can devise some scheme of reformation and get credit for it, even though it is in the name of God, there is a temptation to do it. The true Christian refuses to take this course but waits upon the Lord; he ascertains the Lord's way, and does it that way. This temptation of pride leads some to insist on pursuing a way of their own to serve the Lord and to establish his kingdom, in disregard of the Lord's appointed way; and some fall under this temptation as leaders, and some as followers of those who are leaders. The true Christian withstands this temptation by diligently seeking to know God's way, and earnestly and unselfishly follows the Lord's appointed way.

TARGETS FOR SLANDER

22 When Jesus had successfully withstood the assaults of Satan, upon the three primary temptations just mentioned, the Scriptural statement is that then Satan left Jesus for a season. It was after that that Satan employed his agents or offspring, namely, the religionists of that day, to bring all manner of false accusations and malicious slander against our Lord. This appears to be the fixed rule: That as long as a true follower of Christ Jesus valiantly fights against these three primary temptations he will be the target of the devil for slander, misrepresentation, abuse, and even physical persecution. Slander means a verbal accusation against another of wrong doing, made with the intent of doing injury to such an one, or resulting injuriously to the good name or reputation of the one slandered.

23 It will be observed that if Satan is successful in overcoming the Christian with the three primary temptations, to wit: the appeal to the lust of the flesh, to the lust of the eyes, and to the pride of life, such a person is no longer necessarily the victim of slander. If the Christian is the target of slander or false accusations, these cease only when the Christian yields to the temptations of the lust of the eyes or the pride of life. The reason is that having fallen as a victim of the devil, there is no further occasion for the devil to assault him by slander. Evidently this is the reason why Jesus said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."—Luke 6:26.

24 Why is this so? Why can a true Christian not be popular in the world? Because the Christian cannot have the approval of the world and the favor of God at the same time. The two are diametrically opposed one to the other. The world is the devil's organization; and the Christian who compromises with it is an adulterer, within the meaning of the Scriptures. To such St. James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4:4.

25 So the line is clearly drawn that he who will be a friend of God cannot be a friend of the world. That is to say, he who will firmly fight for the cause of righteousness and truth, under the leadership of Christ Jesus, will have the world as his enemy. If he compromises with the world he becomes a spiritual adulterer, and becomes an enemy of God.

THE CHRISTIAN'S CONFLICT IS REAL

26 The conflict of the Christian is not imaginary; it is real. It is a fight to the bitter end. He must expect the world to oppose him. Concerning this Jesus said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world

hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."—John 15:18-20.

[27]The more loyal a Christian is, the more faithfully he represents his Lord and serves him, the more he will be the target for the vicious darts of the evil one, fired at him from various agencies in an attempt to cause his destruction. The apostle Paul had this conflict. He knew that all of the true followers of Jesus Christ would have it. Hence he wrote: "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God."—Philippians 1:28.

[28]Many of the Christian's adversaries, seeing the Christian the victim of slander, vituperation and evil epithets, take it at once that this is an evidence that such Christian is going to perdition. But the Apostle says: 'If you are thus suffering as a follower of Christ, it is to you a proof of salvation.' Therefore the Christian who suffers at the hands of the devil or his agencies because of his faithful devotion to the Lord, should never be frightened because of these adversaries. Rather should he take it as proof from the Lord that he is following in the footsteps of his Master. "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 [the enemy's part] he is evil spoken of, but on your part he is glorified."—1 Peter 4:14.

[29]It will be observed that whenever the followers of Christ prepare to deliver a blow against Satan and his evil organization, they become the special targets of the evil one, either directly or indirectly. The Indictment, prepared and distributed by the Lord's people throughout the earth, is a strong arraignment of Satan's emissaries. It is to be expected that each one who is connected with the preparation and distribution of it will be attacked by the adversary; and the more prominent one's part is in connection with the preparation and distribution of the Indictment the more vicious the attack is likely to be against such.

SATAN'S SERVANTS

[30]Who constitute the servants or agents of Satan, by and through whom he launches his attacks of slander and false accusations against the people of God? The general answer will be, Those who are openly allied with Satan's organization. Are these all? Is it possible that some who think they are the Lord's and are doing the Lord's service, are at the same time being used of the adversary against the Lord and against his anointed and against the Lord's work? St. Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16) Here the statement is plainly made that the service rendered determines whose servant one is. If it is against the Lord and his way and against his Word it is disloyal. If the servant is obedient to the Lord and his way of righteousness, then he is loyal and right; and his attitude and conduct prove him to be a servant of the Lord.

[31]Disloyalty leads to death. Obedience leads to life.

FAITHFULNESS TO BRETHREN

[32]No one can be loyal to God and the Lord Jesus unless that one is faithful to his brother Christian. Faithfulness here means fidelity; truly honestly and earnestly looking after the interest of his brother. To go contrary thereto means to be disloyal. Jesus said to the Christian: "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) He who loves his brother will not injure him willingly. He who willingly or carelessly does injury to his brother is not loyal, because he does not keep this commandment. The law of God commands that we speak kindly and deal kindly with our brother, speak evil of no man, be no brawlers, but be gentle, showing all meekness unto all men.—Titus 3:2.

[33]To humble oneself in the sight of the Lord means to be joyfully obedient to the Lord's law. This is necessary in order to be exalted to the position to which the Lord has called the Christian. The Apostle says: "Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?"—James 4:10-12.

[34]He who speaks evil of his brother and judges his brother speaks evil of or against the law of God, because the law of God commands that he shall not do so. To judge his brother means to judicially determine that his brother is wrong, and this constitutes a judgment or judicial determination of God's law, which God says man must not do; and if one becomes the judge of the law of God then he is not the doer of God's law. He has no authority to pass judgment upon his brother contrary to God's law; and if he does so, he is disloyal and becomes the servant of the devil, and is not the servant of God.

[35]Stated otherwise, if one brings a false or slanderous accusation against his brother and condemns his brother before others he speaks evil of God's law, and by his conduct judicially determines that God's law is wrong. He therefore sets himself up as a judge of the law of God, and decides and judicially determines that the law of God is wrong; therefore he will not obey it. By making himself a judge he ceases to be a doer of the law of God.

[36]A proper understanding of this matter should make all Christians exceedingly cautious that they do not lend themselves as servants of the devil to slander or falsely accuse their brethren. "By their fruits ye shall know them." When one brings forth the fruits of slander or false accusation against his brother, the Lord says, by this means we may determine whether or not he is the servant of God or the servant of the devil.

WHAT GOD HATES

[37]The way of the Lord is right. His law is just and true and right. The Lord has his own way to carry on his work preparatory for the setting up of his kingdom. He is pleased with those who joyfully follow his way. One who pretends to be a Christian, and who goes about seeking to tear down those who are diligently trying to do the Lord's service, is an abomination in the sight of the Lord.

[38]"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look [a proud and haughty spirit], a lying tongue [a tongue that manufactures and tells lies against others], and hands that shed innocent blood [A slanderer is a murderer. See Matthew 5:22; 1 John 3:15], an heart that deviseth wicked imaginations [one who meditates and imagines wicked things of his brethren], feet that be swift in running to mischief [a talebearer who runs from one to another seeking to cause trouble], a false witness that speaketh lies [one who is called to testify and deliberately tells a lie, or imagines things, and tells as the truth what is not the truth], and he that soweth discord among brethren [one who tries to cause dissension and division in the church]."—Proverbs 6:16-19.

[39]These things are expressly stated as abominable in God's sight; therefore he who indulges in them is acting as the servant of the devil, whether he does so knowingly or not. He may deceive himself by believing he is a servant of the Lord. Love for his brethren will prompt him to be careful that he does no injury to them.

THE LORD'S CODE

[40]But is it not proper for a Christian to call in question the wrongful course of another who claims to be a Christian? The Christian not only has this right but it is his duty, under certain conditions. But he must remember that the Lord has his own way; and that the Lord has laid down a plain code of procedure, which a Christian is bound to follow; and that there is no just cause or excuse for him to deviate from this code. It is stated by the Lord thus: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matthew 18:15, 17.

[41]One who claims to be a Christian, who has been for some time in the narrow way and is familiar with the Lord's Word, and who takes a course against his brother contrary to that which is marked out here by the Lord, who scandalizes his brother by innuendo or by open and flagrant untruthful charges, cannot be either honest or sincere. It is apparent that such a course is taken for the purpose of causing division amongst the Lord's people. He who seeks division amongst the people of God or who tries to hinder the work that the Lord is carrying on amongst his people, becomes a servant of Satan and not a servant of the Lord. Concerning such St. Paul plainly defines the duty of a Christian thus: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly [selfishly]; and by good words and fair speeches deceive the hearts of the simple."—Romans 16:17, 18.

[42]God's people should stand together. No real Christian wants to lend himself to the enemy to persecute or to do injury to his brethren. If he does so, prompted by a selfish motive, he becomes even more reprehensible.

THE PRINCIPAL THING

[43]The principal attribute for a Christian to develop is love. And why? Because God is love; Jesus is the express image of the Father; and the followers of Christ Jesus must be made in his likeness. Love is the expression of unselfishness. Perfect love is the complete expression of unselfishness. Love must proceed from a pure heart. Love is of such paramount importance to the Christian that the Apostle shows that everything else is useless without it.

[44]"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind [for if one is unselfish he is willing to suffer long]; love envieth not [it is only the selfish who envy the good things that another has]; love vaunteth not itself, is not puffed up [it is only the selfish that vaunt themselves and claim to be wise and great above their fellows], doth not behave itself unseemly [the selfish ones behave themselves unseemly; the unselfish cannot do so], seeketh not her own [the selfish one seeks his own; the unselfish seeks to do all the good he can to his brother], is not easily provoked [the unselfish person is willing to bear that which would provoke to anger],

thinketh no evil [it is the selfish one that imagines evil against his brother. If prompted by love he wants to forget evil reports or not think about such at all]; rejoiceth not in iniquity, but rejoiceth in the truth [iniquity means injustice. Only the selfish rejoice in seeing injustice practised against another. The unselfish rejoice in the triumph of truth and righteousness]." —1 Corinthians 13:1-6.

45 A selfish heart is one which the devil can seize and use against the people of God, and such thereby becomes the servant of the evil one.

FALSE BRETHREN

46 A false brother is one who, under the test, fails or refuses to show fidelity to his brother. This is due to selfishness. "Love never faileth." Therefore an unselfish brother will faithfully and in the strictest fidelity look to the interest of his fellow Christian.

47 A part of the sufferings of Christ was suffering at the hands of false brethren. He was the Son of God, the true representative of God. He was a Jew. The scribes, Pharisees, and priests were Jews, and under the terms of the Mosaic law were in covenant relationship with God, therefore claimed to represent God. They were therefore brethren of Christ Jesus. They were false to him. They accused him of all manner of crime. They slandered him. They were used by the devil to accomplish his destruction.

48 St. Paul states that he was in peril because of false brethren. (2 Corinthians 11:26) Every true Christian should expect to have some claiming to be his brethren who will prove false. God, through his prophet, indicated this when he said: "A thousand shall fall at thy side." (Psalm 91:7) The apostle Peter gave expression to the same thing when he said: "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you."—1 Peter 4:12, *Diaglott.*

49 Here the Apostle says that we are not to be surprised at these fiery trials arising in the Church amongst those who call themselves brethren; but if we find our own hearts loyal to the Lord, that we are putting forth our best effort to serve the Lord and to glorify his name, that we are suffering because of our fidelity and loyalty to the Lord, then, says the Apostle, "but as you partake of the sufferings of the Anointed One, rejoice; so that at the revelation of his glory, you may rejoice exultingly." And this is in exact harmony with St. Paul's words that it has come to us as a privilege, not only to believe on the Lord Jesus Christ, but to suffer with him.

50 This is God's appointed way for the Christian. This is the Christian's conflict. Let the Christian rejoice and be glad, for God is his refuge and his strength; and if he abide in the Lord Jesus and faithfully and loyally obeys the Lord, he shall win the victory.

OVERCOMERS

51 How can we be overcomers? The Lord says: "Keep thy heart with all diligence; for out of it are the issues of life." The "issues" here mean questions for determination; and the questions for determination with the Christian are everlasting death or everlasting life; and that which is essential to winning the prize of everlasting life is to keep a pure heart. Hence the Scriptural statement: "Above all that is to be guarded, keep thy heart." (Proverbs 4:23, *Leeser*) We are to see that no root of bitterness enters the heart or is permitted to stay there. "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." —2 Chronicles 16:9.

52 A pure heart means one that is filled with love. It means an unselfish heart. It will necessarily be a joyful heart. He who has entered into the joy of the Lord, and remains there, is the one who is joyfully engaged in serving the Lord by proclaiming the message of his kingdom in whatever way the Lord permits. Hence the way to overcome is to keep a pure heart, keep busy in the service of the King, have the proper vision of God's purposes, and strive to look after the kingdom interests committed to us; and to see to it always that love is the moving cause. Forget self; unselfishly and lovingly spend and be spent in the service of the Lord and his people.

VICTORY AND REWARD

53 The faithful devotion of Jesus to the doing of his Father's will gained for him the victory. If we share in his glory we must be made in his likeness. This likeness must be attained unto in like manner that Jesus attained the express image of his Father. Jesus gained the victory through suffering. His followers must do likewise. Of him it is written: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."—Hebrews 5:8-10.

54 The perfection here mentioned by the Apostle does not mean perfection of character. It could not mean perfection of organism, for Jesus was perfect as a man, and suffering did not make him perfect in divine organism. Perfection here mentioned without doubt means perfection of obedience, proving absolute loyalty to God under the most adverse circumstances; to wit: a complete submission to God's will unto the most ignominious death. This is what St. Paul says: "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him."—Philippians 2:8, 9.

55 For this reason the Apostle says to the Christian: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter

5:6) "This is the victory that overcometh the world, even our faith." The Christian therefore must believe that his suffering as a follower of Christ is essential; and this he must patiently bear until he is made into the likeness of his Lord.

[56]Man with a natural turn of mind desires to be honored of man. Sometimes one in the Church does not receive the honor which he thinks is due to him and because thereof becomes petulant and angry. Selfishness prompts such a course.

[57]The true Christian will count the honor of man a matter of no importance. He will be utterly indifferent as to whether he is honored or dishonored of man. His great desire will be for the approval of the Lord. He will bear in mind that his honor and exaltation at the hands of the Lord will come through suffering. The apostle Paul had this thought in mind, and for his own encouragement and the encouragement of his brethren he wrote: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Corinthians 4:17, 18.

[58]The trials through which we pass now may be exceedingly fiery. The afflictions may seem to be great; the burdens almost too grievous to be borne. But let the Christian bear in mind that if he is fighting the battle that Jesus fought, if he is following in the footsteps of the Master, these conflicts which come to him as a Christian are but light, comparatively speaking, and can injure one for a short time at the most; and the lesson is, that the trials are working out for him glory and honor, and yet not for some glory and honor, but a far more exceeding and eternal weight of glory, a glory and honor that shall never end. If he endures confidently to the end he will overcome, and to such Jesus said: "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.

QUESTIONS FOR BEREAN STUDY

What text emphasizes the privileges of a Christian? What is a Christian? ¶ 1, 2.
What is the course of a Christian? Is it an easy course? ¶ 3.
What is the "seed of the woman"? Who is the "woman"? ¶ 4.
Has Satan a "seed"? How does Satan deceive? ¶ 5, 6.
What was the nature of the threefold attack Satan made on Jesus? ¶ 7-12.
Failing in this, what was the method Satan employed next? ¶ 13, 14.
Are the disciples of Jesus to be similarly tested? ¶ 15, 16.
Who fell before the temptation of the adversary? ¶ 17.
What must the Christian overcome to be pleasing to the Lord? ¶18-21.
If one withstands the three primary temptations, how does Satan then attack? ¶ 22.
If Satan is successful in overcoming the Christian by temptation, will the person overcome be ordinarily freed from slander? Why is this so? ¶ 23, 24.
What is the line of demarcation between a Christian and one who is not faithful to the Lord? ¶ 25.
Is this conflict an imaginary one? What proof have we that it is not? ¶ 26, 27.
If a Christian is slandered, is it an indication that he has been forsaken by the Lord? ¶ 28.
When do the servants of the Lord become the special targets of the devil? ¶ 29.
Who are the servants of Satan in his attacks upon the people of God? ¶ 30.
Where does disloyalty lead? Where does obedience lead? ¶ 31.
What is required of one to prove his loyalty to God? How may one show that he thinks the law of God wrong? ¶ 32-36.
What are the seven things the Lord hates? ¶ 37-39.
What is the code of procedure against the wrongdoer? Should Christian people stand together? ¶ 40-42.
What should be understood respecting the "principal thing"? ¶ 43-45.
What constitutes a false brother? Who were the false brethren of Christ? Who are our false brethren? ¶ 46-48.
Should we be surprised at the fiery trials to which we are subjected? ¶ 49, 50.
What is the necessary thing for us to do to keep in heart-harmony with the Lord? ¶ 51, 52.
If we shall share in the Lord's glory, what will that mean? How was Jesus made perfect? How are we made perfect? ¶ 53-55.
What does the natural man desire? What is the desire of the Christian? ¶ 56, 57.
What is our encouragement in the conflict? ¶ 58.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR DECEMBER 17

"The earth shall be filled with ... the glory of the Lord."—Habakkuk 2:14.

THE peoples of earth are now in gross ignorance of God. This ignorance is due to the blinding influence of Satan and the baneful effects of sin. The degree of ignorance is described by the Prophet in these words: "Darkness shall cover the earth, and gross darkness the people." (Isaiah 60:2) So far as the knowledge of the Lord is concerned, the earth now may be likened to a barren desert waste with occasionally an oasis, representing those in harmony with God.

In God's due time the situation will entirely change. Gradually the knowledge of the Lord's glory will begin to fill the earth. Gradually will the desert waste disappear and the knowledge of the Lord's glory will increase until it is deep as the deepest sea. In some places the sea is several miles deep. In mid-ocean, from the deck of a great ship one looks out upon the mighty waters of the deep, unable to measure the expanse and greatness thereof. In due time the peoples of the earth will look upon the vast, boundless and majestic glory and splendor of the Lord, unable to measure the heights and depths thereof. Then they will be happy. And why will they be happy? Jesus answers: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) The peoples of earth will learn that all their sorrow and suffering has been due to sin, and that God in his love has provided redemption and deliverance through the merit of his beloved Son. They will see that the way that leads to life is obedience; and as they grasp a knowledge of the glory of the Lord, they will learn to obey and live.

Satan is now making his last desperate attempt to discredit the Lord in the minds of the people. He will

not succeed this time. Truth has come to stay. Truth will triumph now. It is now the blessed privilege of those who follow Jesus to tell the people this good news. It is a command from the Lord that his faithful followers shall now deliver this message. These are a marked people, into whose hands the Lord has committed the privilege of shining forth and enlightening the world at this time and of leading them out of darkness into the light that there may be some to glorify his name in the beginning of restoration.

TEXT FOR DECEMBER 24

"Righteous and true are thy ways, O King of the nations."—Revelation 15: 3, Diaglott.

AT THIS particular season millions will be singing Christmas carols, who have no knowledge of the import and value of the birth of Jesus. The truly consecrated are now able not only to see the value of the birth of Jesus, and the purchasing power of his great sacrifice, but to see also that he has taken his rightful authority as King of the nations.

Satan is making war with the remnant of the seed of promise yet on earth. He is gathering all his forces for the destruction of the seed; and while small in number, the saints are not dismayed nor even fearful. They know that it is the battle of the Lord God Almighty, who will completely triumph and drive the forces of evil from the earth. Not only do they see the marvelous works of the Lord in preparation for this great day, but by faith they see his finished work concerning man, his redemption and his restoration.

Beholding the King of glory majestically marching on to victory and to the deliverance of suffering humanity, they cannot keep back the song of praise. Each one is provided with the Harp of God; that is to say, each one possesses a knowledge of the great, harmonious truths of the divine plan. They see that the things which Moses did, as the servant of God, were but shadows of greater things to follow, which things they now see in reality. Thrilled with the environment they lift up their Harps, and sweep the strings with the devotion of love; and each Harp yields the most entrancing music that ever fell on human ears or filled the heart of man. Together they lift up the voice in song; that is to say, with gladness of heart they unitedly declare the message of salvation and peace to mankind. They are the only ones on earth doing this. Joyfully they sing the praises of the King, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of the nations."—Revelation 15: 3.

What a happy lot is that of the saints now! The angels of heaven announced to the shepherds the birth of the Lord of glory. The feet members of the Christ are now privileged to announce the presence of the King of glory and the birth of the nation of God. All Christians should be exceedingly happy at this season.

TEXT FOR DECEMBER 31

"Let everything that hath breath praise the Lord."—Psalm 150: 6.

DURING the year we have been studying texts relating to the kingdom. It seems appropriate at the end of the year that we should bring before our mental vision the finished work of that kingdom. By faith we can see some of the blessed results of the Millennial reign of Christ. The Lord has been pleased to reveal in his Word some of these things to us, and it is our privilege to believe and confidently rely upon his Word.

By the eye of faith, looking down to that time, we can see that sin has ceased to mar the beauty of earth. A Paradise restored is the home of man. All creation of earth is under the dominion of man now made perfect. The trees clap their hands together with gladness. The fields are joyful; the trees of the woods majestically wave their arms, making melody in the air; and the flowers fill the atmosphere with the sweet fragrance of love. Health, happiness, and beauty are upon every face, gladness is in every heart, and man is restored to the image of God. The perfect creature now deports himself in keeping with the dignity and glory of his Creator.

The faithful princes of the earth have finished their labors of love, and have been changed into spirit beings and elevated to some other service, under the supervision of the Lord. There is a new heaven, as well as a new earth. All the angels are in perfect harmony with God. In their respective places of honor are the cherubim and the seraphim, with all the hosts of heaven.

Above all we see Christ Jesus, the fairest of the thousands and altogether lovely, the great Redeemer and Deliverer of mankind. Looking back over his work, accomplished in his Father's name, he sees the travail of his soul and is satisfied with the result. He draws to his side his beautiful and glorious bride. They are in the palace of the King, and the bridesmaids joyfully give attendance in proper form. Over this palace of magnificence and glory is the great Jehovah God. Every face is turned toward him, and his smiling countenance of approval is turned toward all.

The song of praise to his holy name breaks forth in heaven, and is caught up by the happy throngs of earth, until every creature in heaven and earth that hath breath is singing the praises of God and of his Christ.

* * *

Sweet have been the blessings of the Lord for the year just ended. Let each consecrated one see to it that, having shared together these blessings, and now having them in mind, he uses the faculties with which he is endowed to bring comfort and blessings to others. These can bring some joy to the world now; and by the eye of faith we can look forward to the time when everything that hath breath shall praise the Lord.

THE CONVERSION OF ZACCHAEUS

——DECEMBER 21——LUKE 19: 1-10——

JESUS "COMMANDEERS" HOME OF ZACCHÆUS—ZACCHÆUS' HEART OPENS WIDE—ZACCHÆUS RESTORED TO ABRAHAMIC BLESSING.

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

OUR lesson for today, the conversion of Zacchæus the publican of Jericho, is considerably removed in point of time from the two miracles which provided lessons for the last two Sundays. The healing of the man blind from birth took place about six months before our Lord's death. The raising of Lazarus might be about two months before his death. The incident which gives us our study for today occurred little more than a week before the crucifixion of Jesus. On his last journey towards Jerusalem our Lord had got as far as Jericho. He had accompanied the crowds which were going up to Jerusalem for the Passover, and in turn the crowds clustered round him.

[2]There was considerable excitement amongst the people concerning Jesus, both by reason of the miracles that he had wrought during the last few weeks and because the people knew the hatred of the leaders of Jerusalem towards him. Many would know that the Jews had gone so far as to take up stones to stone him. Jericho was the meeting place of the roads from the east and north, and the starting point for Jerusalem; and by reason of its situation it was at that time a center of considerable activity. Like Capernaum on the north, it was a gateway through which merchandise must pass, a good location for the tax gatherers, who were employed by the Roman government. It was also a Levitical city, and therefore the residence of many priests and Levites.

[3]Jericho was therefore at every feast season a busy place and this in turn would mean that the local collectors of customs would then be very busy. The town this day was excited because Jesus of Nazareth was accompanying the throng of pilgrims going up to Jerusalem. During the day our Lord had healed two blind men (Matthew 20: 29-34), and Jericho and the crowd of pilgrims were all alive with the wonder of the things that were happening. Apparently the day was wearing on as Jesus with the multitudes moved on out of Jericho for the eighteen-mile journey up the hill road to Jerusalem. Few of these pilgrims expected to stay in rooms at night. There was no accommodation for such crowds in the places through which they passed. They were accustomed to rest by the roadside; and Jesus, who was accustomed to such sheltering places at night as his Father in heaven provided, would take share with them.

JESUS "COMMANDEERS" HOME OF ZACCHAEUS

[4]As the crowd moved on a man, small in stature, separated himself from it and ran ahead along the road. It was Zacchæus, the chief publican of Jericho, who wanted to see this strange man of whom he had heard so much; but he could not get near by reason of the press and because he was small in stature. He knew that up the road there was a tree which he could climb and which would give him the chance of seeing this man who he knew was kindly disposed towards publicans, and who, indeed, had taken one of them, Matthew, to be a disciple to be with him constantly. Zacchæus climbed the tree, and waited for the Lord. The fig tree would be fresh in leaf; but as Jesus passed by he looked up and, to the man's surprise, called him by name, saying, "Zacchæus, make haste, and come down, for today I must abide at thy house." (Luke 19: 5) If Zacchæus had stopped to consider it, the word of command would seem somewhat singular. But he did nothing of the kind; he obeyed. He no more stopped to consult his dignity in obeying the command than he had consulted it about running ahead of the crowd and climbing the tree. He came down, and very gladly took the privilege of accepting the Lord's invitation that Jesus and his disciples should stay that night at his house.

[5]This betokened a change of plan on the Lord's part; for already he was on the way out of Jericho, and it indicated to Zacchæus that Jesus had reason for his change of purpose. Also the form of our Lord's invitation was imperative, not suppliant; it was that of a Master calling for attention. Here was the Master come to his own. Had Zacchæus been other than he was, he would have resented the Lord's commandeering his house; but he immediately put his house and its conveniences at the disposal of Jesus. No doubt the Lord put the matter in this way so as to be something of a test; and Zacchæus' ready agreement and pleasure in his submission was an indication to the Lord that there was more to follow. It may be that Jesus knew something of the man. It is almost certain Matthew would know of him, and perhaps Matthew had seen Zacchæus running up the road and had spoken to the Lord.

[6]But when Zacchæus hasted and stood before the Lord, Jesus knew that here was not mere curiosity but a deep well of feeling and desire. Jesus knew that the energy which he manifested, and that characteristic which enabled him to act independently—and for a Jew to turn publican and become a servant of the detested Roman government was to the Pharisees as if he had cut himself off from the covenant of Israel—would enable him to stand firm for the Lord and for the truth. It was not a lodging for himself and his disciples that Jesus wanted; it was a lodging for the truth in the heart and in the home of Zacchæus, not for the truth's sake in itself, but for their sakes that they might enjoy the favor of God.

ZACCHAEUS' HEART OPENS WIDE

[7]When Jesus turned aside from the crowd, and they saw him go with Zacchæus accepting an invitation to stay at the publican's house, they murmured. They had been thinking that possibly he might become their national leader. But to them this action showed Jesus to be unworthy. It was altogether beyond them that their proposed king would do such a thing. There can be but little question that Jesus' action that afternoon, and his stay that evening in the publican's house, had a great effect upon the events of the following week. These who murmured at Jesus' staying with the publican would surely tell in Jerusalem what he had done; and the haughty leaders there, so righteous in themselves, would be strengthened in their position against him, and would have argument to use to the people to show why he should be rejected—that he was a common man, ready to keep low company. They said: "This man receiveth sinners, and eateth with them."—Luke 15: 2.

[8]That evening in Zacchæus' house, after the evening meal and after the Lord had been setting forth those things which he had come from heaven to declare, Zacchæus' heart was touched; and he stood before the company and avowed himself a believer in Jesus, and a disciple. He came back to the true Israelitish fold. He said: "Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him fourfold." (Luke 19: 8) (This should not be taken to mean that Zacchæus knew he had defrauded many or even any; but he knew that rough and ready ways were used to enforce taxation; and if it should be that any had been overtaxed, he declared his intention to return the money fourfold.) It was a great occasion. This was no mere burst of the

enthusiasm of an energetic disposition. The Lord saw that it was genuine, and said: "This day is salvation come to this house," and added: "Forsomuch as he also is a son of Abraham." (Luke 19:9) He still further said that all this was in harmony with God's desire; for "the Son of man is come to seek and to save that which was lost."

[9]Although the two miracles of our immediate previous studies were not associated with this incident in point of time they are, nevertheless, closely related. Those who know the Lord can easily understand that it is according to his providence that these three lessons should come before us in close association. The two miracles represented God's power in the kingdom in operation against the consequences of sin, and against the power of death. In the conversion of the publican is given an illustration of God's power manifested on the heart and the mind through Jesus.

[10]The *miracles* were manifestations of God's power through Christ moving upon those who do not coöperate, or who do so only partially. Here in Zacchæus' case there is moral power: The witness of God in Jesus, the truth of the kingdom, and of what the Scriptures mean, are seen to move the heart of one who in effect was outside the covenanted promise of God. The operation of the love of God in the heart that is susceptible and ready is as powerful as the word of command which bids the dead come forth. And the touch of a loving, sympathetic disposition is as powerful as the touch of the sympathetic fingers which gave sight to the darkened eyes. Zacchæus not only was immediately touched, the whole course of his life was altered.

ZACCHAEUS RESTORED TO ABRAHAMIC BLESSINGS

[11]Jesus said that he came to seek and to save that which was lost. Zacchæus had altogether lost sight of what it meant to be a son of Abraham. Probably from his childhood upwards he had no idea of the blessing of being one of the elect people; and when grown up, he had been too busy making his way in the world to pay any attention to the hope of Israel. But his heart was not bad; and now when he came in touch with Jesus and saw what it meant to be an Israelite indeed, he did what he could to put himself in harmony with God that that blessing might be his. Henceforth he came under the care of God; henceforth he was to realize the blessing of being a disciple of Jesus.

[12]In his case that which was lost was primarily his relation to God through Abraham, and through the covenant which God made with the chosen seed at Sinai. Zacchæus, though a Jew, was living as if he were a Gentile. In this miracle of blessing, the Lord has more in view than the restoration of a son of Abraham or of Israel to the Abrahamic blessings. He reveals himself as the Son of man come to seek and to save that which was lost to the human family. Adam, the first father, lost union with God, and therewith lost the happiness of such a union. Life and the blessings of a life in union with God—peace and happiness—were lost, and could not be regained. God sent a man to find and to restore these blessings.

[13]When on earth Jesus had three titles. Just previous to this incident of Zacchæus the blind men had called out to Jesus: "Have mercy on us, O Lord, thou Son of David!" (Matthew 20:30) Though the crowd tried to keep the suppliants from him, Jesus heard and responded; for he was the Son of David who should deliver his people from the foes which oppressed them. Also he was the Son of God come from heaven to reveal the will and purpose of God, to tell of his Father's love (John 10:38); and he was the Son of man come amongst men to serve men and to die for them. In his exaltation, still as the Son of man, he comes back to deliver them from all bondage, to break down the power of evil, and to cast out from amongst men those who are the violators of the rights of mankind, and who have become agents of the evil one.—Revelation 11:18.

[14]Though almost all Jericho would have decided that Zacchæus was not a good man—for the righteous Pharisees, and the priests, and the Levites who dwelt there in numbers, would not for a moment allow that a good man could become a publican, and probably Zacchæus was the last man in Jericho whom they would have chosen to be associated with, or whom they would think of as likely to be moved by righteousness—yet Jesus saw that he was far from being a bad man, and he knew how to fan the smoking flax into a flame. Here is an illustration of how in the kingdom Jesus as the Savior will deal with the world of mankind. There are but few men who are really vicious, and of the number many are so because of inherent weakness and environment.

[15]There are some, however, who are wicked according to the Scriptural definition: Those who know something of the will of God, or who by reason of their position might have known, but who determine to serve themselves rather than God. The human family is not wicked in that sense; and Jesus, who touched the heart of Zacchæus in Jericho, knows how to bring the good out of that which seems altogether barren earth. He will touch the human family by his love and the revelation of the love of God in such a way that will bring a speedy turning to God. We look forward with glad anticipation to the day when the world of mankind, freed from everything that now prevents them from understanding, will see, and know, and understand the love of God in Christ, and when it will turn to him and accept his righteous way to its own blessing; when all the lost sheep have been brought home, and when that which has been lost, life and happiness in union with God, has been restored.

QUESTIONS FOR BEREAN STUDY

When is the probable date of today's lesson? ¶ 1.
What occasioned the excitement of the people concerning Jesus? How was Jericho situated? What kind of city was it? ¶ 2
Why was Jericho a busy city at this time? Why were the people so eager to get glimpses of Jesus? At such times, where did the people usually sleep? ¶ 3.
What did the chief publican of Jericho do? What did Jesus say to Zacchæus? ¶ 4.
What did Zacchæus think of Jesus' commandeering his house? Did Zacchæus reflect on the dignity of his position? What may have been the underlying motives on the part of Jesus? ¶ 5.
What were some of the characteristics of Zacchæus? Why did Jesus accost him? ¶ 6
Why were many disappointed in Jesus? Why should the leaders take advantage of Jesus' conduct in associating with a hated tax gatherer? ¶ 7.
What transpired after the evening meal? How may the returning of any money for overtaxation be associated with Jesus' declaration that he came to seek and to save that which was lost? ¶ 8.
What is the relation of the two miracles in preceding lessons with the lesson of today? What three lessons are closely associated? ¶ 9, 10.
What had Zacchæus lost sight of? What has the human family lost? Is there prospect of restoration? ¶ 11, 12.
What were the three titles of Jesus, and how may they be seen in our last three lessons? ¶ 13.
What did the people of Jericho probably think of Zacchæus? What did Jesus think of him? Will Jesus similarly deal with humanity in the Millennium? ¶ 14.
Is the wickedness of some people an exception to the rule? How will Jesus touch the hearts of humanity? What will then be the result? ¶ 15.

"We thank thee, gracious Father,
For all things bright and good;
The seedtime and the harvest,
Our life, our health, our food.

"Accept the thanks we offer
For all thy love imparts,
And what thou most desirest,
Our humble, thankful hearts."

THE CENTRAL PERIOD OF CHRIST'S MINISTRY

——DECEMBER 28——QUARTERLY REVIEW——

RIGHTEOUSNESS OF HEART A NECESSARY THING—THE FEEDING OF FIVE THOUSAND TYPICAL—APOSTLES TOLD OF JESUS COMING DEATH—LAWYER ENCOUNTERS MASTER MIND—LOVE MEETS RESPONSE IN ZACCHAEUS.

"He that hath seen me hath seen the Father."—John 14:9.

IN ACCORDANCE with custom, today's study is a review. The studies which began with the ministry of the twelve apostles have called us on to the last week of Jesus' life. From the very beginning of his ministry Jesus had sought to gather disciples to himself. He was not specially looking for those who would accept him as one sent from God; and certainly, as all his ministry shows, he never considered himself as being sent on a mission to turn all Israel to God. He early learned that his Father's purpose was to take out from men a people for his name, afterwards so clearly understood and expressed by the apostles. (Acts 15:14) It is almost certain that Jesus saw this while in the wilderness when meditating upon his Father's Word, and while he was subjected to the temptations of the devil.

[2]Though quite early he came in contact with the majority of The Twelve (John 1:37-49), and though some had already been with him intermittently, it was not until after a considerable time had passed that he definitely called them to him "that they might be with him". Now when he had much to do and a great witness was to be given, he sent them abroad to represent him. His commission was simple, and yet it was great. Their outward equipment was meager almost to an extreme. They made no show; they carried no luggage; they simply started off. But their inward equipment was equal to all possible needs for the ministry of the then message of the kingdom. They were to preach that the kingdom of heaven was at hand; and, to show that they were sent by one who had authority, they were equipped with power which he conveyed to them. They were to heal the sick, and to give sight to the blind. Indeed, their commission included even the raising of the dead.

[3]Thus while the messengers had no outward glory of the kingdom on them, they had its joy in their hearts; and they rejoiced in their privileges of service. Their work was to give—to give the message of the kingdom as well as the blessings of healing. Nor were they allowed to gather riches on the way. (Matthew 10:8) How differently have the professed successors of these apostles acted! Clothed in scarlet, they have persuaded even the kings of the earth of their greatness and authority; and they have further persuaded these same kings to enact laws to compel the obedience of the peoples; and then the ecclesiastical successors of the apostles have sat in state as lords of both kings and peoples as the representatives of Jesus of Nazareth. Present day conditions do not allow of these things, but the same spirit obtains.

RIGHTEOUSNESS OF HEART A NECESSARY THING

[4]Our studies brought before us Jesus' Sermon on the Mount, in which he showed that the outward conformation of the Pharisees to the law of God led to formalism, and therefore to pride and hypocrisy. He showed that only the righteousness of the kingdom he proclaimed would be acceptable to God; for it was the righteousness of the heart. Putting this in terms of the Law for comparison he stated that hatred is as murder; that lustful desire is equal to the sin. No man himself can attain to this standard; and yet it is the standard for Jesus' disciples. The consecrated child of God, taught of the Scriptures, knows that God has made full provision for those who are "in Christ": First, in the power to overcome natural depravity, and to resist all evil; and, second, in providing that the merit of Christ is accounted to him who is acceptable in the Beloved, so that the footstep follower of Christ may stand unblamable in the sight of God. God does not see impurity in the heart which is wholly set on doing his will; and he takes the true heart's intention as equal to the act.

[5]The Parable of the Sower emphasizes the responsibility of those who hear the truth. Jesus was constantly encompassed with crowds who, apparently, hung upon his words as eagerly as some sought physical healing. Jesus knew that very many of them cared little for his message; and in the Parable of the Sower he showed their responsibility in listening to him. The same is true today. Those who hear the word of the kingdom have a responsibility both toward that message and toward the Lord who sent it. All the teaching of the Bible shows that a man enlightened of God can bring forth much fruit to God if he will pay earnest heed to the things he hears. The Scriptures know no such thing as fatalism. Personal responsibility is the standard of judgment, whether for things present or things to come. He who hears *truth* must inevitably be bettered or hurt by it.

[6]The incident of the stilling of the storm tells of the need for abiding confidence in God and in the Lord Jesus. There are those today blessed with a knowledge of present truth who, as it were, have stepped into a boat with the Lord, are fearful lest storms raised by the devil will destroy the work of God. None should fear that such can be. The Lord has come to establish truth in the earth, and those who associate themselves with him cannot be destroyed by any storm which Satan may raise. As Jesus said to his disciple, "O thou of little faith, wherefore didst thou doubt?" (Matthew 14:31), so may it be said to all who are timid, lest the work of the Lord should succumb to the forces of evil. Doubt and fear are very definite hindrances to growth and service.

[7]The Parable of the Prodigal Son is a lesson for our day. It reveals the love of the Father towards his erring children; but as clearly it reveals the fact that there are some who dislike to have the wayward sinful race restored to the Father's home and happiness. The great events in human life in these last days show clearly that there are large numbers of persons who hold the desirable things of this world, but who positively do not wish that the rest of men should be restored to the liberties of the sons of God, and who are determined to do what they can to prevent God from giving his children those blessings he has provided for them. Such will never share in the feast which the Father makes for his erring ones in that great day when his banished children are restored to him.

THE FEEDING OF FIVE THOUSAND TYPICAL

[8]Our next lesson took us with Jesus to the east side of the sea of Galilee, and to the miracle he wrought when with five barley loaves and two fishes he fed five thousand men, a miracle which became an important marking time in Jesus' life. The people, seeing the sign which he did, were ready to make him king. Jesus thereupon sent his disciples across the sea while he went into a mountain alone. (Mark 6:46) The incident is a picture of our Lord breaking the bread of life while he was upon earth as a

man, then leaving the scene of his labor, going as it were into heaven, while the little company of disciples wrestle through the dark night with the waves of the turbulent sea. Early in the morning Jesus appeared to them on the water, but as if he would pass by. This is a representation of our Lord's return from heaven, coming back to his own, but in such a fashion that they must exercise faith in him. The reunion took place; and the Lord is now with his faithful people, who are carrying on his work under his direction.

[9]It was some time after this that Jesus, still encompassed with the crowds, took his disciples away into the northern parts of Israel. It was not always proper for him to minister to the crowds. There were times when his disciples must rest, and when he must leave the multitude to give instruction to the disciples. On a similar occasion he had said to them: "Come ye yourselves apart,... and rest awhile." (Mark 6:31) Both rest and instruction are necessary for the development of his Church. It is necessary for the earnest worker in the Lord's service sometimes to look aside from the great crowds which seem to be as sheep without a shepherd, and to consider the other interests of the kingdom. It was not selfishness that took Jesus and his disciples apart from the crowds. The temporary cessation of service was to the best interests of the crowds, as it was in the immediate interests of the disciples.

APOSTLES TOLD OF JESUS' COMING DEATH

[10]It was while Jesus was away in Cæsarea Philippi that he drew from Peter the great confession. When Jesus said: "Whom say ye that I am?" Peter, quickened by the holy spirit, said: "Thou art the Christ, the Son of the living God." (Matthew 16:15, 16) It was then that Jesus placed before the disciples the cost of discipleship. First he himself must suffer even unto death because of the message he had; but God would raise him from the dead on the third day. He then stated plainly that every true disciple following in his footsteps must be of the same mind; that he who has been quickened to understand these things and then draws back fearful of this death to self-will will certainly lose his life; while he who gladly follows in the way of sacrifice even unto death shall find his life.—Matthew 16:25.

[11]The strange thing to the disciples was that the Son of God must be put to death in order to enter into fulness of life. For their strengthening in respect to this, there came the wondrous transfiguration of Jesus. Peter, James, and John were chosen to be eye witnesses of the majesty which Jesus should have in his kingdom. (2 Peter 1:16-18) One evening Jesus took these three well-beloved apostles with him into the "Holy Mount". While there, as he was praying, his garments became white; and he was transfigured into a glorious being. Later two men appeared, talking with him, who the disciples were informed were Moses and Elijah. They talked with him of his coming exodus, of the time when he would be removed from the scenes of labor, and of the glory and majesty of his kingdom. Though so wondrous a sight, an embargo was laid upon the three disciples: They were to tell no man of this vision (Matthew 17:9) until after the resurrection of Jesus from the dead. It did not please the Lord to have even the other nine apostles share at that time with the favored three. The others were to learn how to trust the Lord, and to trust their fellow apostles—a lesson which reveals God's ways with his people. Even Peter, the first of the three, had to learn this same lesson respecting the apostle Paul; for in later days it became manifest to all the apostles and to Peter that the Lord had used Paul in a more intimate and important way than even Peter, the spokesman and leader of The Twelve.—2 Peter 3:15, 16.

LAWYER ENCOUNTERS MASTER MIND

[12]After these things Jesus had an encounter with a lawyer who came tempting him, thinking to catch him. This he did either to prove his own cleverness or to belittle Jesus in the eyes of the crowds. The lawyer asked Jesus what he should do to inherit eternal life. Jesus turned the question upon him, and asked him what was written in the Law, which he was supposed to know and to teach. The lawyer gave a good answer. Jesus commended him for it, and said that if he was to do what he taught he would not need to ask the question. The man himself was caught; and wishing to justify himself he raised the question as to who was the neighbor whom he was supposed to love as himself. Jesus' reply was the story of the Good Samaritan. In it he tells of the love and graciousness of God, and portrays his own act as one who by the Pharisees was considered an outcast, even as a Samaritan, but who was seeking to do what was possible to heal the wounds of those who had fallen among thieves. The story is illustrative of the plan of God. There are still those who, having gained places of power, are robbing humanity of its rights. They do not call themselves thieves, and indeed they are held in good esteem; for "men will praise thee when thou doest well to thyself." (Psalm 49:18) But the Good Samaritan now comes with the power of the kingdom and with the blessings of God for the injured human family, to give it life, and health, and peace.

[13]The next study, that of the man born blind, shows the distress of the human family from another point of view. This lesson shows that even God has permitted trouble to come upon the sons of men. Strong and clever men have afflicted and robbed their fellows, but God has permitted evil to come upon all. The miracle of healing is intended to show that in his own time and way God will, by Jesus, take away the disability which is upon all men, and will show himself as their loving God, and Christ as their Savior and King; and that just as surely as the man blind from birth saw Jesus both physically, mentally, and spiritually, and entered into the enjoyment of physical and spiritual sight, so the world of mankind will come back to understanding and to blessing.

[14]The incident of the resurrection of Lazarus shows another phase of the power of God, exercised in those things which are beyond human power. Men may rob their fellow men. God has permitted mankind to become subject to evil, but beyond that there was the power of death. The resurrection of Lazarus shows that God has this power in his hand. Hence Jesus' declaration concerning himself that he is the resurrection and the life; and since God gave Jesus to be the Savior to mankind this means that in the day of his kingdom Jesus, as he himself declared (John 5:25), will speak the word which will bring the millions of dead back to life and to his care, and ultimately to God.

LOVE MEETS RESPONSE IN ZACCHAEUS

[15]The next lesson, the conversion of Zacchæus, gives us still another picture of this grand restoration of the human family. While God, through Christ, will break the power of death and let its captives go, and while Jesus will have the power to illuminate the minds of men, here is shown the operation of love and of the grace of God upon the heart of one who is ready to learn righteousness. When Jesus was gracious to Zacchæus and showed himself, and talked with him of the things of God, the love that was manifested by Jesus entered into the heart of Zacchæus and became as powerful to restore it to God as the word of Jesus was powerful to bid the dead come forth.

[16]The final lesson of the series is a reminder of the Christ-

mas season, and of God's great gift to the world. God loved the world and showed his love to the lost human family by making the greatest sacrifice possible, and giving the greatest possible gift. The love of God has been hidden behind his manifested wrath against evil, and behind the cloud of lies which Satan poured forth through the darkening doctrines of Christendom. Only those who are instructed in the Word of God can understand the power of Satanic influence in the earth. Satan has succeeded in blinding the eyes of many simple souls who have been in the ministry ordained by men; and he has succeeded in drawing away from fidelity to God clever persons who have sought to serve themselves rather than God. These have hidden the plain facts of the Word of God while professing to be its expositors, and have blasphemously taught the very opposite of the things God has revealed of himself, of man, and of his purpose toward men.

[17]The gift of God is life. His great sacrificial gift is his Son. The creeds of Christendom teach that man is immortal and therefore cannot be the recipient of the gift of God. It teaches that God himself came down to die for men—a contradiction in itself, and a blinding untruth respecting both the Father and the Son. When Jesus declared the grace of God in giving his only begotten Son, he said that while he came into the world to give life, he also came into the world for judgment. Those who reject him and his revelation, whether the Pharisees in the days gone past, or those who are of the same spirit now, will find that Jesus brings them judgment, not salvation.—John 3:36.

QUESTIONS FOR BEREAN STUDY

Did Jesus come on the mission of converting the word at his first advent? When did Jesus understand that he was to have a bride? ¶ 1.

When the disciples were sent forth were they well equipped? What were they to preach? What were they to do? ¶ 2.

Did the disciples possess outward glory? Did they take up collections? ¶ 3.

Outward conforming to the Law leads to what? How are we made acceptable to God? ¶ 4.

What does the Parable of the Sower particularly show? How does truth act upon a person? ¶ 5.

What incident teaches of the necessity of confidence in God? What are hindrances to growth and service? ¶ 6.

What great contrast is shown in the Parable of the Prodigal Son? ¶ 7.

What does feeding five thousand represent? Why is it necessary to exercise faith in Christ's presence after he has arrived? ¶ 8.

Was Jesus always mingling with the crowds? What three things are necessary for the development of the church? ¶ 9.

What great confession did Peter make? What did Jesus then explain to his disciples? ¶ 10.

How did Jesus fortify his disciples against the disappointment in his death? Is there any way in which Jesus treated all of his apostles alike? ¶ 11.

Was the lawyer who was versed in the Mosaic law a match for Jesus? Are all the thieves properly labeled? ¶ 12.

What is the miracle of healing intended to teach? ¶ 13.

What did Jesus mean by declaring that he was the resurrection and the life? ¶ 14.

What did Jesus' dealing with Zacchæus represent? ¶ 15.

How has God shown his love for the world? What has hindered the love of God from being more fully known? ¶ 16.

Name two blinding creeds of Christendom. How does Jesus give life and judgment? ¶ 17.

INTERESTING LETTERS

ENDORSES VIEW ON PROHIBITION

DEAR BROTHER RUTHERFORD:

The Stanwood Ecclesia unanimously uphold your view of Prohibition, as set forth in THE GOLDEN AGE, and voted to send and let you know of the same. Kindly receive our greeting of love and hearty appreciation.

May the dear Lord bless and strengthen you and your efforts to serve him. With best wishes from the Stanwood Ecclesia, Stanwood, Wash.

A. I. RUED, *Sec.*

THERE ARE BUT TWO MASTERS

DEAR BROTHER RUTHERFORD:

Loving greetings in our King.

I am so grateful to God for all your labors of love in his service; but the article in answer to the critics on your remarks concerning Prohibition was a special blessing from many standpoints.

The chief point is The "Vow unto the Lord: "Remembering that there are but the two masters." There is such a tendency to compromise when the adversary transforms himself into an angel of light!

Our Master speaks plainly concerning the many wonderful works done in his name. Praise God for criticism. Truth shines more clearly as a result, and brings glory to our King.

In his love and service, MAY A. IRELAND, *England.*

AGREEABLE TO PROHIBITION VIEWS

DEAR MR. RUTHERFORD:

The supplement to the Sept. 10th issue of THE GOLDEN AGE, No. 130, with your presentation of the facts most common to all observers of the times concerning Prohibition, induces me to write and thank you as one of the brethren you have spoken for in his name.

Yours for the Lord's kingdom.

H. G. WILLIAMS, *N. Y.*

APPRECIATES FOOD FROM HEADQUARTERS

DEAR BRETHREN:

I greet you in the name of Jesus, whom we serve. I am enclosing the V. D. M. Question forms filled in as requested.

I pray God's continual blessings on the wonderful work you are privileged to do. How we do appreciate the food coming from headquarters (the Lord's table)! How I thank our loving heavenly Father that I can take even a small part in proclaiming the King and his glorious kingdom, in this part of the field.

Your Brother by his grace only.

J. H. L. FINLAY, *South Africa.*

SUNDAY SCHOOL SUPERINTENDENT WITHOUT KNOWLEDGE

DEAR BRETHREN:

You will find enclosed the V. D. M. Questions. It gives me much pleasure to be able to send them in. It is through the goodness of the Lord that I am privileged to do so.

I have been in the truth about two years; I was at one time superintendent of a Baptist Sunday school, but did not know anything abouts God's wonderful plan. But praise the Lord, the way is getting clearer each day as I drink at the fountain of truth. The Lord is multiplying his blessings on his followers day by day. He has promised that the light will shine brighter and brighter unto the perfect day. Yours in Christian love,

H. P. GARRETT *Ohio.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Burlington, Vt.	Dec.	4, 7	Springfield, Mass.	Dec.	12
Waitsfield, Vt.	"	5	Holyoke, Mass.	"	14
Rutland, Vt.	"	8	Easthampton, Mass.	"	15
Granville, N. Y.	"	9	Greenfield, Mass.	"	16
Pownal Center, Vt.	"	10	Orange, Mass.	"	17
Pittsfield, Mass.	"	11	Fitchburg, Mass.	"	18

BROTHER J. A. BOHNET

Oakland, Md.	Nov.	26	Wallace, W. Va.	Dec.	3
Fairmont, W. Va.	"	27	Mobley, W. Va.	"	4
Morgantown, W. Va.	"	28	New Martinsville, W. Va.	"	5, 7
Clarksburg, W. Va.	"	30	Clarington, O.	"	8
Heaters, W. Va.	Dec.	1	Bellaire, O.	"	9
Clarksburg, W. Va.	"	2	Wheeling, W. Va.	"	10

BROTHER B. H. BOYD

Toronto, O.	Dec.	3	Alliance, O.	Dec.	11
Negley, O.	"	4, 5	Marlboro, O.	"	12
East Liverpool, O.	"	7	Canton, O.	"	14
Power Plant, O.	"	8	Louisville, O.	"	15
Lisbon, O.	"	9	Wooster, O.	"	16
Salem, O.	"	10	Dalton, O.	"	17

BROTHER C. W. CUTFORTH

Elora, Ont.	Dec.	1	Nakina, Ont.	Dec.	12
Gravenhurst, Ont.	"	3	Winnipeg, Man.	"	14, 15
Bracebridge, Ont.	"	4	Portage La Prairie, Man.	"	17, 18
North Bay, Ont.	"	6	Alonsa, Man.	"	20-22
New Liskeard, Ont.	"	7, 8	Gilbert Plains, Man.	"	28
Timmins, Ont.	"	9, 10	Dauphin, Man.	"	30

BROTHER H. H. DINGUS

Hardtner, Kan.	Dec.	1	Eldorado, Kan.	Dec.	9
Wellington, Kan.	"	3	Eureka, Kan.	"	10
Arkansas City, Kan.	"	4	Olpe, Kan.	"	11
Winfield, Kan.	"	6	Strong, Kan.	"	12
Douglas, Kan.	"	7	Pomona, Kan.	"	14, 15
Augusta, Kan.	"	8	Ottawa, Kan.	"	16

BROTHER A. J. ESHLEMAN

La Grande, Ore.	Dec.	1, 2	Portland, Ore.	Dec.	12, 14
Pendleton, Ore.	"	3	Vancouver, Wash.	"	15
Hermiston, Ore.	"	4	Mc Minnville, Ore.	"	16
Heppner, Ore.	"	5, 7	Monmouth, Ore.	"	17
Odell, Ore.	"	8, 9	Falls City, Ore.	"	18
Bend, Ore.	"	10, 11	Dallas, Ore.	"	19

BROTHER M. C. HARBECK

Minneapolis, Minn.	Nov.	25	Davenport, Ia.	Dec.	4, 5
St. Paul, Minn.	"	26	Dubuque, Ia.	"	7
Sumner, Ia.	"	27, 28	Chicago, Ill. (Ger. Class)	"	8
Readlyn, Ia.	Nov.	30, Dec. 1	Akron, O.	"	14
Oelwein, Ia.	Dec.	2	Canton, O.	"	21
Fairbanks, Ia.	"	3	Alliance, O.	"	28

BROTHER H. E. HAZLETT

Galveston, Tex.	Dec.	1	Premont, Tex.	Dec.	9, 10
Alvin, Tex.	"	3	Driscoll, Tex.	"	11, 12
Houston, Tex.	"	4	Kingsville, Tex.	"	14
Sealy, Tex.	"	5	Brownsville, Tex.	"	15
Corpus Christi, Tex.	"	7	Mc Allen, Tex.	"	16, 17
Alice, Tex.	"	8	Harlingen, Tex.	"	18, 19

BROTHER M. L. HERR

Gibbonsville, Ida.	Dec.	2-4	Laramie, Wyo.	Dec.	17, 18
Butte, Mont.	"	7	Cheyenne, Wyo.	"	19, 21
Billings, Mont.	"	8, 9	Carpenter, Wyo.	"	22
Casper, Wyo.	"	11, 12	Sterling, Colo.	"	23
Slater, Wyo.	"	14	Haxtum, Colo.	"	24, 25
Cheyenne, Wyo.	"	16	Holyoke, Colo.	"	26

BROTHER W. M. HERSEE

Calmar, Alta.	Dec.	1	Calgary, Alta.	Dec	13, 14
Camrose, Alta.	"	3	MacLeod, Alta.	"	15
Alliance, Alta.	"	4	Lethbridge, Alta.	"	16, 17
Coronation, Alta.	"	5, 7	Bow Island, Alta.	"	18
Swalwell, Alta.	"	8, 9	Medicine Hat, Alta.	"	19, 21
Beiseker, Alta.	"	11	Suffield, Alta.	"	22, 23

BROTHER J. H. HOEVELER

Rock Island, Ill.	Dec.	1	Chicago Heights, Ill.	Dec.	9
Rochelle, Ill.	"	2	Pullman, Ill.	"	10
Ashton, Ill.	"	3	Hammond, Ind.	"	11, 12
Geneva, Ill.	"	4	Blue Island, Ill.	"	14
Aurora, Ill.	"	5, 8	Zion, Ill.	"	16
Joliet, Ill.	"	7	Waukegan, Ill.	"	17

BROTHER H. HOWLETT

Morris, Man.	Dec.	1	Souris, Man.	Dec.	10, 11
Altona, Man.	"	2	Brandon, Man.	"	12, 14
Winkler, Man.	"	3	Rapid City, Man.	"	15
Darlingford, Man.	"	4	Minnedosa, Man.	"	16
Portage La Prairie, Man.	"	7	Clanwilliam, Man.	"	17
Treherne, Man.	"	9	Neepawa, Man.	"	18

BROTHER H. S. MURRAY

Palmyra, Tenn.	Dec.	1	Beech Creek, Ky.	Dec.	9
Adams, Tenn.	"	2	Beaver Dam, Ky.	"	10
Guthrie, Ky.	"	3	Sonora, Ky.	"	11
Hopkinsville, Ky.	"	4	Elizabethtown, Ky.	"	12
Evansville, Ind.	"	5, 7	Rineyville, Ky.	"	14
Owensboro, Ky.	"	8	Brandenburg, Ky.	"	15

BROTHER G. R. POLLOCK

Lansdale, Pa.	Dec.	1	Pen Argyl, Pa.	Dec.	9
Allentown, Pa.	"	2	Bangor, Pa.	"	10
Lehighton, Pa.	"	3	East Stroudsburg, Pa.	"	11
Kunkletown, Pa.	"	4	Paterson, N. J.	"	12
Danielsville, Pa.	"	5	Brooklyn, N. Y.	"	14
Easton, Pa.	"	7, 8	Woodhaven, L. I.	"	21

BROTHER B. M. RICE

Merrill, Wis.	Nov.	24	Marinette, Wis.	Dec.	1
Wausau, Wis.	"	25	Vulcan, Mich.	"	2, 3
Marion, Wis.	"	26	Sault Ste. Marie, Mich.	"	5, 8
Clintonville, Wis.	"	27	Sault Ste. Marie, Canada.	"	7
Bonduel, Wis.	"	28	Marinette, Wis.	"	9
Green Bay, Wis.	"	30	St. Louis, Mo.	"	28

BROTHER V. C. RICE

Titusville, Fla.	Dec.	1	Apopka, Fla.	Dec.	10, 11
Ormond, Fla.	"	2	Orlando, Fla.	"	12, 14
Daytona, Fla.	"	3	De Land, Fla.	"	15
New Smyrna, Fla.	"	4	Green Cove Springs, Fla.	"	16, 17
Sanford, Fla.	"	5, 7	Savannah, Ga.	"	18
Grand Island, Fla.	"	8, 9	Charleston, S. C.	"	19

BROTHER C. ROBERTS

Trenton, Ont.	Dec.	1	Port Perry, Ont.	Dec.	10
Sterling, Ont.	"	2, 3	Oshawa, Ont.	"	11
Havelock, Ont.	"	4	Toronto, Ont.	"	14
Peterboro, Ont.	"	5, 7	Brampton, Ont.	"	15
Lindsay, Ont.	"	8	Guelph, Ont.	"	16
Cameron, Ont.	"	9	Kitchener, Ont.	"	17

BROTHER R. L. ROBIE

Chattanooga, Tenn.	Dec.	2, 4	Dallas, Ga.	Dec.	11
Ooltewah, Tenn.	"	3	Atlanta, Ga.	"	12, 14
Rock Springs, Ga.	"	5	Douglasville, Ga.	"	16
Rome, Ga.	"	7, 9	Raymond, Ga.	"	17
Cave Spring, Ga.	"	8	Chipley, Ga.	"	18
Rockmart, Ga.	"	10	Columbus, Ga.	"	19, 21

BROTHER O. L. SULLIVAN

Norwich, Conn.	Nov.	25	Bridgeport, Conn.	Dec.	2
New London, Conn.	"	26	South Norwalk, Conn.	"	3
Deep River, Conn.	"	27	Danbury, Conn.	"	4
Branford, Conn.	"	28	Waterbury, Conn.	"	5
New Haven, Conn.	"	30	Torrington, Conn.	"	7
Milford, Conn.	Dec.	1	Stamford, Conn.	"	8

BROTHER W. J. THORN

Parker, S. Dak.	Dec.	1	Corsica, S. D.	Dec.	10, 11
Menno, S. Dak.	"	2, 3	Vermillion, S. D.	"	12, 14
Chancellor, S. Dak.	"	4	Sioux City, Ia.	"	15
Davis, S. Dak.	"	5	Omaha, Neb.	"	16
Yankton, S. Dak.	"	7, 9	Des Moines, Ia.	"	17
Irene, S. Dak.	"	8	Chicago, Ill.	"	18

BROTHER T. H. THORNTON

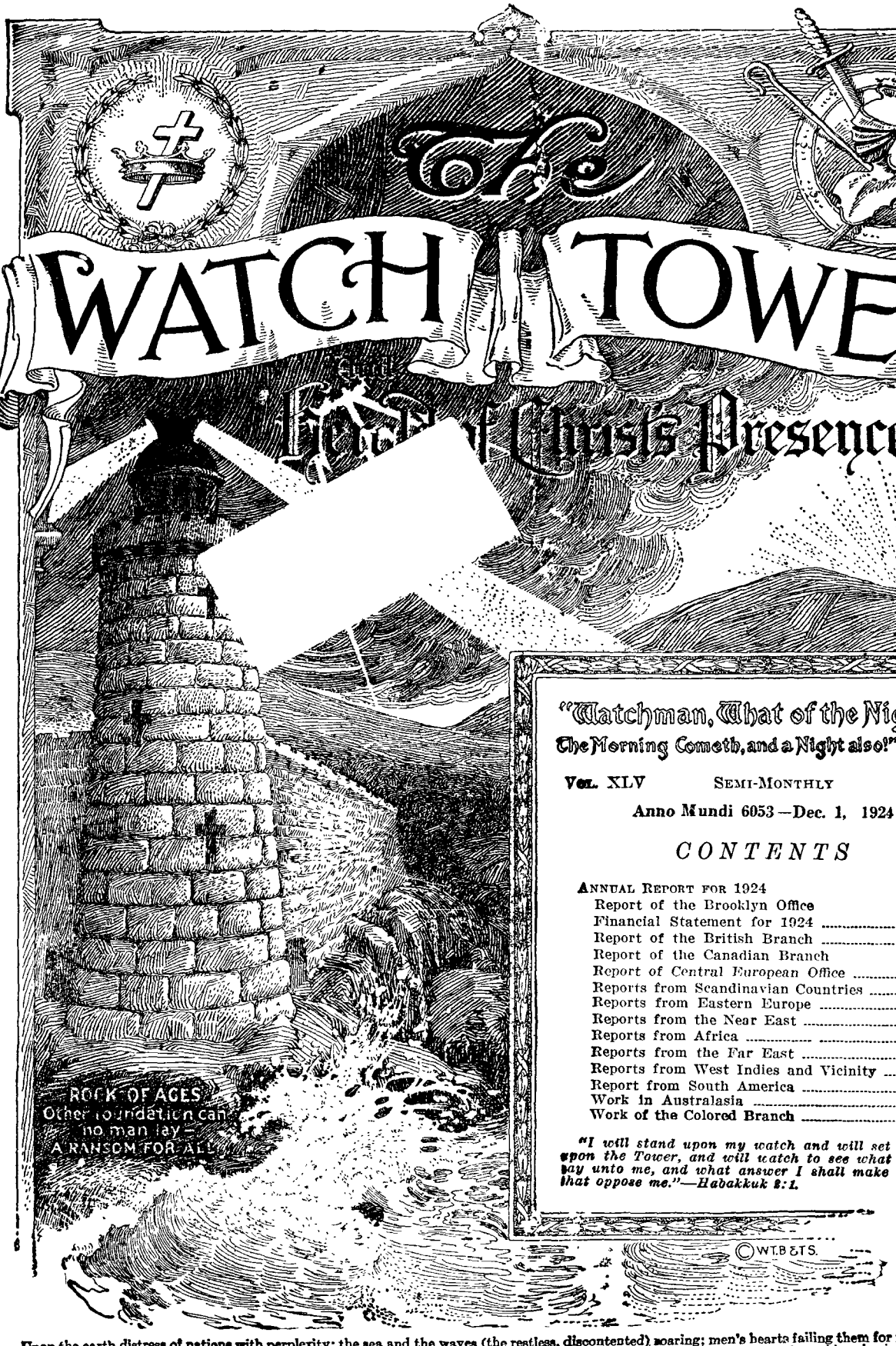
Tuskahoma, Okla.	Nov.	28	Little Rock, Ark.	Dec.	7
Albion, Okla.	"	30	Ferndale, Ark.	"	8
Fort Smith, Ark.	Dec.	1	Donaldson, Ark.	"	10
Lamar, Ark.	"	2, 3	Hot Springs, Ark.	"	11, 12
Dover, Ark.	"	4	Pine Bluff, Ark.	"	14
Russellville, Ark.	"	5	Scott, Ark.	"	15

BROTHER S. H. TOUTJIAN

Selma, Calif.	Dec.	1	Oakdale, Calif.	Dec.	8, 11
Tulare, Calif.	"	2	Tuolumne, Calif.	"	9, 10
Bakersfield, Calif.	"	3	Riverbank, Calif.	"	12
Portersville, Calif.	"	4	Stockton, Calif.	"	14
Orosi, Calif.	"	5	Lodi, Calif.	"	15
Reedley, Calif.	"	7	Sacramento, Calif.	"	16

The WATCH TOWER

and Herald of Christ's Presence



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

Vol. XLV SEMI-MONTHLY No. 23

Anno Mundi 6053—Dec. 1, 1924

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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 "partakers of the divine nature',' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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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, R. H. BARBER, C. E. STEWART.

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 At-one-ment"

STUDY IX: "BAPTISM, WITNESS, AND SEAL"

Week of Jan. 4 . . . Q. 43-48 Week of Jan. 18 . . . Q. 55-60

Week of Jan. 11 . . . Q. 49-54 Week of Jan. 25 . . . Q. 61-66

"STUDIES IN THE SCRIPTURES"

These STUDIES (books) are recommended to students as veritable Bible keys, discussing topically the vital doctrines of the Bible. More than fourteen million copies are in circulation, in eighteen languages. There are seven volumes in the series, handsomely bound in maroon cloth (size 5" x 7⅜"), gold stamped, printed on dull finish paper. There are over 3,600 pages in the set, and the English volumes sell for only $2.50, postpaid. Write for information regarding the other languages.

CHANGING SECRETARIES

Classes are requested not to change Secretaries at election time, unless such change should be necessary. If a change is made, the Pilgrim Department should be notified promptly. Change of *address* of the Secretary should also be reported to the Pilgrim Department without delay. Mail is frequently delayed because of failure to inform us of change of Secretaries and their addresses. Where this is possible, it is desirable that a Brother living in the city act as Secretary, not someone who has a rural address.

BETHEL HYMNS FOR JANUARY

Sunday			**4**	317	**11**	164	**18**	200	**25**	301
Monday			**5**	290	**12**	64	**19**	150	**26**	14
Tuesday			**6**	74	**13**	56	**20**	307	**27**	166
Wednesday			**7**	183	**14**	27	**21**	177	**28**	327
Thursday	**1**	34	**8**	218	**15**	315	**22**	61	**29**	45
Friday	**2**	191	**9**	145	**16**	239	**23**	300	**30**	104
Saturday	**3**	35	**10**	149	**17**	130	**24**	296	**31**	242

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLV DECEMBER 1, 1924 No. 23

ANNUAL REPORT FOR 1924

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "The kingdom of heaven is at hand."—Daniel 2: 44; Matthew 10: 7.

THE proof seems clear that the God of heaven is majestically moving forward in the work of establishing his kingdom; that we are now in the time of the fulfilment of the words of the prophet Daniel, as above stated. No one will have anything to do with the work of setting up that kingdom except those who are in harmony with God. Each one who possesses ability (by that meaning a measure of the holy spirit) will have a portion to do with the kingdom according to his ability. It is certain that the part of those who have to do with it at all is to preach that the kingdom of heaven is at hand! They bring no profit to Jehovah nor the Lord Jesus; but these are witnesses that Jehovah is God, that Jesus is King, that the kingdom is here. To give this testimony to the peoples of earth is a divinely-given privilege and duty to those who are in full harmony with the Lord.

This SOCIETY, serving as a servant of the Lord, has been trying during the fiscal year ending 1924 to perform its privileges and duties in the proclamation of the message of the kingdom. Modestly, then, we claim to be participating in the establishment of the kingdom to that extent. We count this the greatest privilege that could be granted to any creature. Those who appreciate this privilege have entered into the joy of the Lord and realize that the joy of the Lord is their strength.

While neither the law of the land nor the charter of the SOCIETY requires an annual report to be made, it is the privilege of the President of the SOCIETY to make such report to other brethren on the earth concerning the work done during the year. No one on earth has done anything great in the name of the Lord, but the work that the Lord has accomplished through his people is marvelous in our eyes. Particularly is this true when we take into consideration that only a handful of people has been engaged in the work. Some who have failed to use their talents have had the same removed and given to others. The work has gone grandly on, to the glory of the King. All glory and honor is due the heavenly Father and our Lord Jesus; and when we take a retrospective view of what has been accomplished during the past year we mark increased evidences that the kingdom of the Lord is being established.

During the year the enemy has not been idle, but has diligently pressed the fight against the people of God. This is to be expected; and happy is the lot of those who are permitted thus to share in the sufferings of Christ Jesus our Head. These recognize that tribulation develops patience, broadens our experience, and brightens our hopes. Through all the experiences the Lord has been the stay and shield and protection of his people. Truly he has brought his church into a large place and delivered the faithful ones, because he delighted in them.

At the end of this fiscal year we can truly say, with David: "Thou hast girded me with strength unto the battle." (Psalm 18: 39) The year has been one of great encouragement, because we have observed the hand of the Lord in the work of the SOCIETY. His truly consecrated ones, all of whom jointly compose the SOCIETY, have been joyfully giving a witness. The mass of matter to consider in the yearly work makes it impossible to give a full and detailed report herein. The report therefore contains only the salient features that prominently appear.

ORGANIZATION

Proper organization is absolutely essential to success in any work. Especially is this true concerning the kingdom work. The Scriptures plainly show that all of the work done that is approved by the Lord must be done orderly. He is not a God of confusion, but a God of order. Every one in the Lord's organization is expected to work as opportunity is afforded. He is not to be slothful in business, but fervent in spirit in the Lord's service. Jesus declared: "My Father work-

eth hitherto, and I work." (John 5:17) All who are pleasing to the Lord, therefore, must work, as he gives them opportunity. To the end that his work on earth might be accomplished in harmony with the Lord's will, effort has been made to organize and conduct the same on the plan of efficiency. Of course it is never so efficient but that improvement can be made.

The main office of the SOCIETY, from which the work generally is directed, is situated at 124 Columbia Heights, Brooklyn, New York. The operative offices of the American activities are at 18 Concord Street, Brooklyn, with a number of branch offices under their respective managers situated in various parts of the earth.

It is the duty of the executive office at Brooklyn to handle all the official correspondence from all the branch offices, and to have general supervision over the finances and to direct the expending of the same in the various countries of earth, and to keep in close touch with the work in America as well as the foreign branches, as well as to exercise a general supervisory control over the same. There is a close sympathetic relationship between the home office and the branch offices, and the Lord is directing it all. It is rather difficult for one to have in mind the scope of the work by a mere casual consideration of what is being done. The suggestion is made that while considering the facts set forth in this report the reader take a map of the world and refer to it in connection with the reports from the various countries. In giving this report we will set it forth under the heading of the name of the respective branch offices. Some of these offices manage the work of several languages in several countries, as will be observed.

BROOKLYN

From the Brooklyn office the SOCIETY'S work within the United States is conducted in the English language; and in addition thereto departments in foreign tongues are maintained, and the work is directed under one general manager.

For several months in advance the work is mapped out, and endeavor is made for each department to move exactly on time and in harmony, so as to enable the greatest results to be obtained for the effort put forth. In the performance of our part in announcing the kingdom, the work consists chiefly in bringing to the people a knowledge of the Lord's plan. To accomplish this, books and literature must be produced and placed in their hands at the lowest possible cost.

FACTORY

During the year it was found that the space for manufacturing our books and printing other literature was inadequate. To facilitate the work we took over the entire floor space of the building occupied, and now occupy the basement, in which are installed the large printing presses, and six floors above that, one of which is used for the office.

The production of the printing plant at 18 Concord Street during the year was as follows:

Volumes of bound books and booklets	3,582,295
THE WATCH TOWER, number of copies printed	1,092,000
THE GOLDEN AGE, number of copies printed	1,816,900
"Proclamation" (Los Angeles, 1923)	13,478,400
Handbills printed for classes	1,970,300
Handbills in foreign languages	698,000

In addition to the presses employed at 18 Concord Street by the SOCIETY, we installed printing presses at the following points: St. Louis, Chicago, and Oakland, California. These have printed handbills for the classes since being installed, as follows:

St. Louis	992,000
Chicago	553,000
Oakland	300,000

The production shows a decided increase over that of 1923. The total amount of pieces of literature, books, booklets, tracts, etc., printed during the year from Brooklyn was 24,482, 895.

DISPOSITION OF BOOKS

The publications produced in bound volumes and sent out from this office to classes, colporteurs and branches, including STUDIES IN THE SCRIPTURES, SCENARIOS, "The Harp of God," etc., during the year, totals 985,811 volumes, in the English language alone. Booklets produced and shipped out during the same period, 1,294,685; WATCH TOWER Reprints, 2,223 sets. Added to this is "The Way to Paradise", 40,781 volumes. This does not include, of course, the "Indictments" printed immediately following the end of the fiscal year, which will appear in the next report.

The "Proclamations" from the Los Angeles Convention were printed and distributed throughout the earth to the total of about fifty million copies in various languages.

FIELD WORKERS

During the year there have not been so many workers in the field as last year, even though a greater work has been accomplished. This indicates that the Lord's work must go grandly on; and if some find it necessary to slack their hand, or if others, because of indifference, turn aside, the Lord will increase the ability of those who are willing to work, that the work may go forward. During the year 1923 there was a weekly average of 1790 workers in the field service. During the year 1924 there was a weekly average of 1064 workers in the field.

The colporteurs are really the ones that bear the burden of the battle. The Lord has added his blessing. During the year the colporteurs and auxiliary colporteurs sold 7,394 more sets of STUDIES IN THE SCRIP-

TURES than did all of the organized classes in the country. The following shows the comparative sales:

Classes, sets of STUDIES IN THE SCRIPTURES	12,195
Isolated colporteurs, sets of STUDIES	12,787
Class colporteurs, sets of STUDIES	4,221
Auxiliary colporteurs, sets of STUDIES	2,581

During the year the combined sales of English and foreign language books disposed of from this office were as follows:

STUDIES IN THE SCRIPTURES, SCENARIOS, etc	627,685
"The Harp of God"	556,218
"A Desirable Government"	741,449
"Millions" book	93,735
Miscellaneous booklets	709,066
"The Finished Mystery" (paper-bound)	1,482
"The Divine Plan" (paper-bound)	2,284
"The Way to Paradise"	40,781
WATCH TOWER Reprints	2,223
Grand Total	2,774,923

The number of persons who engaged in the work at Brooklyn headquarters during the year 1924 has averaged 170.

FOREIGN LANGUAGES

In addition to the English work carried on at the Brooklyn headquarters is that conducted in the following foreign languages: Arabic, Armenian, French, German, Greek, Hungarian, Italian, Lithuanian, Polish, Russian, and Ukrainian. In addition to the languages last above mentioned, this office prints books and literature in the following languages: Bohemian, Croatian, Hawaiian, Japanese, Lettish, Roumanian, Spanish, and Yiddish

CONVENTIONS

During the fiscal year fifteen well-advertised conventions of English-speaking people were held in the United States. The general convention was held at Columbus, Ohio, which has heretofore been reported in THE WATCH TOWER. These conventions have served as a great stimulus to the brethren everywhere and in binding closer together the hearts of those who are engaged in the service of the Lord.

WORLD-WIDE WITNESS

The SOCIETY during the year has pursued the policy of setting certain dates for world-wide witnessing, on which dates the classes in every part of the earth, in all languages, were asked to arrange for public meetings. This has been done with splendid success, and has had much to do with getting a knowledge of the divine plan into the minds of the people. The fact that the brethren at the same time all over the earth are speaking on the same subject is encouraging to them, and gives a wider advertisement of the kingdom message. The Lord's blessing has been upon this; and we believe it to be the Lord's will that we continue in the same way of acting on the same day in regard to the same matter.

For each one of these public meetings the sub-title at least has been, "Millions Now Living Will Never Die." This has become a sort of "trade mark" of the Bible Students; and all over the earth the people know that the Bible Students are the ones who proclaim this message.

PILGRIM SERVICE

The Pilgrim brethren have faithfully pursued their work, looking after the interests of the kingdom committed to their hands. The Pilgrim work in the United States, directed from the Brooklyn office, has been participated in during the year by 102 English-speaking brethren. The general attendance at the regularly advertised public meetings has increased during the year. There have not been quite so many meetings held as during the year before, but this has been offset by the number of lectures broadcast by radio. In addition to the public witness, the Pilgrims have made regular visits to the classes to encourage them and to build them up on their most holy faith. A detailed statement of the Pilgrim work follows:

Number of visits made	6,246
Number of public meetings	4,783
Total attendance at public meetings	629,100
Number of class meetings	7,239
Total attendance at class meetings	565,745
Total number of miles traveled	726,730
Foreign and Colored Departments	
Number of Pilgrims in service during year	48
Number of visits made	2,419
Number of public meetings	1,456
Total attendance at public meetings	117,928
Number of class meetings	2,662
Total attendance at class meetings	107,059
Total number of miles traveled	252,862

PUBLIC WITNESS

The public witness in the United States has been well maintained throughout the year. The classes everywhere have done nobly in this regard. At great expense to themselves they have procured halls, extensively advertised meetings, and thus proclaimed the message of the kingdom. On the reverse side of many of the handbills has been printed a brief tract which, in itself, has been a large witness.

In view of the fact that the classes spent so much money for the local witness, their contributions to the SOCIETY'S main office were necessarily reduced.

FINANCIAL

We acknowledge with profound gratitude and thanksgiving the manner in which the Lord has looked after

his work this year from the financial viewpoint. Being enabled to produce our own books, we have also been able to sell them at a greatly reduced price, for much less than they would have been sold otherwise; and it has been the endeavor as nearly as possible to make the sale of these books cover the expense of manufacture, etc., leaving a wider field for the use of contributions, particularly in foreign lands.

During the year the SOCIETY has expended in the foreign field cash to the amount of $118,321.10. In addition thereto a large number of books has been furnished to the foreign offices. Thus we see that the American brethren have been greatly privileged to help stricken Europe and other parts of the earth in giving a witness to those who could not otherwise have it. We share their joy. In fact, our joy is double because we have been permitted to help to bless them.

The brethren have been liberal with their contributions to the "Good Hopes" fund. These have been small, as individual amounts, but have mounted up when all were added together. Appended hereto is a summary of the financial statement prepared and filed by the Treasurer of the SOCIETY, as follows:

RECEIPTS

To balance from 1923	$ 1,624.47
To "Good Hopes" donations	230,796.24
To deficit 1924	4,126.68
	$236,547.39

EXPENDITURES

By general conventions	$ 16,686.89
By Pilgrim work	38,988.64
By publicity, public lectures, etc.	37,250.55
Free literature	25,300.21
By foreign work	118,321,10
	$236,547.39

CORRESPONDENCE

During the year letters and cards to the number of 199,218 have been received, and 277,259 dispatched.

RADIO

It is with much pleasure that we can now announce that the SOCIETY owns and maintains a radio broadcasting station, situated on Staten Island, New York, and designated by the Government as Station WBBR, our name for it being "Watchtower". This station has been in operation since February 24, 1924.

It has been suggested by some of the brethren that it is exceedingly interesting to note that the first time the public discourse "Millions Now Living Will Never Die" was delivered was at Los Angeles, California, February 24, 1918. Six years later, to a day, February 24, 1924, the "Watchtower" radio station put on its initial program. We feel that the Lord's hand is clearly in this matter.

Reports that come frequently from far away distances show that many are hearing the message of truth. We have good reports from Maine and Canadian points on the northeast, and from Wisconsin, Michigan, Illinois, Missouri, on the northwest and west, and clear to the southern border of the United States, the station having been heard on the Pacific coast. Quite a large number of books has been placed by reason of the station.

It is impossible to tell how many hear, but it is certain that within a radius of one hundred miles of the station there were a year ago, according to report, 500,000 receiving sets. This number must be greatly increased by this time. The possibility of the size of the audience of a radio station is tremendous. It is hoped that by the permission of the Government we can soon use greater power and greatly improve the efficiency of this radio station.

Another station is now in course of construction at Chicago, and we hope soon to have it in operation. The Lord will see to it that the message of the kingdom goes to the people in his own good way and in his own due time. We believe that the radio is the most economical and effective way of spreading the message of the truth that has yet been used. It is suggested that even though the numbers engaging in the service may greatly decrease, the Lord will use the radio to spread the message just the same. We should learn this lesson that nothing can interfere with the message of the kingdom; and that if one neglects his privileges to give the witness in the way the Lord has granted him the opportunity, he may expect that opportunity to be removed and the Lord to use some other way to put the message out.

The SOCIETY has urged upon the brethren activity in the service, knowing that this is not for the benefit of the Lord, but for the benefit of the brethren themselves. The privilege of engaging in the service cannot be overestimated. We hope the brethren everywhere will be stimulated to increased activity to their own joy.

It is noted that only those who are actively engaged in the service according to opportunity are really rejoicing in the Lord. It is a fulfilment of the Lord's Word: "The joy of the Lord is your strength."—Nehemiah 8:10.

If the Lord sees fit to build other radio stations for the spreading of the truth, he will provide the money in his own good way. It will be our privilege to participate in building these stations and spreading the message as he opens the door of opportunity.

LONDON, ENGLAND

From the London office the work is carried on throughout England, Scotland, Ireland, and Wales. The results for the fiscal year are gratifying indeed. With pleasure we quote from the local manager's report, as follows:

"I have the honor to give you the British Branch report of the activities in this part of the field. The report is good in that it is the best we have been able to send from London. Last year's figures are increased in respect to sales to the extent of more than 100,000 books; and what is satisfactory and encouraging is that the increase is nearly all in the larger books, the STUDIES, and 'The Harp of God.' The larger sale of the STUDIES is made possible by reason of the lowering of the price to the public, which in turn, is made possible by the fact that you supply these at a much lower cost than we could produce them here. The brethren have been much heartened as they have been enabled to place so many sets of eight volumes in the hands of the people. The newer, smaller booklets, 'World Distress' and 'A Desirable Government,' have been very acceptable to the workers as also to the public. The sales still keep up, and we are confidently looking for a great increase during the coming year.

"SERVICE. The service work is, of course, doing by far the greatest part in the output of the books. There is as yet no limit to the possible service; for experience here proves the same as in other places, namely, that territory can be gone over again and again with an increase of sales. There are still some classes who have not wakened up to the fact that the Lord has privileged those who know the truth to be his messengers, his heralds of the kingdom and of his presence. There are now 322 classes on our list, but there are only 260 who have undertaken this service for the Lord. We wonder why they do not rouse themselves.

"COLPORTEUR. The colporteur work keeps steadily on. There is always a wide field for this service; and now that the books are so cheap, and the noise of the witness is going abroad and people are beginning to realize that the I. B. S. A. people are the only ones with a message, the work of canvassing is not nearly so difficult as it was when the work was unknown and when there was but little need beyond that of clearing away theological difficulties. The cry is still, 'The harvest is great, but the laborers are few.'

"Brother Rutherford's visit to Britain, with the accompanying conventions and public meetings, was the outstanding feature of the year. Without doubt the brethren were stimulated in an uncommon measure by that visit, and the good results were immediate and permanent. Perhaps the next noticeable feature was the convention recently held in Glasgow, certainly the best attended there. It was with great spirit the convention congregation adopted the Columbus resolution. The Lord is surely amongst his people here also.

"I have never known the British friends to be so united or in such good heart in their purpose to serve the Lord. 'The Harp' is a wonderful help to the work. Owing chiefly to it we have paid our way during the year."

A summary of the output of literature by the British Branch during the year is as follows:

STUDIES IN THE SCRIPTURES	86,251
"The Harp of God"	123,740
"Millions" books	32,050
"Can the Living Talk with the Dead?" books	3,379
SCENARIOS, "The Way to Paradise," etc.	10,085
"World Distress" and "Desirable Government" booklets	67,022
Other booklets	32,795
Total	355,322
Proclamations and various tracts	4,132,881
Folders (carrying the message)	4,086,700
Letters received	33,908
Letters dispatched	52,419
Public meetings	1,264
Attendance at public meetings	106,712
Pilgrims in regular service	11
Classes visited	3,124
Class meetings	4,970
Attendance at class meetings	181,451
Colporteurs	130
Auxiliary colporteurs	89
Classes engaged in service work	322

An analysis of the reports shows that the colporteurs have done the major portion of the work in placing the books in the hands of the people. Great is their privilege. Surely the Lord loves them greatly. The colporteurs should be much encouraged to press on in the work the Lord has given them to do.

CANADA

The Canadian branch of the SOCIETY is situated at Toronto. The territory embraced within the management of this office includes all the provinces of Canada and Newfoundland. There is also directed from this office, in addition to the work in the English language, the French, German, Polish, and Ukrainian activities among the people of each province speaking the respective languages mentioned.

An examination of the facts relating to this branch office shows a decided increase over the work of 1923. The increase in all the books and booklets placed in the hands of the people was 271,709, which is an increase of 82.25 percent over that of the previous year. This is a very good criterion. When the people read they employ the best method of getting an understanding of the Lord's kingdom into their minds. The subscription list of THE WATCH TOWER has increased during the year to the number of 1,060 new subscribers. The free literature distributed totaled 991,971 pieces; and in addition to this, of the Los Angeles "Proclamation" there were 927,372 copies distributed.

Throughout this territory during the year there were 370 more public meetings held than in the previous year; and the increased attendance was 20,781. During the year 1,547 public meetings were held, with a total attendance of 166,119. Class meetings numbered 1,868, with a total attendance of 84, 920. Seven Pilgrim brethren were regularly engaged in the service throughout Canada during the year. In addition to this there were nine auxiliary Pilgrims, to say nothing about the class elders who served other meetings. These traveling brethren covered 161,780 miles.

The total number of books and other pieces of literature sold during the year was 271,709. The classes generally throughout the territory are in good spiritual condition and actively engaging in promulgating the message of the kingdom. During the year there has been an increased number of colporteurs in the field,

the total being 53 actively engaged in this blessed service. These have had many hardships, but have faced their difficulties heroically and done their work with glad hearts. At times they have been reviled and persecuted, refused lodgings, found it necessary to sleep in the open; but they have met these experiences with glad hearts.

Quebec is the French populated section. A number of colporteurs have been in that field during the year. Every town and city having a population of one thousand or more has been canvassed by the colporteurs, and has had free literature distributed; and in many of the places public witnesses have been given. Those opposed are complaining that their places are being turned upside down. Catholics in particular have used their power to stop the activities there. They appealed to the courts, and failed. Priests headed mobs, and assaulted the brethren with sticks. But this in no wise deterred this little army of the Lord's followers from pressing on with the work, and the Lord has protected and blessed them. Many French-speaking people in that part of the world are awakening to the fact that the Lord has something better in store for them than what they have heard heretofore.

Work among the Germans throughout Canada has greatly increased during the year. There are now 55 German classes in Canada, having regular Pilgrim visits and service in the German language. There has been a decided increase in the amount of literature distributed amongst them.

In Western Canada is a colony of Ukrainians. The Methodists appointed a committee to travel among them and make a report. This committee gave a glowing report of the large field, and recommended the publication of literature in the Ukrainian language to distribute among them. Our SOCIETY immediately profited by the suggestion, published and caused to be distributed a large number of tracts and booklets and to send brethren into the community for Pilgrim visits. There were few interested at the beginning; but at the time of this report there are 49 places requesting regular Pilgrim visits and service in the Ukrainian language.

The Polish population of Canada is probably less than 50,000, but a great interest has sprung up among these people during the past twelve months, and this interest is increasing.

The increased work has necessarily increased the duties and obligations of the office force, but these have joyfully worked overtime, both in the office and in the printing department to meet the demands for the truth. Our printing equipment established at Toronto during the past year has been a great aid in preparing the message.

It is gratifying to report that the brethren throughout Canada have a keen appreciation of their privileges of service, and are manifesting the zeal and enthusiasm peculiar to the house of the Lord. These brethren manifest a keen appreciation of God's arrangement in the Church, and are striving to do with their might their respective duties and to cooperate with and honor those whom the Lord honors.

The report from far-away Newfoundland shows a good spiritual condition of the brethren there, most of whom are fisher folk, who are actively engaged in spreading the message of the kingdom.

Withal the Lord has greatly blessed the work in Canada during the fiscal year, for which we are grateful to him.

ZURICH, SWITZERLAND

The office at Zurich, Switzerland, is known as the Central European Office. The general management of the work is conducted from there relating to the following countries: Switzerland, France, Belgium, Holland, Germany, Czechoslovakia, Austria, and Italy; also the Polish work in Northern France. Because of the diversified languages, each one of these countries makes regular monthly reports and more frequent specific reports to the Central European Office, which acts as a general clearing house and makes regular monthly reports to the home office at Brooklyn. This enables the machinery of the work to go more smoothly.

Switzerland has a mixed population of German-speaking and French-speaking people. The German work of Switzerland is specially handled by the Zurich office, while that among the French-speaking people is handled at the Bern office. Excluding the Canton of Bern, the other portion of Switzerland has a population of about two million persons, a large percentage of whom are Catholics. In this district during the past year there has been a great increase in the sale of literature, the sale of "The Harp of God" increasing 500 percent. More than a million copies of free tracts were distributed. From the manager's report we quote as follows:

"The SOCIETY'S activities in this little country have been graciously blessed of God. No other part of Europe paid so liberally and willingly for the SOCIETY'S books and this notwithstanding great opposition to and persecution of the colporteurs."

INCREASED EQUIPMENT

Switzerland is so well located for the handling of work in Central Europe, and the demand for literature is so great, that it seemed pleasing to the Lord that the equipment for the work be greatly enlarged. Consequently the SOCIETY purchased a lot of ground immediately across the street from that on which is situated the SOCIETY'S house and printing press in Bern; and there is now in course of construction a four-story building with full basement, 95 by 50 feet, with a tunnel under the street connecting the two buildings, and a tunnel connecting the new main building with a smaller building on the same lot. In the basement of these buildings is being installed other machinery for the printing of literature. In addition to other presses of

the SOCIETY there is a large two-color rotary press; and a new two-color rotary press is about completed and ready for installation; and these two presses alone, running at full capacity, turn out an average of 16,000 copies of THE GOLDEN AGE per hour.

There are now more than fifty brethren engaged in the work at the Bern office; and as soon as the new quarters are complete, it is the purpose to increase the number to upwards of a hundred. This new building is being erected by brethren, while the money for the material is furnished by the SOCIETY. It will be a splendidly equipped plant when completed, and will furnish a tremendous amount of free literature and books for all Central Europe, particularly the countries just named. The construction of this plant and the furnishings are under the immediate supervision of the Central European Office.

BERN, SWITZERLAND

From Bern, Switzerland, is directed the French work among the French-speaking people of Switzerland, France, and Belgium; also the Polish work in France. The printing plant is under the direct management of the Bern office, and here are printed and manufactured the STUDIES IN THE SCRIPTURES and other books and booklets of the SOCIETY published in the French and German languages; and in addition thereto books are published in Italian, Greek, Polish, and a number of other languages.

The printing for the Central European Office and the countries under the supervision of that office is done at this plant, except a portion of the printing done in Germany at Magdeburg. The brethren in America can get some idea of the scope of the work done from the Bern office when we understand that the work there today is greater than the work in Brooklyn ten years ago.

At the Bern printing plant is published and distributed THE GOLDEN AGE in French, to which there are now approximately 45,000 subscribers. Also the publication of THE GOLDEN AGE in the Polish language has been just begun. A large number of Polish people reside in Northern France, and there has been a tremendous interest in the truth there during the year. Public meetings held by Pilgrim brethren have been well attended and a great amount of literature taken.

The French-speaking people are becoming more interested in the truth than in the past. A great many of them read THE GOLDEN AGE, and buy and read the booklets and STUDIES IN THE SCRIPTURES and other books; and the French work during the fiscal year has had a steady and healthy increase.

In the French Pilgrim service during the year 1924 there have been seven brethren regularly engaged; while ten brethren engaged in the regular colporteur work, and 1,304 in the voluntary colporteur work, which we usually call class work. There have been held 2,327 class meetings, with a total attendance of 114,495, and 161 public meetings, attended by 16,585. Following is a record of the literature sold:

STUDIES IN THE SCRIPTURES	6,505
"The Harp of God"	10,203
"Millions" books	15,722
Other booklets	34,497
Bibles	679
Pieces of free literature distributed	1,876,600
Photo-Drama exhibitions	34
Attendance at Photo-Drama exhibitions	55,875
Letters and cards received	8,403
Letters and cards dispatched	7,249
THE GOLDEN AGE (German edition)	770,135
THE GOLDEN AGE (French edition)	459,939
"Proclamation" (1923) distributed	3,067,500
Books and booklets manufactured during the year at Bern printing plant	2,320,000

AMSTERDAM, HOLLAND

The SOCIETY'S branch office at Amsterdam is under the management of a local manager, and also under the supervision of the Central European Office. The Dutch have never taken particularly to the truth until within the last two years. The President of the SOCIETY addressed a large public meeting at Amsterdam in the early spring, in which great interest was shown; and during the year 5,984 books have been placed in the hands of the people, besides 1,055,000 copies of free tracts and other literature. Fourteen public meetings have been held, and 155 class meetings. Two colporteurs were regularly engaged in the work and one regular Pilgrim, who traveled 12,400 miles during the year, visiting the interested and organizing classes.

While the brethren are small in numbers here, comparatively speaking, they are exceedingly zealous. "The Harp of God" in the Dutch language is now off the press; and the brethren in Holland are just beginning an active drive, and expect shortly to place a large number of these volumes among the people. It can be truly said that there has been a splendid witness given throughout Holland during the year, far greater than at any time in the past.

MAGDEBURG, GERMANY

At Magdeburg is the headquarters of the German work, under a local manager, and this in turn under the direction of the Central European Office. There has been a tremendous increase in the work in Germany during the past twelve months. The year 1923 showed a great increase, but 1924 shows even a greater. It was at the end of the year 1923 that the Magdeburg office was established. Since then the property has been improved, a large basement prepared for the printing presses; and in addition to the presses, binding machinery and other machines, the SOCIETY has purchased and is installing a large rotary press, which will turn out a great deal of literature, in the form of magazines, pamphlets and books.

A convention was held at Magdeburg last spring, at which time a public meeting was held, attended by 17,000, the address being given by the President of the SOCIETY as already reported in THE WATCH TOWER. Since then the class in Magdeburg has increased more than 300, and the increase is still continuing. From the reports submitted by the manager of the Central European Office we quote as follows:

"In Germany the work proceeds in leaps and bounds. We had a banner year, and all hands have been busy. The increased activity, however, has stirred up the enemy, both within and without, which has caused trouble for the Lord's people. But this has not hindered the work. It is God's work, and therefore the devil hates it; but he cannot interfere with it. He hates the leading brethren and causes misery for them whenever possible. Nevertheless, the work goes grandly on to God's praise."

From the report of the local manager of the Magdeburg office we quote the following:

"In sending you the annual report for Germany from October 1, 1923 to the end of September, 1924, we call to your attention the fact that the books sold and lectures held, as reported, cover only a period of nine months, for the reason that a part of the period embraced by this annual report was the time of the greatest financial crisis in Germany. In that time there was no good selling of books, and no favorable opportunity to hold public meetings.

"While the year 1923 shows a monthly sale of about 11,000 STUDIES IN THE SCRIPTURES, the year 1924 shows about 20,000 sold monthly. During 1923 the average monthly sale of 'Millions' books was 29,000. This book has been largely replaced by the 'World Distress' and 'Desirable Government' booklets in the work during 1924, which have been placed among the people to the extent of more than 110,000 copies monthly.

"With each issue of THE WATCH TOWER there has been an increase of approximately 6,000 copies; and an increase of 100,000 copies for THE GOLDEN AGE.

"The small number of public meetings is accounted for in the fact that the attendance at meetings for the interested increased from about 7,000, in the aggregate, to more than 25,000; and the total attendance at meetings of newly organized classes increased from 30,000 to 38,000, as a result of the public lectures held during 1923, organization of classes and arrangement of meetings for interested friends.

"The increased sale of literature has meant an increase in the amount of work done at the Bible House in Magdeburg. For example, during the last three months of 1923 the shipping department dispatched 636 parcels, while during the first three months of 1924 4,174 parcels were dispatched. To facilitate the quick distribution of the stock of literature, nine shipping depots have been established in as many favorably situated German cities. Often it is scarcely possible for us to keep up with the enormous amount of labor. New workers are continually coming, yet the hunger of the people is great. We ask the Lord that the year 1925 may show the same increase as in 1924.

"There are in Germany at present 462 places which are visited regularly by the Pilgrim brethren; and additionally these brethren serve classes in the German-speaking communities of Switzerland, Austria, and Czechoslovakia. Difficulties were sometimes encountered in connection with this service during the occupation of the Ruhr district by the French.

"The number of brethren in the classes who engage in the service work is constantly increasing, and with much joy the brethren go out to proclaim that the kingdom is at hand. We are very happy to have so great a part in this wonderful work. Our prayer is, that God may continue to give us that privilege, and make us more fit to glorify his name and to serve his beloved people in his wonderful work. For your help, which we have always received in generous measure, and without which it would have been impossible for us to obtain these results, we would not neglect to thank you heartily in this connection, praying that the Lord might continually bless you and all your true coworkers for the blessing of his work and people, even as he has done hitherto."

A summary of the work done in Germany during the period mentioned above is appended:

DISTRIBUTION OF LITERATURE

STUDIES IN THE SCRIPTURES	187,572
"The Harp of God"	220,219
"Millions" book	232,212
"Can the Living Talk with the Dead?"	20,155
"World Distress" booklet	634,990
"A Desirable Government"	240,000
Other books	181,803
THE WATCH TOWER, each issue	26,000
THE GOLDEN AGE, each issue	175,000
Free literature	6,000,000
Public meetings	2,858
Attendance at public meetings	605,641
Meetings for interested friends	25,292
Attendance at meetings for the interested	4,740,064
Class meetings	38,701
Attendance at class meetings	1,595,829
Pilgrims in the service	17
Colporteurs	123
Class workers	6,200

From a previous report by the local manager for Germany we quote the following:

"The work in Germany progresses wonderfully. The sale of literature, particularly 'The Harp of God,' is astonishing. Editions of 100,000 books are too small. We have distributed so many copies of 'The Harp' that we could keep a press continually at work on printing that book and nothing else. At present we are printing on our great press a million copies of the 'Desirable Government' booklet.

"Subscribers to THE GOLDEN AGE at present number 175,000, and the list is constantly increasing. We are now provided with an automobile, which aids us greatly in the work."

The trouble among the German people increases the demand for something to comfort their hearts; and they find nothing that brings this comfort aside from the good tidings of great joy of the kingdom message. Our brethren there continue in zeal peculiar unto the house of the Lord, and the great King of kings is blessing them in their hearts and in their efforts to serve him and to advertise his kingdom.

VIENNA, AUSTRIA

At Vienna, Austria, is the SOCIETY'S local office under the local manager and the supervision of the Central European Office. Notwithstanding the public opposition in Austria, the truth has made great strides, especially in the distribution of free literature, the public witness and the Pilgrim service. When it is remem-

bered that the truth was taken to Austria only a short time ago, the results are exceedingly gratifying. During the year the sales of literature have been as follows:

STUDIES IN THE SCRIPTURES	7,274
"The Harp of God"	5,958
"World Distress" booklet	3,934
Bibles	182
Other books and booklets	10,931
Free literature distributed	420,000
Public meetings	42
Attendance at public meetings	10,000
Semi-public meetings	449
Attendance at semi-public meetings	31,280
Class meetings	407
Attendance at class meetings	20,400
Colporteurs in the field	7
Auxiliary colporteurs	20

In addition to the brethren in charge of the office at Vienna, three Pilgrims from Germany have visited Austria during the year. The brethren in Austria are rejoicing as they see the old powers crumbling and the kingdom of our Lord majestically going forward.

MOST, CZECHOSLOVAKIA

The Czechoslovakian work, though young in years, is showing a healthy growth. The housing problem was so difficult that it became necessary to purchase a house for the office and for the residence of the brother in charge and those who assist him in the work.

During the year there have been placed in the hands of the people of the bound books and the booklets 16,542 volumes; free tracts distributed, 205,000 copies; public discourses delivered, 28; attended by approximately 61,000; class meetings, 702, with a total attendance of 20,000. There have been six brethren engaged in the regular colporteur service and two in the regular Pilgrim service. Letters received, 1,381; dispatched, 975.

PINEROLO, ITALY

For a long time it was difficult to make any progress in Italy. It is now with joy we report that the work is moving well in that country. There are four colporteurs regularly in the field all the time, and they are doing well. The Italian brother in charge of the local office at Pinerolo is a very zealous worker, and the Lord is blessing his efforts.

In Italy the printers are not permitted to print anything unless they sign their name to it; and they are held responsible for its contents. When the management of the Italian office received recently a copy of the "Indictment" and desired to prepare it for distribution, he presented it to the governmental authorities, who inspected it and readily gave him permission to have it printed and distributed. When presented to the printers they inspected it and readily agreed to publish it.

Many more are becoming interested in the truth, and much literature is being taken and many books placed. In addition to the Volumes of STUDIES IN THE SCRIPTURES in Italian that have been sent there, as well as the "Millions" books and other literature printed, the Bern office has recently printed for distribution in Italy 25,000 copies of the "Desirable Government" booklet. Bicycles have been provided for three colporteurs, who are traveling through the country distributing literature and selling books. We have great hopes for a wide spread of the truth in Italy in the near future.

OREBRO, SWEDEN

The work throughout Sweden is managed from this office. The report for the fiscal year is gratifying indeed. From the manager's report we quote:

"Although this field is in some respects hard, we are of good courage and are more determined than ever, by the Lord's grace, to continue to work in the present fulfilment of his prophecy as recorded in Matthew 24:14. We know of no organization or body of men in the world now preaching the gospel of the kingdom except the Watch Tower Bible & Tract Society."

During the year twenty brethren have been engaged in the Pilgrim service, and thirty-seven in the colporteur work. A number of conventions were held throughout Sweden, greatly to the upbuilding of the friends. Public meetings held, 2,459, with a total attendance of 176,247. Letters received, 11,010; letters dispatched 13,903. STUDIES IN THE SCRIPTURES, "Harp of God" and other books and booklets sold during the year, 153,833 copies; 1923 "Proclamation" distributed, 522,720 copies. Total number of copies of THE WATCH TOWER published during the year, 219,350; THE GOLDEN AGE, 179,188 copies; Swedish Service "Bulletin" distributed, 9,182; paper SCENARIOS, 11,726; other tracts, catalogs, etc., 45, 940, making a total of 988,106 pieces.

COPENHAGEN, DENMARK

From Copenhagen is directed the work of Denmark. We quote from the report of the manager:

"There is a tremendous amount of prejudice against our message and work. The clergy continue the warning against us. Some years ago our work was termed a general plague or scourge by these opponents; and by this time we have reason to believe that they feel it so, even more keenly. Notwithstanding the opposition, the results of last year's work are greater than at any time in the past. There are more classes in the country, and more profess consecration. The work is increasing."

Public meetings held	397
Attendance	49,450
Class meetings	925
Attendance	23,426

Two have been regularly engaged in the Pilgrim service, while others have done extension work. Seven have been regularly in the colporteur service, with five auxiliary colporteurs. In addition to this, many groups of friends from the classes are doing work. The number of books put forth during the year was 18, 245; and 100,000 copies of the 1923 "Proclamation" were distributed.

HELSINGFORS, FINLAND

The work in Finland is under the supervision of this office. From the report of the manager we quote:

"As you see from the summary of the work done, the work has prospered in Finland, and we can only praise the dear Lord for all his marvelous goodness to us."

STUDIES IN THE SCRIPTURES and other books put out during the year	47,782
(This is nearly double the number reported during the previous year.)	
Free literature distributed	510,898
Public meetings held	1,221
Attendance	159,901
Class meetings	447
Attendance	31,859
Pilgrims in the service	11
Colporteurs	21
Class workers	240

CHRISTIANIA, NORWAY

The work for Norway is conducted from this point. From the report of the local manager we quote:

"The work is greater this year than it was last. Some of the friends have permitted their hands to slacken, but many other new ones have come in and the work has increased."

Number of Pilgrims in regular service	2
Colporteurs	7
(Many others do extension work.)	
Volumes put out during the year	20,178
"Proclamations" (1923) distributed	222,000
Other free tracts	45,288
Letters received	1,030
Letters dispatched	3,865

WARSAW, POLAND

The work in Poland during the first part of the year was greatly hampered; but after a visit by a special representative of the SOCIETY to Warsaw during the summer the work took on a new impetus. Later, another brother was sent there from Northern France to aid in the work; and now the Polish work is greatly on the increase. Conditions are growing better for the prosecution of the work, and the brethren are manifesting a greater zeal and determination than ever before. In addition to this, the work is better organized.

At this time there is at hand a report covering the last four months of the fiscal year, during which time 389 letters were received and 511 dispatched. Two regular Pilgrims have been engaged in the service, and six auxiliary Pilgrims; public meetings held, 157, attended by 32,062; class meetings, 197; attendance 2, 982; conventions held, 16; books sold, 11, 979; free literature distributed, 17,637 copies.

The PHOTO-DRAMA OF CREATION is being shown, arousing great interest. The brethren have many trials from within and without. The adversary is making them all the trouble possible; but by the Lord's grace they are pressing on. A more detailed report will appear in the Polish WATCH TOWER.

CLUJ, ROUMANIA

From this office is directed the SOCIETY'S work in Roumania, Hungary, Bulgaria, Jugoslavia, and Albania. There has been great opposition here by the governmental authorities, and yet the Lord has continued to bless his work.

It became impossible for the SOCIETY to find a suitable place to house the workers; consequently the necessity arose to build a house and office. This has been done during the year. The office and working part is completed, but not yet the residence portion. This has cost considerable money; but clearly the Lord's hand has been in the matter, and he has blessed it.

The SOCIETY has here a very good printing and bookbinding establishment, which enables us to produce the books for the countries above named at the lowest possible cost. This must be done, because the people are so poor that they cannot afford to pay very much for books. From the report of the manager is quoted:

"We are filled with keen gratitude toward our heavenly Father and our Lord Jesus, who have strengthened us at many dark points during the year and straightened out all our difficulties. We are indeed grateful and indebted to you in a special way, with much appreciation, love and thankfulness for coming to our help both financially and with encouragement whenever we were at our wits' end. Compared with last year, the sale of books has increased 300 percent. More would have been done, but at the beginning of the year we were without books. In September we finished printing 100,000 copies of the 'World Distress' booklet, and also the 'Desirable Government' booklet, in two languages. For October 5, one day, the friends ordered 30,000 of these booklets for distribution. The field is steadily enlarging, and the need for more workers is becoming greater each day."

During the year 793 brethren have symbolized their consecration.

The brethren engaged in the work from this office are chiefly Roumanians and Hungarians. The Hungarian work and Roumanian work are linked together in this report. The increase in both is quite marked.

The SOCIETY'S printing plant at Cluj during the year has manufactured 226,075 volumes of books, and 129,952 books have been distributed. In addition, copies of THE WATCH TOWER and GOLDEN AGE to the number of more than 175,000 in each of the two languages have been distributed.

The people in the greater portion of this country are very poor, particularly in Jugoslovia and Albania. Notwithstanding the great difficulties, the brethren are zealously pushing on, carrying the truth throughout the Balkan states.

During the year Pilgrim brethren to the number of 11, speaking the Roumanian and Hungarian languages, have engaged regularly in the service. Additionally, there have gone out from the office twelve brethren, who served the classes on Saturdays and Sundays. The class meetings held in the territory during the year have numbered 3,444 with a total attendance of 105,115.

The public witness is given under great difficulty. Nevertheless, 262 public meetings were held, with a total attendance of 31,504. There have been forty-seven local conventions, with an attendance of 11,521.

ATHENS, GREECE

From this point is conducted the work in the Greek languages in territory embracing Greece, the Isle of Crete, and Northern Egypt. The work has greatly increased in Greece during the past year. Two Pilgrim brethren are regularly in the field; but they have been laboring under difficulties, being required to procure their own halls and to get permission of the police before being admitted to speak. The opposition comes from the Greek priests. Frequently these print dodgers warning the people against the Pilgrim brethren, distribute the dodgers and send criers through the streets to cry out against them, calling them heretics and deniers of the divinity of Christ and the "holy trinity". Notwithstanding, the brethren have pressed on.

During the year these brethren have held fifty-two public meetings, with a total attendance of 35,000; 656 class meetings, attended by 7,900. There were three colporteurs in the field regularly. Books sold, 9,438; free tracts distributed, 90,000; letters received 810; dispatched, 700.

The SOCIETY has recently sent three Greek brethren to Northern Egypt to work among the Greeks there; also a special representative of the SOCIETY is now on his way to Greece, to engage in the work there with the other brethren. This is because of increased interest.

BEIRUT, SYRIA

The SOCIETY has recently opened an office at Beirut, from which the work in Asia Minor, particularly Syria, Turkey, Georgia, and Armenia, will be directed. A lively interest is springing up in that country, particularly among the Armenians. Armenian brethren are engaged in establishing classes for the interested. Classes are now established at Beirut, Hammana, Salima, also in Aleppo, Constantinople, and Philippopolis.

In addition to the local work in the countries named, there are Armenians interested in other parts who are assisting in carrying on the work in Bulgaria, in Cairo (Egypt), Salonica (Greece), the Island of Cyprus, Abyssinia, Cuba, Buenos Aires (Argentina), and Persia. Even a few Armenians in China have manifested their keen interest in the truth. The work among the Armenians bids fair to increase greatly.

In this connection we might say that the Armenian work in the United States has shown a marked increase during the year. Eight classes have been organized for service, and much interest has been manifested.

RAMALLAH, PALESTINE

The work in Palestine has not greatly increased during the year, although there has been some slight increase. The witness, however, is being given there.

CAPE TOWN, SOUTH AFRICA

From this office the local manager looks after the SOCIETY'S work in the following countries: Cape of Good Hope, Natal, Zululand, Amatongaland, Orange Free State, Transvaal, Basutoland, Swaziland, Bechuanaland, South West Africa, Rhodesia, Portuguese East Africa, and Madagascar. During the latter part of the fiscal year the work from this office has been reorganized and a great impetus has been added to it. The increased interest among the Dutch-speaking and English-speaking people is gratifying; and above this, the natives in the various countries are showing a tremendous interest in the truth.

The SOCIETY has recently shipped a printing press, with all necessary types and equipment, which will shortly be installed at Cape Town for the printing of literature for quick distribution. This will greatly facilitate the work there. The brethren are united and joyfully pressing on in proclaiming the message of the kingdom of heaven at hand.

FREETOWN, BRITISH WEST AFRICA

This local office manages the work of the SOCIETY in the countries of Sierra Leone, Liberia, Gold Coast, and Nigeria, British possessions of West Africa. The brethren there during the year have been greatly blessed by the Lord. From the report of the local manager the following is quoted:

"The truth is steadily rising here, though there is great opposition from the denominational preachers, especially the Methodists. This denomination, being the greatest commercial system here, has felt the blow more keenly than others. The preachers have combined time and again to put down the truth, but have failed miserably before the onward march of the King of kings. Many have been heard to say: 'What is the use of this great Babylon we are building; and what is the use of our titled men?' We do not think much will be left of them when the Columbus 'Indictment' falls upon them.

"The nominal churches are suffering financially. They have no money to pay the preachers. Many of them have not been paid for months. The Bishop of the Anglican Church called for a prayer meeting on the twenty-third of September, which lasted from 6 a. m. until 6 p. m. The burden of their prayer was for money.

"The rising generation here are losing all respect for the preachers, who have fleeced them in the past. The class here is steadily increasing. This is true in Liberia, Nigeria, and also the Gold Coast."

Public meetings held	115
Attendance	26,250
Class meetings	250
Attendance	4,750
Colporteurs in the field	2
Pilgrims	1
Free literature distributed, copies	10,000
STUDIES IN THE SCRIPTURES sold	2,185
"The Harp of God"	1,163
"Millions" books	623
"Can the Living Talk with the Dead?"	526
Other books	3,710

KOTTAYAM, INDIA

From Kottayam is directed the work throughout all India. The truth is published from this office in six different dialects, and thereby we are enabled to reach a large number of people. The work in India during the year has shown a steady increase. As the peoples of India suffer, they desire to know more about the truth. The dear friends in India during the year have shown a great zeal and, working under handicap, have done well. They show a continued enthusiasm and earnestness for the work. The public meetings have increased. The attendance has increased; and the disposition of literature has likewise increased.

SEOUL, KOREA

The work of Korea is directed from here in the Korean language, besides the printing of some of the literature in Chinese and Japanese. We have "The Harp of God" and the "Millions" book already printed in the Korean language, as well as some other literature. The work here, however, has not progressed as well as we had hoped. It is rather difficult to interest the Orientals in the truth. A few faithful brethren, however, are working and industriously pushing forward, that the witness might be given.

MANILA, PHILIPPINE ISLANDS

During the year the SOCIETY has opened a branch office at Manila, in the Philippine Islands. The work is just beginning there, and at this time there is not a great deal to report. Brother William Tinney, who went out from Canada to start the work, has gone over China, Japan, and Korea, and has opened an office in the Philippine Islands. After a survey of the field he reported some interest in China and Japan and a little interest in the Philippine Islands. We have hopes that this will develop into a great witness.

JAPAN

The Japanese work has not yet taken any particular impetus. However, there are several friends on the Pacific coast who are deeply interested in the truth, and others are manifesting interest. This work is directed more particularly from Los Angeles by a Japanese brother who is now entering the Pilgrim service among the Japanese.

The work in the Orient up to this time has not been great; but it seems that the witness must be given there, and an effort is being made to do so; and it is hoped that during the year we shall be able to do more than has been done.

KINGSTON, JAMAICA

The work in the island of Jamaica, of the British West Indies, is directed from Kingston, and has made healthy progress during the year. In addition to the local management, Brother J. C. Rainbow has made a tour of Jamaica, Costa Rica, Cuba, Panama, Canal Zone, British and Dutch Guiana. He reports more than 1300 fully consecrated in that land, with an ever increasing interest. The interest manifested warrants the SOCIETY in sending Brother Rainbow over the same territory, which requires a full year and which he is now beginning to work a second time.

Total number of books sold	2,095
Booklets	2,953
Pilgrims in the service	5
Public meetings held	120
Attendance	12,800
Class meetings	170
Attendance	6,214
Colporteurs	7
Letters received	1,078
Letters dispatched	1,744

Quoting from the report of the local manager:

"The service work has been a great blessing to all who have taken part in it. The 'Indictment' has caused the preachers to become very bitter and they are suggesting to the Government that efforts be made to suppress the Bible Students. The year has been one of activity, and the public has been made more acquainted with the truth than ever before."

PORT LIMON, COSTA RICA

The SOCIETY maintains a local office in Costa Rica at Port Limon, from which the work is directed, under the supervision of the Brooklyn office, by a local manager there. There has been as thorough a witness in Costa Rica during the year as possible by those engaged in the work. Brother Rainbow and local brethren have held a number of public meetings, at which much interest has been shown.

PORT OF SPAIN, TRINIDAD

Port of Spain, on the Island of Trinidad, north of Venezuela, South America, is another local office of the SOCIETY from which the work is carried on. There has been a decidedly healthy increased interest in the truth and witness to the kingdom on the island during the year.

The SOCIETY maintains also a local organization at Georgetown, Demerara, British Guiana; and class organizations in Dutch Guiana.

RIO DE JANEIRO, BRAZIL

The SOCIETY maintains an office at this point, from which the work in Brazil particularly is directed. As the truth spreads the persecutors increase. This has ever been so. It will be found that those most active in the Lord's service will be the chief targest of the adversary. The dark land of South America is no exception.

The report from this office covers a period of only five months. During that time meetings have been held with a total attendance of 3,800. In addition to that a debate between Brother Dienst and a Catholic

priest was attended by 700 people. Free tracts to the number of 47,000 were distributed. Nine brethren symbolized their consecration. One regular colporteur has been in the field, with others spending a portion of their time in that service.

The Spanish work in the United States and Mexico is conducted from the Brooklyn office with the assistance of Brother Montero, at Los Angeles, California, where THE WATCH TOWER is published in the Spanish language. There has been a healthy increase of interest among the Spanish-speaking people during the past year in these countries, a report of which will appear in the Spanish WATCH TOWER.

BUENOS AIRES, ARGENTINA

It is with profound gratitude and thankfulness to the Lord that announcement is here made of the increased interest in the truth in South America. Brother George Young has now been in South America for upwards of two years. The SOCIETY has established a headquarters and office at Buenos Aires; and from this point is conducted the work in Argentina, Chile, Uruguay, Paraguay, Patagonia, and Bolivia. It has been the privilege of this dear brother to carry the message of the truth to Punta Aronas, in the Straits of Magellan, the most southern city on the earth. The message is also being carried from this office to the Falkland Islands and to Venezuela. From the brother's report we quote:

"The first shipment of books was cleared from the customs at Buenos Aires about June 1; and since then the field of activity has opened wide, and the smile of God's approval upon the effort to spread the message of the kingdom has been very manifest. Upon receipt of your letter, together with the funds, volunteer literature in Spanish began to be published. It has had a wide distribution in twenty-five of the principal towns and cities of Argentina and Patagonia. Books to the number of 1,480 have been placed in the hands of the people. The Eureka Drama has been exhibited in Buenos Aires and other places. Over 300,000 copies of volunteer literature in the Spanish language have been distributed.

"In this part of the world the glad message of Christ's kingdom has never been heard before. The time has come for the message to be proclaimed. The people are receiving the message gladly and the numbers of interested ones are increasing."

Brother Muniz, from Spain, has been sent to South America to aid Brother Young.

MELBOURNE, AUSTRALIA

From Melbourne, Australia, the work of Australia and New Zealand is carried on under a local manager. Sufficient time has not elapsed since the close of the fiscal year to receive a report for the whole year from that office. Monthly reports, however, show that the work in Australia and New Zealand during the year has progressed, and the brethren have manifested a great deal of zeal in spreading the message of the kingdom. There has been a decided increase in the output of literature, and the classes are in a healthy spiritual condition. We hope in a subsequent issue of THE WATCH TOWER to give a more extended report.

LOGANSPORT, INDIANA

From this office the SOCIETY carries on a work in the interest of the blind. While necessarily this is small, yet we hope much good is accomplished by placing literature in institutions for the blind throughout the United States, and some in other countries, and enabling such, by means of the Braille system of reading, to get a knowledge of the truth who have no natural eyes with which to read.

COLORED BRANCH

The Lord has wonderfully blessed the work among the colored brethren during the year, proving that it was pleasing to him to have a separate department for the colored people of the United States. The manager of the colored work, together with his associates, has zealously pressed on; and the Lord's blessing upon them has been very marked.

CONCLUSION

It does not seem expedient to give here an extended report of the work done from the Brooklyn office in the various languages. THE WATCH TOWER is published at Brooklyn in the following languages: Arabic, Armenian, Greek, Italian, Lithuanian, Polish, Russian, and Ukrainian. We will publish a report in THE WATCH TOWERS in the respective languages, more fully setting forth the facts than we can here find space to do. We can not refrain from saying, however, that it seems the Lord is carrying the truth to the foreign-speaking brethren in America as he has never done before. Thus he seems to be showing his special favor to those honest-hearted people who have left suffering Europe and made their present habitation in the land of America. The foreign-speaking brethren in America are also showing an increased zeal for the spreading of the truth in the respective countries from which they came.

Seeing that we have come to the time when the God of heaven is setting up his kingdom, what are we to expect? Surely that fact will be made known to the peoples of earth. Every truly consecrated and devoted child of God must now do his part if he would be pleasing to the Lord. To such the Lord has said: "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) Furthermore, he has commanded them 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) Praise God and his beloved Son, from whom these multitudinous blessings flow!

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Holyoke, Mass.	Dec.	14	Waltham, Mass.	Dec.	21
Easthampton, Mass.	"	15	Boston, Mass.	Jan.	4
Greenfield, Mass.	"	16	Natick, Mass.	"	5
Orange, Mass.	"	17	Framingham, Mass.	"	6
Fitchburg, Mass.	"	18	Milford, Mass.	"	7
Concord Junction, Mass.	"	19	Westboro, Mass.	"	8

BROTHER J. A. BOHNET

Burton, W. Va.	Dec.	11	Dresden, O.	Dec.	18
Clarksburg, W. Va.	"	12	Newark, O.	"	19
Parkersburg, W. Va.	"	14	Shawnee, O.	"	21
Marietta, O.	"	15	Crooksville, O.	"	22
Stockport, O.	"	16	Nelsonville, O.	"	23
Zanesville, O.	"	17	Columbus, O.	"	24, 28

BROTHER B. H. BOYD

Massillon, O.	Dec.	18	Dover, O.	Dec.	26, 29
Sherodsville, O.	"	19	Dennison, O.	"	30
Newark, O.	"	21	Uhrichsville, O.	"	31
Dresden, O.	"	22	Newcomerstown, O.	Jan.	1
Coshocton, O.	"	23	Port Washington, O.	"	2
New Philadelphia, O.	"	24, 28	Dennison, O.	"	4

BROTHER C. W. CUTFORTH

Nakina, Ont.	Dec.	12	Grandview, Man.	Jan.	2
Winnipeg, Man.	"	14, 15	Yorkton, Sask.	"	4
Portage La Prairie, Man.	"	17, 18	Bredenbury, Sask.	"	6
Alonsa, Man.	"	20-22	Viscount, Sask.	"	7
Gilbert Plains, Man.	"	28	Saskatoon, Sask.	"	9-11
Dauphin, Man.	"	30	Wilkie, Sask.	"	13

BROTHER H. H. DINGUS

Centropolis, Kans.	Dec.	17	Iola, Kans.	Dec.	26
Ottawa, Kans.	"	16, 18	Bronson, Kans.	"	28
Paoli, Kans.	"	19	Fort Scott, Kans.	"	29, 30
Lane, Kans.	"	21	Mound City, Kans.	"	31
Garnett, Kans.	"	22, 23	Arcadia, Kans.	Jan.	1
Williamsburg, Kans.	"	24, 25	Pittsburg, Kans.	"	2

BROTHER A. J. ESHLEMAN

Falls City, Ore.	Dec.	18	Portland, Ore.	Dec.	26
Dallas, Ore.	"	19	Everett, Wash.	"	27-30
Salem, Ore.	"	21	Portland, Ore.	"	31
Marion, Ore.	"	22	Eugene, Ore.	Jan.	1, 4
Toledo, Ore.	"	23	Oak Ridge, Ore.	"	2
Albany, Ore.	"	24, 25	Reedsport, Ore.	"	5

BROTHER M. C. HARBECK

Akron, O.	Dec.	14	Sharon, Pa.	Jan.	1
Canton, O.	"	21	Farrell, Pa.	"	2
Alliance, O.	"	28	Erie, Pa.	"	4, 5
Warren, O.	"	29	Oil City, Pa.	"	6
Niles, O.	"	30	New Castle, Pa.	"	7
Youngstown, O.	"	31	Ellwood City, Pa.	"	8

BROTHER H. E. HAZLETT

Corpus Christi, Tex.	Dec.	21	Bandera, Tex.	Jan.	1, 2
Simmons, Tex.	"	22, 23	Tarplay, Tex.	"	3, 4
San Antonio, Tex.	"	24, 26	San Antonio, Tex.	"	5, 7
Comfort, Tex.	"	28	Kingsbury, Tex.	"	6
Kerrville, Tex.	"	29	San Marcos, Tex.	"	8
Pipecreek, Tex.	"	31	Austin, Tex.	"	9

BROTHER M. L. HERR

Carpenter, Wyo.	Dec.	22	Sidney, Nebr.	Dec.	30
Sterling, Colo.	"	23	Morrill, Nebr.	"	31
Haxtum, Colo.	"	24, 25	Alliance, Nebr.	Jan.	2
Holyoke, Colo.	"	26	North Platte, Nebr.	"	4
Sterling, Colo.	"	28	Brady, Nebr.	"	5
Big Springs, Nebr.	"	29	Overton, Nebr.	"	6

BROTHER W. M. HERSEE

Bow Island, Alta.	Dec.	18	Herbert, Sask.	Jan.	2
Medicine Hat, Alta.	"	19, 21	Chaplin, Sask.	"	4, 5
Suffield, Alta.	"	22, 23	Mossbank, Sask.	"	7
Maple Creek, Sask.	"	26, 28	Mazenod, Sask.	"	8, 9
Swift Current, Sask.	"	29	Assiniboia, Sask.	"	11
Cabri, Sask.	"	30	Viceroy, Sask.	"	12, 13

BROTHER J. H. HOEVELER

Blue Island, Ill.	Dec.	14	Marengo, Ill.	Dec.	22
Zion, Ill.	"	16	Belvidere, Ill.	"	23
Waukegan, Ill.	"	17	Rockford, Ill.	"	24
Des Plaines, Ill.	"	18	Freeport, Ill.	"	25
Park Ridge, Ill.	"	19	Oglesby, Ill	"	26
Elgin, Ill.	"	21	Springfield, Ill.	"	28

BROTHER H. HOWLETT

Kelwood, Man.	Dec.	19	Quill Lake, Sask.	Dec.	30
Dauphin, Man.	"	21	Saskatoon, Sask.	"	31
Gilbert Plains, Man.	"	22	Prince Albert, Sask.	Jan.	3, 4
Grandview, Man.	"	23	Wakaw, Sask.	"	5, 6
Kamsack, Sask.	"	27, 28	Young, Sask.	"	7
Wadena, Sask.	"	29	Saskatoon, Sask.	"	9, 10

BROTHER A. H. MACMILLAN

Chicago, Ill.	Dec.	14	Minneapolis, Minn.	Dec.	24
Rockford, Ill.	"	16	Superior, Wis.	"	26
Madison, Wis.	"	17	Duluth, Minn.	"	28
Milwaukee, Wis.	"	18	Cedar Rapids, Ia.	"	30, 31
Wausau, Wis.	"	21	Clinton, Ia.	Jan.	1, 2
St. Paul, Minn.	"	23	Dubuque, Ia.	"	4

BROTHER H. S. MURRAY

Jeffersonville, Ind.	Dec.	16	Shelbyville, Ky.	Dec.	23
New Albany, Ind.	"	17	Frankfort, Ky.	"	24, 25
De Pauw, Ind.	"	18	Lexington, Ky.	"	26, 30
Palmyra, Ind.	"	19	McRoberts, Ky.	"	28, 29
Louisville, Ky.	"	21	Ashland, Ky.	Dec.	31, Jan. 1
Jeffersontown, Ky.	"	22	Ironton, O.	Jan.	2

BROTHER G. R. POLLOCK

Brooklyn, N. Y.	Dec.	14	Springfield, Mass.	Jan.	4
Woodhaven, L. I.	"	21	Pittsfield, Mass.	"	5, 6
Boston, Mass.	"	28-30	Albany, N. Y.	"	7
Providence, R. I.	"	31	Troy, N. Y.	"	8
Woonsocket, R. I.	Jan.	1	Watervliet, N. Y.	"	9
Worcester, Mass.	"	2	Schenectady, N. Y.	"	11

BROTHER B. M. RICE

Sault Ste. Marie, Mich.	Dec.	5, 8	Denison, Tex.	Jan.	1, 2
Marinette, Wis.	"	9	Sherman, Tex.	"	4
St. Louis, Mo.	"	28	Bonham, Tex.	"	5
Monett, Mo.	"	29	Paris, Tex.	"	6
Muskogee, Okla.	"	30	Bogota, Tex.	"	7, 8
Henryetta, Okla.	"	31	Roxton, Tex.	"	9

BROTHER V. C. RICE

Grand Island, Fla.	Dec.	8, 9	Charleston, S. C.	Dec.	19
Apopka, Fla.	"	10, 11	Petersburg, Va.	"	21
Orlando, Fla.	"	12, 14	Chester, Pa.	"	22
De Land, Fla.	"	15	Syracuse, N. Y.	Jan.	11
Green Cove Springs, Fla.	"	16, 17	Rochester, N. Y.	"	11
Savannah, Ga.	"	18	Cleveland, O.	"	12

BROTHER C. ROBERTS

Guelph, Ont.	Dec.	16	Brantford, Ont.	Dec.	4, 5
Kitchener, Ont.	"	17	Beamsville, Ont.	"	6
Galt, Ont.	"	18	St. Catharines, Ont.	"	7, 8
Preston, Ont.	"	19	Niagara Falls, Ont.	"	9, 11
Hamilton, Ont.	"	21	Welland, Ont.	"	12
Toronto, Ont.	"	28	Dunnville, Ont.	"	13

BROTHER R. L. ROBIE

Douglasville, Ga.	Dec.	16	Dawson, Ga.	Dec.	24
Raymond, Ga.	"	17	Albany, Ga.	"	26
Chipley, Ga.	"	18	Dothan, Ala.	"	28
Columbus, Ga.	"	19, 21	Cairo, Ga.	"	29, 30
Americus, Ga.	"	22	Thomasville, Ga.	"	31
Bronwood, Ga.	"	23	Screven, Ga.	Jan.	1

BROTHER W. J. THORN

Yankton, S. Dak.	Dec.	7, 9	Des Moines, Ia.	Dec.	17
Irene, S. Dak.	"	8	Chicago, Ill.	"	18
Corsica, S. Dak.	"	10, 11	Mansfield, O.	"	19
Vermillion, S. Dak.	"	12, 14	Pittsburgh, Pa.	"	21
Sioux City, Ia.	"	15	Brooklyn, N. Y.	"	28
Omaha, Nebr.	"	16	New York, N. Y.	"	28

BROTHER T. H. THORNTON

Pine Bluff, Ark.	Dec.	14	Siloam, Ark.	Dec.	23
Scott, Ark.	"	15	Fayetteville, Ark.	"	24, 25
Roland, Ark.	"	16, 17	Springdale, Ark.	"	26
Danville, Ark.	"	18	Monett, Mo.	"	28
Havana, Ark.	"	19	Flippin, Ark.	"	29
Potter, Ark.	"	21	Cotter, Ark.	"	30

BROTHER S. H. TOUTJIAN

Oakdale, Calif.	Dec.	11	Reno, Nev.	Dec.	18
Riverbank, Calif.	"	12	Lovelocks, Nev.	"	19, 21
Stockton, Calif.	"	14	Reno, Nev.	"	23, 31
Lodi, Calif.	"	15	Bishop, Calif.	"	25-28
Sacramento, Calif.	"	16	Quincy, Calif.	Jan.	1
Roseville, Calif.	"	17	Chico, Calif.	"	2

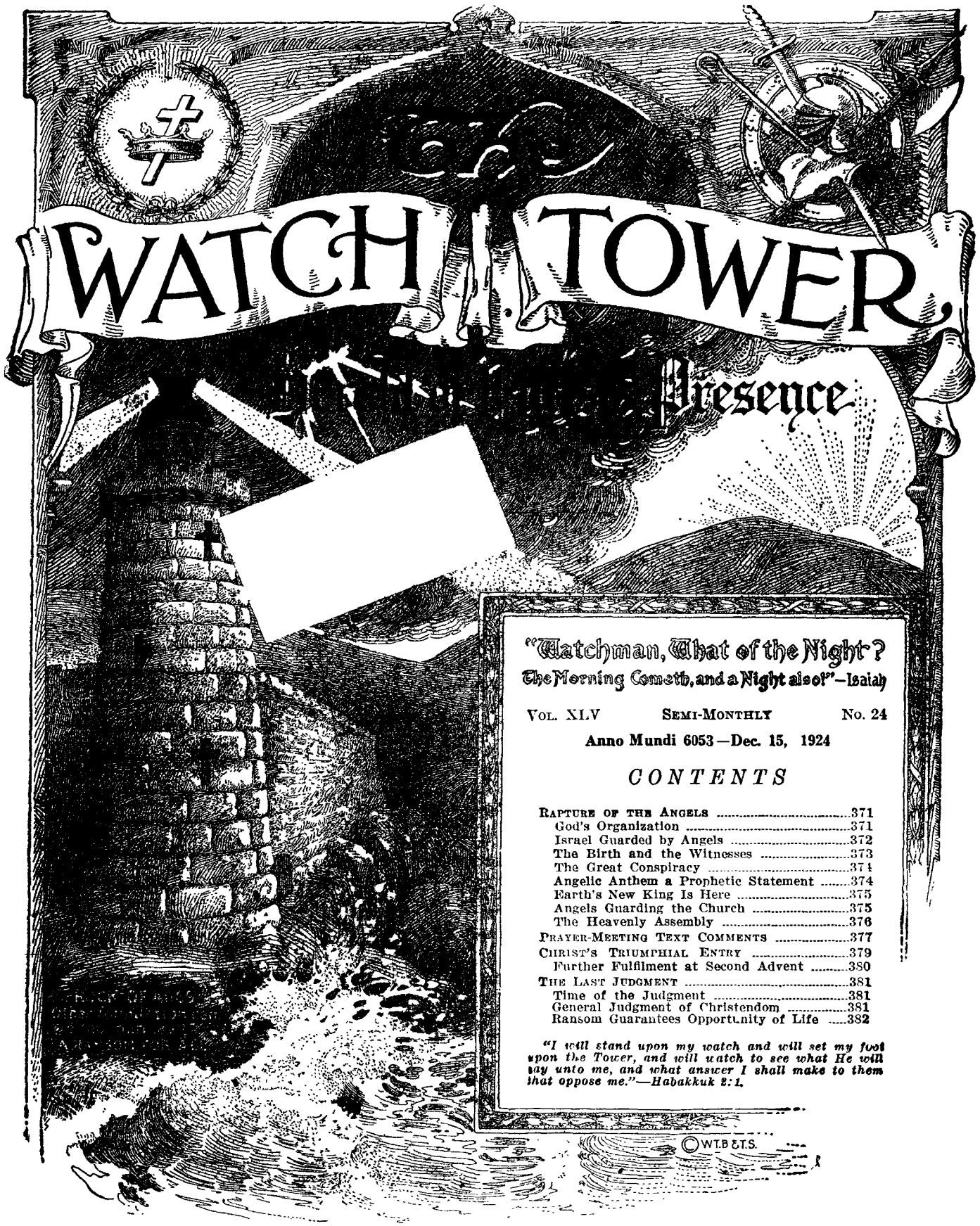
BROTHER L. F. ZINK

Bay City, Mich.	Dec.	17	Wheeler, Mich.	Dec.	24
Birch Run, Mich.	"	18	Alma, Mich.	"	25
Flint, Mich.	"	19	Fenton, Mich.	"	26
Port Huron, Mich.	"	21	Owosso, Mich.	"	28
Juniata, Mich.	"	22	Flint, Mich.	"	29
Saginaw, Mich.	"	23	Durand, Mich.	"	30, 31

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Brooklyn, N. Y. December 7 and 21.—No Convention.
Allentown, Pa., December 11—

Secretary: C. R. Weida, 327 E. Union St.



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

VOL. XLV SEMI-MONTHLY No. 24

Anno Mundi 6053—Dec. 15, 1924

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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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ATLANTA CONVENTION

The International Bible Students Association will hold a convention at Atlanta, Georgia, January 22 to 25, 1925. The program of the convention will include addresses by a number of Pilgrim brethren, as well as Brother Rutherford, who will also address the public in the City Auditorium on Sunday, January 25. For further particulars please address W. S. Cummings, 15 Dargan Street, Atlanta, Ga.

1925 CALENDAR

The year text for 1925 is: "Comfort all that mourn." The calendar is being prepared by the SOCIETY. The illustration shows Jesus bestowing comfort upon others. Painted in six colors, the illustration is very attractive; and we believe will be the most beautiful calendar that we have yet had. The calendar is 14x16. The price for a single copy is 35c; three for $1.00; ordered in lots of 50 or more, 25c each. We suggest that friends send their orders in early for Christmas.

"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 7½″), 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.

SERIES I, **The Divine Plan of the Ages,** giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 35c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

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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.

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. XLV DECEMBER 15, 1924 No. 24

RAPTURE OF THE ANGELS

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

THE words of this text were not spoken by men, but were sung by the angels. Nor was it the song of a few, but that of a multitude of the heavenly host. It was the expression of ecstatic joy and delight of the celestial choir.

[2]The words of that glorious song were prophetic. Their importance may be approximated when we call to mind that for more than 1900 years the entire groaning creation of earth has waited for their fulfilment. The importance of the message is magnified when we remember that during all those 1900 years, and many centuries prior thereto, the Almighty God of heaven has been making ready for the full tangible expression and manifestation of what was prophesied in that angelic anthem.

GOD'S ORGANIZATION

[3]The better we understand Jehovah's plan, the more fully we appreciate the fact that he has the most wonderful of all organizations. His majesty and dignity preclude him from giving direct attention to the details and the execution of his orders. From his eternal throne in the highest heaven he exercises his power as he may will. In the offices of his heavenly courts there are different creatures, as indicated by their names. Some are called cherubim, some seraphim, and some angels. It may be properly said that the angels are messengers and executive officers of the great Jehovah.

[4]Jehovah's revealed record shows that he sends angels on important missions as his messengers and ambassadors, to represent his cause and to act as executive officers in the carrying out of his holy will.

[5]When God expelled Adam and Eve from Eden he put the cherubim on guard to see that his decree was enforced.

[6]When Abraham dwelt in the land of the Chaldees he received a message from God to go into the land of Canaan. That message was brought to him by God's holy angel. Abraham was obedient to the command and went.

[7]When Abraham dwelt on the plains of Mamre God sent his angelic messenger, directing him to offer his son Isaac. Abraham journeyed to the present site of Jerusalem for that purpose. When, obedient to God's will, Abraham was about to offer up Isaac, twice the angel of God called to him out of heaven, commanding him what he should do.

[8]It was there that God's heavenly officer delivered to Abraham the marvelous message to the effect that God would multiply Abraham's seed as the stars of heaven and as the sands of the seashore, and that his seed should possess the gate of his enemies, and that through his seed all the families of the earth shall be blessed.

[9]When Abraham sent his servant into a distant land to select a bride for his beloved son Isaac, the God of heaven sent his angel before that servant, directing the course that he should take. God informed Abraham that he would sent his angel before him.—Genesis 24: 7.

[10]Thus God pictured how that in the course of time he would send his holy spirit to those of earth who hungered and thirsted for righteousness, and that from amongst these he would select a bride for his beloved Son Jesus, and that the angels of heaven would be the guarding and protecting officers of the bride class in all her journey to her heavenly home.—Psalm 34: 7.

[11]When Jacob went from his father's house toward Haran to escape the wrath of his unrighteous brother, he slept in the bleak and rugged hill of Bethel with the bare ground for his mattress and a stone for his pillow. As he slumbered, God caused him to have a dream or a vision in which he beheld a ladder extending from earth to heaven and the angels ascending and descending on it. Thus Jehovah pictured that his beloved Son, the Mighty One, would come and would serve as a medium between God and men, to bring about at-one-ment between God and men; and that the angels would be used as messengers in this wonderful work. There it was that God again promised that the earth should be made a fit habitation for man, and that through the promised seed all the families of the earth should be blessed.

[12]When God prepared to execute his just decree against Egypt and her first-born, he sent his angel as his executive officer to perform this work.

[13]When the children of Israel were fleeing out of Egypt from the wrath of Pharaoh, and when they were

seemingly entrapped and were about to be destroyed on the shore of the Red Sea, the angel of the Lord, as the officer of the Almighty God, majestically went before the people of Israel and lead them to safety.—Ex. 14. 19.

ISRAEL GUARDED BY ANGELS

[14]When Jehovah gave the fundamental law and the statutes thereof to Israel at the hand of Moses, he did so through the ministration of his angel officer.

[15]In instructing Moses, and through him Israel, as to the keeping of the Law and their protection in connection thereof, Jehovah said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off." —Exodus 23: 20-23.

[16]Thus the Lord Jehovah promised that his executive officer, invisible to the eyes of the host of Israel, would be their guardian and protector if they would obey him; thus he foreshadows that his heavenly messengers are faithfully looking after the interest of spiritual Israel. These angels do always have access to the Father's face. It should be a happy and consoling thought that the Lord Jehovah has thus arranged for the care and protection of his called ones.

[17]The great Jehovah fenced in the Israelites with a wall of protection by means of the Law that they might be led to Christ. But when Israel repeatedly violated their covenant with him God sent his angel to them with this message: "And an Angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?"—Judges 2: 1, 2.

[18]Thus Jehovah laid down the rule that the people of God shall make no league or covenant with any of the unrighteous systems or organizations of the earth. His people must stand aloof, representing him and his cause of righteousness alone. Spiritual Israel is God's organization; and his organization can make no league, compromise or arrangement with the devil's organization or any part of it.

[19]When the Lord selected Gideon to lead a little handful of men against the hosts of Midian, to the end that Gideon might be strengthened in faith Jehovah sent to him his angel, who said unto Gideon: "The Lord is with thee, thou mighty man of valor.... Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"—Judges 6: 12, 14.

[20]Thus Jehovah pictures his beloved Son leading his little band of faithful followers against the entrenched hosts of the evil one, who claim to represent the Lord yet who deny the Son of God and the blood of Jesus that bought them, and who in truth and in fact are the representatives of the devil. Also there is pictured the deliverance of mankind through the merit and ministration of Jesus Christ.

[21]When Elijah, the prophet of God, was so greatly discouraged that he prayed God that he might die, he sat down under a juniper tree and fell asleep, hoping that he might not awake. "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat." (1 Kings 19: 5) Thus God brought to his servant comfort and encouragement and strengthened him both in heart and in body. Thereby God pictured how in due time he would bring comfort and strength and encouragement to his people when engaged in the stress of his work; and thus he has ever done.

[22]When Elisha was at Dothan menaced by an army of the enemy, his servant was greatly agitated and moved by fear. Elisha prayed God to open the eyes of his servant, that he might see. And his eyes were opened, and he saw the mountains round about filled with a host of angels with chariots and horses for the protection of Elisha and his servant. Thus God pictured how he surrounds his people when engaged in his mighty cause of righteousness, and grants unto them complete protection against the assaults of the enemy. —2 Kings 6: 17; Isaiah 51: 16; Psalm 125: 2.

[23]Zacharias and his good wife Elizabeth had no children. Every Jewish woman desired a child, and was looked upon with reproach if she had none. They had prayed for this blessing. Zacharias was serving in the house of the Lord in the capacity of a priest, offering incense before the Lord. An angel of the Lord appeared unto him, and informed him that his wife should bear him a son who would be the forerunner of the great Messiah.—Luke 1: 13.

[24]Joseph was engaged to marry Mary when he discovered she was about to be the mother of a child. He knew that it was not his. Under the Law she would be subject to death. Joseph, desiring to protect her and to save her from the morbid gaze of the public, set about to put her away privately. This was not the Lord's way. Then the Lord sent unto Joseph one of his angels, who told Joseph that his prospective wife Mary had conceived by the power of the holy spirit, and that she would bring forth a son whose name should be called Jesus, and who would be the Savior of the people from their sins. Joseph obeyed the command of the angel, and took Mary for his wife.—Matthew 1: 19-25.

ANGELS IN OFFICIAL CAPACITY

25 Thus the proof is conclusive that for many centuries Jehovah had been dealing with the people of Israel, communicating with them, giving them the Law, guiding and directing them in the course which they should take, using them to make shadows and pictures of future things to come; and that in all of his ministrations he had been using angels in an official or representative capacity.

26 Now the hour approached for the happening of the greatest event of the ages. He who shall be the great King of kings and the Redeemer of man was about to be brought forth upon the earth. Surely it is to be expected that God would use his good angels in connection with this, the greatest of all events, and that these angels, in the performance of this duty, would be filled with ecstasy and delight. It was a climax in their official life.

27 It should thrill the heart of man to realize and appreciate that angels are not mere myths, but are mighty creatures, acting in an official capacity in carrying out God's orders; and that men who devote themselves to the Lord are privileged to be used with these invisible and mighty ones. Of course, the word "angel" means messenger, and may be applied to earthly creatures, also. Therefore the earthly and the heavenly may work in exact harmony, both to the Lord's glory.

28 It did not please God to have his beloved Son born in the greatest city of the world. Satan would have claimed the honor. But God made the place of his beloved Son's birth celebrated in the hearts of all those who love him. Bethlehem, a quiet little town lying to the south of Jerusalem, was selected. There Jehovah had caused some types or pictures to be made, foreshadowing the coming of greater events.

29 Bethlehem was once the home of Boaz, whose fields the beautiful Ruth gleaned, which fields and Ruth Boaz redeemed, and afterwards he married her. Ruth 4:1-10) Thus the Lord Jehovah pictured how Jesus would first redeem the church as his bride and marry her, and that the redemptive price would extend to all the peoples of the earth. God made this place sacred to the hearts of the Jews. He had foretold the place of birth through his prophet.—Micah 5:2.

30 Away to the north lay the little despised town of Nazareth. It was the home of the humble carpenter, Joseph. He was espoused to Mary, a descendant of David. The angel of the Lord had already informed Joseph and Mary what would transpire. The day of the birth of the child God had timed to fit exactly the surroundings and conditions. The Romans were in control of Palestine. The haughty ruler had issued a decree that all peoples should be taxed, and that each individual should report at a certain place for registration. Joseph and Mary must go to Bethlehem. The long and tedious journey was undertaken. The woman, heavy-burdened with child, sat upon the back of an ass. Joseph, with his staff, walked by her side, and toiled over the rugged hills on to the south to the place about to be made the most noted on earth.

31 Arriving at Bethlehem, they found the town crowded and all places of accommodations occupied. Applying at one place after another they were turned away. Finally they were forced to take shelter in a place provided for the cattle. There they lay down to rest for the night. All Israel was in expectancy of the event about to transpire. Since the days of Abraham and the promise God had made to him they had looked for the coming of the Messiah. Each devout mother of Israel hoped that she might be thus honored to give birth to that child.

THE BIRTH AND THE WITNESSES

32 It did not please Jehovah to have his beloved Son brought into the world amidst the blare of trumpets and the tramp of the military hosts. He did not choose to have the humble city of Bethlehem decorated with flags and banners. All the preparations that earth could have made, all the pomp and glory that man could have produced, would have been but a tawdry tinsel and sham, tending only to detract from the glorious thing about to transpire. God purposed that the devil should take no credit out of the birth of this mighty Seed of Promise.

33 For centuries Jehovah had been preparing for this great event, and with each successive step he had used his angelic officer to mark the way. Now he sent a special angelic messenger, a minister plenipotentiary, to the earth to make announcement and to give witness to the earth of the coming of the great Redeemer. It was in the night time, picturing how the entire world lies in darkness and sin and death. The great Light was about to come into the earth and to shine into the minds and hearts of those who were humble and ready to receive it.

34 The poverty of Joseph and Mary was befitting and in strong contrast with the glorious heavenly players in this mighty drama. What a great thrill must have gone through the creatures of heaven! All the heavenly host must have been on the alert as to what was now about to transpire. The specially honored messenger moved forward to his position of vantage; at the given moment this angelic officer stood forth and delivered his message, which has thrilled the hearts of millions of people down through the age. With authority he said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." —Luke 2:10, 11.

35 This angelic officer was not alone. God had provided him with an angelic train, a mighty host to accompany him to earth on his wonderful mission. With befitting dignity these stood by until the honored officer had delivered his message; and then this great multi-

tude of heavenly creatures stood forth, praising God as they sang: "Glory to God in the highest, and on earth peace, good will toward men."

[36]Since the birth of man no event compared to this had transpired. Mark well whom the Lord chose for his earthly witnesses to establish the fact in the minds of men. The Pharisees and the financiers, the lawyers and the priests, the wise men, big business, big politicians and big preachers who ruled Israel—not one of these was honored by being asked to witness to the birth of the Master. The reason why is that they were a part of the devil's organization. God honors them that honor him. To please God we must worship him in spirit and in truth.

[37]A little band of shepherds had brought their flock to a hillside across the ravine to the east of Bethlehem. These were humble men, earning an honest living. They trusted the Lord and the promises he had made to father Abraham. They had brought their sheep into the corral, and there kept one of their number on watch to guard the flock from the wild beasts while the others slept.

[38]The angel of the Lord appeared unto them, and the glory of the Lord shone round about them. Evidently the reflected glory of the Lord, sent forth from his angel, attracted their attention; for they all were awakened and listened to the message delivered by this heavenly officer. These shepherds humbly hurried forward to see the child and to relate their testimony to others. They took no credit to themselves. Had they belonged to the devil's organization they would have swaggered about and said: Behold, what honored men we are. Look up to us.

[39]On the contrary the shepherds gave glory to God and praise unto him for all the things that they had heard and seen, and that were told them. This is in exact harmony with all of God's arrangements. God resists the proud and shows his favor to the humble-minded. (1 Peter 5:5) All of his intelligent creatures should learn a lesson from this. He that exalts himself shall be abased, but he who humbly submits himself to God's holy will in due time shall be exalted.

THE GREAT CONSPIRACY

[40]Did not God send three wise men from the East to be witnesses to the birth of his beloved Son? Should not we revere the memory of these three wise men? Herein has that old serpent, Satan, deceived the people. He has kept prominently before the minds of the people the three wise men as though they were sent of God. To answer the above questions properly we must look for a moment at Satan's organization.

[41]Jehovah uses good angels. Satan, the devil, is a mimic god. He first deceived, and drew after him, a number of the angels of heaven who became evil; and these the devil uses in his organization to blind the people to God's plan of salvation.

[42]Satan knew that God had declared that the "seed of promise" should bruise the head of the serpent and his seed, and that the promised seed should bless all the families of the earth. Satan, through his emissaries, set out to destroy this seed. He had been in Eden, the garden of God; and from the time Adam was driven therefrom Satan has resorted to every known means to destroy those who have striven to be obedient to the Lord. He sought to have Sarah debauched and Abraham killed. He attempted the death of Jacob by Esau, and incited Saul to kill David. He caused the persecution of all the prophets. He sought the death of Mary and the unborn babe. From all these wicked attempts God protected his own.

[43]The so-called wise men were astrologers or soothsayers who lived in the East, doubtless Persia, well known to be of those who communicate with evil spirits. They saw a light rise to the west, and were instructed by an unseen power to follow this light. This light was called a star, but stars do not move about in this manner. The devil and his angels exercise this power even today and cause lights to move about to deceive others. These wise men were dupes of the adversary and his angels, therefore readily fell into the conspiracy. They did not go directly to Bethlehem, where they would have gone if God had sent them. They first went to Jerusalem and presented themselves to Herod. And why? Because Herod belonged to the devil, as his prior and subsequent acts show. The devil knew that Herod would want to kill the babe; therefore he drew these wise men into the conspiracy with Herod for the purpose of destroying the babe Jesus. In this attempt God thwarted him, and delivered His beloved child.

[44]To cover up his nefarious work and blind the people to the truth Satan has induced the clergy throughout the age to magnify these wise men in the eyes of the people and to have Christmas cards printed with their pictures on them, and has caused people to worship lights and stars and the images of the wise men. All of these emanate from the devil.

[45]It will be noted again that the Lord used his heavenly messengers as officers to protect the babe Jesus from the wicked conspiracy of Satan and his co-conspirators.

ANGELIC ANTHEM A PROPHETIC STATEMENT

[46]The rapture of the angels expressed in this glory-song could not be understood at that time. The understanding began at Pentecost, and has been given to the people of God since; and in due course all the families of the earth shall know it, when the knowledge of the glory of the Lord fills the earth as the waters fill the deep. The angels here were declaring that all glory and honor should be given to God, and that from heaven comes this manifestation of his love for mankind; that while the earth was in distress and sorrow, the time

would come when there would be peace on earth, when the good will of God would be shown unto all men, and all who were of right condition of heart would receive it.

47 At Pentecost, when the minds of the apostles were open to an understanding, St. Peter, under inspiration, declared that that time would be when the face of the Lord should be turned toward mankind; and that this would be when Christ's kingdom is put in operation, and would mark the restoration of all things which God had foretold by the mouth of all his holy prophets since the world began.

48 The song was a prophetic one, because it foretold events to happen in the future. It was in harmony with what God had spoken through the mouth of his holy prophets long before when he said: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9:6) Here the Prophet pointed forward to the time when this blessed child, now born, would become the great Ruler of the earth, upon whose shoulders the government would rest; and that he, the Prince of Peace, would bring life, peace, happiness and good will to mankind.

49 Jesus afterwards rode into the city of Jerusalem; and here the Lord caused the multitude that followed him to sing the praises of the Lord, saying, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." (Luke 19:38) The people knew not what they said; but the Lord caused them to speak, while the pious-faced Pharisees, who claimed to represent the Lord, stood by and their tongues were dumb. Yea, they went further. They called upon Jesus to rebuke the multitude for singing his praises, to which Jesus retorted: "If these should hold their peace, the stones would immediately cry out."—Luke 19:40.

50 Jehovah had determined that this witness should be given; and he was having the testimony given to the Pharisees themselves that they were not needed, but that he could use the very inanimate elements of the earth to be his witnesses if need be. Let the proud and haughty bow their heads with shame when they think that God needs them to carry on his work!

51 Jesus came to earth that he might give his own life a ransom for mankind. Not that he might be ministered unto and made much over, but that he might be the minister and servant and die for man's redemption.—Matthew 20:28.

52 Let the haughty learn from this that the greatest one ever on earth was the humblest one ever on earth; and that because of his humility and obedience God hath highly exalted him above all others. God will exalt none other except those who are obedient to him.

53 The birth, death, and resurrection of the Lord opened the way that mankind might have life, and that those who are of the body of Christ might have life more abundantly.—John 10:10.

EARTH'S NEW KING IS HERE

54 At the first advent of our Lord the wise men, Herod, the Pharisees, the financiers, and politicians, at the instance of the devil, formed a conspiracy against Jesus. At the second presence of our Lord the clergy, the rulers of earth, the principal of their flocks, the lawyers, the politicians, and the financiers, at the instance of the devil and acting under his supervision, formed a conspiracy against those who love and humbly serve the Lord. Let the Christian take courage and rejoice that he is counted worthy to be assaulted by the same ones that the devil used against our Lord long centuries ago.

55 The King of glory is now here, and is setting up his kingdom. The purpose of the devil is to blind the people to this fact. Therefore he whose eyes are open, and who loves the Lord, will likewise have his mouth open praising the Lord, and his hands and feet moving to the service and glory of the Lord. He who thus does will have joy in his heart and will realize the precious promise: "The joy of the Lord is your strength."—Nehemiah 8:10.

56 God's witnesses today are not the mighty, the haughty or the proud. The clergy who call themselves Modernists repudiate the angels, Abraham, Isaac, Jacob, Gideon, Elijah, Elisha, John the Baptist, and Jesus himself. The ransom has been testified to them and they have rejected it.

57 The Fundamentalists claim to believe the Lord, yet deny him and his kingdom, by uniting their forces with the devil's organization.

58 The witnesses whom the Lord uses today, like the shepherds of old, are the meek, who are therefore teachable. They are humble, and are therefore submissive. They are the ones moved by love; therefore they are unselfishly devoted to the Lord and his cause.

ANGELS GUARDING THE CHURCH

59 The church is the called-out class, the new creation of God. Jesus is the Head. It has pleased Jehovah to use his heavenly officers to guard the interests of these beloved ones down to this very hour.

60 When the devil assaulted Jesus in the wilderness, the angels ministered unto him. (Matthew 4:11) When Jesus underwent his great trial and suffering in Gethsemane, God sent his angel to comfort him. At his resurrection, when the devil and his representatives would destroy the evidence, God caused his angels to be there to protect the interest of the Church.—John 20:12.

61 This precious promise was given by Jehovah to all the members of his Church: "For he shall give his angels charge over thee, to keep thee in all thy ways" (Psalm 91:11); and again: "The angel of the Lord

encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

[62]Under inspiration St. Paul testifies that these are ministering spirits sent forth to minister to the heirs of salvation. (Hebrews 1:14) These of the heavenly host, favored of God, are the official friends of the Church. When one of the Lord's little ones goes forth in the proclamation of the message of the King he may feel absolute rest and confidence in the Lord because his official protector, at the Lord's instance, walks by his side to shield him from every assault of his enemy. Praise the Lord for his goodness to those who are his!

[63]We should give glory to the Lord here, especially in view of the fact that while these angels have been very wonderfully used, God has promised the Church even greater things. This produces no envy in the heart of any one that loves righteousness. These angels desired to look into God's plan. (1 Peter 1:12) But it pleased the Lord to reserve this for the new creation.

THE HEAVENLY ASSEMBLY

[64]The Church has now reached the climax in its experience. The kingdom is being inaugurated. St. Paul says: "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem" (Hebrews 12:22), which means the approaching of the consummation of the hopes of the faithful followers of Jesus, when they shall enter the glorious presence of the King. This organization of the Lord is about complete. Those who will be in it will have proven themselves to be the called, the chosen, and the faithful.

[65]It is reasonable for the Christian to look forward with thrilling expectancy to the entering of the glorious portals of heaven. Whom shall we first see? St. Paul's words indicate that our guardian angels will be the first to greet us beyond the vail. And why should not this be true? They have walked by the side of the beloved ones of God through the valley of tears. It is reasonable to expect that the Lord would honor them by permitting them to be the first to grasp the hand of the one who has fought his way through and gained the victory. That will be a happy meeting with those who have so lovingly looked after our interests. Doubtless these angels will instruct us with reference to being presented to the Lord, because they have access to the courts of heaven.

[66]Then will follow the general assembly of those whose names are written in heaven. And then the Lord Jesus will present these faultless before the throne of Jehovah.

[67]God's plan has majestically moved forward with exactness and precision. "Known unto God are all his works, from the beginning." (Acts 15:18) When he laid the foundation of the earth as a habitation for man, the Morning Stars sang together and all the sons of God shouted for joy. At that time Lucifer was in harmony with Jehovah, and doubtless was one of the Stars. The Morning Star is clearly marked out in Revelation as Christ Jesus. (Revelation 22:16) When he, as the active agent for Jehovah, prepared the place for man's habitation, all the angels of heaven shouted for joy.—Job 38:6, 7.

[68]In the unfolding of the great drama of creation from Eden to John the Baptist, the angels performed their respective parts. When Jesus left the heavenly courts and became a man, the angels knew that this was a progressive step in the divine plan; and all the hosts of heaven sang together for joy.

[69]In 1874 the Lord came the second time; and for forty years he carried on his preparatory work of gathering together his people. When his time came to take his power to reign, doubtless the angels again greatly rejoiced. When he came to his temple to examine his own, he invited the faithful ones to enter into his joy. The joy of heaven and the joy of the faithful ones on earth may now be shared with each other. It is but the beginning of rejoicing for evermore.

[70]When the thousand years have ended and Jesus has fully preformed his work of restoring the obedient ones of earth, then he will take a retrospective view; and he will see of the travail of his soul and be satisfied. (Isaiah 53:11) Then to him every knee shall bow, everything in heaven and on earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:19, 11) The Psalmist says that then all the angels of heaven will praise him; that the sun, the moon and the stars will praise him; that all creation will sing his praises. —Psalm 148.

[71]The human mind can not grasp what it means; but one is granted a glimpse when one reads the hallelujah chorus. (Psalm 150) Therein one has a mental vision of the glory in heaven and the glory in the earth when all the creatures of heaven and all the creatures of earth, yea, everything that hath breath, is joining together in an anthem that will fill the universe with praise to Jehovah God and to his beloved Son, Christ Jesus, to him who was born in Bethlehem, who died upon the cross, the Redeemer of the human race, who has become King of kings and Lord of lords, and who shall establish the heavens and the earth that they shall stand forever, all to the glory of the great Creator! In that great heavenly choir the holy angels will sing their parts; and all the saints will join in the song.

QUESTIONS FOR BEREAN STUDY

Who spoke the words of Luke 2:14? Why were they spoken? ¶ 1, 2.

God's majesty and dignity preclude him from what? Who are used of God in his heavenly organization? ¶ 3-13.

What was pictured in Abraham's experiences? By Jacob's dream? ¶ 10, 11.

Did God use an angel to minister to Israel? What was thus foreshadowed? ¶ 14-16.

How were the Israelites fenced in? What is spiritual Israel's protection? ¶ 17, 18.

How are the members of the new creation to draw encouragement from the experiences of Gideon? Of Elijah? Of Elisha? ¶ 19-22.

Give other instances when angels were used. ¶ 23, 24.

In picturing things to come, what agencies were used? ¶ 25-27.

What was pictured by Boaz redeeming Ruth and the fields? ¶ 28, 29.
How were the Israelites fenced in? What is spiritual Israel's will? ¶ 30, 31.
How did God manifest the underlying principle of humility? ¶ 32-34.
How was the birth of Jesus introduced to humanity? ¶ 35-39.
Who were the three wise men, and whom did they unwittingly represent? ¶ 40-43.
How has Satan sought to cover up his diabolical work? How has the seed of promise been protected? ¶ 44, 45.
Why could not the people comprehend the angelic anthem before Pentecost? ¶ 46-48.
What other witness was given of Jesus? Who gave it? Were the Pharisees well pleased with it? ¶ 49, 50.
Why did Jesus come to earth? ¶ 51-53.
Is there a modern conspiracy? What is the purpose of the devil? Who are the witnesses today? ¶ 54-58.
Who are the ones for whom the Lord appointed the heavenly officers? What promises has God given to the Church? ¶ 59-62.
Why should we now give glory to God? What thought should thrill the Church? Who may be the first ones to greet the Church on the other side of the vail? ¶ 63-66.
How does God's plan move forward? Who were some of the "Morning Stars"? ¶ 67, 68.
When did Jesus come at the second advent? What has been the work since then? When will Jesus take the retrospective view and be satisfied? ¶ 69, 70.
Can the human grasp the meaning of the consummation? Will the time ever come when all creation will be praising God? ¶ 71.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JANUARY 7

"The Father of mercies, and the God of all comfort."
—2 Corinthians 1: 3.

THE plan of God is revealed in detail in order that man may learn to appreciate his Creator. The proper appreciation of the great Eternal One induces the creature to strive diligently to please his Creator. The more he knows of the Creator, the greater will be his desire to grow into the likeness of the One that is holy and unselfish.

During the past four years those who study the WATCH TOWER have been considering texts in the following order: Concerning Jehovah; concerning the Lord Jesus Christ; the holy spirit, and its transforming influence; and the kingdom of God. Many are the testimonies that great blessings have resulted from these studies. It is the hope that the study of the text during the year 1925 will be especially helpful to the Church. This year we will examine texts relating to the comfort of all that mourn. It will be found that these texts teach that Jehovah God is the great Comforter; that the Lord Jesus is his active agent in dispensing comfort; that the holy spirit is the channel employed; and that it is the will of God that all members of the Church shall become comforters, to the end that Jehovah's name may be glorified.

The opening text for the year shows that the source of mercy and comfort is Jehovah.

Mercy is properly defined as compassionate treatment of an offender.

Comfort means to bring consolation to those who mourn, to lift the burdens that make them sad and to point them to that which brings peace of mind and gladness of heart.

Eden was a joyful place because it was the garden of God. Because of sin man lost his happy home. He was an offender against the law of God, and that without excuse or extenuating circumstances. In the exercise of justice God sentenced man to death. Under this just sentence Adam would have remained dead forever, and he would have had no offspring that could have life eternal. But Jehovah was compassionate in dealing with man, and has ever been thus. He made an elaborate and complete arrangement for man's redemption and deliverance, and in doing so was moved by love. (John 3: 16, 17) Herein was the full and complete expression of unselfishness on the part of the Creator, Jehovah.

Since the day of Pentecost, as man has come to a knowledge of God and his purposes he has received comfort; and his comfort increases in proportion to his appreciation of the loving kindness of God.

Man learns that God has been and is compassionate with offenders who repent and come to him, and that he comforts all those who sincerely seek consolation in his appointed way.

It is vitally essential that each one who will be comforted learn of God's appointed way of ministering comfort. To know God and his beloved Son means life. (John 17: 3) He who possesses life in fulness has comfort and fulness of joy.

TEXT FOR JANUARY 14

"Let not your heart be troubled: Ye believe in God, believe also in me."—John 14: 1.

THE disciples of Jesus were imperfect men. Like all men they had trials and sorrows. They loved Jesus. For three and one-half years he had been to them a tower of strength and a source of consolation. Now he was about to take his departure. The reason why, they did not understand. They were sad of heart. Their faith in God had brought some comfort because as Jews they recognized that they were the covenant people of Jehovah.

The time had not come for them to understand God's plan and purposes fully nor how he would bring consolation to their hearts. Until Pentecost it was impossible for them to understand.

Knowing this, Jesus said to them: 'Ye believe in God and his promises made to father Abraham, that in him and his seed all the families of the earth shall have a blessing. God has promised that he would send the Messiah that through him all might receive a blessing. I am he. But before this blessing can come, it is necessary for me to go away. Do not let your hearts be troubled. I am going to prepare a place for you, and I will come again and receive you to myself, that ye

may be with me. I have been your comforter for some time and now you will miss me. But I will pray my Father and he will send you another comforter.'—John 14:16.

These were words of consolation, but the disciples did not at the time comprehend that. They must wait until Pentecost; and then they would understand how the Lord would bring comfort to them and how, though absent from them, he would be with them all through their earthly journey. They had faith in his words, and waited until the appointed time.

TEXT FOR JANUARY 21

"The Comforter, the holy spirit,... shall teach you all things."—John 14:26.

WHEN the time came for Jesus to ascend into heaven, he gathered together his disciples upon the side of the Mount of Olives. He told them to remain at Jerusalem and await the coming of the Comforter; that they would receive the holy spirit, and thus they should be his witnesses.—Acts 1:4-11.

Obedient to this command from the Master the disciples waited at Jerusalem for ten days, until Pentecost. At that time they were assembled together in a room, when they received the holy spirit. This was in answer to the prayer of Jesus even as he had promised: "I will pray the Father, and he shall give you another comforter that he may abide with you for ever."—John 14:16.

When Jesus was crucified the disciples were greatly troubled and distressed. Their sorrow knew no bounds. On the third day, even the day of his resurrection, two of these disciples, lamenting Jesus' cruel death, said: "We trusted that it had been he which should have redeemed Israel."—Luke 24:21.

Later in Jerusalem, and after they had learned of the resurrection of our Lord, as the disciples were gathered together, Jesus appeared among them and said: "Peace be unto you." But they were terrified and frightened, and supposed that they had seen a spirit. But he said unto them: "Why are ye troubled, and why do thoughts arise in your hearts?" (Luke 24:38) They could not understand; they had not received the holy spirit; the comforter had not come yet.

From the time of Pentecost forward the mystery of God began to unfold to the disciples. All the parables and dark sayings began to be understood by them. They saw that it was necessary that Jesus should suffer and die and rise from the dead and ascend into heaven; that by thus doing he had provided the ransom price, not only for them but for all mankind; that he would gather out from amongst men the Church; that these would be required to follow in his footsteps and suffer as he had suffered; that those who would continue faithful unto the end would be exalted and be forever with the Lord and see him as he is; and that in due time he would return and take them to himself.

As these great truths unfolded before the disciples' minds, their sorrow fled away, and their hearts were comforted. The holy spirit had been given, and this enabled them to receive comfort.

Even so it has been with all truly consecrated Christians from then till now. Being in Christ, and his Word abiding in them, they have asked of the Lord and received great comfort. They have learned that God is the Father of mercies; that Jesus Christ, their elder Brother, is their precious friend and comforter, and that the holy spirit is the channel of comfort; and they themselves have been learning to be comforters.

Jehovah's purpose concerning the Church on earth is that here they must learn to be specially comforters of the brethren, those who are in Christ, and to proclaim the message of his kingdom, and to bear the message of consolation to all who mourn and who seek to know the way that leads to life and happiness. By this they are showing forth his praises.

TEXT FOR JANUARY 28

"Ye are a chosen race.... a people for a purpose."—1 Peter 2:9, Diaglott.

IT IS of utmost importance that all Christians now observe the effect upon the disciples produced by the reception of the holy spirit at Pentecost and ever thereafter. They had waited for the holy spirit, as Jesus had promised. When they were begotten and anointed, they did not sit down, fold their hands and remain idle; neither did they withdraw themselves and keep their comfort and joy to themselves. On the contrary they immediately began to speak and advertise the King and his kingdom amongst the people.

Why did they do this? God had called them for a purpose. They were to constitute a part of the chosen race, a people for a purpose. They must show forth the praises of him who had called them out of darkness into the marvelous light, and it brought great comfort to their hearts. They must now use this message of consolation, which they had received, to comfort others.

The apostle Paul plainly and boldly expressed it in these words: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1:3, 4.

Now we see that Jesus Christ is the Head of the new creation; that all who are in Christ have the holy spirit and are comforted thereby; that all this comfort proceeds from Jehovah, the Father of mercies; that he is training a class of people by putting them through certain experiences that they may learn to be comforters here, that they may be associated with the Lord Jesus in his kingdom, and that his name might be glorified.

The course of a Christian then is plainly pointed out.

He who would enter the kingdom and be used of the Father for the blessing of mankind must first learn to be a comforter this side the vail. It is impossible to do this unless he (or she) engages in the service of the Lord as opportunity presents. We must here advertise the King and his kingdom because this is the message of consolation. We must exhort our brethren to devotion to the Lord and to his service; for thereby are they comforted. We must be faithful and true witnesses that Jehovah is God; that Jesus is the King, and that the kingdom of righteousness is here. In all this we must be prompted by love, which in an unselfish devotion to the Lord and his cause.

What a marvelous plan is that of Jehovah! What a blessed lot is that of the Christian! Let us see to it that we fulfil our commission by learning to be comforters.

CHRIST'S TRIUMPHAL ENTRY

——JANUARY 4——LUKE 19:29-44——

JESUS TAKES ACCLAMATION IN SIMPLICITY—PROPHECY FULFILLED IN DUE ORDER—FURTHER FULFILMENT AT SECOND ADVENT.

"Blessed is the King that cometh in the name of the Lord."—Luke 19:38.

THE time had now come for Jesus to manifest his right as God's anointed king of Israel. The method he took gives us our study for today. At any time during the previous twelve months Jesus could have become the popular leader. This was especially the case when he fed the multitude of 5,000 in Galilee; for people would then gladly have put him at their head as one sent of God to deliver Israel from the bondage of the Romans. Jesus wanted the kingdom of heaven with its blessings to be established; but he knew that the time for its establishment had not come, nor would he be made king by man.

[2]The stay in Jericho at Zacchæus' house had allowed the crowds of pilgrims to get ahead of Jesus, and probably he ascended the hillroad in comparative quiet. When the day arrived on which he would present himself to Jerusalem as King, he began to assert his kingly power and authority. Leaving Bethany he came to the Mount of Olives, and then sent two of his disciples to a neighboring village to bring an ass and her colt, which they would find tied and as if waiting for him, bidding the disciples say if questioned that the Master had need of them.

[3]It was now known in Jerusalem that Jesus was in Bethany, and it was expected that on this morning he would come into the city. Many there were more than kindly disposed towards him; and some were much impressed by the miracles, especially by the last and greatest, that of raising Lazarus from the grave. At that time Jerusalem was crowded both within and without the walls with those who had come up to the Passover, then a very popular event. A crowd soon increases; and quickly multitudes of well-disposed people were making their way to meet Jesus, and to return with him into the city. When the disciples brought the ass to Jesus they placed him upon it, giving him kingly, if humble dignity. As the procession started, garments were cast at his feet, and branches of palm trees were cut, and soon the ever-growing company broke into song.

[4]It had long been the custom to sing some Psalms at the Passover feast. The 116th Psalm and following Psalms were so used; and with these fresh in mind, it was easy for the multitude to associate the words of the 118th Psalm with the coming of him who many were ready to believe was the Son of David. Unwittingly the multitude fulfilled the divine prophecy. They hailed Jesus as the promised Son of David, who should bring them salvation. The demonstration of the multitude, and the great joy of the disciples as they saw their Master at last honored, and perhaps thought their own time of advancement with him was drawing nigh, made the Pharisees angry. It had been declared by the prophet Zechariah that this shout of praise and prayer should be made, and this was the only possible occasion, and the scriptures must be fulfilled.—Luke 19:40; Zechariah 9:9.

JESUS TAKES ACCLAMATION IN SIMPLICITY

[5]The position of the Pharisees was a hopeless one; for they were setting their will against God. True, they did not think that; but nevertheless the scriptures were plainly written, and the facts were before them. Therefore they ought to have understood. They continued "willingly ignorant". Jesus went on his way, and the disciples and the people continued to acclaim him as the promised Savior. He entered the city as God's appointed King, making no assumption of political prerogative. It was to his Father's house he was going. Fulfilling scripture, he took the acclamation of the people in the simplicity of a servant of God.

[6]None but Jesus himself could have any idea of the importance of this entry, and even he would understand some things but dimly. Except in that the Word of God was being fulfilled, the acclamation of the people would bring him but little joy; he knew that they did not understand. He knew of a certainty that he was going to his death; for the time had come when his sacrifice must be consummated. But he kept his face towards the providences of God and towards his responsibilities; and knowing the consequences, but not weighing them, he calmly fulfilled every detail of the way marked out for him in the prophecies. But the joy of the people would call forth his compassion, and would enlarge his heart; for though they misunderstood, they voiced a longing, and the cry was indicative of the call of humanity for a savior.

[7]The incident is an illustration of prophetic fulfilment. This entry of the servant of God as Savior-King was foretold by the prophets. (Psalm 118:26; Zechariah 9:9) But it is certain that it did not complete all that was meant by either prophecy; for though Jesus presented himself and the people acclaimed him as their Savior, yet he was not accepted, and within a few days the whole populace turned against him and cried out for his blood. They thus fulfilled other prophecies which declared that he should be despised and rejected, but that in his death he should be made an offering for sin.—Isaiah 53:10.

PROPHECY FULFILLED IN DUE ORDER

[8]When Jesus came so near to the end of his earthly ministry, he must have watched the fulfilment of the prophecies concerning himself with much care and interest. There was no forcing; but in proper order of manner and time the Word of God went forward to its fulfilment. Jesus knew that he must have an ass's colt that morning. Evidently he knew where there was one, and he knew that

his Father would do his share of the fulfilment of the prophecy. And so it was that Jesus obeyed and God watched, and the divine order was observed.

[9]Here is a great lesson for the Lord's people. It is clearly no part of their duty to force the fulfilment of prophecy; but, coöperating with the Lord as opportunity affords, they do frequently find that prophecy is being exactly fulfilled. And even though, as is often now the case, the Lord's people seem almost conscious of working out the last things in the fulfilment of the Scriptures, yet there is no seeking to fulfil prophecy; and evidently this is the attitude the Lord's people should always take. The prophecies referring to the coming of the King and his entrance into the city, apparently fulfilled by Jesus when he entered Jerusalem, are now seen to refer also to the greater act when Jesus really comes into his kingdom.

[10]Again Jesus is present, and offers himself as King. But Christendom's leaders reject him; and the truth of his return is as bitterly opposed by them as it was by the Pharisees. Neither then, nor now, are God's professed people ready to receive the Lord. The proud Pharisees rejected the Carpenter of Nazareth. They could not begin to understand that he was the Messiah of the prophecies. The proud leaders of Christendom will not accept the fact of the Lord's return. They have given themselves to a system which absolutely prevents clear understanding of the will of God, even as Jesus said of the Pharisees: "How *can* ye believe, which receive honor one of another?" (John 5:44) But while there is a correspondency, there is also a contrast. Then when Jesus entered into Jerusalem he entered it to become subject to evil men, and to the power of darkness. Evil seemed to triumph. Now when Jesus comes into "the city" he comes not only for immediate judgment, but for final victory over every evil person or thing. Never again will evil triumph. It will attempt the suppression of the kingdom message, but never again will God permit his messengers to be subjected to the powers of evil.

FURTHER FULFILMENT AT SECOND ADVENT

[11]Because Jesus entered Jerusalem seated on an ass, it was but natural that it should have been thought that Zechariah's prohecy was completely fulfilled at that event. But the context of the prophecy shows that the whole passage refers to our Lord's advent as King in power, and to the consequent blessing of his people. It is customary in western countries to speak of the ass in a jocular or derogatory sense. But in the East there is no such association, and certainly nothing of such association is conveyed in the Scriptures. The patient ass is a symbol of lowliness. It is not, then, in any derogatory sense that it can be said that the returned Lord, even now coming to his own and in his glory, comes lowly as riding upon an ass.

[12]Christians have derided the Jews for their attitude towards their Messiah. The Jews looked for a great and notable person who should appear worthy to be leader of God's people. And, behold, he came meek and lowly; and they refused him. Christendom has professed to look for the return of the Lord, but has expected that h would make his appearance in magnificent glory in the clouds of heaven. And lo, though a glorious spirit being, he has appeared in the lowly message of his people. The great and mighty have been caught in their hypocrisy, and once again have rejected him. The wise and prudent have failed to perceive the signs of his presence. And the humble, faithful messengers are as contemptible in the eyes of the wise as the ass is to the one who rides a warhorse.

[13]There are still many who would stop the Lord's people from rejoicing in him and in the message of comfort which he brings to the poor groaning creation, and who would stop the people from crying out and hailing the promised Savior. The time has come for the Lord to be acknowledged; and if those who know the truth should prove so unfaithful to their privilege as to listen to those who dislike the message, and should stop telling of the coming of the King, the Lord will use the very stones to cry out that the King of glory is come. But the faithful servants will never forego the privilege which association with the Lord brings. He will go from strength to strength until his work is done.

[14]There are two pictures in this incident which present themselves to the faithful followers of the lowly Jesus, and from which they draw encouragement. One is that they see themselves, like the disciples then, rejoicing in the glory which is coming to their Lord. They, too, do homage to him, in spirit casting their garments before him in token of full submission; and they also wave palms of victory. They know that the Lord is now entering gloriously into the place of power, and that the time of the world's happiness is at hand.

[15]The other picture is in less bright coloring. It is that the disciples see themselves in the same place as the Lord. Honored indeed of him in that they are privileged to be his representatives in the earth, and that they have the responsibility of witnessing in the center of organized religion, they carry the message of the kingdom into the midst of a people who are full of profession of service to God, but who at heart and in spirit are alienated from him, and who hate not only his rule and his will but his messengers.

[16]In assuming the authority of king, Jesus showed both his right to commandeer that which was necessary for his purpose, and also his power over even the brute creation. He did not ask permission for the use of the animals; and in riding an unbroken colt, controlling it in calmness even while the multitude was shouting and singing, he showed his mastery. Without doubt these things are a necessary part of our lesson. We are thereby reminded that our Lord, whose presence we declare, has these same rights and powers, and will use them in whatever way he pleases for the furtherance of the kingdom interests.

QUESTIONS FOR BEREAN STUDY

Could Jesus have permitted himself to become a popular leader? Why did he not do so? ¶ 1.

Is there order in God's plan? What was the special obligation now resting upon Jesus? ¶ 2.

What particular miracle had brought Jesus into great prominence? Why was Jerusalem filled with people? ¶ 3.

What Psalms were used at the Passover feast? How was Jesus honored? What was the feeling of the disciples? How did the Pharisees feel about it? ¶ 4, 5.

Who besides Jesus understood the significance of his entrance into Jerusalem? Was Jesus overjoyed? If not, why not? ¶ 6.

What does the incident illustrate? What prophecies were being fulfilled? ¶ 7.

Was Jesus evidently watching the fulfilment of prophecy concerning himself? Was Jesus forcing a fulfilment, or were things taking the natural course? ¶ 8.

What is the great lesson for God's people to learn? Is there a secondary fulfilment of these prophecies? ¶ 9.

What are some of the correspondencies? What is there in contrast? What is it that blinds the leaders to the truth? ¶ 10.

Why have the people been unable to see the clear fulfilment of Zechariah 9:9? In what way is Jesus riding upon the ass now? ¶ 11.

Have Christians anything to boast of in their attitude toward the Messiah which would put them in a better light than the Jews of 1900 years ago? ¶ 12.

Are there people today who would gladly put a stop to the hailing of the presence of the King as he rides into the antitypical Jerusalem? ¶ 13.

What two pictures may we draw from the lesson? ¶ 14, 15.

When Jesus commandeered the unbroken colt, riding it in calmness amid the tumult of the multitude, what lesson did he there set forth for us? ¶ 16.

THE LAST JUDGMENT

——JANUARY 11——MATTHEW 25:31-46——

TIME OF THE JUDGMENT—GENERAL JUDGMENT OF "CHRISTENDOM"—RANSOM GUARANTEES OPPORTUNITY OF LIFE—KNOWLEDGE BRINGS APPROPRIATE RESPONSIBILITY.

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matthew 25:40.

TODAY'S lesson is called The Last Judgment, but the portion of Scripture set for study is the well-known parable of the Sheep and Goats. The common orthodox interpretation of this parable is that it is a representation of a division between the righteous and the wicked which immediately follows the Lord's return, the dominating thought being that at the moment of the Lord's return all hope of escaping eternal torment is ended for those who are not found in harmony with righteousness. They visualize all people upon earth separated into two classes; sheep to be blessed, and goats to be cursed.

[2]As the Bible Student becomes instructed in the Word of God he learns that God has appointed a day of 1000 years for the judgment of men and for the reign of Christ (Hebrews 6:2; Revelation 20:6); that during that reign the dead will be delivered from the power which holds them; that all the nations of the earth will be instructed in the ways of the Lord; and that the reign of Christ is specially for the purpose of bringing man back to his long-lost inheritance and of restoring his happy relationship to God.

[3]For a time the parable became to Bible Students a picture of the judgment at the end of that thousand-year day of judgment, when the righteous (the sheep) would enter into the blessedness of life on the restored earth, and when the wicked (the goats) would be destroyed forever as unworthy of life. It is now seen to be a symbolic description of a judgment at the time of the second advent, one which determines who among men have already proved themselves unworthy of the blessings of the kingdom. The true interpretation has thrown light on many other scriptures, and has enabled the servants of the Lord to see their work and the purpose of their message much more clearly than hitherto.

TIME OF THE JUDGMENT

[4]Except for the symbolic pictures in Ezekiel and Revelation there is comparatively little shown in the Scriptures of the details of the Millennial Age. We know through Isaiah (chapters 25 and 35) of the progress which will be made up the highway of holiness, and that the Lord's blessings will then be diffused upon humanity under the reign of Christ; but neither the prophets nor the Lord had much to say of what is to happen during that reign. It should hardly be expected, therefore, that this parable would deal with things at the end of the Millennial Age. The correct interpretation properly associates it with those which immediately precede it. It is, of course, an integral part of our Lord's discourse concerning the last things of the Gospel Age, when he has returned to set up his kingdom.

[5]The orthodox interpretation of this parable happens to be more correct in point of time, but this is so only because they knew little or nothing of the real purpose of the Millennial kingdom. To get the proper viewpoint one must place himself with the Lord and the disciples at the time the parable was spoken. Jesus had come to the end of his earthly ministry. He had been finally rejected of Jerusalem. He had walked out of the temple courts for the last time, saying of his Father's house, "Your house is left unto you desolate" (Luke 13:35); for in rejecting him they had rejected God, who had sent him.

[6]On the next morning Jesus sat with his disciples looking over Jerusalem; and answering their inquiry as to when the things of which he had been speaking concerning Jerusalem and himself should happen, he spoke the discourse recorded by Matthew. (Chapters 24, 25) It was a discourse intended to instruct his faithful servants at the time of his return concerning the events of their day, that they might know he had returned by the fulfilment of the things spoken. His return would not be made known by any physical manifestation of his person, but by the physical facts which he then foretold. Then, after telling of those things concerning Jerusalem, he spoke the parable of the Virgins to show that even some of his own would be caught asleep, and the parable of the Talents to show how his servants would be brought before him and judgment be passed according to the measure of fidelity to him and to his Father. Then he spoke further of the judgment which should come upon Christendom.

[7]Although Jesus did not know when that time would be (Matthew 24:36), he saw clearly that Jerusalem, which lay before him was, in its attitude towards him and in its rejection, also a miniature of a great system of religious profession yet to be. In mental vision he saw that his disciples would carry his message abroad in the earth; and that in process of time great organizations and systems of civilization would arise, each of which would profess his name, even as Jerusalem, which lay before him, professed to be the people of God.

GENERAL JUDGMENT OF "CHRISTENDOM"

[8]Jesus knew that when he returned all these great systems would be tested in the way Jerusalem had just been tested; for his faithful servants would then carry such a message to them as he had brought to Jerusalem. He knew that the great religious organizations, and the leaders of the world who coöperate with them, would treat his servants and their message of the establishment of the kingdom as the Pharisees had treated him; and that just as the Jews and Jerusalem had been brought into judgment by his loving message because they hated the light and hated him, so the great civilizations would be brought into judgment by the light of truth which would come at his second advent; and that the disciples, the faithful servants, would be rejected with their message in exactly the same way. This would mean a general judgment and the rejection of Christendom on the lines of the judgment upon Jerusalem. It would not mean that all the peoples of the earth would have all hope cut away from them in a moment, any more than the rejection of Jerusalem and condemnation on their leaders meant that the common people were to lose all hope of the mercy of God.

[9]The Jews did not understand that they were rejecting God when they rejected Jesus. Indeed, it was in professed service to God that they put him to death. Truth and their Messiah had come in an unexpected way. They were caught in their hypocrisy. So now at the end of the age the truth of the kingdom and the message of the returned Messiah has come in an unexpected way, and the leaders of Christendom are caught in their false pretences. This is what Jesus had in mind when, after speaking the parable of the Talents he said: "Then"; that is, at the time of his second presence of which he had been speaking he would gather all nations before him.

[10]The basis of judgment pronounced is the attitude of the people towards his messengers, even as the basis of the judgment of the Jews was on their attitude towards him.

On that line Jesus proceeded to show how all the nations to whom his truth has gone are brought into judgment. THE WATCH TOWER of October 15, 1923, deals fully with this subject. The parable shows that there are some who are judged to be unworthy of life; indeed, as worthy of death as Satan and the angels who have followed him in opposition to God.

11 It is apparent that this standard of judgment (the attitude taken toward the messengers) is not compatible with the conditions which will obtain in the Millennial Age. The goat class, judged unworthy of life, proclaim their ignorance of the need of, or any occasion for giving help or showing kindliness towards those of whom the Lord speaks as his brethren. In their pride and self-sufficiency they altogether fail to perceive that the humble and lowly messengers of the kingdom represent Christ, whom *they* profess to serve. The leaders of ecclesiasticism, the principal of their flock, and the supporters of the great evil systems fail to see in the messengers of the truth those whom the Lord calls his brethren. They say: "When saw thee an hungred... and did not minister unto thee?"—Matthew 25:44.

12 THE WATCH TOWER before referred to shows clearly that the brethren of the Lord towards whom kindness is done, or who are neglected in face of a plain duty, are those who now bear the message of the kingdom. In the Millennial Age, when the knowledge of the Lord covers the earth, under the blazing light of that day there can be no possibility of raising an excuse through ignorance. The conditions upon which judgment is based can be found only during the last days of the harvest time, when man's world, as such, is brought into judgment before God. No question can arise as to the kind of judgment which comes upon those who are found to be unworthy of life. They are cast into a fire prepared for the devil and his angels.

RANSOM GUARANTEES OPPORTUNITY OF LIFE

13 Since the time when it pleased God to make the plan of the ages clear, and once again to set forth the "ransom for all" by the blood of his dear Son (1 Timothy 2:4-6), it is seen that neither Adam nor any of his sons are excluded from its benefits. It came, therefore, to be commonly held that with the exception of the Church (those begotten of God to newness of life) everyone must have an actual resurrection from the dead in order to participate in the benefits of the ransom. It was further thought that none besides the Church could be subjected to final destruction until, in the resurrection, a full opportunity had been given to enter into obedience to Christ and into blessings of life. But clearly those views are not true to Scripture or to fact. It is not necessary that one should have received the gift of the holy spirit before he can be subject to the sentence of death; nor true, as some have thought, that no one could be amenable to the second death before the death of Jesus. The death of Judas as the son of perdition is evidence sufficient against both suppositions. Who can think that if father Abraham had turned from God after the long experience which he had, God would be obliged to bring him forth in resurrection in order that he should have a full opportunity for knowing God?

14 The ransom price accepted by God can not entail upon him a necessity to let each person die before giving him the benefit of the ransom, and that such opportunity can be given only in resurrection. It does, however, appear to show that everyone must get an opportunity of freedom from the bondage of Satan, as well as from the power of death. It is God's own good pleasure to decide when he will give that opportunity. It seems evident that there are now some who, like Judas (the outstanding figure and representative of those who reject the way of God), see the purpose of God in Christ and reject it.

KNOWLEDGE BRINGS APPROPRIATE RESPONSIBILITY

15 What stands out clearly is that there are some who are children of the wicked one, who know sufficient of God both in experience and by the fact that they stand forth as representing him, who in spirit are bitterly opposed to his ways, and who are really and truly servants of the evil one. For God to let all this pass as if they acted in blindness would seem to belittle his justice rather than to exalt it. Such would not learn righteousness even in the land of uprightness.—Isaiah 26:10.

16 The first judgment, that of Jerusalem and the nation of Israel, resulted in the separation of wheat and chaff and in the burning of the chaff. (Matthew 3:12) It was a casting off of that which was waste. The second judgment, now in operation upon Christendom, is more complex and has two phases. It results in the separation of the sheep and goats, and also of wheat and tares (Matthew 13:24-30); that is, separation between those who are "the children of the kingdom" and those who are the "children of the wicked one". The tares are those, chiefly ecclesiastics, who profess to represent God, but who are servants of the present order of things and opponents of the kingdom of heaven. The parable of the Sheep and Goats shows another aspect of this same judgment. The sheep are not the "wheat", the children of the kingdom, but are the meek of the earth who, when the truth of God is presented to them, are inclined to take it; they are not supporters of Satan's system of government. The goats correspond very closely to the tares. They are those who have professed to be supporters of God and of righteousness, but who have the wayward disposition which is so frequently shown by the goat, and which is so contrary to the meek disposition associated with the sheep.

17 This parable shows that even as Satan will be bound during the reign of Christ in order that he can not hinder the work of restoration, so those who have been decisively proved to be his willing servants will not be permitted then to oppose truth. They will be destroyed at the commencement of the Messianic reign (Matthew 25:41); but Satan is permitted to live (bound) for a later testing.—Rev. 20:3.

QUESTIONS FOR BEREAN STUDY

What is the common orthodox idea of the parable of the Sheep and Goats? ¶ 1.

What have Bible Students learned respecting the judgment day? What is the work of that day? What seems to be the proper setting for the parable? ¶ 2, 3.

Where do we find descriptions of the Millennial Age and its accomplishments? Why is it thought that this parable has a setting at the close of the Gospel Age? ¶ 4.

Why is the "orthodox" interpretation more correct in point of time? How may we get the better view? ¶ 5.

What were the circumstances under which Jesus gave his discourse as recorded in Matthew 24:12? What was its object? ¶ 6.

Did Jesus understand that Jerusalem represented a great system yet to be? Did he foresee that his rejection at the second advent would be as complete as that at the first advent? ¶ 7, 8.

Did the Jews understand that they were rejecting God? How is "Christendom" also caught? What is the basis of judgment in both cases? ¶ 9, 10.

Is the same judgment compatible with that which will obtain during the Millennial reign? The goat class as a class fail in what respect? ¶ 11.

Who are the brethren of the parable? Will there be any excuse for ignorance in the next age? Are the conditions of the judgment then peculiar to our day? ¶ 12.

Are any excluded in the "ransom for all"? Judas dying the second death proves what to us? Would it have been possible for Abraham to die the second death? ¶ 13.

Is God restricted in the operation of the ransom sacrifice in what he would deem best? What does the ransom sacrifice really do? ¶ 14.

Does it seem clear that knowledge of God and his plan has a bearing on any judgment which God renders? ¶ 15.

What was the first judgment? What are the two phases of the second judgment? Who are the "tares"? Who are the "goats"? ¶ 16.

Will anyone be permitted to oppose the truth in the Millennium, after the kingdom is fully inaugurated? ¶ 17.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Boston, Mass.	Jan. 4	Worcester, Mass.	Jan. 11
Natick, Mass.	" 5	Woonsocket, R. I.	" 12
Framingham, Mass.	" 6	Franklin, Mass.	" 13
Milford, Mass.	" 7	Attleboro, Mass.	" 14
Westboro, Mass.	" 8	Stoughton, Mass.	" 15
Marlboro, Mass.	" 9	Brockton, Mass.	" 16

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Amlin, O.	Dec. 26	Gallipolis, O.	Jan. 4
Lancaster, O.	" 29	Huntington, W. Va.	" 5
Wilmington, O.	" 30	Ashland, Ky.	" 6
Greenfield, O.	" 31	Paintsville, Ky.	" 7
Chillicothe, O.	Jan. 1	Ironton, O.	" 8
Wellston, O.	" 2	Portsmouth, O.	" 9, 11

BROTHER B. H. BOYD

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Steubenville, O.	" 5	Kittanning, Pa.	" 13
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Bredenbury, Sask.	" 6	Prince George, B. C.	" 21, 22
Viscount, Sask.	" 7	Prince Rupert, B. C.	" 23, 25
Saskatoon, Sask.	" 9-11	Vancouver, B. C.	Jan. 30, Feb. 1
Wilkie, Sask.	" 13	Manaimo, B. C.	" 2

BROTHER H. H. DINGUS

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Pittsburg, Kans.	" 2	Independence, Kans.	" 11
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Scammon, Kans.	" 5	Wichita, Kans.	" 13
Cherokee, Kans.	" 6	Pratt, Kans.	" 14, 15
Parsons, Kans.	" 7, 8	Arlington, Kans.	" 16

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Oak Ridge, Ore.	" 2	Bandon, Ore.	" 12
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North Bend, Ore.	" 6	Oakland, Ore.	" 15
Marshfield, Ore.	" 7, 13	Canyonville, Ore.	" 16
Wedderburn, Ore.	" 8, 9	Days Creek, Ore.	" 18

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Farrell, Pa.	" 2	Pittsburgh, Pa.	" 11
Erie, Pa.	" 4, 5	Wheeling, W. Va.	" 12
Oil City, Pa.	" 6	Cambridge, O.	" 13
New Castle, Pa.	" 7	Zanesville, O.	" 14
Ellwood City, Pa.	" 8	Crooksville, O.	" 15

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Tarpley, Tex.	" 3, 4	Taylor, Tex.	" 12
San Antonio, Tex.	" 5, 7	Granger, Tex.	" 13
Kingsbury, Tex.	" 6	Temple, Tex.	" 14
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Austin, Tex.	" 9	Lampasas, Tex.	" 16

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Brady, Nebr.	" 5	Hastings, Nebr.	" 14, 15
Overton, Nebr.	" 6	Wauneta, Nebr.	" 16
Litchfield, Nebr.	" 7, 8	Wilsonville, Nebr.	" 18, 19
Ravenna, Nebr.	" 9, 11	Bloomington, Nebr.	" 20

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Chaplin, Sask.	" 4, 5	Moose Jaw, Sask.	" 16, 18
Mossbank, Sask.	" 7	Regina, Sask.	" 19, 20
Mazenod, Sask.	" 8, 9	Earl Grey, Sask.	" 21
Assiniboia, Sask.	" 11	Kisbey, Sask.	" 23
Viceroy, Sask.	" 12, 13	Souris, Man.	" 25

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Tell City, Ind.	" 5	Sparksville, Ind.	" 13
Boonville, Ind.	" 6	Mitchell, Ind.	" 14
Vincennes, Ind.	" 8	Salem, Ind.	" 15
Washington, Ind.	" 9	Orleans, Ind.	" 16
Montgomery, Ind.	" 11	Bedford, Ind.	" 18

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Young, Sask.	" 7	Leduc, Alta.	" 20
Saskatoon, Sask.	" 9-11	Coronation, Alta.	" 21, 22
Unity, Sask.	" 12	Swalwell, Alta.	" 23
Wainwright, Alta.	" 14	Calgary, Alta.	" 25, 26

BROTHER A. H. MACMILLAN

Fargo, N. Dak.	Dec. 30	Lincoln, Nebr.	Jan. 7
Cedar Rapids, Ia.	Dec. 31, Jan. 1	Denver, Colo.	" 9, 11
Clinton, Ia.	" 2	Boulder, Colo.	" 11
Dubuque, Ia.	" 4	Cheyenne, Wyo.	" 13
Des Moines, Ia.	" 5	Berthoud, Colo.	" 15
Omaha, Nebr.	" 6	Pueblo, Colo.	" 18

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Springfield, Mass.	" 4	Mechanicville, N. Y.	" 12
Pittsfield, Mass.	" 5, 6	Greenville, N. Y.	" 13
Albany, N. Y.	" 7	Granville, N. Y.	" 14, 15
Troy, N. Y.	" 8	Ticonderoga, N. Y.	" 16, 18

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Bonham, Tex.	" 5	McKinney, Tex.	" 13
Paris, Tex.	" 6	Plano, Tex.	" 14
Bogota, Tex.	" 7, 8	Greenville, Tex.	" 15
Roxton, Tex.	" 9	Lone Oak, Tex.	" 16

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Rochester, N. Y.	" 11	Albany, Ala.	" 19
Cleveland, O.	" 12	Athens, Ala.	" 20
Cincinnati, O.	" 13	Cullman, Ala.	" 21
Rockwood, Tenn.	" 14, 15	Tuscaloosa, Ala.	" 22
Chattanooga, Tenn.	" 16	Bessemer, Ala.	" 23

BROTHER C. ROBERTS

Brantford, Ont.	Jan. 4, 5	Vaughan, Ont.	Jan. 14
Beamsville, Ont.	" 6	Simcoe, Ont.	" 15
St. Catharines, Ont.	" 7, 8	Courtland, Ont.	" 16
Niagara Falls, Ont.	" 9, 11	Aylmer, Ont.	" 18
Welland, Ont.	" 12	St. Thomas, Ont.	" 19
Dunnville, Ont.	" 13	Ridgetown, Ont.	" 20

BROTHER R. L. ROBIE

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Waycross, Ga.	" 2, 4	Millen, Ga.	" 12, 13
Fitzgerald, Ga.	" 5	Oconee, Ga.	" 14
McRae, Ga.	" 6, 7	Macon, Ga.	" 15
Eastman, Ga.	" 8	Willard, Ga.	" 16
Dublin, Ga.	" 9	Athens, Ga.	" 18

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Charlestown, W. Va.	" 5	Wytheville, Va.	" 12
Winchester, Va.	" 6	Pulaski, Va.	" 13
Berryville, Va.	" 7	East Radford, Va.	" 14
Dayton, Va.	" 8	Roanoke, Va.	" 15
Waynesboro, Va.	" 9	Lynchburg, Va.	" 16, 18

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Harrisburg, Pa.	" 7	Brazil, Ind.	" 14
Altoona, Pa.	" 8	Terre Haute, Ind.	" 15
Johnstown, Pa.	" 9	East St. Louis, Ill.	" 16
Pittsburgh, Pa.	" 11	St. Louis, Mo.	" 18
Newark, O.	" 12	Lebanon, Mo.	" 19

BROTHER T. H. THORNTON

Marcella, Ark.	Dec. 31	West Ridge, Ark.	Jan. 8, 9
Batesville, Ark.	Jan. 1	Keiser, Ark.	" 11
Judsonia, Ark.	" 4	Blytheville, Ark.	" 12
Forrest City, Ark.	" 5	Lafa, Ark.	" 13
Helena, Ark.	" 6	Jonesboro, Ark.	" 14
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Paradise, Calif.	" 4	Medford, Ore.	" 26
San Jose, Calif.	" 18	Jacksonville, Ore.	" 27
Chico, Calif.	" 20	Rogue River, Ore.	" 28
Klamath Falls, Ore.	" 21, 22	Wolf Creek, Ore.	" 29

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Lansing, Mich.	" 2	Marcellus, Mich.	" 9
Lake Odessa, Mich.	" 4	South Bend, Ind.	" 11
Sunfield, Mich.	" 5	Niles, Mich.	" 12
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