Watchtower

1927

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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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CONTENTS

JEHOVAH AND HIS WORKS 3
Who Is God? 3
Wisdom 3
Justice 4
Power 4
Creation 4
Object Lesson 5
New Creation 6
Hero Worship a Snare 6
MAKING OUR HOMES CHRISTIAN 9
BY EXAMPLE AS WELL AS PRECEPT (Letter) 11
SERVING IN AND THROUGH THE CHURCH 13
MAKING THE COMMUNITY CHRISTIAN 14
1927 INTERNATIONAL CONVENTION 2

"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 Watch Tower"

"Holiness Unto the Lord"		"Sacrifice and Service"	
Z May 15, 1926		Z June 1, 1826	
Week of Jan. 2	¶ 1-19	Week of Jan. 16	¶ 1-15
Week of Jan. 9	¶ 20-40	Week of Jan. 23	¶ 16-34
		Week of Jan. 30	¶ 35-49

1927 INTERNATIONAL CONVENTION

The general convention of the International Bible Students Association for 1927 will be held July 18th to 26th, at Toronto, Canada. Announcement is made now to permit the friends throughout the earth to get ready. Brethren are expected from many countries.

Toronto is the capital of Ontario and has a population of more than five hundred thousand, with another hundred thousand in the vicinity. It is a railway center. It is only a short distance from Niagara Falls. The city has provided its beautiful fair grounds and all its buildings for the convention. One of the buildings has a seating capacity of ten thousand. The grounds are situated on the lake front, segregated from the busy travel, and in a very pleasant location. It is expected that the entire proceedings of the convention will be broadcast from our own station, remote control being installed at the convention auditorium.

This will be the only large convention during the year. All classes desiring to hold local conventions should notify the SOCIETY as early as possible so that pilgrims may be routed in that way if at all possible.

RADIO PROGRAMS

The following stations are broadcasting the kingdom message:
WBBR, New York City, 416.4 meters, Sun., Tues., Thurs., Fri.
WORD, Batavia, Ill., 275 meters, daily.
CKCX, Toronto, Ont., 291 meters, daily.
CHUC, Saskatoon, Sask., 330 meters, Sun., Tue., Thursday.
KTCL, Seattle, Wash., 305.9 meters, Sunday, 9 to 10 p. m.
HKQ, Spokane, Wash., 394.5 meters, Sunday, 9 to 10 p. m.
KFWM, Oakland, Calif., 207 meters, Sun., Mon., Thurs, Sat.

BETHEL HYMNS FOR JANUARY

Sunday			**2**	11	**9**	205	**16**	68	**23**	281	**30**	124
Monday			**3**	55	**10**	99	**17**	73	**24**	10	**31**	261
Tuesday			**4**	165	**11**	208	**18**	6	**25**	157		
Wednesday			**5**	161	**12**	96	**19**	149	**26**	254		
Thursday			**6**	89	**13**	311	**20**	190	**27**	230		
Friday			**7**	83	**14**	21	**21**	266	**28**	204		
Sat.	**1**	292	**8**	150	**15**	54	**22**	238	**29**	17		

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIX JANUARY 1, 1927 No. 1

JEHOVAH AND HIS WORKS

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."—Psalm 104:24.

WITH approval and commendation many clergymen and others quote from Pope's philosophic poem these words: "The proper study of mankind is man." That so-called philosophical statement is not true. It has served as a means of deception for many years. It is a sample of worldly wisdom. In the sight of God, worldly wisdom is foolishness. The true Christian must look at it from the same viewpoint. It has ever been the rule among the worldly-wise to ignore the Creator and magnify the creature. (Romans 1:25) This is further evidence that man has been overreached by the cunning influence of the Devil.

2 The policy of Satan has ever been to turn the minds of men away from God, and one of his ways of doing so has been to magnify the name of man. But the time for the change has come, and that change will cause men to magnify the name of the Creator. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"—1 Corinthians 1:19, 20.

3 The proper study of mankind is Jehovah God and his works. Such course alone leads to life. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) Jehovah God is the source of life. His works mark out the way and the means of attaining life.—Proverbs 8:22; John 14:6.

WHO IS GOD?

How can man study God? The Eternal One reveals himself through his Word and through his works. The Bible is the Word of God and is written for the instruction of man. Concerning himself God caused to be written in his Word that he is "from everlasting-to everlasting". (Psalm 90:2) "Whose name alone is Jehovah." (Psalm 83:18) That name signifies self-existing and eternal One. It was the name by which he declared himself to his chosen people and signified his purpose toward them.—Exodus 6:3-8.

5 Jehovah is the immortal One, dwelling in the light to which none can approach. No man has seen him nor can see him. (1 Timothy 6:16) God is the name by which he is known in connection with his creation. (Genesis 1:1) He is the one who made heaven and earth. (Isaiah 42:5) He assumes responsibility for all creation. While he acts through his duly commissioned representative, he is the great Creator.

WISDOM

6 The wisdom of God is expressed in his creation. "Known unto God are all his works, from the beginning of the world." (Acts 15:18) There is no limitation to his knowledge, and he applies that knowledge always in the right way. It is impossible for him to make a mistake. Possessing the wisdom to know everything in advance, he likewise has the wisdom and ability to withhold from himself all things that he does not want to know, until his due time to know them. He is above, before and beyond all his works. His majesty he reveals outside of himself. For a mantle he wraps himself with the light; he stretches out the heavens like a curtain, and therein makes his abiding place.

7 There is none to give God advice. (Isaiah 40:14) "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." (Psalm 33:11) So completely is his wisdom expressed in his works that "whatsoever God doeth it shall be for ever: nothing can be put to it, nor any thing taken from it". (Ecclesiastes 3:14) In his own due time he reveals the deep and secret things of his plan, and until then no man can find them out.—Daniel 2:22; Ecclesiastes 3:11.

8 It is worse than foolishness to try to run ahead of Jehovah. He numbers the stars and calls them all by name. (Psalm 147:4) The very hairs of your head are numbered, and not even a sparrow falls to the earth without his notice. (Matthew 10:29, 30) "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew." (Proverbs 3:19, 20) It is no wonder that the wisdom of imperfect man is foolishness in the sight of God.

JUSTICE

[9] Law is a rule of action, commanding that which is right and prohibiting that which is wrong. With man law and justice are not synonymous terms. The laws are not always administered or even made in harmony with justice. With God law and justice are always equal. Justice means that which is right. God is always right. His laws or rules of action for the government of his creatures are always right and true. In justice he executes his law. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."—Psalm 89:14.

[10] God is no respecter of persons. His law and his justice are administered the same to all, and always without partiality. (1 Peter 1:17; James 3:17) He is absolutely unchangeable, and therefore always and for ever dependable. (Malachi 3:6) Having made a promise to do anything he is certain to carry it out. His Word is never void; it always accomplishes his purposes. (Isaiah 46:11; 55:11) He always judges righteously amongst his creatures. (Isaiah 11:4) His judgments are always true. (Proverbs 19:9) "Righteous art thou, O Lord, and upright are thy judgments." (Psalm 119:137) "Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast."—Psalm 36:6.

POWER

[11] The power of God is without limitation. When we speak of the holy spirit we understand that it means the invisible power of God exercised according to his pleasure. God has but to will, and his power is exercised. The waters stood round about the earth and above the earth, enclosing the new earth in a canopy. On the earth it was dark. "The spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." (Genesis 1:2, 3) Thus he exercises his power. It is but necessary for him to will a thing to be done, and it is done. Nothing can withstand Jehovah. Men build governments and nations and boast of their greatness, and other men sing the praises of the builders. What man does, when compared with the power of God, is as nothing.

[12] "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 40:15, 17, 18, 22) He has complete and absolute power over all matter and things, and makes one creature to honor and another creature of less honor.—Rom. 9:21.

LOVE

[13] It is written in his Word: "God is love." Love is the perfect and complete expression of unselfishness. Every act of God toward his creatures is for the good of such creatures, and is unselfishly performed. His love for his creatures is exercised regardless of whether there is a response or reciprocity. When the creature comes to know his God and appreciate him, he revels in his love and in his kindness bestowed upon the creature. Resting in the love of God and under his protecting care the creature is at perfect peace and ease.

[14] "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." (Psalm 36:7) "Because thy lovingkindness is better than life, my lips shall praise thee." (Psalm 63:3) "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8) He stoops to aid the erring one and bestows his loving kindness upon all.

[15] The wisdom, justice, love and power of God are always exercised in equal and exact balance. These attributes of the Divine One are made manifest in his manifold works.

CREATION

[16] When man begins to learn something of God, and is properly exercised thereby, he has reverence for his great Creator. Such reverence really marks the beginning of wisdom in man. Wisdom really means to have correct knowledge and then to apply that knowledge in the right way, which is according to the divine rule. (Psalm 111:10) The man of wisdom will seek out the works of Jehovah God. "The works of the Lord are great, sought out of all them that have pleasure therein."—Psa. 111:2.

[17] As the student reverentially seeks to know the works of Jehovah his pleasure therein grows. His efforts are rewarded, because it is only to those who reverence the Lord that he reveals his deep and secret things. "The secret of the Lord is with them that fear [reverence] him; and he will shew them his covenant." (Psalm 25:14) Is it not appropriate then that we, as students of his Word, begin 1927 with a study of Jehovah and his works, and that throughout the year we keep this uppermost in our minds?

[18] The natural man cannot understand and appreciate the wonders of God's creation. It is only when one has become justified and begotten of the spirit of God that his mind begins to open to an understanding of the precious things that God has created and now holds in reservation for them that love him. (1 Corinthians 2:9, 10, 14) The true Christian delights to seek out and study the works of Jehovah. Then he begins to walk in the light of the Lord, which light shines with increased brilliancy as he advances along the pathway that God has prepared for those who delight to do his will.

[19] There must have been a time when God was alone, because there was a time when he began his works of

creation. The time of that beginning is nowhere revealed to man. The first one created, "the beginning of the creation of God" (Revelation 3:14), was the Logos, who thereafter was the spokesman and representative of God. That time, though unknown to us, was many long centuries ago. Concerning that great event the Logos himself, speaking, says:

[20] "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him."—Proverbs 8:22-30.

[21] Then the Logos, as the active agent of the great Creator, proceeded with the creation of all things that were created. (John 1:1-3) Next came the creation of spirit creatures, aside from the Logos. Among these created ones was Lucifer, who was conspicuous for his beauty. He was a part of the holy organization of God. He was clothed with authority to do work in the name of his Creator. He was perfect in all his appointments and ways, and thus he continued until lawlessness found a place in him.

[22] Then came the creation of the cherubim, the seraphim, and the host of angels, each of whom was assigned to his respective duty. The Logos occupied a confidential relationship to the great Creator and was always the delight of the Mighty One, and it reasonably follows therefore that he would be taken into the secret purposes of God in the creation of things. Innumerable planets were made; the sun and the moon and the stars; and then came the time for the creation of the earth.

[23] It is not unreasonable to us that God would inform the beloved Logos of his purpose in creating the earth. The record does show that he conversed with the Logos concerning the creation of man. God created the earth for man and intended that man should reside thereon. (Isaiah 45:12-18) It is reasonable then that he would tell his beloved Logos that he was about to create man in his own image and likeness, to be the king of earth.

[24] The Scriptures indicate that some information as to man's creation was given out in heaven; because it is recorded that when God laid the foundation of the earth, which was to be man's future home, the morning stars sang together and all the sons of God shouted for joy. (Job 38:4-7) The two Morning Stars, the Logos and Lucifer, joined in a duet of praise to the great and mighty Jehovah; and the chorus of millions of beautiful voices of glorious angels joined in the glad refrain. Why was this praise given? Evidently it was then made known that there was to be a departure from the creation of inanimate things, and that now there was to be the creation of an animate and intelligent earthly creature who should be made ruler and be given dominion over the earth.

[25] Then the great Creator furnished the plans and specifications for building Adam. All the minutiæ were worked out. Every bone, each and every sinew and nerve, was assigned to its respective place; and even the hairs of the head were numbered. Then the Logos carried out the plan by taking the elements of the earth and therefrom making man in the image and likeness of God, and into whose nostrils God then breathed the breath of life and man became a sentient being. God was pleased with this work and pronounced it "very good".

[26] There is no sham, imitation nor imperfection in the works of Jehovah. They are true works, and always bear the closest search and scrutiny. All of his works are perfect. (Deuteronomy 32:4) It follows therefore that all the works of creation accomplished by the Logos have God's approval. The Bible is a record of his works. It was written by holy men of old, who by God's invisible power were inspired to write. Therefore the words of the Bible disclose the works of Jehovah.

[27] Now the time has come for God to more fully reveal his works to those who diligently seek to know them, and thus he does. In recent years the great God has opened wider the door of understanding, that the vision of his people may be greater and that they may behold more of his great and marvelous works. The confidence of the Lord's children in the great Creator therefore continues to grow stronger. "For the word of the Lord is right; and all of his works are done in truth." (Psalm 33:4) "His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion. . . . He hath shewed his people the power of his works, that he may give them the heritage of the nations."—Psalm 111:3, 4, 6.

OBJECT LESSON

[28] Between the date of the creation of man and the present day many marvelous things have transpired. Many of them have been recorded in the Word of God. Many of these events have been attended with much sorrow and with some joy. What things have transpired and have been recorded in the Word of God were there recorded for the benefit of the Christian, that he might learn the needed lessons.—Romans 15:4; 1 Corinthians 10:11.

[29] The first sin committed of which there is a record

made was the disloyal thought in the mind of Lucifer, when he resolved to be like the Most High God. (Isaiah 14:13, 14) That is the time when iniquity was found in him. (Ezekiel 28:9) It was presumptuous on the part of Lucifer to think of putting himself in a position to which God had not assigned him. To accomplish his selfish and wicked purpose Lucifer was willing to disrupt the sweet and beautiful relationship between man and his Creator, turn man away from God, and cause him to become a slave. Above all, Lucifer was willing to be disloyal to Jehovah. Since his first disloyal act he has ever attempted to turn God's creatures away from their Creator.

30 The first law which God gave to his chosen people was: "Thou shalt have no other gods before me." (Exodus 20:3) God's wisdom and loving kindness caused him to make that law. Man's only place of safety is to have Jehovah for his God. To go in the way of the evil one means complete destruction. The disloyalty of Lucifer was the great error of the wicked one. God would have his people now learn that lesson fully, lest they should fall into the same pit. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness." (2 Peter 3:17) This warning is to those in present truth.

31 The greatest and most important lesson therefore for the creature to learn is absolute and complete loyalty to the great Jehovah God. Object lessons of disloyalty, and with dire results, are set forth in the Word of God as object lessons for the new creation. The study of "mankind" by *man* tends to disloyalty to God. The study of God and his works tends to loyalty and faithfulness.

NEW CREATION

32 When finished, that which will most completely reflect the glory of God is and will be the new creation of which Christ Jesus is the crowning glory. The new creation in fact is The Christ. The body members are but a part of him. The question is not whether you have been begotten to the divine nature and thereby called to an heavenly calling; but now the question is, Will you be faithful unto the end and receive the crown of life? Who will have an abundant entrance into the kingdom of the Lord? The answer is, Those who love God and who for that reason are faithful. These he will preserve and bring safely into his house of glory.

33 The new creation is the work of Jehovah God. The members of the body of Christ are taken from among men. God will use the new creation to establish his kingdom of righteousness, which will supplant the kingdom of the evil one. Of course the Devil diligently puts forth every effort to bring about the destruction of those who are prospective members of the new creation and therefore of the kingdom of righteousness. Satan works in divers and numerous ways to accomplish the destruction of the Christian. One of his favorite methods is to *turn the mind of the creature away from the great Creator.* This he does by inducing the creature to laud, magnify or worship *anything* other than God, and to forget God. Hence the study of God and his works is the only safe course for man.

HERO WORSHIP A SNARE

34 Many creatures worship the Devil. It is the policy of the Devil to induce others to worship some creature, in order that their minds may be turned away from Jehovah God. The Christian should always keep this fact in mind. To accomplish his purpose the Devil not only resorts to fraud but induces others to become hypocrites. He began this practice in the days of Enos, when he induced men at that time to call themselves by the name of the Lord, who in truth and in fact were the dupes of the Devil. (Genesis 4:26, margin) The cunning and wicked policy of the Devil is here disclosed.

35 Nimrod was one of the wickedest men that ever lived on earth. He was an instrument of the Devil. Students of the Bible are somewhat acquainted with the wicked course of Nimrod. "He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter *before* the Lord." (Genesis 10:9) This statement of the Scripture does not mean that Nimrod walked in the presence of the Lord, or before the Lord in honor; but it does mean that he was preferred by the people before or instead of the Lord God. The wild beasts were a terror to the people. Nimrod became a great hunter and slayer of these beasts; and through Satan's deceptive manipulations the people worshiped Nimrod above Jehovah God. To them he was a mighty hunter and protector, to be preferred before, or instead of, the great Jehovah.

36 At all times the Devil has practised this method of deceit upon mankind. No people nor organization has ever been free therefrom. Not even those of present truth have escaped this snare of the Devil. Of course the Christian could not so clearly see the Devil's methods until he had a clearer vision of Satan's organization. Now being privileged to have this better understanding it behooves him to studiously avoid everything that tends to aid Satan in his wicked work against those who love righteousness.

37 The Christian is righteous and godly by virtue of being in Christ. "The Lord hath set apart him that is godly for himself." (Psalm 4:3) When a man is begotten and anointed of the holy spirit he is sanctified or set aside for the use of the Lord. The subtle and deceptive policy of the Devil is now to devise ways and means to turn the mind of that one to *anything* or *any creature* or *object,* and *away from Jehovah God.* This he accomplishes indirectly, and by fraud and deceit.

38 It is only necessary to glance at the history of the Papal system to see that the people of that system have at all times been induced to honor, worship and magnify the names of men rather than the name of Jehovah God.

Some of the leaders in this great system, even though very wicked in their day, have afterwards been canonized as saints and thereby made objects of worship by the deluded people. Members of the Papal system, even though honest and sincere, are induced to worship images and men, and to pray to Mary and to address her as "the mother of God". The Devil himself induces this to keep the people in his snare.

39 The same condition has existed at all times in the Protestant system. The names of Arius, Calvin, Luther, Wesley, and numerous others, are recorded with reverence; and their sayings are quoted as authority, even though in direct contradiction to the Word of God. Members of the Protestant church have stood in great fear and reverence of these men and their memories. Many have put their trust in these men instead of trusting in the Lord. For this reason they have exposed themselves to the snare of the Devil.

40 "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." (Proverbs 29:25) The word "fear" used in this text is from the same original root from which comes the word fear in the text: "The fear of the Lord is the beginning of wisdom." This means that a reverential fear of the Lord is the beginning of wisdom; and the reverential fear or dread of man is a snare of the Devil, to turn man away from God.

41 Satan began to operate this scheme in the early days of the church. The congregation at Corinth was divided because of trouble. Some said: 'I am of Apollos'; and others said: 'Paul is the mighty one who brought me into the truth.' This condition caused the apostle, under inspiration, to write to the church at Corinth and say to them in substance: 'Apollos and I are merely ministers being used to bring the truth to you. It is God who gives you the knowledge and the increase. We are merely laborers with you and with God. You are God's building. Self-constituted wise men will appear among you and tell you what to do, but do not be deceived by them. Such wisdom as they manifest is foolishness in the sight of God. Let no man glory in men. God, the great Creator, is entitled to all honor and glory. The adoration and worship of men, and the practice of calling them great heroes, is the Devil's scheme to turn away the minds of men from God.'

42 "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. . . . For we are labourers together with God: ye are God's husbandry, ye are God's building. . . . Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours."—1 Corinthians 3:5-7, 9, 18-21.

43 The church has never been free from this subtle influence of the enemy. It is not an unusual thing for some man, prominent amongst the brethren in present truth, to be exalted amongst his brethren. He possesses, possibly, more than the ordinary ability; he shows much devotion to the Lord, and the Lord uses him; some of his special admirers give him much glory and honor; he loves the adulation and receives it gladly from his brethren; he begins to think more highly of himself than he should think, and his brethren have their minds upon him as a great example and forget to look to the Lord.

44 This course persisted in results in defilement of the temple of God. (1 Corinthians 3:17) The one who receives the plaudits of the others usually becomes impressed with his own importance, takes himself too seriously, becomes proud, and makes himself an easy victim of the Devil's scheme. Hence it is written: "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18) The worship of heroes, whether in the church or out of it, is surely of the Devil. It is the enemy's scheme to turn man away from God, by inducing man to reverence some other man; and thereby many fall into the Devil's snare.

45 There is nothing that man has done or can do that is worthy of glory. If he has a clear understanding of the truth, and expresses it for the benefit of others, he is not entitled to any credit or glory therefor. Men should view themselves in the right light, and not think too highly of themselves. When compared with the greatness of God and his higher creation man is a very insignificant thing. When David thought upon the mighty creation of God he exclaimed: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:3, 4) This is a proper view of the matter.

46 Let no Christian glory in his own wisdom, nor deceive himself nor be deceived by glorying in some other man's wisdom or greatness. No truly great men have ever lived on earth since Jesus' time. It is unsafe to magnify the names of men. Men are never so wise that they can glory in their own wisdom, and no man is so wise that he is entitled to the glory and reverence of other men. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."—Jeremiah 9:23, 24.

47 Since the Lord has been pleased to permit the

Christians now on earth to have a clearer vision of the Devil's organization and his wicked methods of operation, greater is the responsibility of each one to look well to his own course and see to it that he does nothing to aid the Devil in his fight against the new creation. The study of God and his works is the safe course for man.

48 The Lord used David and caused him to write for the benefit of the church. In many respects he is a type of the church. David knew that he could not create even a blade of grass, nor the meek little lily that sweetly blossoms beside the babbling brook. He took a right view of matters and is an example for those whom he represented; namely, the Christians. The creation of God so impressed David that he forgot himself as he rendered his adoration and devotion to the Eternal One. We do not find him lauding and magnifying the name of some one amongst men who had preceded him, but always praising Jehovah God. The Christian should follow his example.

49 When David beheld the mighty creation of Jehovah he was overwhelmed. His words of adoration give some conception of what was in his mind and how he regarded the great Creator. From the high hills of Judea he looked far to the east, where the lofty mountains lift their hoary heads heavenward, and like silent sentinels stand as watchmen guarding the entrance to the promised land. He saw the domestic flocks feeding peacefully in the sheltered places along the green valleys. He was conscious of the fact that it was the mighty and loving Creator who had provided the high and rugged hills as a refuge for the wild beasts.

50 Turning his face northward the Psalmist beheld the great evergreens of Lebanon full of sap and vigor, symbols of perfect manhood and eternal life, waving their mighty arms and joyfully clapping their hands to the praise and honor of their great Master Maker. In their boughs the wild birds had come to make their nests, to nurture their young and to dwell in security and in peace. He saw the mighty fountains spring out from the mountain side and ripple down the valleys, hurrying on to be met and embraced by the majestic waves of the great deep blue sea. He considered the sun, the moon and the stars, which God had hung in the heavens; and seemingly he heard them sweetly singing anthems of praise to the glory of the great Creator.

51 Then David forgot himself as a mighty warrior and as the anointed king of God's chosen people. His thoughts were only of his great Maker and His mighty works. Like a little child, filled with wonder and ecstacy in the presence of its adorable father, he cried out: "Bless the Lord, O my soul. O Lord my God, thou art very great: thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits: his ministers a flaming fire."—Psalm 104: 1-4.

52 Some of the class whom David represented are now on the earth. These are entering 1927 with a keen desire to do whatsoever the great God has for them to do. They want to pursue the right and the safe course. With their faces turned heavenward they mark the divine plan unfolding before their eyes and majestically progressing in obedience to Jehovah's will. With the passing of the tribulation on earth, of 1914 to 1918, they have seen some of the great wonders in heaven. (Matthew 24: 30) One of these wonders is the Devil's powerful organization, long used by him to defame the name of Jehovah God. Another of the wonders is the birth of the kingdom of God, also the expulsion of Satan from heaven and the hastening of the development of events when Satan shall be shorn of his power and can no longer blind mankind to the goodness of Jehovah.

53 They see that Jehovah is the only true God; that he has made the planets, the sun, the moon, and the innumerable stars; the hills and the mountains, the rivers and the mighty deep; that he has made man to be king of the earth; that he has begun, and is bringing to a near completion, the new creation, the crowning feature of his work, which will reflect his glory and be his means of blessing all the families of the earth.

54 Filled with awe, reverence and wonderment, love and praise, they exclaim: "O Lord, how manifold are thy works! in wisdom thou hast made them all." (Psalm 104: 24) This text chosen for the year seems a fitting one for the members of the body of Christ this side the vail to keep before the mind. Studying Jehovah God and his mighty works and ultimately, by his grace, bringing themselves into harmony with his expressed will, they may dwell in his house and behold his beauty and continue to learn of him for ever.

55 The new creation now sees that God resists the proud ones who pose as heroes, and likewise turns his face from those who are hero worshipers. They see that he shows his favor to the obedient ones, because they are earnestly desirous of being in harmony with his holy will. They see that it is their privilege now to be his witnesses, and to declare his name and his glory in the earth. As his witnesses the great Jehovah God bids these faithful ones to go and tell the glad news to the sorrowing world, and to advise mankind that he is God, that Jesus is the King of kings, and that the day of deliverance is at hand.

56 In obedience to the divine command let the Christians magnify the name of Jehovah God, lift up his standard for the people and point them to the way that leads to life and endless joy. So doing, and continuing thus faithful to the end, will guarantee to such an abundant entrance into his everlasting kingdom.

57 The members of the church are commanded to love one another. It is vitally essential that they do love each

other. That means that each one will unselfishly watch for the interest of his brethren. If one loves adulation and willingly receives it from his brethren, he is not safeguarding his brethren's interests. It is the solemn duty of each one to encourage every other member with whom he comes in contact to magnify and worship Jehovah God. Honor the Creator and not the creature. Stand shoulder to shoulder and help each other to stand.

58 The proper study of mankind is God and his works. The anointed "Servant Class" must set this example, because Jehovah has told us to do so. "Ye are my witnesses that I am God." The true Christian will magnify the name of Jehovah and not give glory to his creatures. (Isaiah 42:5-8) "Whoso trusteth in the Lord shall be safe." (Proverbs 29:25) "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." —Isaiah 26:3, 4.

QUESTIONS FOR BEREAN STUDY

Cite an example of worldly philosophy that has misled many Christians. What has every been Satan's policy and purpose? ¶ 1-3.

How can man study God? What may we know of his wisdom? ¶ 4-8.

Define law and justice. What may we know of God's justice? ¶ 9, 10.

How does Jehovah exercise his power? Paraphrase Isaiah 40:15-22. ¶ 11, 12.

What is love? Cite scriptures and examples showing God's love for his creatures. Summarize Jehovah's attributes and show how they are equal. ¶ 13-15.

Why is reverence for God the beginning of wisdom? Who only can appreciate God's wonderful works? ¶ 16-18.

When did God's creative work begin? Paraphrase Proverbs 8:22-30. Of what did the work of creation consist prior to the creation of the earth? ¶ 19-22.

What was God's purpose in creating the earth, and why did the sons of God shout for joy at that time? Who were the "morning stars" that sang together on that occasion? ¶ 23, 24.

How was man created? How do we know that he was created perfect? How did the Psalmist sing of God's works, and how much did he know of them compared with what the new creation knows about them now? ¶ 25-27.

What is the purpose of the Bible's historic records? When did sin begin? Why did God command that he alone should be worshiped? What is "the error of the wicked" (2 Peter 3:17), and how may it be avoided? ¶ 28-31.

What eventually will most fully reflect the glory of God, and who will participate therein? How does Satan seek to thwart this crowning work of Jehovah? ¶ 32, 33.

When and why did Satan originate hypocrisy among men and hero worship? Why was the wicked Nimrod called a mighty hunter "before the Lord"? ¶ 34, 35.

Has mankind ever been free from hero worship? How has Satan overreached Christians in this respect? ¶ 36-39.

What is meant by "the fear of man bringeth a snare"? How did the Apostle Paul rebuke the Corinthian church concerning man worship? ¶ 40-42.

Show how the temple of God may become defiled. Is there anything man can do that is worthy of glory? Why does special responsibility rest upon us now? ¶ 43-47.

Of whom is David a type? How and why did he so exultingly praise the name of the Lord? ¶ 48-51.

What wonders do the David class now behold? What exclamation of the Psalmist now fittingly voices their attitude? ¶ 52-54.

What commands have they received from the Lord and how are they obeying these? What is the proper study of mankind? ¶ 55-58.

MAKING OUR HOMES CHRISTIAN

——FEBRUARY 13—EPHESIANS 5:25; 6:4——

"Let us love one another: for love is of God."—1 John 4:7.

WHEN Jesus was on earth he said about domestic happiness, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." (Matthew 10:34, 35) Yet when he was born the angels sang of him as God's Messenger of Peace: "On earth peace, good will toward men." (Luke 2:14) It is certain that the essence of Jesus' ministry is peace; and the effect in the heart of those who receive it is to bring that "peace of God, which passeth all understanding". (Philippians 4:7) Of course Jesus did not contemplate a violent division in every family, but he knew that sharp divisions would arise between those who would receive his message and those who would receive it not. However, he must have contemplated many a home where father and mother and children would be his disciples, and where his peace would dwell.

2 In his ministry Jesus gave no particular instructions to his followers as to how they should conduct themselves in the particular circumstances of life. He sowed the *seeds* of truth and gave the *principles* of conduct; but he gave no guidance as to how home life should be conducted, nor direction for communal life. Nor did he give guidance for the Jews as to how they might rearrange their national life to advantage, nor for better relationships with the Romans, their governors. Nor did he give any direction for the nations amongst whom his disciples were soon to be sent.

3 Further, it is to be noted that, save in the matter of settling disputes amongst themselves, the Lord gave no particular guidance for his church. (See Matthew 18:15-18.) It is evident from all this that Jesus did not contemplate the establishment of a Christian community, much less did he make any attempt to reform the world.

4 The ministry of the apostles, at Pentecost and im-

mediately after, resulted in a great increase in the number of believers; thousands then believed in Christ because of what they saw and heard. (Acts 2:41) This great movement would certainly mean that many husbands and wives, fathers and mothers of children, would jointly become disciples, and that these would assuredly make an attempt to train their children in their newfound faith and hope. Further, as the truth spread abroad in the earth the same thing would in a measure happen amongst the Gentiles, and so it became necessary to give some direction for these. It is of such homes that Paul writes in his Epistle to the Ephesians, in the passage from which today's portion of Scripture is taken.

5 It should not be thought that any Jewish home, now Christian, could in itself be more devout because of acceptance of Jesus than such a home had been in the days of the law and the prophets, though added knowledge of God would increase their love for him. God-fearing parents under the law had as much obligation to train their children as they had as disciples of Jesus. Also the relationship between husband and wife could be as ideal in the older days as in the new. But the home life was sanctified by the added knowledge which Jesus brought, and by the relationship which he revealed of his loving devotion to his Father, and by this relationship which Paul now, for the first time in his writings, shows exists between the Lord and his church, his bride.

6 After speaking of the need for the saints of God in Christ Jesus to walk with each other in love, "as Christ also hath loved us," and to avoid all uncleanness and looseness of conversation because of its tendency to injure the mind, the apostle bids the disciples to redeem the time; he bids them to be filled with the spirit, giving thanks always unto God, and to submit themselves one to another in the fear of God.—See Eph. 5:20, 21.

7 The Epistle to the Ephesians touches the highest points of Christian life and experience. Yet it is in this epistle more than in any other than Paul dwells upon the disciple's need for care in his Christian course, for right living in the more human side of his life and its experiences; and with considerable measure of particularity he dwells on the need of the disciple to be clean in himself.—Ephesians 5:5.

8 There is no evidence that Paul any more than his Master expected to see a Christian community established, or the world to be converted to the teachings of Christ by the ministry of Jesus and his church. In those days the world was pagan, and the standard of morality was very low. The pagan convert needed training in the Christian life; and the believing Jew also needed reminding that though the law covenant of Sinai was no longer operative to the believer in Christ, yet the truths which it embodied were unchanged.

9 Paul proceeds to address the brethren particularly in relation to their home life. He speaks to wives, husbands, children, fathers, servants and masters. Beginning with the wives he bids them to submit themselves to their own husbands as unto the Lord; and the reason he advances for this is that the husband is the head of the wife in the same way that Christ is head of the church; in both cases the head is the savior or caretaker of the body. It is clear, therefore, that any consideration of this passage must be in the light of the fact that Paul is addressing true Christians only, and is making no attempt to regulate an ordinary worldly home on general Christian principles.

10 He next bids husbands to love their wives as Christ loved the church and gave himself for it; true disciples should love their wives as their own bodies. In support of his words, which set a true union of husband and wife on the highest possible plane of communion, he quotes God's ordination of marriage at the beginning, when God said, "For this cause shall a man leave his father and mother, and shall cleave to his wife; and they twain shall become one flesh." (Ephesians 5:31, *R. V.*) There is much more in this than the union of man and woman in marital relationship for the propagation of children. The union here contemplated is that of a close copy of the original union which God presented in Adam. Eve was formed out of Adam, that though separate they might be considered as one.

11 So with the children of that first pair; the ideal union of marriage would be that, as closely as possible, the twain would be one flesh. Paul brings this union into prominence because, while giving instruction as to Christian home life, he would make use of it to show the close relationship which exists between Christ and his church. He is not merely their Lord and Captain, or princely Leader; he is not merely the Head of the church his body; the church is married to him, and he and they are one in the most absolute sense possible to human life and thought. It is in this relationship particularly that Christ's love for the church finds outlet, and the church also finds expression for its love. There might be loving loyal submission to the Head, but that of the marriage union brings a greater possibility, a closer union.

12 It is impossible however to consider Paul as saying that under all circumstances a husband must love his wife as himself. The wife might not be of the same mind as her husband, and indeed might be opposed to him. In this case Paul's injunction could not apply. Nor can it apply if the wife does not submit herself as enjoined by Paul. There is no suggestion of woman's inferiority, but it is the relationship which the church has to Jesus which must determine the situation. To the Lord and in their standing before him there is no difference made between male and female; but in service for God it has pleased the Lord to make a difference, and if there is an agreement to marriage of two who are already "in the Lord" the above difference is to be maintained.

13 As the true husband can and does love a true wife, so Christ loves and cherishes the church. It is impossible for us to consider that the love of Jesus for his Father could ever lessen; and yet, following the illustration, we may consider that having the church given to him he must give of his love to the church, and that the church would call for and receive some of that love and attention which otherwise would be given entirely to the Father. Paul says that this is a great mystery. It is part of God's gift to Jesus and the church.—Eph. 5:32.

14 Paul now proceeds to enjoin obedience in children to their Christian parents. (Ephesians 6:1-4) He says, "Obey your parents *in the Lord.*" It is manifest that a child cannot under all circumstances be expected to obey every command given by a parent who is ungodly. Christian parents must not provoke their children to wrath. Paul reminds his hearers of the first (and only) commandment of the law which is accompanied by a promise. The fifth commandment was, 'Honour thy father and thy mother that it may be well with thee, and thou mayest live long on the earth.'

15 In the eyes of their children parents are not always wise, and there is ever the tendency in parents to despise the growing knowledge and intelligence of their children. But in the eyes of the Lord no child who despises his parents may expect to be pleasing to God. It is frequently found in human experience that the son and the daughter who consistently give respect to their parents rarely go wrong in later life.

16 The bringing of children into the world, and their training to maturity that they also may take their place as the fathers and mothers of the next generation, and as those who may receive the truth in the love of it, is a great responsibility. It is not sufficient that parents provide a Christian home for their children; there must be constant watchfulness and care in training if the best is to be gained. The objective is to nurture them in the chastening and admonition of the Lord.

17 The tendency of the present day, and indeed the spirit of the times, may be said to be in entire opposition to such unity in the marriage tie as Paul speaks of, or to such relationship between children and parents as he says should exist. Too frequently a marriage is the union of two lives for companionship, without respect to the relationship intended by God and described by the apostle.

18 One of the marks of the present day is that of disobedience to parents. On the one hand it is an observable fact that parents of today take very little control over their children, professing to act on the theory that the child should have its liberty and learn to express itself; which is really to allow the child to run wild, and is contrary to all experience indicative of what is good for the child. It is a foolish experiment. On the other hand there is today a marked disrespect for parents, and the rising generation has no reverence or respect for what has gone before.

19 The conditions outlined by Paul as conducive to happiness in the home are simple; but they are hard for fallen human nature, and can be gained only where there is a strong determination to serve the Lord, and a desire to live before him to his praise. If life is lived as though one had the right to do what he would with it, it is impossible but that selfishness should rule. But if the Christian father and mother truly recognize that their joint life is to be lived in consecration, there is every reason for expecting the ideal to be closely approximated.

QUESTIONS FOR BEREAN STUDY

If Jesus is the Prince of Peace why did he say, "I came not to send peace, but a sword"? Did Jesus instruct his disciples or the Jewish people as to their home or national affairs? ¶ 1-3.

What effect did Christian faith have upon Jewish home-life? ¶ 4, 5.

What is the purport of Paul's instruction in today's study, and in the epistle generally? Was he trying to establish Christian communism or reform the world? ¶ 5-8.

What is his argument respecting the marital relationship, and is it applicable to the worldly? Can it apply where one of the twain is not a Christian? Does he urge wifely submission on grounds of inferiority, or for what reason? What is the "mystery" of Ephesians 5:32? ¶ 9-13.

In Ephesians 6:1-4 was the apostle giving instructions to the world? Is his advice there good for the world? What is one of the marks of the present day mentioned in this lesson? ¶ 14-19.

AN INTERESTING LETTER

BY EXAMPLE AS WELL AS PRECEPT

DEAR BROTHER RUTHERFORD:

Three hundred brethren assembled in local convention at Wausau, Wisc., by unanimous vote directed us to convey to you a message of appreciation and love. We rejoice to send you this message, and to add to it our own fervent love which we are endeavoring to prove day by day by zealously and loyally engaging in the work as mapped out.

We would like to tell you of the beautiful spirit which prevailed throughout this entire convention. At the conclusion of it all seemed more than ever to be imbued with the spirit of service and the determination to be loyal to the Lord and his arrangements unto the end. Several of the classes, misunderstanding the announcement about pilgrims canvassing during the two-day appointments, have also held canvassing parties on the one-day appointments. This has given us both the privilege of an earlier start, and at this convention some of the "first fruits" were visible.

One elder from a nearby class, who had been inactive, testified that he had formerly had no intention of canvassing, but that when he saw the pilgrim start out he thought he would go along. He made sales even in the first two houses, and appreciated the many blessings he received, and said he intends to keep on in the canvassing work.

Daily we remember you at the throne of grace, and ask an interest in your prayers.

Your brethren in Christ,

H. E. HAZLETT.
W. J. THORN.

SERVING IN AND THROUGH THE CHURCH

——FEBRUARY 20—MATTHEW 5: 13-16; ACTS 2: 42-47——

"We are God's fellow-workers."—1 Corinthians 3: 9, R. V.

PAUL'S words, "We are God's fellow-workers," taken for our golden text, are more familiarly rendered in the Authorized Version, "We are labourers together with God." In these days this is a much-used text in religious circles, especially amongst the clergy. But if these leaders are asked, What is the object of the labor? What is God doing? there is no reply. On their own showing the leaders of organized Christianity do not know what God's purpose is for his church, what he is doing by his church, or what the end is toward which his providences are moving.

[2] There is amongst the clergy as much diversity of opinion about colaboring with God as there is a diversity of churches. None knows; none understands. Generally, or most frequently, this text is made to mean little more than that men should have good desires, be kindly in their actions one to another, keep some ideal of kindness before their minds; and in this way they say that they are helping in the general scheme of things and bringing nearer the time when all men will be of good will. Many of those who preach these things are themselves doubtful as to the personality of God, and would rather consider him as merely a great force than as the living God and Father of Jesus Christ.

[3] The four verses from Matthew (chapter 5: 13-16) are generally taken as the guide to God's purpose in the church, and a statement of what the results of its faithfulness on the part of the church will be. Jesus said to his disciples, "Ye are the salt of the earth," and "Ye are the light of the world". He added that men do not light a lamp and put it under a bushel, but place it where it may so shine as to give its light to all in the house; and then he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5: 16.

[4] The churches of Christendom, ignoring the tenor of the Scriptures as well as the direct statement of Jesus, have interpreted these words as meaning that the light which Jesus was then lighting should by them be given to the world, and would shine forth until all men were lit by it; also that they should be as a city set on a hill, a guide and a refuge to all mankind.

[5] Jesus' added words, "That they may see your good works, and glorify your Father which is in heaven," appear on first consideration to give support to their claim that the effect of the bright shining of the truth concerning Jesus would be to bring men into the light of truth and cause them to glorify God. That this is the ultimate end of the work of God through Christ there can be no question; but the claim that the intention of Jesus' words that this was to happen before his return, and in preparation for it, involves a direct contradiction between these words in the Sermon on the Mount and his further statement, "When the Son of man cometh, shall he find faith on the earth?"—Luke 18: 8.

[6] But if world conversion be not the end of the preaching of the gospel by the church, the question is, What is to be understood by Jesus' words? How are his disciples, the church, the salt of the earth? How is the church of God a city set on a hill, and how will men get the light of the glory of God and magnify his name? These questions can be answered only by a knowledge of the divine plan.

[7] Paul says that there are appointed times, other than these in which the disciples of Jesus are now ministering and serving in hardship and misunderstanding, in which God will bring all things together in one in Christ. He says of God, "He hath purposed in himself 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; even in him." (Ephesians 1: 9, 10) "The dispensation of the fulness of times" is not included in this present age, that is, between the two advents; but it is that appointed period of years known as the millennial reign of Christ, when his church will be established in power in the earth, and when the kingdom of heaven is set up for the particular purpose of bringing all things into one harmonious whole, whether they be things in heaven or things on earth.

[8] Jesus foresaw the action of truth among men. He very well knew that the truth which he preached to the Jews would not be acceptable to them; and he likewise knew that his message, which the disciples were to carry abroad and which would be continued by his faithful ones until the time of his return, would not be acceptable to the Gentiles. He knew that God's purpose was to gather out of the world a people who would correspond with Israel who, as a nation, had been separated from the other nations.

[9] This purpose was not understood by any of the disciples until a considerable time after Jesus had returned to heaven. It was reserved for the Apostles Peter and Paul to show that God, through the holy spirit, intended to form a new nation called from Gentiles as well as Jews, and to bring them into fellowship with the apostles and have them all one in Christ Jesus. These are also to be a priesthood unto God, a royal priesthood. Thus these are a holy nation, corresponding to Israel; they are priests, corresponding to Israel's priesthood; and they are kings, corresponding to Melchisedec, who was a priest upon his throne.—1 Peter 2: 9.

[10] This high calling is something over and above anything that the Bible intimates would ever be offered to the human family at large. The salvation of men consists in deliverance from the thraldom of evil, and in the sentence of death being annulled through the ransom provided, and to man's return to everlasting joy and happiness on earth. But that which is offered to these who are the salt of the earth, and whose light is to shine before men, is a share in his own glory in heaven.

[11] The Apostle Peter throws much light upon these words of Jesus. With the same thought in mind, namely, that the Lord's people were to live amongst the Gentiles (meaning thereby those who were not Jews nor of the church of God), he says: "Whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." (1 Peter 2:12) It is evident that Peter had not understood Jesus to mean that the good works and the righteous living of the disciples of Jesus would cause men to glorify God. Like his Master he knew that the good works which the disciples of Christ would do as they lived out their life, serving the Lord amongst those who hated righteousness, would not be lost, but would ultimately be to the glory of God, in the day of visitation.

[12] Paul also gives further light on Jesus' words. Writing to the Philippians, and speaking of the disciples of Christ, he says: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." (Philippians 2:14-16) But Paul did not expect that the word of life which he held up would serve to guide the world. He well understood that the light would become dimmed, and that a wicked rule would obtain among men. He knew that the hope for the world was the return of the Lord.

[13] We may then ask, What advantage has there been in God's sending the light of truth so long a time before the climax of the ages should come, and when God intended that all should then come to the light? Two features of the plan of God here come to mind. It is evident that God had determined that a long period must elapse during which spiritual Israel would be gathered, even as he had dealt with natural Israel over a long period; indeed there is a corresponding length of time in the two ages during which each of these Israels has been the recipient of God's favor.

[14] Well-nigh 1900 years have gone to the development of spiritual Israel, even as to natural Israel before they were banished for a time. Also, from the time of Jesus' first advent there were many chapters of human history to be written. The fruitage of the earth must come to the full. Thus while the church has been slowly developing, the same may be said of the nations of earth; and it so happens that at the time when God has gathered his appointed number of spiritual Israel, the nations of earth have also come to full development of their policies.

[15] It is apparent that the corruption of the world so rampant in Paul's day was checked by the fact of the coming of Jesus and by the teaching of the apostles and the spread of the truth; and though a great evil system of organized religion has arisen which has perverted the truth, yet the light of truth which has shone, and the power of the truth as "salt" to preserve the race from destruction, have had their effect.

[16] Our passage for today's study takes us from Jesus' words to the life of the early church. When after Pentecost the brethren realized themselves, the circumstances of their separateness from their fellows began to be forced upon them. Realizing that they were called to be apart from the world they concluded that they were called to live together; and an attempt was made to do this. They did not then see that what God intended was a unity of spirit and of faith and hope. Apparently many left their regular occupations and spent time meeting together, rejoicing with each other in their new life.

[17] But the hard practical facts of life were soon forced upon them. Then those who had possessions sold them, and the money was put into a common fund for the sustenance of all; and they had all things in common. But this is not practical Christianity and was never so intended by the Lord. It speedily brought its natural consequences—dissention and misunderstanding. Later, by means of persecution, the community was broken up and scattered abroad; and the communal plan was dropped.

[18] God did not intend that his church should be one great light, but that each true disciple should be a light-bearer who should carry the message of truth and live it out amongst its fellows. Each was to be an example of how the grace of God can keep a man even in the midst of evil surroundings; and each was to realize as he kept in touch with his living Head that the holy spirit of God would keep him as a well ever supplied with water and as a lamp whose source of oil failed not and whose flame never dimmed.

QUESTIONS FOR BEREAN STUDY

Can we be fellow-workers with God if we do not know what his work consists of? How are our golden text and today's Scripture reading usually explained in Christendom? ¶ 1-4.

How shall we explain Matthew 5:13-16, particularly the latter verse? ¶ 5-8.

Did the disciples understand the real purpose of Jesus' preaching during his ministry? When and by whom did the church have this purpose revealed to them? Explain fully. ¶ 9-11.

Why did St. Paul admonish the church to hold forth the word of life (Philippians 2:14-16) prior to the coming of the millennial day? ¶ 12-15.

Why did the early Christians enter into a communal arrangement, and did it have the Lord's blessing? Has the church collectively or individually borne light to the world throughout the age? ¶ 16-18.

MAKING THE COMMUNITY CHRISTIAN

(TEMPERANCE LESSON)

——FEBRUARY 27—GALATIANS 5: 13-25——

"Have no fellowship with the unfruitful works of darkness, but rather even reprove them."—Ephesians 5: 11.

THIS study, as its title indicates, is set in its series as a temperance lesson, and in support of the prohibition of strong drink by legislation. We have to express our dissent from this use of these verses from the Epistle to the Galatians, because they were not written with the purpose of supporting any movement for the betterment of the general community. The New Testament never contemplates the Christian's taking part in any attempt to enforce righteousness, or the forceful repression of evil by any government, save that of the kingdom of heaven when it should be established.

[2] The golden text, "Have no fellowship with the unfruitful works of darkness, but rather even reprove them," expresses the Christian's personal attitude—the prohibition must be put on himself by himself. These unfruitful works of darkness are those things which have sprung from the causes of evil in the world, and from the evil rule of the course of this world, and from the depraved minds of men.

[3] The follower of Jesus must seek to keep himself from all evil things, certainly from those things most frequently seen in association with indulgence in alcoholic liquor. But the Christian is to be as separate from the course or governance of the world, which in his epistle Paul calls "the present evil world", as from the things of the world. (See Galatians 1: 4.) The church was not left in the world by Jesus to alter its course and to set it right, but to witness to it of righteousness and of judgment and to the truth of the kingdom of heaven which God will establish through him, and which will enforce a righteous government in the earth. Jesus made no attempt to amend the social state of the people amongst whom he lived; he gave advice neither to the people at large nor to their rulers, though none was so well qualified to do so as he.

[4] The church of Christ, that is, the company of true believers in whom resides his spirit, were to be as salt in the earth, preserving mankind from further evil. Paul in his letter to the Roman church does not hesitate to tell of the degradation into which the world had fallen, and which was seen in the depths of its ugliness in Rome, the world's greatest city. The corruption of the world was then so deep-seated that unless an arresting element had been introduced it could hardly have lasted the 1900 years which God intended should pass before the kingdom of heaven should be set up. Hence Jesus said to the church, "Ye are the salt of the earth." But there was never any question of using the "salt" as a remedial measure to restore the earth from corruption.

[5] In his epistles Paul had a community in mind, but it was the Christian community, those who, in any place, in the faith of Jesus Christ would meet together and form an ecclesia or church, and who, if true, were of one heart and mind. Each company, large or small, was as a miniature Israel, a people separated to God. As our studies have already shown, the believers at the first thought that it was God's purpose that they should live together, sharing their property with each other; but God never intended that, and he soon scattered them.

[6] It is a common but really serious mistake to consider the epistles as being written for the guidance of a general community, or even for those who form the nominal Christian congregations. Neither the epistles nor Jesus' Sermon on the Mount were for or are applicable to such; both the words of Jesus and those of his apostles are intended only for his footstep followers.

[7] It was to the Galatian believers that Paul's words were addressed. The Galatian people had no part nor lot in them; and for "Christian" people, whether of one country or another, to consider the epistle as addressed to the peoples of the country at large is to show a misconception of the apostle's purpose. These Galatian brethren were not living right. They had received the truth of the gospel very gladly, but had allowed themselves to be misled by some Jewish teachers who were opposed to Paul's doctrine. They let themselves believe that faith in Christ was not sufficient, but that they must also reverence the law and accept literal circumcision as a necessity to salvation and to pleasing God. They were flattered by being told that they had something to do for their own salvation.

[8] They disagreed over matters of doctrine and dropped into much argument and consequent dissention, which in turn brought bitterness of spirit. It is a common observation that family quarrels are ever sharper than those between mere acquaintances; and Christians living as a brotherhood find that differences allowed to enter in become as sharp as family quarrels.

[9] First Paul set the doctrinal matters in order, then he gave the brethren needed advice in respect to their conduct toward each other, toward righteousness and toward God. Paul was not tolerant toward those who had caused this trouble in the church, saying, "I would they were even cut off which trouble you."—Gal. 5: 12.

[10] The danger of liberty to a mind not disciplined is that it may become an occasion to indulge the flesh. The Christian should have for his law, "By love serve one another." (Galatians 5: 13) Those to whom Paul wrote knew the law of Sinai. That law though it had no power to help yet embodied the principle of true relationship between man and man and between man and God. "The end of the commandment is love out of a pure heart." (1 Timothy 1: 5) It commanded, "Thou

shalt love thy neighbour as thyself."—Leviticus 19:18.

[11] The Galatians allowed their fleshly mind, that is, their old nature, to overcome them; and, says Paul, they were ready to "bite and devour" each other. He showed the way to overcome the power of the fleshly mind which, if yielded to, leads to shameful conduct toward one another and to the defilement of both body and mind. A clear understanding of doctrine alone does not prevent this; for even those in Galatia who had the right understanding of the doctrines were not free from the chastisement of Paul's words; nor does earnestness in telling others of the truth concerning Jesus Christ deliver any from this bondage. These things are insufficient in themselves to enable one to overcome the pull of the old nature. The way of escape and of conquest is by walking in the spirit. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Gal. 5:16.

[12] Inasmuch as Paul immediately goes on to say, "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:17), he is understood by many to mean that it is impossible for the disciple to overcome all the time; that the flesh must sometimes be too strong for the spirit; and many who have held this interpretation have thereby excused themselves for their failing to overcome when tempted. But the evident intention of the passage is to state that if the disciple walks according to the spirit the flesh will be unable to assert itself to stop him.

[13] Paul's words, "Ye cannot do the things that ye would," may be understood as meaning that the necessity of having to undergo the experience of the conflict is in itself apparently loss of time and energy; the servant of God would prefer to be free to serve without these hindrances. But the fight is a necessary part of his training for the development of his life, and in order that he may become strong in the service of the Lord.

[14] That the disciple will repeatedly blunder is certain, but a loving and gracious provision is made for him. The throne of grace is ever open to him, where he may find help for every need; and God has provided an Advocate for him, that he may always find acceptance and assurance and cleansing from any guilt which may be upon him. (See Hebrews 4:16; 1 John 2:1.) That God has made sufficient provision in the grace which is in Christ Jesus whereby the disciple may continue to walk in the spirit and thus maintain constant victory over the will of the old nature is certain. But there must be purpose and endeavor. The disciple not only must live in the spirit, but must *walk* in the spirit; that is, he must put forth effort to live according to the spirit.

[15] It is evident that some Christians do not walk after the spirit. Writing to the Corinthians Paul says of some there whom he called saints because they had given themselves to God, "I could not speak unto you as unto spiritual, but as unto carnal." (1 Corinthians 3:1) He said this because they divided themselves into parties and disputed amongst themselves. They forgot their spiritual calling, and the way to the degradation of the flesh was open; they walked and talked according to human passion. Naturally enough they in turn charged Paul with doing this very thing.—2 Cor. 1:17.

[16] When Paul says, "They that are Christ's have crucified the flesh with its affections and lusts," he does not mean that the flesh, that is, the fleshly mind, dies at the time of consecration; that would be to contradict himself. Crucifixion was not always so quick a death as it was in the case of Jesus, as is shown by the fact that the thieves crucified with him were killed in order that they might be removed that day. Frequently the crucified were tied to the cross, the agony lasting for days.

[17] This in some measure illustrates the crucifixion of the fleshly mind of those who come to God through Christ; according to the will or intention the old nature is put to death—in intent. It cannot be slain outright; for that would be to destroy the body in which it yet dwells. But it can be crucified in the sense of counting it dead, and doing nothing to keep it alive. It really lives as long as the Christian lives, and it will assert itself, but it never need have the victory. The overcomer is conqueror over the world, the flesh and the Devil.

[18] This study provides special warnings. It is clear that the believer who does not walk after the spirit is in danger of letting himself down to the power of the will of the flesh, and to doing those things which Paul here calls the works of the flesh. He becomes subject to those things which lower a man, and also to the spirit of evil which will allow even followers of Jesus to bite and devour one another.

[19] The prohibition which the Christian must strive for is that of the suppression of the evil which is in him by nature. Here he has plenty of exercise, and as much scope for his energies as he needs to develop his life. He may help his neighbor to a better manner of life by example and precept, but he may not join any organizations for the suppression of the rampant evils of the world. He must keep himself "unspotted" from the world. In due time the kingdom of God will prohibit everything that is an injury to mankind, and there will be no dubiety as to the results; for then the work of restoration of the human family must go on apace, without let or hindrance.

QUESTIONS FOR BEREAN STUDY

Does today's Scripture reading support legislative prohibition against intoxicating drink? What attitude must Christians take relative thereto? ¶1-3.

Did St. Paul take cognizance of the world's degradation? How was the church to be "the salt of the earth"? Were they to establish Christian communism? ¶ 4-6.

What was the purpose of Paul's admonition to the Galatians? Is "Christian liberty" ever baneful? ¶ 7-10.

How may fleshly-mindedness be overcome? Explain Galatians 5:17. ¶ 11-13.

What provision is made for the Christian who blunders? Do all Christians walk after the spirit? What is meant by crucifying the flesh? ¶ 14-17.

What special warnings does this study provide? ¶ 18, 19.

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Stuart, Okla.	"	31	Cardin, Okla.	"	8
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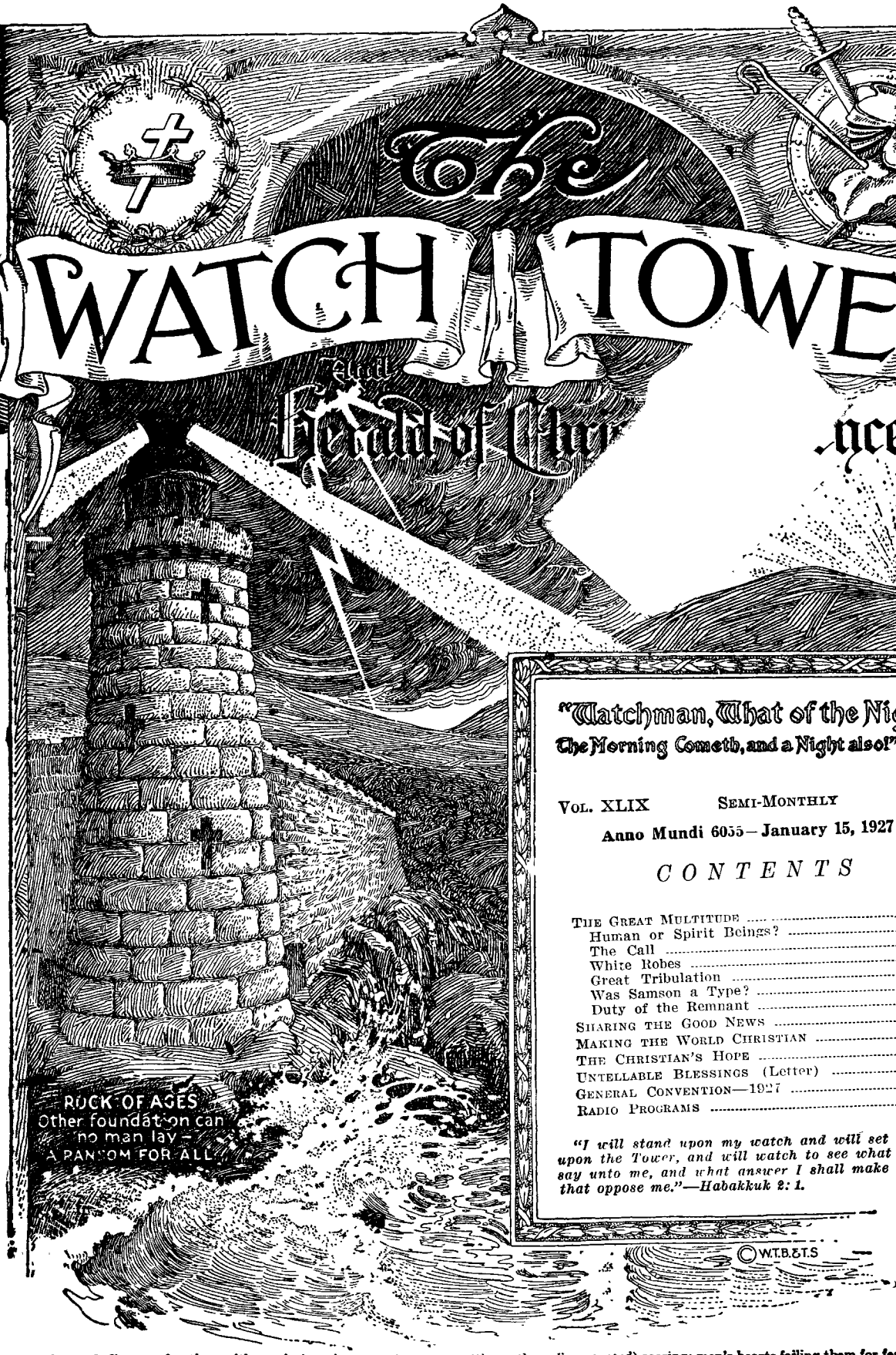
Cortland, N. Y.	Jan.	18, 19	Utica, N. Y.	Jan.	28, 30
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The WATCH TOWER

and Herald of Christ's Presence



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

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CONTENTS

THE GREAT MULTITUDE 19
Human or Spirit Beings? 19
The Call 20
White Robes 21
Great Tribulation 21
Was Samson a Type? 22
Duty of the Remnant 24
SHARING THE GOOD NEWS 25
MAKING THE WORLD CHRISTIAN 27
THE CHRISTIAN'S HOPE 29
UNTELLABLE BLESSINGS (Letter) 31
GENERAL CONVENTION—1927 18
RADIO PROGRAMS 18

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking for the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:28-31.

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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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Sacrifice and Obedience"	"The Temple of God"
Z June 15, 1926	Z August 1, 1926
Week of Feb. 6 . . . ¶ 1-24	Week of Feb. 20 . . . ¶ 1-32
Week of Feb. 13 . . . ¶ 25-49	Week of Feb. 27 . . . ¶ 33-55

1927 INTERNATIONAL CONVENTION

The general convention of the International Bible Students Association for 1927 will be held July 18th to 26th, at Toronto, Canada. Announcement is made now to permit the friends throughout the earth to get ready. Brethren are expected from many countries.

Toronto is the capital of Ontario and has a population of more than five hundred thousand, with another hundred thousand in the vicinity. It is a railway center. It is only a short distance from Niagara Falls. The city has provided its beautiful fair grounds and all its buildings for the convention. One of the buildings has a seating capacity of ten thousand. The grounds are situated on the lake front, segregated from the busy travel, and in a very pleasant location. It is expected that the entire proceedings of the convention will be broadcast from our own station, remote control being installed at the convention auditorium.

This will be the only large convention during the year. All classes desiring to hold local conventions should notify the SOCIETY as early as possible so that pilgrims may be routed in that way if at all possible.

RADIO PROGRAMS

The following stations are broadcasting the kingdom message:
WBBR, New York City, 416.4 meters, Sun., Tues., Thurs., Fri.
WORD, Batavia, Ill., 275 meters, daily.
CKCX, Toronto, Ont., 291 meters, daily.
CHUC, Saskatoon, Sask., 330 meters, Sun., Tue., Thursday.
KTCL, Seattle, Wash., 305.9 meters, Sunday, 9 to 10 p. m.
HKQ, Spokane, Wash., 394.5 meters, Sunday, 9 to 10 p. m.
KFWM, Oakland, Calif., 207 meters, Sun., Mon., Thurs, Sat.

BETHEL HYMNS FOR FEBRUARY

Sunday			**6**	21	**13**	330	**20**	151	**27**	62
Monday			**7**	22	**14**	200	**21**	18	**28**	227
Tuesday	**1**	154	**8**	309	**15**	316	**22**	270		
Wednesday	**2**	176	**9**	195	**16**	273	**23**	72		
Thursday	**3**	283	**10**	78	**17**	89	**24**	310		
Friday	**4**	217	**11**	57	**18**	153	**25**	216		
Saturday	**5**	333	**12**	156	**19**	83	**26**	26		

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIX JANUARY 15, 1927 No. 2

THE GREAT MULTITUDE

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."—Revelation 7: 9.

JEHOVAH gave unto his beloved Son, Jesus Christ, a revelation of things which must come to pass, and which he was to show unto his servants. This revelation Jesus Christ gave unto John, a servant of the Lord, in sign or symbolic language. John seems to have pictured or represented the members of the body of Christ, and particularly those found faithful at the end of the age.

[2] The Book of Revelation has always been difficult to understand. The reason for this seems to be that it is prophecy, and prophecy can be understood only when fulfilled or in course of fulfilment. It is evident that the Lord intended his church to understand it in his own due time. As the prophecies of Revelation are unfolded "the servant class" might expect to have some understanding thereof. Being a part of the Word of God it of course must be found strictly in harmony with other parts of Jehovah's Word.

[3] Many of the prophecies, in both the Old and the New Testament, show that the world comes to a final end amidst a time of great tribulation. The seventh chapter of Revelation refers to that time of great tribulation and declares that before it comes God will cause his servants to be sealed in their foreheads. By this we understand that the faithful servant class would be given a clearer mental vision and a deeper heart appreciation of the divine plan as the church reaches the state of completion this side the vail. The increased knowledge would bring increased faith to those who love God and would give these a full assurance of God's protecting care.

[4] The Revelator declares that the sealed ones number one hundred and forty-four thousand, divided into twelve companies. This is understood to mean that the members of the body of Christ number one hundred and forty-four thousand, and that these members shall receive the divine nature and shall reign with Christ during the Millennial Age. It seems clearly to include all those whom the Lord Jesus finds faithful when he comes to his temple and who thereafter continue loyal and faithful even unto death. Such are the recipients of God's favor and receive his care and protection in the day of vengeance.

[5] The Prophet Isaiah seems to refer to the same class when he mentions those to whom God becomes a crown of glory and a diadem of beauty in the close of the age: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the remnant of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isaiah 28: 5, 6.

[6] Those found to be overcomers are made to sit down with the Lord on his throne and are given power over the nations. (Revelation 2: 26; 3: 21; 20: 6) Then the vision discloses another company without number, which is described as "a great multitude" which stand before the throne. The question is propounded: "What are these . . . and whence came they?" And the answer is given: "These are they which came out of great tribulation."

HUMAN OR SPIRIT BEINGS?

[7] Because the 144,000 members of the body of Christ receive the divine nature and are assigned to twelve tribes, and because it is stated that the great multitude is from all nations, kindreds, peoples and tongues, the argument has been advanced that the great multitude is that throng of people who will be resurrected to human perfection and who will live on earth for ever. Is the great multitude made up of human beings or beings possessing the spirit nature? This question we must determine from the Scriptures.

[8] The fact that the 144,000 members of the body of Christ are divided up or assigned to twelve divisions, according to the names of Jacob's sons, does not mean that these are taken from twelve and only twelve different nations or people. God organized Israel into twelve tribes. In his covenant with that people he promised that if they would be obedient to him he would make of them a kingdom of priests and an holy nation, a peculiar treasure unto him above all other peoples. (Exodus 19: 5, 6) It is quite evident that had Israel been faithful to the Lord and her covenant the entire number of the kingdom class would have been taken from the twelve tribes of Israel. Satan the enemy,

working through the priests and other members of the clergy of Israel, turned the Israelites away from God and away from his anointed King. There was only a remnant of Israel who accepted Christ and who were made a part of the 144,000, even as the prophet had foretold. —Romans 11:5; Isaiah 1:9.

9 Jesus came to Israel and offered himself as King, but was rejected. After Israel, under the leadership of the clergy and rulers, had rejected the anointed King he said unto them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:43) St. Paul's argument is that only a remnant of Israel after the flesh was selected, that all the other branches were broken off, and that in their places other branches were grafted in. (Romans 11:5-24) The apostle's argument very plainly shows that the favor of being members of the kingdom class was taken away from the Jewish people and given to peoples of other nations, to those of the Gentiles who met the requirements of God; and that therefore these were selected and are to be assigned to the twelve tribes of Israel, as the Revelator shows.

10 The nation which brings forth the fruit of the kingdom is made up, as the Scriptures show, of those who are spirit begotten, who accept Christ Jesus as the anointed King, and who faithfully serve him and show forth the praises of God even unto the end. (1 Peter 2:5-10) In selecting these God is no respecter of persons. In the acceptable day whosoever makes a consecration to do the will of God and is accepted and begotten of the holy spirit, and who thereafter faithfully performs his covenant, has the assurance that he shall have an abundant entrance into the kingdom of God.—2 Peter 1:5-11.

11 The promise is to all who meet the requirements; and in selecting them God makes no distinction between Jew or Gentile, bond or free. (Galatians 3:27-29) What God does and is doing is that he takes those whom he accepts as members of the body of his beloved One, and then he assigns them to their respective places in one of the twelve divisions of the kingdom class. It is not improbable that the Lord assigns each tribe to some special work in his great plan, because he sets the members in the body as it pleaseth him.—1 Corinthians 12:18.

12 The facts show that those who give evidence of being members of the body of Christ have been taken from various peoples, nations and tongues on earth. Of those who compose the little flock a specific number is named; but the great multitude is without number (Revelation 7:9), being merely described as coming from every nation, kindred, people and tongue. This would in no wise prove that the great multitude is a human class, but on the contrary all the facts and the scriptures bearing upon the matter under consideration show that those who form the great multitude constitute a spirit class, born on the spirit plane.

THE CALL

13 The Scriptures show that during the Gospel Age there is but one call, and that is to the high calling. (Ephesians 1:18; 4:4) Jesus stated that "many be called, but few chosen". (Matthew 20:16) The call takes place at the time of consecration, justification and acceptance by Jehovah. All who are called are begotten of the holy spirit, and these have entered into a covenant to do the will of God. At the beginning there is no division between the little flock and the great company class. God does not arbitrarily assign some to one class and some to another. In the atonement day sacrifice this is shown in the manner of selecting the Lord's goat and the scapegoat.

14 Those who faithfully perform the covenant which they have made shall have an abundant entrance into the kingdom and shall constitute the kingdom class. Those who are negligent and indifferent or fearful concerning the performance of their covenant are described as 'blind and unable to see afar off'. (2 Peter 1:9) The blind ones undoubtedly constitute the great multitude class, who are pictured by the prophet as sitting in darkness, for the reason that they have disregarded the Word of God. They not only are blind but are brought low and are held in prison and must go through great tribulation. (Psalms 107:10-16; 142:5-7; 102:19, 20; 79:11) Many of these blind ones have been and are workers in the denominational system, but they work not according to the rules nor in the way that God has provided that they shall work. (2 Timothy 2:5) The fiery test comes upon them for the purpose of testing their work; and their work is destroyed, as the apostle states, yet they are saved as by fire.—1 Corinthians 3:12-15.

15 The facts show that there are now more than 144,000 persons on earth who claim to be consecrated to the Lord, and who are with the denominational systems. These have conceived it to be their work and duty to convert the world and to set up the kingdom for Jehovah. They are like a woman who has birth pains and yet brings forth nothing. They have been subject to a lord other than Jehovah. The clergy have ruled them, and have done so under the supervision of their overlord the Devil.—John 8:44.

16 The sincere saints in the denominational systems come to see their condition, which is represented by the words of the Prophet Isaiah: "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. . . . Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen." —Isaiah 26:13, 17, 18.

17 These see that their work is in vain, that they have

accomplished nothing, that they have been misled by the clergy, their lords, and by their overlord the Devil; and they come to a determination to abide by Jehovah's Word and it alone. It is certain that all such who have been begotten by the holy spirit must either die for ever or live for ever, and those who live must live as spirit beings. Not all who shall have part in the resurrection shall be of the same class, because "one star differeth from another star in glory. So also is the resurrection of the dead".—1 Corinthians 15:41, 42.

18 The Psalmist describes a class as constituting the bride of Christ, and then another class who are not of the bride but who are companions to the bride. These also are called virgins, which means that they have been purified through the washing of the Word and of the blood of the Lord. This larger company is described by the prophet as entering into the palace of the King, but they are not a part of the royal family. (Psalm 45:14, 15) Of necessity such must be spirit beings and not human beings, because human beings cannot be of or associated with the heavenly kingdom class.

19 The Revelator describes such as a great multitude before the throne and before the Lamb, clothed with white robes and having palms in their hands. This scripture shows that the great multitude is made up of spirit beings, because human beings cannot stand before the throne of the Lord. The palm is a symbol of martyrdom. A martyr is one who becomes a witness by reason of giving up his life. Other scriptures show that the great multitude does bear witness unto God by reason of the kind of death that the members thereof shall die. It is by their death that they testify that they are for Jehovah.

20 The vision of Revelation shows this great multitude class standing before the throne, singing praises to Jehovah and to the Lamb, Christ Jesus; and there is associated with them at that time the angels of heaven. The angels here mentioned are undoubtedly spirit beings; and those who associate with these angels in giving praise to God and to Christ, as described by the Revelator, of necessity must also be spirit beings.

WHITE ROBES

21 In the vision given St. John the great multitude is shown standing before the throne of God and clothed with white robes. What could these white robes represent? They could not be the same as the robe of righteousness mentioned by the Prophet Isaiah (61:10); because there the word "robe" is in the singular, whereas each one of the great multitude is described as being arrayed in a robe; hence the white robes here mentioned are numberless. The robe of righteousness is God's mark of approval, given to the body members of Christ when he comes to his temple; that is to say, those whom the Lord finds faithful when he comes to his temple he covers with the robe of righteousness, showing their approval by him. Those who died in the faith prior to our Lord's coming to his temple are shown in Revelation 6:11 as being given white robes, that is to say, approval; and then they are told that they must rest until their brethren finish their course. Jehovah furnishes the robe of approval, the robe of righteousness; then Christ Jesus uses it as a covering to those of the temple class who are approved.

22 Wherever used in the Scriptures a robe is a symbol of approval. When picturing the approval of the bride of Christ it is the approval of a body collectively. But the approval of the great multitude is the approval of many individually; therefore the latter company is represented as each having a robe. After coming to a knowledge of the fact that they have been approved by the Lord the great multitude are shown as rejoicing. They have learned of the loving kindness of God and his beloved Son; and they are then pictured as standing before the throne, singing the praises of Jehovah and of his beloved Son. In this song of praise the angels of heaven join with them.

GREAT TRIBULATION

23 But how do these obtain God's approval, seeing that they were negligent in the fulfilment of their individual covenants to do the will of God? The context of Revelation 7:9 discloses that St. John wondered as to their identity; and the answer is found in the language of one of God's prophets, which prophet appears to be Isaiah. The language of the scripture indicates that the question had been propounded to one of the elders, or prophets. Then the elder repeats the question: "What are these which are arrayed in white robes? and whence came they?" (Revelation 7:13) The prophet is then represented as saying: 'You do not know who these are? Then I will tell you. These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God and serve him day and night in his temple.'

24 Be it noted that these are approved by the Lord and become servants in the temple, but are not a part of the temple class. The time and conditions under which the approval was received by them are shown to be during the time of great tribulation. This approval is evidenced by the robe that each one is represented as wearing, and the approval is because of faithfulness in the time of great trouble.

25 The World War was the beginning of sorrows upon the nations, which compose Satan's earthly organization. The war then suddenly ceased; and God, through Christ, sent forth his servants to declare the message of the kingdom; and when that is done the end must come. (Matthew 24:14) That final end of Satan's organization is marked by great tribulation such as the peoples of earth have never before known and never will know again.—Matthew 24:29, 22.

[26] The elder who gives the answer to John in Revelation clearly seems to represent the Prophet Isaiah, for the reason that Isaiah tells of the great tribulation and declares who will be involved in it. It is the great battle of Armageddon. It is during that trouble that the Lord treads the wine-press and crushes out the grapes of the vine of the earth. (Isaiah 63:1-6) In that trouble all of Satan's organization shall fall. The Lord planted the church a true and noble vine; but under the leadership of men who became false prophets, namely the clergy, there developed a false system which turned the Christian arrangement into a degenerate plant of a strange vine. The vine of the earth is Satan's organization, of which ecclesiasticism is a part; and it must be crushed and will be crushed, in the day of God's wrath.—Revelation 14:18-20.

[27] The great multitude is now being held in the ecclesiastical systems as prisoners. Those who remain there will partake of her sins and suffer her plagues. (Revelation 18:4) It is the duty of the church, "the servant" class, to send to these prisoners the message concerning God's kingdom, whether they all come out of the prisons or not. Those who take their stand on the Lord's side will be the object of persecution and oppression by the Devil's representatives. Then will be their crucial test as to whether or not they will stand for the Lord or give way to the Devil's organization. That which will enable them to stand in this test will be their faith in the blood of the Lamb, shed for the salvation of mankind. The blood of the Lamb and their faith therein will bring the approval of God to those who stand the test, and this approval is symbolized by the white robes which they are represented as wearing.

[28] This great tribulation class is not of the bride of Christ which, together with the Bridegroom, is designated Zion. Being spirit-begotten ones, once anointed but having lost their anointing, they nevertheless are a part of God's organization, symbolized by the city of Jerusalem. Because they take their stand on the side of the Lord in the time of great stress they become targets for the representatives of Satan, and are therefore pictured by the Prophet Zechariah as a part of the city that goes into captivity. The tribulation is shown by the prophet to begin when all of the Devil's organization is gathered for Armageddon. The day of the Lord is the day of his wrath, and that is the time when Armageddon is fought. "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the remnant of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zechariah 14:2, 3) This prophecy shows that the part of the city that goes into captivity is the great company class, whereas the faithful "remnant" are kept by the power of the Lord.

[29] The Scriptural picture of the great company class is a general one and represents specifically those of the consecrated who are in the denominational systems at this time. There are doubtless other consecrated ones, outside of the denominational systems, some who have once been brought to a knowledge of present truth, but who fall back into the great company class by reason of their indifference or negligence in representing the Lord. The general twofold picture given in Revelation is (1) the little flock, constituting the kingdom class; and (2) the great multitude, constituting those who will be servants of the Lord in the temple but not a part of it.

WAS SAMSON A TYPE?

[30] The Bible gives at some length an account of the birth and experiences of Samson, including his tragic death. The entire account should be carefully read in this connection. (See Judges 13th to 16th chapters inclusive.) The question often arises among Bible Students: Was Samson a type, and if so of what? Strictly speaking he was not a type, but it seems quite clear that Samson foreshadowed or illustrated some particular part of the outworking of God's plan. It has been suggested by some that he represented the socialists or the anarchists who will destroy the social order of mankind. That conclusion does not seem to be warranted by the Scriptures and by the known facts. Samson seems to have foreshadowed the great tribulation class, the great multitude. In support of this the following is submitted for the consideration of Bible Students:

[31] St. Paul, in the eleventh chapter of Hebrews, names a number of men who received a good report from God because of their faith. Among the ones there mentioned is Samson. It hardly seems probable that God would use a man whom he approved because of his faith to picture a faithless, unbelieving class such as socialists or anarchists who have no confidence whatsoever in God. If Samson is a type of anything, or if he foreshadows anything, it would be reasonable that God would use him to foreshadow some class in the outworking of his plan that would manifest faith in God. In describing those who were faithful St. Paul, amongst other things, said of them: "Out of weakness [they] were made strong". (Hebrews 11:34) Samson, once weak, was made strong in his death, and became a witness for God by the manner of his death. Even the circumstances of his birth marked him as an instrument for God's use.

[32] The wife of Manoah was barren. The angel of the Lord appeared unto her and told her that she would conceive and bring forth a son, and that "no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines". (Judges 13:5) She told her husband Manoah; and at his request and prayer to God the angel again appeared unto Manoah and his wife and confirmed what had been said to the woman about the child's birth. In due time Samson was born.

[33] The word Nazarite, here used, means one who is consecrated or separated from others. The understanding is, then, that from the time of his birth Samson was separated as a consecrated one unto God, to represent Jehovah God. Before the foundation of the world God foreordained that he would take from amongst men those who should constitute his church. (Ephesians 1: 4, 5) All who are called to be of the church are called in one hope of membership in the body of Christ, and none are called to the great company. All who are called must be consecrated unto God and separated from the world, therefore all such must be Nazarites in spirit unto God. This includes every one begotten and anointed of the holy spirit. Samson, being a Nazarite, would foreshadow all such.

[34] The name Samson means "brilliant light, or sunlight, or that which reflects light". From the time one is begotten of the holy spirit he becomes a light-bearer and reflects the light of the Lord, more or less. The name Samson therefore would foreshadow the light-bearing class or consecrated Christians.

[35] The hair is a covering for the head, and grows out from the head. The facts show that the strength of Samson was in his hair. The strength of every Christian comes from and through his Head, Christ Jesus. (2 Corinthians 12: 9, 10; Ephesians 6: 10) When the high-priest of Israel was anointed, the anointing oil was poured upon his head, and of course upon his hair, and ran down upon his beard. (Psalm 133: 2) All who are begotten of the holy spirit and inducted into the body of Christ receive the anointing of the holy spirit through the Head, Christ Jesus. When Samson's hair was cut off he lost his strength. When a Christian loses his anointing he is separated from the body of Christ as a member thereof, but he still may be a Christian if he has faith in the great ransom sacrifice. As his faith is weak, so is he weak. If his faith grows stronger, he may grow stronger.

[36] The prophecy concerning Samson was to the effect that "he shall *begin* to deliver Israel out of the hand of the Philistines". But be it noted that he did not finish the work of deliverance from the Philistines, who represent the Devil's organization. In like manner great numbers of people have become Christians, and for a time have taken a bold stand for the Lord and have begun a good work of delivering God's people from the Devil's organization; then they lose interest, manifest a lack of faith, yield to other influences, and discontinue the work. Samson in this respect would picture a class who once started to follow the Lord and then became lukewarm or fearful.

[37] Concerning Samson we read: "And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah." (Judges 16: 4) Samson entered into an illicit relationship with this woman of Sorek. The word Sorek means a vine, and would therefore well picture those members of the consecrated who become a part of the vine of the earth. Delilah seems to well represent the ecclesiastical systems which constitute a part of the Devil's organization and over which the Devil is lord. Many Christians have yielded to the flattery and influence of ecclesiasticism and have entered into illicit relationship with such systems.

[38] The Scriptural account is that the "lords of the Philistines" said to Delilah: 'Entice Samson and find out wherein his strength lies, that we may bind him and afflict him; and we will pay you well for it.' (Judges 16: 5) The lords are the chief ones in the ecclesiastical systems, the clergy; and their overlord is the Devil. They have always sought to destroy the power and influence of the zealous and active Christians who are working for the Lord. For some time Samson withstood the enticements of Delilah; but finally he yielded to her pleadings and diplomacy, and disclosed to her wherein lay his strength. Delilah was false to Samson, and for pay betrayed him to the Philistines. The ecclesiastical systems have been false to the great number of true Christians therein; and for pay, to wit, to gain favor with the Devil's organization in order to obtain power and influence, they have betrayed these true Christians into the hands of the Devil and his organization.

[39] Delilah accomplished her purposes by causing Samson to sleep upon her knees; and while asleep she had his hair cut off. Then the Philistines came upon him, took him in custody, and put out his eyes. Great numbers of Christian people have been lulled to sleep by the pleadings and diplomacy practised by the Devil through the ecclesiastical systems, and thereby have been removed from the Lord and have lost the strength of the Lord. Having lost the anointing they have had the eyes of their understanding put out. They have become blind, because they have disregarded the Word of God, having yielded to the influence of those in the ecclesiastical systems.—Psalm 107: 10-16; 2 Peter 1: 9.

[40] When the Philistines had put out Samson's eyes they made him a prisoner. There is a great multitude of Christians who have been made blind to God's plan and purposes by the fraud and deceit practised upon them in the ecclesiastical systems, and by the work of the clergy in particular, and have become and are now held as prisoners in the prison-houses of the ecclesiastical systems. These prisoners realize that in the systems there is no truth, and they pray and cry unto the Lord.—Psalm 102: 17-20.

[41] The Psalmist, later describing the great company class, says: "For he [God] hath broken the gates of brass, and cut the bars of iron in sunder." (Psalm 107: 16) The Philistines held Samson in fetters of brass and iron and caused him to grind in the prison-house. Then in the course of time Samson was released, amid destructive conditions. The record further reads: "Howbeit the hair of his head began to grow again after he was shaven." (Judges 16: 22) This seems to indicate

that Samson began to recover his strength. This would also indicate that the class whom Samson represented would eventually begin to recover the strength they had lost.

42 We are now at the end of the age. The remnant of the Lord, otherwise described as the temple class or "the servant" (Isaiah 42:1), now begin to recognize from the Lord's Word that there is in the ecclesiastical systems a great number of people who love the Lord and who have faith in the blood of Christ Jesus; that these are prisoners in the prison-houses of the ecclesiastical systems (Isaiah 49:9); that these are blind and sit in darkness (Psalm 107:10-14; 2 Peter 1:9); and that it is now the duty and privilege of "the servant" class to carry the message of truth to these prisoners in the prison-houses, that their blind eyes may be opened.—Isaiah 42:6, 7.

43 It is the Word of the Lord that brings strength to those who are weak. It is said of the prisoners that "they shall feed in the ways, and their pastures shall be in all high places". (Isaiah 49:9) The food without doubt must be brought to them from the Lord in his own good way through those who are witnesses for the Lord. As this great multitude sees the truth and feeds upon it the members thereof will grow in faith and strength. As these begin to take their stand on the side of the Lord they will of necessity become the targets of persecution by the systems, and especially by the prison-keepers thereof.

44 It was about the time that Samson's hair began to grow that the lords of the Philistines gathered themselves together to offer a great sacrifice unto Dagon their god (Judges 16:23) and to have a festival of rejoicing; which, however, ended in disaster. Now the Devil is gathering together his forces for Armageddon. The great company class, beginning to learn of the truth, shall see and understand that the Devil's organization is to be destroyed.

45 Meanwhile the Philistines, particularly the high ones amongst them, were using Samson for sport and making sport of him. (Judges 16:25) Likewise the clergy now delight to make sport of any true Christian; and, judging from this, as their prisoners take their stand on the side of the Lord these clergy will use them for sport and will oppress them.

46 The record is that Samson called on the Lord and said: "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." (Judges 16:28) Similarly the great company, as prisoners, are represented as crying to the Lord thus: "Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight, by the revenging of the blood of thy servants which is shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; and render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord."—Psalm 79:9-12.

47 Again their prayer to the Lord is recorded: "I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me." (Psalm 142:5-7) Even as God heard Samson and granted him strength, so does the prophet show that he now hears the prayers of the imprisoned multitude and that "the Lord looseth the prisoners".—Psalm 102:19, 20; 146:7.

48 Samson knew that the Philistines would die. The great company class know that the Devil's organization must die. Samson with renewed strength determined to die by pulling down the building wherein he was held. The great multitude of Christians, as they feed upon the Word of God and grow stronger and learn that the harvest is past and that they cannot be of the kingdom class, will take a determined stand on the side of the Lord, knowing that by so doing they will be pulling down the Devil's structure on their own heads. But they resolve to die as witnesses for the Lord. In the very final and crucial test they prove their faith in God and suffer martyrdom. They die in the great time of trouble or in the time of tribulation. Note the Revelator says that they, as a great multitude, stand before the throne of God; that they are clothed with white robes, representing that they are approved; and they have palms in their hands, representing that they fall as martyrs to the cause of Jehovah.

DUTY OF THE REMNANT

49 From the arguments heretofore submitted in THE WATCH TOWER, based upon the Scriptures, it is clear that the Lord God has commissioned the remnant to speak to those who form the great company class, to carry to them the message of truth, and to bid them as prisoners in the ecclesiastical systems to come forth and take their stand unreservedly on the side of the Lord. Seeing that it is God's due time to have this done let every child of the Lord who is really devoted to God and to his cause gird up his loins and, with the song of deliverance upon his lips, proceed to carry the message to those who are held in the prison-houses.

50 The Lord God will have this message carried to those who are his. The question for each one of us is: "What part shall I have in this blessed work?" To enable the great company class, who are prisoners, to grow strong they must get some knowledge of the Devil's organization and of the Lord's organization, and of God's means of bringing deliverance to them. Let the

message of deliverance be carried far and wide to those who are hungry to know the truth!

QUESTIONS FOR BEREAN STUDY

Whom did John represent? Why is Revelation so hard to understand? When and by whom should it be understood? Who are "sealed in their foreheads" and what does that signify? ¶ 1-4.

What is the crown of glory and diadem of beauty mentioned in Isaiah 28:5? Who will be on the throne and who will be before it? ¶ 5, 6.

Will the great multitude have spirit nature? Why are the 144,000 declared to be in twelve divisions? How were the natural branches broken off (Romans 11:5-24), and who constitute the new branches grafted in? ¶ 7-11.

Why is the tribulation class described as innumerable? Are any called to be of that class? How then is the class made up? ¶ 12-14.

What has been the futile ambition of Christians in the denominational systems, and how do they now feel? (Isaiah 26:13, 17, 18) ¶ 15-17.

Who are the companions of the bride, and why are they called virgins? (Psalm 45:14, 15) Why is the great multitude represented in Revelation as having palm branches? Who were associated with them in singing, and what do these facts prove as to their nature? ¶ 18-20.

Why are they represented as wearing white robes? How do these garments differ from the robe of righteousness? What does a robe symbolize in Scripture? ¶ 21, 22.

How and when does the great multitude obtain God's approval? ¶ 23, 24.

What is the tribulation out of which they come, and who is represented by the elder that answered the Revelator respecting them? How is the period of tribulation otherwise pictured in Revelation? ¶ 25, 26.

What is our present responsibility toward the great company? What does Zechariah 14:2, 3 show concerning them? What information do we have as to who will constitute the great company and the little flock respectively? ¶ 27-29.

Was Samson a type? Did he foreshadow the faithless radicals of our day? ¶ 30, 31.

What were the circumstances of his birth? Why was he called a Nazarite? Who are Nazarites today? ¶ 32, 33.

What does the name Samson mean, and what is the significance of his strength being in his hair? ¶ 34, 35.

Why was it prophesied that "he shall *begin* to deliver Israel"? Who was the woman that caused his downfall, and where was she from? What does this mean? Who were back of the scheme, and what did they do with Samson after his hair was cut off? Apply the picture. ¶ 36-40.

How does Psalm 107:16 agree with this picture? Why is it mentioned that Samson's hair began to grow again? How shall the Samson class receive strength? ¶ 41-43.

What did the sacrifice unto Dagon, and the Philistines' merriment over Samson, foreshadow? How does Samson's prayer parallel with that of Psalms 79:9-12 and 142:5-7? ¶ 44-47.

Did Samson know that he was pulling down the building on his own head? What did this illustrate? ¶ 48.

What now is the manifest duty of the remnant class? ¶ 49, 50.

SHARING THE GOOD NEWS

——MARCH 6—ACTS 8:4-8; 2 CORINTHIANS 5:14-20——

"Ye shall be my witnesses."—Acts 1:8.

THE scriptures set for this study tell of the spreading of the gospel from Jerusalem, and state it as a ministry of good news intended to bless the world. The study calls attention to the words of Jesus as he led his disciples to Bethany and gave them commission as his witnesses; it carries on to the preaching of the gospel in Samaria, and to Paul's declaration of the authority and the ministry itself as God's instrument for the reconciliation of the world.

[2] For true cooperation with God it is necessary to have a proper understanding of the purpose of Jesus in sending his disciples into the world to preach the gospel. The thought which has ruled Christendom since her various churches were established, and the theory upon which they have operated, is that the apostles were sent out to begin a work which should through them spread throughout the world and ultimately bring all men to a knowledge of Christ. Organized religion still professes to hold this idea; it is the denominations' justification for their existence.

[3] That God intended to have all men know of his purpose toward them is certain. Paul says of this, "God . . . will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:4); but that he intended to have this work accomplished by the church while yet he allowed evil to rule in high places ought never to have been conceived. It is one of the snares of the evil one into which organized religion has fallen. The disciples and the church which followed them were to be witnesses, and were to be in the world something like the prophets of Israel were to that people—witnesses for God. Also the witness of the church was intended to bring a measure of responsibility upon men; for by it God, who hitherto had not spoken to men, now commanded all men everywhere to repent.—Acts 17:30.

[4] The apostles were appointed by Jesus to carry on his work. It should ever be remembered that Jesus was God's Apostle, sent into the world to represent God, to fulfil the prophecies spoken long before (See Romans 15:8.), to declare that the kingdom of heaven was about to be established, and to confirm the same by marvelous works, thereby proving that he came from God. His ministry was, however, limited to his own people according to the flesh; he was sent only to the lost sheep of the house of Israel. Therefore Jesus made no attempt to tell other peoples the message he had from God. And to his own people his ministry was limited to three and one-half years, during which a considerable amount of his time was spent privately and not with the multitudes.

[5] Since Jesus came to enlighten the world—as John says, "That was the true Light, which lighteth every

man that cometh into the world"; and Jesus himself said, "I am the light of the world" (John 1:9; 8:12) —it was necessary that his ministry must go abroad among all men. He had truth to proclaim, the essence of which was that the rule of sin over men must come to an end, that men themselves had responsibility toward God, that God intended to establish righteousness in the earth, and that all men must conform thereto or suffer the consequences of their disobedience to God. And coupled with this was the message that God was doing this in love for the whole world, even for those whose minds were alienated from him.—Colossians 1:21.

6 Besides this witness to God's purpose, Jesus had God's name to set forth. He was sent to declare who God is. He is a God of love, and is gracious and compassionate toward those who have erred unwittingly or unwillingly; yea, even toward those who have knowingly transgressed against him, if they repent and manifest a desire to be in harmony with his will. And the disciples were to be witnesses for Jesus as he was for God, both in message and in life.

7 The apostles became the treasurers of the truth. They had the Old Testament Scriptures to refer to, with perhaps goodly stores in memory; and then to these the words of their Master were added, for the truths which Jesus spoke were brought to their mind by the holy spirit. Therefore, though they were imperfect, they were qualified to represent him as he had represented God. (1 Corinthians 11:1) God had charged Jesus with a mission for which he was responsible; therefore when he appointed the apostles they were really his representatives to continue his message in his way, and in his spirit.

8 For a time the apostles served in Jerusalem, and God blessed their ministry. They realized that the Lord was with them; they were continually conscious of having the power of the holy spirit to enable them to do their work. Naturally enough they found much work in Jerusalem; for the great increase in the number of believers, and the fact that many of them altered their manner of living, gave them all a busy time. Then came the necessity to see even to the domestic affairs of the believers.

9 But the Lord did not let this condition continue for long. The malice of the Jewish leaders, whetted by the blood of the martyr Stephen, began a sharp persecution which drove many of the disciples out of Jerusalem. Some went to Samaria, and many Samaritans listened to their word and believed in Jesus. A great work was now begun; Samaria was stirred much as Jerusalem had been. No doubt their readiness to accept the truth was partly due to the ministry of Jesus begun at Sychar. (John 4:39) Thus, as Jesus had indicated, the spreading out of the good news was first to Samaria.—Acts 1:8.

10 The account of this ministry in Samaria is given in the 8th chapter of the Acts of the Apostles. It is not without significance that this first preaching of the good news to other than Jews is described by Luke in many different terms, each intended to indicate or emphasize some particular phase thereof.—See Acts 8:4, 5, 12, 14, 25, 35.

11 The next portion of our study takes us to Paul's statement respecting the ministry, its calling and authority. He speaks not for himself but for all. All who have seen the love of Christ are constrained to follow Paul in his service for Christ. There are obligations upon all such. Those who believe in God through Christ find life, and Paul judges that there is an obligation upon all these to realize that that life should be lived in the service of the ministry. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Corinthians 5:14, 15.

12 The salvation of the believer from the guilt and power of sin is not the special question in the foregoing text; the point of the argument is that believers in Christ receive life as in advance of the day of salvation, because God has a ministry for them. Theirs is not life to be enjoyed in itself, but is given that it may be devoted to the service of God, as Jesus devoted his life; and those who share in his ministry will share in the glory which God has given to him. "If we suffer, we shall also reign with him."—2 Timothy 2:12.

13 Paul raises a high platform for the Christian ministry, not to bring the ministers into prominence but to show the high place which the ministry itself holds. He who is called to be a minister for God must be a new creature, begotten of God's holy spirit; none other can have a share. And there are two things to be noted: It is the ministry of reconciliation wherein God speaks to the world, and the ministers have the Word of Reconciliation. In other words, there are the work and the authority, the ministry and the Word.—See 2 Corinians 5:16-19.

14 Men are alienated from God, and God would have them reconciled to himself. They are away from him, alienated in mind and desire; they neither want him nor the truth. His ministry is to restore mankind to himself. As God's method of reconciliation is based upon an atonement for man's sin Paul, in the proclamation of his message of salvation, necessarily speaks of God's attitude toward sin. Paul says that God was not charging the world's sin against it. (2 Corinthians 5:19) First, God will have men know of his good will, then of the provision which he has made for their acceptance.

15 The teachers of Christendom have led men to believe that God's attitude toward the world is one of sustained anger because of sin, and they have taught that he is vengeful and would not be appeased unless satisfied by the blood of a victim. That there is a propitiation made for sin by the sacrifice of Jesus is certain. (1 John 2:2) But it is God himself who has provided it all; and it is manifest therefore that the propitiation

is not to appease his wrath, but rather that he may be just while yet providing a way for the erring children to come back to himself.

16 The world's sin is not forgotten, but the death of Christ and the life value of that death offered in heaven make sin atonement. Whoever, therefore, will accept it will thereby find his sin forgiven and he himself acceptable to God. During the ministry of this good news, in the interval of time between the two advents, only a comparatively few have heard and accepted the doctrine of grace. But God has provided a day, now opening, in which all men who have not heard shall hear and have a full opportunity of accepting salvation by Christ; and the dead shall have as full a chance as the living, for they are to be raised that they may have their opportunity.—John 5:25.

17 Paul says of God's ministers, "We are ambassadors for Christ." (2 Corinthians 5:20) The common thought respecting this word ambassador is that Paul uses it in the modern political acceptance of the term; but that is not correct. An ambassador nowadays is appointed only to a friendly nation, to reside among them while representing his home government; he is friendly to them, leaving only when the friendly relationship is disrupted. While God cares for the world of mankind, he has no relationship whatever with the world as such; its institutions, its organizations, are unfriendly to him.

18 This world has been ruled by Satan, the god of this world. Its institutions, whether political or ecclesiastical, are of human design and without relation to God's will or pleasure. James says, "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) What Paul means in 2 Corinthians 5:20 is that Christ's ambassadors go from him with authority to speak on his behalf; but in no sense are they sent to settle down or to try to bring perfect relationship between the authority of Christ and the authorities of this world. The Roman Catholic church has claimed to rule in the kingdoms of this world, and has sent its "ambassadors" to many nations; but it has done so entirely on its own authority, with no sanction from God.

19 Jesus sent his messengers with authority to speak for him, but with no authority to direct the course of this world, or to regulate anything save those things which belong to the church of God. (Matthew 18:18) In this ministry only those who are new creatures in Christ Jesus are entitled to serve, those who have the spirit of God and the spirit of Jesus. As no human institution can confer these blessings, it follows that no human institution can make a man a minister of God. The divine ministry does not fail; it will accomplish that to which it was sent.—Isaiah 55:11.

QUESTIONS FOR BEREAN STUDY

What is the "orthodox" purpose of preaching the gospel? What is God's purpose? ¶ 1-3.
For what reasons was Jesus sent into the world? ¶ 4-5.
Why were the apostles appointed? What work did they do following Jesus' ascension? ¶ 7-10.
What is St. Paul's argument in 2 Corinthians 5:14-19? ¶ 11-14.
What do the clergy insist is God's attitude toward the sinful world? What is the truth on this point? ¶ 15, 16.
How are we "ambassadors" for Christ, and what is our duty as such? ¶ 17-19.

MAKING THE WORLD CHRISTIAN

——MARCH 13—MATTHEW 28:16-20; ACTS 16:6-16——

"Go ye therefore, and make disciples of all the nations."—Matthew 28:19, R. V.

THROUGHOUT this series of studies we are reminded of the fact that the common conception of the purpose of Jesus in sending out his disciples into the world is very different from that which the Scriptures themselves convey. Neither the records of the words of Jesus nor the words or epistles of the apostles give warrant for the commonly held thought that the work begun by Jesus, continued by the apostles and by the church, is to make the world Christian.

2 That it is God's purpose to eventually have all men enlightened by the message of Jesus and made acquainted with his own purpose through him is clear. Paul says, "God will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:4); and Paul's own word for knowledge means *accurate* knowledge. Nor is God limited to a good desire in this; he purposes to do it—he *will* have all men to be saved.

3 Paul states the matter in the reverse order to that commonly understood by evangelists and others; he says that men are first to be saved and then brought to a knowledge of the truth, whereas the clergy would bring men to the truth that they may be saved. It is evident that he and they have different conceptions of God's purpose. Paul sees the dead millions who have not known God saved from the bondage of death; and the living millions, ignorant of God through lack of knowledge as well as through the misdirection of false teachers, delivered from the power of evil; and all with clear knowledge at liberty to accept his truth.

4 During the past one hundred years the church systems, conceiving it to be their duty to carry the knowledge of Christianity to all men and thus save the world, have put forth special missionary efforts for the conversion of the "heathen". With money in plenty and

many helpers the work was begun. Some of the missionaries have been imbued with a true desire; but many have taken the work merely as a great adventure, and, like Livingstone, have enjoyed travel and have become explorers.

5 But despite all the missionary effort of Christendom the end they would gain has steadily receded from them. The world is more heathen today than ever; the missionary effort for the conversion of heathendom to the status of organized religion is a failure. At home the churches, with all the strength of their organizations and with money in plenty, are constantly losing force; the Christian world becomes less Christian and more pagan every day. It is manifest to any candid observer that the power of the churches is broken, and that all the special efforts they may make cannot keep them from falling.

6 The missionary effort abroad is, at its best, now little more than an educational movement; while at home organized religion at its best is little more than a moral force, and at its worst becomes a danger to the people, who see that the clergy as a class do not keep their vows of consecration, are hypocritical, and are ashamed both of the Bible and of their own creeds.

7 The Student Christian Movement, which to many seemed to promise so much, has now been brought under the power of the modernist, and unbelief is rampant; its thousands of young men and women members are Christian in name only, not in power.

8 How then are we to understand the words of Jesus, when he said, "Go ye therefore, and teach all nations"? (Matthew 28:19) Is not this commission intended to instruct the disciples, and those who should believe through them, to seek to bring all the world to the knowledge of Christ Jesus? We answer that in view of other teachings of our Lord these words cannot be thus interpreted. They do not indicate a purpose to have the world brought to a knowledge of the Lord, but a change in God's plan. Jesus had witnessed to Israel and they were now about to be cast off because of their sin in crucifying him. Hitherto everything that God had revealed about his purpose and intention in dealing with the human family had been given to them and to their fathers—to Israel only—whom he had made his elect, his special people.

9 The days of election were not yet past; for God now purposed to gather to himself a people who were to be known as spiritual Israel. But mainly they would be gathered out of the Gentiles. Whence would these be gathered, and how would they be brought into unity that they might be as one people? Of the considerable number of Israel who heard the teachings of Jesus, and who later listened to the preaching and teaching of the apostles, there was only a remnant of faithful ones who accepted Jesus as God's messenger; and these became the nucleus of the new nation.

10 Others were to be gathered into this class from amongst the nations, chiefly from those of the west, by means of the message of God's love which the apostles, and all true believers were to carry abroad until the Lord should return. The apostles went here and there proclaiming the message of love and of responsibility, never making any attempt to convert any village or town into which they went but trying to catch the ear of those who had "ears to hear".

11 God sent his Word abroad among all peoples, well knowing that it would draw to itself only those of good will. There was no semblance of any purpose or method of election; for God was not seeking individuals as such, but all those who were ready to give their hearts to him. That there were many in the nations of the world who would turn to God as they heard of him is manifest both from the fact of Cornelius and the many others who since have become lovers of Jesus and God.

12 God had prepared the field for this sowing and reaping. The dispersion of the Jews, first amongst the peoples of the east, then the swaying of the great empires, now east, now south, now west, carrying Jews here and there, had done this work. They left the knowledge of Jehovah wherever they went. Wherever Paul went amongst the Gentiles, there were some ready to listen and to enter into true discipleship. These were the faithful Jews, those who were to enter into the faith and form the new nation, spiritual Israel.

13 The purpose of the elect, whether Israel according to the flesh or this new Israel according to the spirit, was that God might have servants, ministers of righteousness. Besides the fact that God was gathering a true Israel, it is seen that he was also gathering a priesthood. All those of spiritual Israel are invited to be priests unto God, sharers in the work of the Melchisedecan priesthood to be established on the return of Christ. God visited the Gentiles to take out a people for his name.—Acts 15:14.

14 In these elections there is no question of the people being neglected; rather the arrangements which God makes for the church are for the purpose of getting it ready for its ministry in the day when a great work is to be done for all the people. Here is seen the harmonization of the two "orthodox" but contradictory dogmas of election and free grace; both are included in the divine plan, both are true to Scripture; but if held as applicable to the past or the present they are irreconcilable. The elect are to be God's ministers; and when he shall set up his kingdom their message will go freely and in power to all men.—Isaiah 11:9.

15 When after his resurrection Jesus gave his disciples instruction, he assumed a different attitude than previously. Now he said, "All power is given unto me in heaven and in earth." (Matthew 28:18) But that he had not then the power of the kingdom is clear; for he had not yet been received into heaven. Therefore he means that he was now eligible to receive that power;

and, as in anticipation, he commissioned his disciples to act on his behalf.

16 Jesus said that he would be with his disciples always, "even unto the end of the age." (Matthew 28: 20) That end has now come. If the common interpretation of the purpose of this ministry be true, Jesus must be greatly disappointed, for no nation has accepted the truth; and though there is much profession of Christianity in some nations the true followers of Jesus are very few. That he did not expect otherwise is clear from his words, "When the Son of man cometh, shall he find faith on the earth?"—Luke 18: 8.

17 The remaining part of our study is of Paul and his company as they left Asia to preach the gospel in Europe. Traveling across Asia Minor they were led from point to point till they arrived in Troas, on the north-eastern coast of the Ægean. There Paul saw in vision a European calling to him to come over and help them. They concluded that the vision was further guidance for them, and they immediately took ship and made for Philippi in Macedonia. That Paul and those with him came to a right conclusion in interpreting the providences of God is certain. The method used shows that the Lord would have his people exercise their judgment in watching his way for them.

18 The circumstances of the entrance into Europe of the truth are interesting. The Lord had a little company of people in Philippi ready for the truth. Sabbath by sabbath they met for prayer by the riverside. Probably they did not ignore the synagogue service; but they were asking, seeking, knocking; and God sent the answer by Paul. Foremost amongst the little company was Lydia, a business woman, who not only aided Paul and his company, but helped the others to receive the message.

19 Satan got busy and, using a young woman who was well known to be under demon influence, endeavored to discount Paul's preaching by causing her to call aloud to the people that Paul and his companions were the messengers of God. After a time Paul commanded the demon to leave her; but the poor woman was controlled not only by an evil spirit, but by some men who made profit out of her. Angry at losing their source of income they created a storm in the town, with the immediate result that Paul and Silas were cast into prison. By the special intervention of God they were delivered from it that same night; but they had to leave Philippi, and the little company was left to carry on the work of the Lord.

20 When the truth is to have a free way in all the earth the people will be ready to accept it, though not because they have been praying for it; the time of trouble will have done its work in their hearts. Then there will be no opposition of Satan; for the Christ will break down every opposition in order that the work of the kingdom may go forward, resulting in the knowledge of the Lord covering the earth "as the waters cover the sea".—Habakkuk 2: 14.

QUESTIONS FOR BEREAN STUDY

Explain 1 Timothy 2: 4. What is the common conception concerning this matter? ¶ 1-3.

What has been Christendom's special effort during the past century, and what has it accomplished? ¶ 4-7.

When and why did Jesus say, "Go ye therefore, and teach all nations"? What did he expect would be accomplished thereby? ¶ 8-11.

How did God prepare the world for the sowing of the gospel? How and why has he carried on an election? ¶ 12-14.

Explain Matthew 28: 18, also verse 20. ¶ 15, 16.

Why did Paul go to Philippi, and what happened there? What will be the world's attitude toward the truth in the Millennium? ¶ 17-20.

THE CHRISTIAN'S HOPE

——MARCH 20—JOHN 14: 1-3; 2 CORINTHIANS 5: 1-10; 1 JOHN 3: 2, 3——

"In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you."—John 14: 2.

DURING the past few weeks the series of studies has been of the things which make up the disciple's life, his service for God, and his conduct amongst his fellows—those things which are usually called the practical side of the Christian's life, how he must live, and what he must do. But our present lesson considers the Christian's hope, his future life.

2 The disciple of Christ, whose life must be beset with trials and difficulties which arise because his consecration to God compels him to take a course contrary to that taken by his fellows, and because he must by his conduct witness against all unrighteousness, could not maintain the strife against these adverse influences unless he received the strength and stimulus of "the hope set before him". This Jesus needed, and the disciple is like his Master.

3 Considering these things Paul says, "If in this life only we have hope in Christ we are of all men most miserable"; and he says that then the rule of life would be, "Let us eat and drink, for tomorrow we die." (1 Corinthians 15: 19, 32) The Christian gives up to the service and use of God his life, which under ordinary circumstances and within the limits of righteousness would be his to enjoy. But God does not arrange for such a consecration without providing a corresponding reward.

4 It is for all the consecrated, including Jesus himself, that the Psalmist speaks when he says, "Thou wilt shew

me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:11) God discloses a way of life, and the joys which await those who faithfully walk therein. He who thus loses his life on earth for Jesus' sake shall find it, at the right hand of God. (Matthew 10:39) This Psalm does not (as is commonly supposed) speak of a natural order of events, as if all men of good-will have this hope of heaven. The exaltation to God's right hand is the special blessing for Jesus and for those to whom this heavenly hope is revealed; it is the reward for faithfulness even unto death.—Revelation 2:10.

[5] Because of the persistent wrong statements of orthodoxy it is constantly necessary to state that while the reward of the disciple of Jesus is to be in heaven, nevertheless the salvation of the human family in general, which God will effect by Jesus, is to be realized on earth—in their restoration to perfect human conditions. When Jesus said to his disciples, "I go to prepare a place for you, . . . that where I am there ye may be also," meaning that he was going to heaven to find that place; his disciples did not then understand; but when the holy spirit came they knew the purport of the Master's words. Jesus takes his disciples to heaven for the realization of their hopes, but both he and they come back to the earth for effecting humanity's salvation.

[6] This hope of the Christian, his reward in heaven and his joy of unlimited service for God, is his anchor in the storms of life. Jesus, knowing the trials and difficulties of discipleship, said to his disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) He bade them lay up treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matthew 6:20) None may expect to keep steady in the storms of this world who has not his anchor fast within the vail.—Hebrews 6:19.

[7] This study carries us on to Paul and his second epistle to the Corinthians. (Chap. 5, vs. 1-10) Paul speaks of the present life of the disciple as lived in the earthly house of our tabernacle, our human organism, which serves as a tent-dwelling for the inner man of the spirit. (2 Corinthians 4:16) But this will be dissolved. Then he continues, "We know . . . we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1), which is to be the abiding home of the spirit.

[8] In the present earthly dwelling we groan, but not because by it we suffer hardships, or because we are *impatient* with its limitations, but because the spirit longs for the fuller unlimited life. The new creature quickened of God can take more scope than that which can be given by the human organism. Therefore it longs to be clothed upon with the habitation from heaven, the spirit organism, a dwelling in every way congenial and harmonious with the new mind.

[9] Paul expresses the thought in other words when he says, "Even we ourselves groan . . . waiting for the adoption, to wit, the redemption of our body"; that is, freedom from the present limitation. (Romans 8:23) To the Corinthians he says, we groan that we might be "clothed upon". He desired that mortality might be swallowed up of life. This is no mere desire to die and to have finished with the burdens and trials and limitations of life, but to have mortality swallowed up by immortality and incorruptibility. To wish to die would be as if he wished to fold his tent before it might be God's pleasure to give him the eternal dwelling; but Paul suggests that that eternal dwelling house can be given only if the tent is in occupation, though it might please God to remove the tent before the permanent dwelling could be given. But each must remain faithful in the tent even unto the end.

[10] Paul does not express the idea so commonly taken from this passage; namely, that immediately his tabernacle should be dissolved he would have the use and enjoyment of his heavenly building. He knew that he might be unclothed by death, having neither tent-dwelling nor eternal building. This indeed happened. The apostles, their work done, fell asleep; their tents were dissolved; and not until the return of Christ could they live again and enjoy the blessings of life and service. This gift of immortality, with an incorruptible spirit body, is the object of God's work in them.

[11] "He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit." (2 Corinthians 5:5) That the disciple may have an assurance of this great hope, which in itself is altogether outside human nature, he gives the spirit as an earnest, something in the hand to hold as his bond. The holy spirit is a witness that the new life has begun, and that if the conditions of the covenant are complied with it will be duly realized. Because he has this earnest the believer is always confident; it is God's own assurance. He is at home in the body, for even though it be but as a traveler's tent it is his present home provided by God.

[12] The body of the justified believer is not to be considered as the enemy of the spirit, as if it were the "old man" of which Paul in another place speaks and which he says must be crucified. (Romans 6:6) The "old man" is the will of the flesh; but the body of the consecrated believer is his necessary servant of the spirit, it is the outward man, which, though it is to perish, is counted holy in the sight of God. (Romans 8:11) Since it is his only possible present habitation the disciple is at home in the tent. He is "at home" in it in the same sense that the Israelites in the wilderness were at home in their tents, while they daily marched toward their permanent home.—2 Corinthians 5:6.

[13] The believer, though at home, is absent from the Lord with whom he longs to dwell. The experience is necessary; for he must walk by faith, not by sight. Although content to be away from the Lord because it

is God's will for him, he would willingly have it the other way; his desire rather is to be with the Lord, where he had gone to prepare a place for him. But the reunion cannot take place in the fullest sense until the tent-dwelling is dissolved; for the Lord is a glorious spirit. He cannot come to his disciples in the flesh; therefore it is necessary for them to be freed from the flesh to join with him in the spirit realm.

[14] To realize such desire there must be constant endeavor to be acceptable to him, "for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Corinthians 5:10) Only then can we be sure of the fullest acceptance. This is not a judgment as to our acceptance on the merit of his atonement, but in respect to our work for him—according to the things done in the body. Paul speaks of this as a thing to be feared, as a close examination; it affected his course and urged him to fidelity. He says, "Knowing therefore the terror of the Lord, we persuade men." (V. 11) So-called evangelists have used this text as if Paul said, 'Knowing therefore the terror (eternal torment) yet to come, we persuade men to flee from it.' What he said is that he had to meet that judgment and that, wanting to be acceptable to the Lord, he endeavored to meet his responsibility by being a faithful servant.

[15] Our study now takes us to the first epistle of John. Like all other writers of the New Testament, John keeps the high calling of God in Christ Jesus before the disciples. He bids his little children abide in him "that, when he shall appear, we may have confidence, and not be ashamed before him at his coming". (1 John 2:28) He speaks of the love which God hath bestowed upon us that we should be called the sons of God. Then in the passage set in this study he says that though the present privilege of being a son of God is great, nevertheless there will be something much greater when he is fully born into the family of God—"It does not yet appear what we shall be," though by this we see that each member of the divine family will be like God the Father. God is the Father; and Jesus the elder Brother, the first-born among many brethren, each to be like Jesus. "We know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

[16] If, as orthodoxy teaches, Jesus in his glorified condition is in the form of a human being, we would then know what both he and God are like. Orthodoxy, in this as in nearly all other things, is quite away from the Scriptures. Contrary to the Bible Christendom declares that the resurrection of Jesus was only the reunion of his spirit and body, and that the glory of God now is that he is man and God. But Jesus, put to death in the flesh and raised in spirit, is now a glorious spirit being in the image of God, untrammeled with such limitation as a human body must have.

[17] No human eye can see God; no human mind, even though quickened by the holy spirit, can conceive what he is like. It remains then that the faithful disciple, in order to see God and to enter into the family relationship, must be changed from natural to spiritual, from mortality to immortality, from corruptibility to incorruptibility—1 Corinthians 15:53.

[18] John continues and says, "Every man that hath this hope in him purifieth himself, even as he is pure." It is impossible to think that the purity and holiness of that life in the immediate presence of God can be attained apart from an endeavor to live now in harmony with that hope. John is definite; he says that every one who has the hope purifies himself, as in preparation. The Apostle Paul says the same thing when he urges the disciples to purify themselves from all filthiness of flesh and spirit and to perfect holiness in the fear of the Lord.—See 2 Corinthians 7:1.

[19] By nature every man is defiled; but the consecrated follower of Christ receives power by the spirit of God to overcome the desires of the flesh; and he is responsible for cleansing himself from both the things which defile the flesh, as well as from the things that defile the spirit; namely, malice, envy, jealousy, anger. He who has this hope will also keep himself from the contamination of the world, as well as that he will refuse the temptations of the Devil which bring pride and self-will. In order therefore to serve God aright, and as strength for the way, the Christian must ever keep his hope set before him.

QUESTIONS FOR BEREAN STUDY

What important thing dominates the Christian's life? Was this also true of Jesus? ¶ 1-3.

To whom does Psalm 16:11 apply, and how have such promises been misapplied by Christendom? Why are they given? ¶ 4-6.

What is the Christian's present and future dwelling? Why do we now "groan"? How has Paul's argument in 2 Corinthians 5:1-10 been misunderstood? ¶ 7-10.

What does he mean by "the earnest of the spirit"? What is the "old man" of Romans 6:6? Why does the apostle say that we are "at home in the body" while absent from the Lord? How can the Christian realize his hope? ¶ 11-14.

How does St. John state the Christian's hope, and how do his words refute "orthodoxy"? ¶ 15-17.

What transformation does the Christian hope produce? ¶ 18, 19.

AN INTERESTING LETTER

UNTELLABLE BLESSINGS

DEAR BRETHREN:

In sending in my twenty-seventh yearly renewal to headquarters for THE WATCH TOWER I am filled with profound thanksgiving for the untellable blessings it has brought into my life. Each issue is a veritable mine of instruction, information and encouragement to all God's faithful people.

May God continue to energize the minds and hearts of all those who in any way have the privilege of dispensing these precious truths, is my earnest prayer.

Your brother in present kingdom joys,

C. B. SHULL.—*Ohio.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Ruther Glen, Va.	Feb. 1, 2	Dayton, Va.	Feb. 8, 9
Fredericks Hall, Va.	" 3	Waynesboro, Va.	" 10
Apple Grove, Va.	" 4	Clifton Forge, Va.	" 11, 13
Charlottesville, Va.	" 6	Roanoke, Va.	" 14
Waynesboro, Va.	" 7	Wytheville, Va.	" 15, 16

BROTHER J. A. BOHNET

Rochester, Tex.	Feb. 4	Dallas, Tex.	Feb. 13, 14
Swenson, Tex.	" 6	Winnsboro, Tex.	" 15, 16
Abilene, Tex.	" 8	Simms, Tex.	" 17, 18
Weatherford, Tex.	" 9, 10	Texarkana, Tex.	" 20, 22
Fort Worth, Tex.	" 11, 13	De Kalb, Tex.	" 21

BROTHER C. W. CUTFORTH

Herbert, Sask.	Feb. 7	Mazenod, Sask.	Feb. 18, 20
Chaplin, Sask.	" 8, 9	Assiniboia, Sask.	" 21, 22
Regina, Sask.	" 11, 13	Viveroy, Sask.	" 23
Moose Jaw, Sask.	" 14, 15	Khedive, Sask.	" 25
Mossbank, Sask.	" 16, 17	Roche Percee, Sask.	" 27, 28

BROTHER H. H. DINGUS

Tampa, Fla.	Feb. 6, 9	Punta Gorda, Fla.	Feb. 16, 17
Lakeland, Fla.	" 7, 8	Wauchula, Fla.	" 18
Sarasota, Fla.	" 10, 11	Avon Park, Fla.	" 20
Bradentown, Fla.	" 13	W. Palm Beach, Fla.	" 22
Arcadia, Fla.	" 14, 15	Key West, Fla.	" 23, 25

BROTHER A. J. ESHLEMAN

Toledo, O.	Feb. 9, 10	Defiance, O.	Feb 20
Alvordton, O.	" 11	Van Wert, O.	" 21, 22
Bryan, O.	" 13, 14	Greenville, O.	" 23
Edgerton, O.	" 15, 16	Urbana, O.	" 24
Auburn, O.	" 17, 18	Springfield, O.	" 25

BROTHER H. E. HAZLETT

Charleston, W. Va.	Feb 7, 13	Clarksburg, W. Va.	Feb. 16
Coco, W. Va.	" 8, 9	Wallace, W. Va.	" 17, 18
Elkview, W. Va.	" 10	Clarksburg, W. Va.	" 20
Nitro, W. Va.	" 11	Parkersburg, W. Va.	" 21, 22
Heaters, W. Va.	" 14, 15	N. Martinsville, W. Va.	" 23, 24

BROTHER M. L. HERR

Bloomington, Ill.	Feb. 9, 10	Rock Island, Ill.	Feb 20
Peoria, Ill.	" 11, 13	East Moline, Ill.	" 21
Knoxville, Ill.	" 14, 15	Moline, Ill.	" 22
Kewanee, Ill.	" 16, 17	Princeton, Ill.	" 23
Davenport, Ia.	" 18	Peru, Ill.	" 24

BROTHER W. M. HERSEE

Barrie, Ont.	Feb. 7, 8	Sault Ste. Marie, Ont.	Feb. 18, 20
Orillia, Ont.	" 9	Searchmont, Ont.	" 21
Bracebridge, Ont.	" 10, 11	White River, Ont.	" 23
North Bay, Ont.	" 13, 14	Port Arthur, Ont.	" 25, 27
Maclennan, Ont.	" 15, 16	Kenora, Ont.	Feb. 28, Mar. 1

BROTHER A. H. MACMILLAN

Beaumont, Tex.	Feb. 1	Mobile, Ala.	Feb. 8
Crosby, Tex.	" 2	Pensacola, Fla.	" 9
Galveston, Tex.	" 3, 6	Jacksonville, Fla.	" 10
Houston, Tex.	" 5, 6	West Palm Beach, Fla.	" 14
New Orleans, La.	" 7	Miami, Fla.	" 20

BROTHER H. S. MURRAY

Denison, Tex.	Feb. 6	Dallas, Tex.	Feb. 15
Sherman, Tex.	" 7, 8	Terrell, Tex.	" 16
Bonham, Tex.	" 9, 10	Canton, Tex.	" 17
Paris, Tex.	" 11, 13	Alba, Tex.	" 18
Wolfe City, Tex.	" 14	Grand Saline, Tex.	" 20

BROTHER G. R. POLLOCK

Oakland, Ore.	Feb. 1, 2	Oak Ridge, Ore.	Feb. 10, 11
Roseburg, Ore.	" 3, 4	Eugene, Ore.	" 13
Marshfield, Ore.	" 6	Albany, Ore.	" 14, 15
Reedsport, Ore.	" 7, 8	Salem, Ore.	" 16, 17
Eugene, Ore.	" 9	Independence, Ore.	" 18

BROTHER V. C. RICE

Gary, Ind.	Feb. 9, 10	Francesville, Ind.	Feb. 20
Hammond, Ind.	" 11, 13	Logansport, Ind.	" 21, 22
Valparaiso, Ind.	" 14, 15	Kokomo, Ind.	" 23, 24
Knox, Ind.	" 16, 17	Peru, Ind.	" 25
Culver, Ind.	" 18	Wabash, Ind.	" 27, 28

BROTHER R. L. ROBIE

Freeport, Tex.	Feb. 11	Driscoll, Tex.	Feb. 20
Houston, Tex.	" 10, 13	Kingsville, Tex.	" 21, 22
Victoria, Tex.	" 14, 15	Brownsville, Tex.	" 23, 24
Corpus Christi, Tex.	" 16, 17	Mercedes, Tex.	" 25
Alice, Tex.	" 18	McAllen, Tex.	" 27

BROTHER W. J. THORN

Ellwood City, Pa.	Feb. 6, 7	Washington, Pa.	Feb. 16, 17
New Brighton, Pa.	" 8, 9	Canonsburg, Pa.	" 18
New Kensington, Pa.	" 10, 11	Duquesne, Pa.	" 20
Pittsburgh, Pa.	" 13	McKeesport, Pa.	" 21, 22
Waynesburg, Pa.	" 14, 15	Enzabeth, Pa.	" 23, 24

BROTHER S. H. TOUTJIAN

Joplin, Mo.	Feb. 6, 7	Joplin, Mo.	Feb. 15
Cardin, Okla.	" 8	Carthage, Mo.	" 16
Baxter Springs, Kans.	" 9, 10	Jasper, Mo.	" 17
Webb City, Mo.	" 11, 13	Carthage, Mo.	" 18
Wheaton, Mo.	" 14	Pierce City, Mo.	" 20

BROTHER J. C. WATT

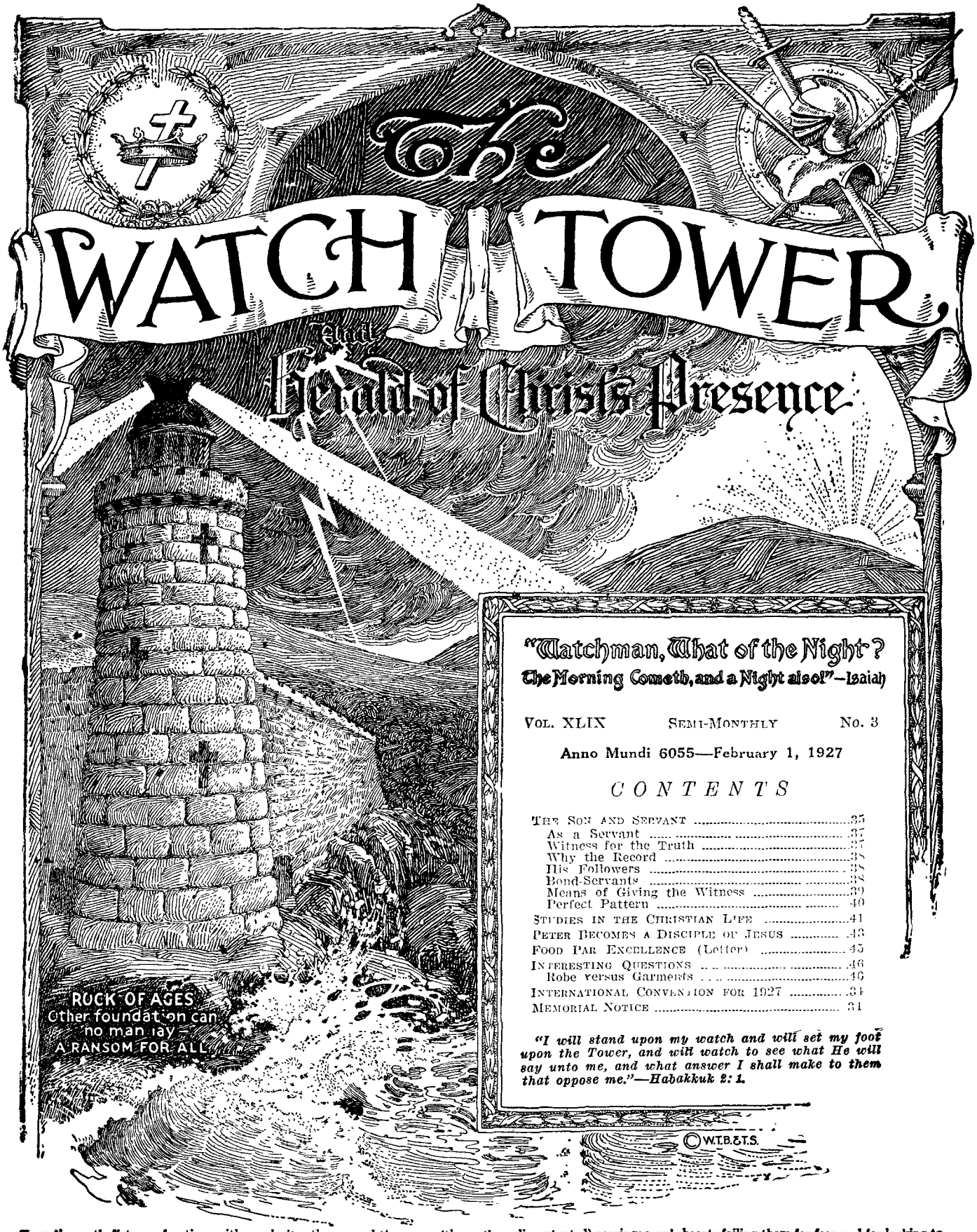
Amsterdam, N. Y.	Feb. 8	Ticonderoga, N. Y.	Feb. 14, 15
Saratoga Springs, N. Y.	" 9	Mechanicville, N. Y.	" 16, 17
Fort Edward, N. Y.	" 10	Greenwich, N. Y.	" 18
Warrensburg, N. Y.	" 11	Granville, N. Y.	" 20
Glens Falls, N. Y.	" 13	Troy, N. Y.	" 21, 22

BROTHER J. B. WILLIAMS

Elkton, Md.	Feb. 9	Greenville, S. C.	Feb. 17, 18
Havre De Grace, Md.	" 10	Atlanta, Ga.	" 20
Richmond, Va.	" 11, 13	Anniston, Ala.	" 21
Danville, Va.	" 14	Piedmont, Ala.	" 22, 23
Charlotte, N. C.	" 15, 16	Pell City, Ala.	" 24, 25

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLIX SEMI-MONTHLY No. 3

Anno Mundi 6055—February 1, 1927

CONTENTS

THE SON AND SERVANT 35
As a Servant 37
Witness for the Truth 37
Why the Record 38
His Followers 38
Bond-Servants 38
Means of Giving the Witness 39
Perfect Pattern 40
STUDIES IN THE CHRISTIAN LIFE 41
PETER BECOMES A DISCIPLE OF JESUS 43
FOOD PAR EXCELLENCE (Letter) 45
INTERESTING QUESTIONS 46
Robe versus Garments 46
INTERNATIONAL CONVENTION FOR 1927 34
MEMORIAL NOTICE 34

"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 21:26-28.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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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 acknowledgement for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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1927 INTERNATIONAL CONVENTION

The general convention of the International Bible Students Association for 1927 will be held July 18th to 26th, at Toronto, Canada. Announcement is made now to permit the friends throughout the earth to get ready. Brethren are expected from many countries.

Toronto is the capital of Ontario and has a population of more than five hundred thousand, with another hundred thousand in the vicinity. It is a railway center. It is only a short distance from Niagara Falls. The city has provided its beautiful fair grounds and all its buildings for the convention. One of the buildings has a seating capacity of ten thousand. The grounds are situated on the lake front, segregated from the busy travel, and in a very pleasant location. It is expected that the entire proceedings of the convention will be broadcast from our own station, remote control being installed at the convention auditorium.

This will be the only large convention during the year. All classes desiring to hold local conventions should notify the SOCIETY as early as possible so that pilgrims may be routed in that way if at all possible.

MEMORIAL FOR 1927

The memorial of our Lord's death will be celebrated in 1927 on Friday, April 15th, after 6 p. m. The method of calculation is as follows: The new moon nearest the spring equinox occurs in the morning of April 2nd, which marks the beginning of Nisan at sundown on that day. Counting fourteen days thereafter the fourteenth of Nisan begins at sundown, about 6 p. m., April 15th, which is Friday. Announcement is made at this time that the brethren may begin to make preparations.

BETHEL HYMNS FOR MARCH, 1927

Sunday			**6**	293	**13**	164	**20**	79	**27**	59
Monday			**7**	287	**14**	217	**21**	120	**28**	231
Tuesday	**1**	248	**8**	271	**15**	218	**22**	233	**29**	27
Wednesday	**2**	30	**9**	277	**16**	185	**23**	267	**30**	317
Thursday	**3**	63	**10**	275	**17**	81	**24**	189	**31**	328
Friday	**4**	289	**11**	286	**18**	282	**25**	41		
Saturday	**5**	61	**12**	73	**19**	56	**26**	219		

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Servant and Service"	"The Winepress"
Z August 15, 1927	Z September 1, 1927
Week of March 6 . . . ¶ 1-23	Week of March 20 . . . ¶ 1-28
Week of March 13 . . . ¶ 24-46	Week of March 27 . . . ¶ 29-54

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLIX FEBRUARY 1, 1927 No. 3

THE SON AND SERVANT

"But he that is greatest among you, shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted."—Matthew 23: 11, 12.

THE words of this text were spoken by the Son of God. He was also at the same time the Servant of Jehovah. He was and is the greatest of Jehovah's sons. As The Servant of Jehovah he is the greatest of all. No one could ever be accepted into the kingdom of heaven unless he is like that beloved Son and Servant.—Romans 8: 29.

[2] It seems strange that at this stage of the development of the divine plan there should be some who claim to be begotten of God's holy spirit and yet who at the same time make strenuous objection to the service of the Lord. When the facts, however, are known and understood in the light of the Scriptures, that which is transpiring now is not at all strange but rather to be expected. God foreknew and foretold the same in his Word. The matter is discussed here with the hope that some who have been stumbling may be benefited and fully restored to the Lord's favor. It is also hoped that this may aid those who are in the right way, and encourage them to continue joyfully in the service of the Lord.

[3] Some who claim to have been begotten to sonship and anointed of the Lord deceive themselves into believing that they must be honored amongst the brethren now, and that their chief duty is to merely wait until God needs them in heaven and takes them there. They not only refuse to do anything in the service of the Lord but they discourage others from so doing, and even speak harsh words against some of the brethren who are engaged diligently in giving the witness to God's holy name.

[4] When one seeks to honor himself he is selfish. When selfishness is invoked to clothe one with honor he thereby dishonors God. It means that he is turning away from God and toward himself. Such is manifestly the result of a wrongful influence, operating either directly or indirectly from the enemy. We do well to keep always in mind that he who is begotten of the holy spirit is the object of Satan's attack. That is especially true at this time. The method of the Devil's attack is diverse. One of his subtle ways is to instil selfishness and pride in the heart.

[5] The Christian should keep before his mind the beloved Son of God and the course that he took, and then be diligent to walk in his steps. The Scriptures prove that Jesus Christ, the Son of God, was at the same time the bond-servant of God; that he performed every part of such service as a bond-servant; that he did not exalt himself but joyfully humbled himself under the mighty hand of Jehovah; and that what is true of the Lord Jesus must be true of all who are ultimately members of his body.

[6] From the beginning the Logos was the Son of God. He was always in harmony with Jehovah, and always the delight of his Father. He was ever on the alert and active to do Jehovah God's will. In doing the divine will he therefore served his Father.

DEFINITION

[7] A servant is one who works for or serves another, voluntarily or by compulsion. One who has no freedom of action, who is by force or coercion held under the control of another, and who is compelled to render service according to the will of another, is the bond-servant of his master. Any one who acts in behalf of another as a steward, agent or representative, is a servant.

[8] Where one acts under the direction or control of another he is a servant of the one whom he serves. Whether he renders the service voluntarily or involuntarily, in either case he is a servant. One may voluntarily become the servant or slave of another, or he may be compelled to fill the position of a bond-servant. If of his own volition he binds himself to another, absolutely agreeing to do the will of the other, he thereby becomes the voluntary bond-servant of him whom he undertakes to serve.

[9] Satan the enemy has forced the peoples of earth into involuntary servitude. God never compels anyone to become his servant, but he who voluntarily becomes the servant of God is bound to perform the duties which the will of God imposes upon him as such servant. One may become the servant of the Devil by coercion or compulsion. One becomes the servant of God by will-

ingly entering into a covenant with God so to do. Where one loves another and, because of his love and confidence in that one, voluntarily binds himself as his servant, then he is bound to carry out the obligations that are laid upon him by reason of his covenant.

[10] An illustration of this is given in the law that God gave to Israel through Moses. If one Hebrew became a servant of another, then the law provided that he should serve for six years, and that on the seventh year he should go free. But if at that time, when set free, the servant refused to take his liberty, but bound himself to his master, the law provided a certain ceremony to be performed which bound him for ever to his master. "And it shall be, if he say unto thee, I will not go away from thee, because he loveth thee and thine house, because he is well with thee, then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise."—Deuteronomy 15:16, 17.

[11] What could have been the purpose of putting this provision in the law? The individual Jew would realize that having voluntarily become the bond-servant of his master he was duty-bound thereafter to render complete service to the master and to safeguard every interest that the master might commit to his keeping. The nation of Israel would learn the same lesson, but on a far greater scale; namely, that the people, having entered into covenant with God, were duty-bound to fulfil that covenant in every manner.

[12] As the mediator between God and Israel, Moses laid before them the terms of the law covenant; and after hearing those terms they said: 'All these things we agree to do, and will do.' By the terms of that covenant all the nation of Israel became the servants of God. Under the terms of the covenant they were duty-bound to do and perform. When they failed or refused to do the will of God they were subject to the punishment prescribed by the law of that covenant. The apostle says of these statements in the law that they foreshadowed better things to come. What good things then did this provision of the law foreshadow?

[13] Jesus was born as a human Son of God. (Luke 3:38) Prior thereto he was possessed with the right to live on the spirit plane. Now he was born a human Son of God, with the right to live on the human plane. He did not, when the Logos, die as a spirit being; but his life, that is to say, his existence, together with the right to existence, was given to him on the human plane instead of the same thing on the spirit plane or as a spirit being. He was the spirit Son of God, and when born as a man child he was a human Son of God. As a Son in both instances he had the right to live. Life means existence, and the right to exist. Every righteous creature that exists has life, because he has the right to live. Every unrighteous creature is, in God's sight, without life, because he has no right to live. The Logos at all times had the right to live. Jesus at all times had the right to live.

[14] The child Jesus was born under the law as a member of the nation of Israel. He was duty-bound, under the terms of that law covenant, to keep that law perfectly. When he arrived at the age of thirty years he was a perfect man mentally, physically, morally and in every way. Being a perfect man he was able to keep the terms of the law covenant, and did so. He did not gain the right to live by keeping the law, because he already had the right to life; but he proved by keeping the law that a perfect man can keep God's law. He arrived at complete manhood, under the terms of the law, when he was thirty years of age. Having complied with the terms of the law perfectly he was entitled to be completely free from that law.

[15] The Jewish ceremony, mentioned above (Deuteronomy 15:16, 17), would therefore represent the perfect man Jesus entitled to be free from the terms of the law by reason of keeping it. He might have elected to remain for ever a man, and have filled the earth with a perfect race of people and have exercised his rights in harmony with the divine law. But he was not willing to do anything that might be selfish. Instead of taking a selfish course he said to Jehovah, in substance, what the law says: 'I will not go away from thee, because I love thee and thy house; I delight to do thy holy will; thy law is written in my heart.'—Psalm 40:8; Hebrews 10:7.

[16] When Jesus came to the Jordan to be baptized he signified that he was surrendering himself to God to do whatever might be his will. Antitypically Jesus there submitted to having his ear pierced to the wall. That ceremony symbolically represented that from that time forward he would hear whatsoever his Father might command him, and would do it. Although he was a Son, and entitled to his freedom, yet he voluntarily became the servant of Jehovah God; and thereafter he refused to exercise his will in any way contrary to his Father's will.

[17] It is recorded of Jesus: "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. . . . I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me."—John 5:19, 30.

[18] As a perfect man Jesus was a Son of God. Being the only perfect One after Adam, one of his titles is "*The* Son of *the* man". That title means that the perfect man Jesus was entitled to everything that Adam was entitled to as a perfect man. His covenant at the Jordan to do the will of his Father then and there made him the voluntary bond-servant of his Father. God was pleased with his beloved Son in so doing, hence it is written: "And, lo, a voice from heaven, saying, This is

my beloved Son, in whom I am well pleased." (Matthew 3:17) God was now pleased with his beloved Son because he had willingly made of himself a bond-servant of his Father, because he loved his Father, and bound himself for ever to do his Father's will. His Father now must put him to the test. He was put to the test and proved his faithfulness.

19 Jesus was the most highly honored of all the sons of God. On the mount of transfiguration his disciples heard the voice of Jehovah out of a cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:5) By that we understand that God was pleased with his beloved Son, and that his beloved Son would tell his followers of the course that they also must take in order to be pleasing to God. He did tell them. He said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." He told his followers that the course he was taking every one must take who would be associated with him in his kingdom.

AS A SERVANT

20 God, through his prophet, announced the commission of authority of his Anointed One, when he caused to be written: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." —Isaiah 61:1, 2.

21 When Jesus began his ministry he applied this prophetic statement to himself. (Luke 4:16-21) Here the Lord Jehovah had declared his will concerning his Son, who was now his bond-servant. This commission the Lord Jesus, as The Servant of God, must carry out and perform. Immediately after his covenant he devoted forty days time in the wilderness to the study of the Lord's plan, and then began his ministry. Thereafter he went about healing the sick, opening the eyes of the blind, and comforting those that mourn.

22 But these things were incidental to our Lord's main work. The chief thing that Jesus did was to tell the good news to the people concerning the kingdom which his Father had appointed for him, and which was and is the divinely provided means for bringing lasting comfort, peace, health and life to the people. He taught them that God is the only source of life. What he did in the way of healing was merely examples of what he will do when his kingdom is in full operation.—John 14:12.

23 In obedience to his Father's will when the Logos left the heavenly courts he became a man. He took upon himself the form of a servant and performed the duties of a bond-servant. (Philippians 2:7, 8) Even though he was at all times the Son of the great Eternal God he was now the bond-servant of his Father. He came down from heaven, not to do his own will but to do the will of his Father. (John 6:38) He said: "My meat is to do the will of him [my Father] that sent me." (John 4:34) By his own words he thus declared himself the bond-servant of the One who sent him, and that he must absolutely perform the will of his Master. What then was the will of God concerning him?

WITNESS FOR THE TRUTH

24 As a Son of God, clothed with full right and authority to represent his Father, and as a bond-servant, Jesus stood before Pilate; and in answer to Pilate's question as to whether or not he was a King, he said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) Thus he testified that his chief purpose upon the earth was to be the witness of Jehovah, and that those who would hear and obey his voice would likewise be of the truth and witnesses of the truth. During the three and one-half years of his work as a bond-servant of God he gave witness to the truth. He gave this witness by the course he took—by his words, by his life, and by his death.

25 A servant must be humble. To be humble means that one must be wholly and completely submissive to the will of his master. Jesus was completely submissive to his Father's will. He did not seek to exalt himself at any time. Had he attempted self-exaltation he would have violated his covenant. It was the purpose of Jehovah to make him the Author of eternal salvation to all who believe, and to make him Head of the kingdom.

26 It was the will of God that before giving to his beloved Son this great honor, his Son, performing the duties of a servant, must prove his loyalty under the most adverse conditions. This entailed upon him suffering, therefore 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." (Hebrews 5:8, 9) That suffering was not for the purpose of perfecting his character, but was for the purpose of demonstrating his loyalty while acting in the capacity of a bond-servant. Thereby he proved that he would be loyal when exalted to the highest place in God's universe.

27 The covenant which Jesus had entered into with his Father was a covenant of sacrifice and by sacrifice, and this covenant he was performing fully and completely. He had good cause to fear that he might fail to meet some part of the requirements of that covenant, and knew that his failure would mean extinction. Therefore he cried unto God, and was heard and assured by the Lord Jehovah that he was faithful. (Hebrews 5:7) Having fully performed every obligation laid upon him by the terms of his covenant he was made perfect, and

was rewarded by being made the author of eternal salvation to all who should thereafter believe upon him.

[28] At the time Jesus spoke the words of the text first quoted herein (Matthew 23:11, 12) he was declaring the divine rule with reference to exaltation. He was speaking to his disciples, and his words apply to all who should thereafter become his disciples. He said: "Whosoever will be chief among you let him be your servant." Jesus of course was chief amongst his disciples and amongst all of the kingdom class, and at the same time he was a servant of all and served all. That he might emphasize the rule, he then said: "And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted."—Matthew 20:27; 23:12.

[29] That the Lord Jesus spent his earthly faculties and energies in service there cannot be the slightest doubt. During all that time he did nothing to indicate that he was seeking a place of honor. When he had completed the work which God had given him to do he did not even then claim a high place in the universe. He had been a faithful and true witness for his Father. He had been a true and faithful bond-servant. He said to his Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—John 17:4, 5.

[30] Here Jesus expressed his willingness to be received back with his Father, into the same position that he had occupied before he began his service on earth. As a bond-servant he completely submitted himself to his Father's will. When that divine will required him to give his testimony by walking into the jaws of an ignominious death he did not falter. And for this reason Jehovah exalted him and gave him a name above every name, that at his name every knee shall bow and every tongue confess that he is Christ, to the glory of Jehovah. —Philippians 2:8-11.

WHY THE RECORD

[31] What was the purpose of God in causing to be made the specific record of the course of his beloved Son as a bond-servant? Did that have anything to do with providing the ransom price? Certainly not; ransom means an exact corresponding price provided. The perfect man Adam had sinned and was put to death. He could be ransomed only by the perfect man Jesus voluntarily going into death. Had Jesus died instantly, without suffering at all, as a perfect man he would thereby have provided the ransom price. But, as stated, it was also Jehovah's purpose to exalt him to the divine nature. God's rule is that no one shall be exalted to the position of kingship and immortality without first proving complete loyalty and unselfish devotion to him under the most adverse conditions. Jesus, as a bond-servant, was required to fully comply with this rule.

[32] But why make a record of it? In order that those who would become members of Christ's kingdom might know what is required. If God would require his beloved Son to become a bond-servant and to completely prove his loyalty under adverse conditions in order to be exalted to the divine nature, then with stronger reasoning would God require all others who would share with his Son in glory to prove their loyalty under adverse conditions. These also must become bond-slaves and fully perform the duties laid upon them.

HIS FOLLOWERS

[33] When a man is justified by Jehovah that means that he has a right to live as a human being. He is a free man then; but the Christian, having agreed at the time of his consecration to do the will of God, whatsoever that might be, thereby makes himself the voluntary bond-servant of Jehovah God through Christ Jesus. He becomes the servant of Christ, because Christ Jesus is his Head; and he also becomes the bond-servant of God, because God is the Head of Christ.

[34] Some who have long been acquainted with the truth seem to overlook the most important things that are required of a Christian. They seem to think that God is working hard to get them beautifully developed, in order to take them to heaven. They acquire the thought that all that the Lord requires of them is to profess to be a Christian, then meditate upon some part of his Word, and dream about how wonderful it will be for them to be in heaven.

[35] Such do not stop to consider the obligation that must be performed by the bond-servant of Jehovah God. It is true that all who are begotten of the holy spirit are called to the heavenly calling, and to the hope of life on the divine plane reserved for them in heaven. But something is required before one can realize that hope. What is required of those who are thus called? The answer is: "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.

BOND-SERVANTS

[36] All who are begotten and anointed are sons of God. (Romans 8:14; 1 John 3:1) But while such are sons they must also be bond-servants, even as Jesus was a Son and a Servant at the same time. In no other way could one follow in the footsteps of Jesus. As a bond-servant the will of the Christian must be to do the will of God. As Jesus said so must his disciple: "Of mine own self I can do nothing." The picture of the boring of the servant's ear with an awl (Deuteronomy 15:16, 17) now applies to Jesus' disciple; and symbolically he says: 'By my consecration I have agreed to be the bond-servant of my Master, voluntarily and for ever.' As such servant he must do the expressed will of Jehovah. Then, though the doing of the will of God causes him

suffering in the flesh or suffering to his feelings, he must perform his covenant.

37 What would deter anyone from doing the will of God when the doing thereof would bring mental or physical suffering upon him? The answer is found in one word, Selfishness. Selfishness is the very opposite of love. Love is the expression of unselfishness. "If ye love me, keep my commandments." (John 14:15) The keeping of God's commandments by the bond-servant, under the terms of his covenant, is a condition precedent to having the Lord's approval. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you." (John 14:23-25) Jesus was laying down the rules that must govern all who become a part of The Servant class.

COMMANDMENTS

38 The proper course of a Christian therefore is to ascertain what are the commandments of God concerning him, and then do those commandments and do them joyfully. The commandments of God are not always the same at all times. When Jesus was on earth it was not then proper to declare the day of God's vengeance because it was not God's due time. Now the time has come to declare the day of the vengeance of our God. Now the world must be told that Jehovah is God, and that he will vindicate his holy name and make for himself a name in the earth. All those therefore who are in Christ and yet on earth are bond-servants, and they are the ones to whom the commandments of God now apply. To such Jehovah says: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen. . . . Ye are my witnesses . . . that I am God."—Isaiah 43:10, 12.

39 Satan the enemy has turned the minds of the people away from Jehovah, and many who claim to be God's children mock his holy name. There are many people on earth whom God would now have to hear the truth, for their benefit and to magnify his name; therefore he commands his witnesses thus: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up, the highway; gather out the stones; lift up a standard for the people." (Isaiah 62:10) The doctrines which have furnished stumbling stones for the people must be removed from the people's minds. The people must be pointed to the highway that leads to life. God's standard must be lifted up before them, and the Lord God commands his Bond-Servant class to do this work. This is the good news of his kingdom that must be declared to all nations as a witness.—Matthew 24:14.

MEANS OF GIVING THE WITNESS

40 A faithful bond-servant of the Lord will avail himself of every means that his Master has provided for giving the witness. Some who profess to be fully consecrated to the Lord are saying: "I will not sell books. I have been a Christian a long time. I will preach from the platform occasionally, and tell the people of my experiences in the truth. My desire is to get rid of all these troublesome things and go to heaven and see the Lord. I will not humiliate myself by going from door to door and asking the people to buy books."

41 THE WATCH TOWER has no desire to compel any one to sell books, and does not believe the same to be the Lord's will. But THE WATCH TOWER, employing the language of St. Paul, does say: 'Brethren, your reasonable service as the bond-servant of the Lord is to employ all of your faculties in his service according to his will.' (Romans 12:1) With each one the controlling question concerning books should be, Is it the will of God that this means be employed to give the witness to the truth? In arriving at a proper answer to that question let us look at the facts and conditions as they now exist.

42 The Lord Jesus is the great Master, and is now present conducting his work. We must give him credit for doing his work in his own good way. His way is God's way. Why has God made it possible for his consecrated people to have printing and manufacturing plants for the publication of the divine plan in book form, unless he wishes them to be used for that purpose? Why, during the period of the Elisha work, has the Lord permitted a greater number of books containing the message of truth to be placed in the hands of the people than at any other time? The only answer is, That the people might know the truth. This is a reading age. One might remark, "The Lord Jesus did not sell books." That is true; it was not then God's due time to have books printed and published. But the Lord Jesus employed every faculty and means then at the command of man to give a witness to the truth.

43 Again it may be asked, Why has the Lord brought the radio into action at this stage of his work, and why has he permitted his people to control and use a number of radio broadcasting equipments for proclaiming the truth? The only answer is, That by this means the witness might be given. There are millions of people who know something about the Lord, but who have been blinded to their privileges, having been held as prisoners and are yet thus held. It is manifest that since the Lord has permitted his people to see these truths at this time, and their privilege of giving a witness to the prisoners, that such a witness must now be given. The radio is furnishing the means of reaching them where they otherwise could not be reached; and, once hearing the message of truth, they are ready to read and learn more about it.

44 Thus the door is opened for the Lord's servants to

go amongst the prisoners and tell them more and induce them to read, that they might know that Jehovah is God and that his kingdom is at hand. To some it may be more humiliating to go from door to door and talk to the people than to stand upon a platform and address a larger company. It may entail some suffering mentally and physically, thus to do; but what is the Lord's will? If it is the will of God that the testimony must be given in this way the bond-servant has no alternative. It is his privilege to joyfully do the will of his Father.

45 Suppose one is anxious to get rid of the toils of this life and be exalted in the kingdom, and that he wishes to hear nothing about the service of the Lord. Does not that show a disposition to self-exaltation? Does not that, to a degree at least, show selfishness? The proper attitude of the servant is, What is my Father's will? This was the lesson that Jesus, the Son and Servant of God, was impressing upon his disciples, and upon the church now, when he said: "Whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted." (Matthew 23:12) A full and complete submission to the will of God is here stated as a condition precedent to being exalted. Then in order to emphasize the lesson Jesus said: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10:45.

46 The Lord does not compel any one to place books in the hands of the people. He does however require each bond-servant to meet his covenant. That covenant requires the servant to now be a witness to the Lord and for the Lord. If the Lord has chosen to send his message out in the form of printed books then the obligation rests upon the bond-servant to do his part in putting this message into the hands of the people. If one finds that he does not wish to engage in this manner of giving the testimony it would be much better for him that he does not oppose or discourage others who are engaged in the work. If this method of witnessing is pleasing to the Lord, then he who discourages others or opposes this method of witnessing is against the Lord. Jesus said: "He that is not with me is against me."—Luke 11:23.

PERFECT PATTERN

47 It is certainly the will of God that his servants on earth now should look to and copy the perfect pattern, Christ Jesus. His beloved and perfect Son voluntarily humbled himself and became a bond-servant. For three and one-half years he endured the contradiction of sinners, and patiently and persistently went about to give the witness concerning his Father's kingdom. As a bond-servant he implicitly carried out his Father's will. Those who have the spirit of the Head, Christ Jesus, will do the same thing. The Lord Jesus was the righteous Servant of Jehovah God. (Isaiah 53:11) All who are in Christ Jesus, and who are pleasing to the Father, must be likewise a part of that righteous Servant and follow the same course that he followed.

48 The chief duty and obligation laid upon all true Christians now on earth is to be faithful and true witnesses of Jehovah. One of the titles given to the Lord Jesus for his service was *"The Faithful and True Witness"*. No greater honor can ever be conferred upon any man than to be called the faithful and true witness of the Lord. THE WATCH TOWER urges the brethren to participate in giving this witness, because it is expressly the will of God concerning his people now. In corroboration of this the apostle says: "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:5, 6.

49 Beloved in the Lord, now are ye the sons of God; and now also collectively, as members of the body of Christ, ye are the servant of God. As a bond-servant let each one faithfully perform the obligation of his covenant. The Lord has thrown around those who love him his shield and protection. Those who continue to love him he will preserve and deliver, and grant to them an abundant entrance into his kingdom. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—1 John 4:17.

50 We are now in the day of judgment; because the Lord is in his temple, judging his people and judging the nations. Every one who loves the Lord will be eager to freely declare the message of truth concerning his kingdom. Only selfishness will cause any one to fear. When one is deterred by fear and reproach then he is not perfect in love, because one who loves the Lord perfectly is unselfishly devoted to the Lord and has no fear. If, in giving the witness for the Lord, we are reproached, then happy are we; for this is evidence that the spirit of God, that leads to glory, rests upon us. The world will speak evil of you, but on your part the Lord will be glorified, and in due time you will receive his complete approval.

QUESTIONS FOR BEREAN STUDY

Why is Jesus the greatest of Jehovah's sons? Can anyone be great in God's sight who is opposed to any part of the Lord's service? Why do some in the church disdain some forms of service for the Lord, and what does such attitude signify? How may we avoid Satan's snares along this line? ¶ 1-6.

What is a servant? Can one become a bond-servant voluntarily? Does God compel anyone to serve him? ¶ 7-9.

What was the Mosaic law relative to voluntary servants, and what lessons were thereby taught to the Jews? ¶ 9-12.

Did the Logos sacrifice his life when he became flesh? Did Jesus gain life by keeping the law? How was his course foreshadowed by the aforementioned provision of the law? ¶ 13-17, 23.

Why was Jesus called "The Son of the man"? Why was God well pleased with his beloved Son? What did he mean by saying, "Hear ye him"? ¶ 18, 19.

Where is recorded Jesus' commission of authority? What was his chief work when on earth? Why did he heal some of the sick and not all? What did he declare before Pilate to be his great mission? ¶ 20-24.

How was Jesus' great humility exemplified? Why did he need to suffer? ¶ 25-27.

What rule did our Lord announce concerning exaltation, and how did he follow that rule himself? Did he ask a reward for his service? ¶ 28-30.

Did the ransom require a prolonged course of servitude on his part? Why is his course as a bond-servant recorded? ¶ 31, 32.

After becoming justified what is then required of the Christian? Does the picture of Deuteronomy 15:16, 17 apply to the disciple as well as to the Lord Jesus? ¶ 33-36.

What would cause anyone to draw back from doing the expressed will of God? What are God's commandments for the Christian now? ¶ 37-39.

What special means is the Lord now pleased to use to disseminate his message? How do we know this? Should we deem it to be a humiliating or an honorable service to represent the King and bear the kingdom message to those who sit in darkness? ¶ 40-45.

Can one be a bond-servant without serving? What did Jesus do to earn the title "The Faithful and True Witness"? To what time does 1 John 4:17 apply? Explain fully. ¶ 46-50.

REVIEW: STUDIES IN THE CHRISTIAN LIFE

——MARCH 27——

"If ye love me, ye will keep my commandments."—John 14:15, R. V.

THE lessons for the last quarter have provided a study in the life of a Christian. Though it is common to apply that name to all people of the western nations where the "Christian" religion is accepted, it is manifestly incorrect to do so. No nation is Christian; for all are governed by might and policy, and the thought of what Jesus taught or said has no bearing whatever in their counsels or purposes. Nor may the term Christian be properly applied to members of religious congregations, save as there is open and expressed profession by following the teaching of Jesus. He only is a Christian who thus follows Christ and endeavors to further the work which Jesus began to do.

[2] The followers of Jesus were first called Christians in Antioch, and it would have been well if the name had been confined to the true disciples. It would have been well for the disciples, for they would have realized their separation to Jesus; and it would have been well for all men. There would have been much less hypocrisy abroad in the world.

[3] The first study of the series was of Jesus calling some fishermen of Galilee to be his disciples; he said that they should become "fishers of men". These and the other apostles were called to do a special work for him. They had no successors in that office, though many have claimed to be such. But all believers in Jesus, whether apostles or not, are by their union with him set apart for God and are privileged to follow Jesus in the way of sacrifice. This way is through trial and difficulty, but it has his assurance that if faithful the disciple will have a place with him at God's right hand. The apostles were to be fishers of men, and in a measure each disciple is called to the same work. But there is no suggestion that they were set to catch in the gospel net all the fish of the human sea.

[4] The followers of Jesus were to be a people apart from their fellows. Their lives were to conform to his in manner of service to God. It was therefore necessary to set a standard of living. The law of Israel could not help; indeed it rather retarded progress. Jesus therefore gave the standard of the Sermon on the Mount; it was the law of love, of reciprocity and of mercy. The children of God were to be like their Father in heaven, compassionate, gracious, and ready to do good to all—to the evil as well as to the just. Though apart from the course of the world they were not to consider themselves as aloof from the world.

[5] With the coming of Jesus the Scriptures assumed an importance not hitherto discerned. It now began to be seen that they had been specially given for the purpose of giving instruction for those whom Jesus was calling to himself. It was indeed in great measure by those Scriptures that Jesus himself was guided; and it was by them as well as by the words of Jesus that the early church found its instruction. It is by them and by the added words of the apostles that the church has ever been guided. This is the lamp of truth by which the Christian must walk, and any lack of attention must mean corresponding loss or even disaster. Here is the cause of organized religion's lack; it has disregarded the Word of God, and now it has light neither for itself nor for others, but hastens to destruction.

[6] Besides the gift of the understanding of the Word of God hitherto withheld, there was now given to the disciples the privilege of prayer in a way not hitherto available. Also the holy spirit was given to quicken the mind of each disciple, and special access to the Father was given to the church that they might pray in the name of Jesus. This is not to be understood as a liberty given to any individual member to selfishly ask what he would; it was a gift to the church. The individual Christian finds his prayers sometimes declined; as when Jesus prayed thrice and his request could not be acceded to, and as when Paul prayed thrice and could not have his request. (Matthew 26:39, 42, 44; 2 Corinthians 12:8) But there is no recorded in-

stance of united prayer which was not responded to.

7 Further, Jesus showed that his followers must expect to be tempted; indeed this is part of God's plan for them. In times past God had brought his people into tests that they might prove their faith and develop therein. The follower of Jesus must be tempted, partly to prove loyalty, partly for the development of his life, and partly to manifest the power of the grace of God; for God is demonstrating that by his grace, and the strength given by the spirit, and the knowledge of the Word, that even a fallen man can resist the Devil. Adam was perfect and yet fell; Jesus was perfect when he repulsed Satan; but the follower of Jesus, though imperfect, can follow his Master in resisting Satan. Also partly by this means God demonstrates who are to form the seed which shall bruise the serpent's head.—Genesis 3:15; Romans 16:20.

8 The followers of Jesus (like their Master) are tempted as Eve was, viz., as to the lust of the eye, the lust of the flesh, and the pride of life. They are also tested and tried as to their fidelity, in that they are accounted stewards—particularly in this, that the Master commits to them the interests of the kingdom of heaven. Jesus retains his headship over the church, but in his going away he was as a man going to a far country who left his interests in the care of his servants. Thus the disciple of Jesus is not to think of himself as only a learner or a scholar; he has responsibility, for each disciple is expected to make some increase of that which the Lord has given into his care. Further, the disciple is responsible and is called upon to give an account for many things which he might consider as personal to himself; having given all things to God there is nothing left that he may claim as his own.

9 By the illustration of the relationship of man and wife Paul calls attention to the very close relationship which exists between Jesus and his followers; their spiritual union is illustrated by marriage. The church, when it is united in one, is to be married to the Lord; but there must even now, in each member, be faithfulness to such union as though the marriage had already taken place. Those who are husband and wife, both consecrated to God, should live with the ideal ever set before them that they are as one in God's purpose, as they are one in Christ—the husband as the head to care for the body, the wife as the body subservient to the head.

10 Further, the Lord said that his disciples are "the salt of the earth". There is nothing to indicate that he expected them, or the truth which he gave them, to bring the world out of its degradation. His disciples were also to be the light of the world, as a city set on a hill. (Matthew 5:13, 14) The leaders of Christendom have led the people astray in this; they have considered themselves as a light set to illumine the world and lead it to God; but the light in them has become darkness, and they have led the people into error. They can guide neither themselves nor others. Also in them it is true that the salt has lost its savor and it cannot be salted.

11 Christendom rejected the word of Jesus which bade his disciples await his return from heaven; they have endeavored to set up a kingdom which they hoped he might acknowledge. It is at this time, when faith is failing and darkness is covering the earth, that God has sent the light of truth; and that as at the first, he has a people faithful to him. That light is now shining and will shine until its light covers the earth as the waters cover the sea.—Isaiah 11:9.

12 That it was never the Lord's purpose to have the gospel proclamation convert the world is certain, despite Christendom's claim to the contrary. Had this been God's purpose, without doubt corresponding arrangements would have been made. There would have been a set purpose to convert those in authority, in order to get hold of the masses of the people. This indeed is what the church organizations have tried to do, and have thereby fallen into Satan's trap set for them.

13 The truth began to spread from Jerusalem, though not by an organized movement of the church; it came about through the dispersion of the brethren. The fierce attack on the church through Saul was the immediate means used. That dispersion seemed to be the Lord's indication to the apostles that their witness should begin to go abroad. It began in Samaria, where many believed and turned to Christ. However it was chiefly by the Apostle Paul, after Jesus had met him and turned him to see the truth, that the witness was carried into the "regions beyond".

14 Except to the apostles and to those who with them were led of the holy spirit, the endeavor to scatter the truth abroad in the world must have appeared to be a very weak one; for there was no organized effort to start on the work. We must suppose that the disciples felt that they were under the care of the Lord. It was plain that the Lord was not making any effort to spread the truth abroad in the earth quickly. Even after Paul's conversion he was in loneliness many years before his work really began.

15 The means used for spreading the gospel were slow; the message seemed heaven-blessed only to the few who received it. Indeed to many the slowness of the movement must have been a test of faith. There were no ready means of transit; nor was there reading matter which the apostle could leave behind, that the brethren might get well instructed in the truth. It should be clear to all that God was making no attempt to convert the world. The early church got settled on this matter when, in conference in Jerusalem, it was seen that God was gathering out a people for his name. (Acts 15:14) Nor during all the long centuries which have passed has it pleased God to have his Word proclaimed to all, nor to have endeavor made to set truth in high places in the earth.

16 But the ministry of reconciliation which ultimately shall bring all men into the knowledge of the love of God was then begun. The first phase of its preaching, which has lasted all the time that Jesus has been away, provides the ministers for that ministry. These, trained in the school of Christ and with the love of Christ constraining them, are being fitted for service with the Lord in the kingdom. They are to be the priests for the people, and with Jesus are to reign as his joint-heirs.—1 Peter 2:9.

17 The Roman church has claimed that its priests have power to make sacrifice for and to forgive sins. It is a blasphemous claim; only those whom God has gathered out have that service, and they have it only when the kingdom is established under Christ. God has appointed the whole period of a thousand years of Christ's reign upon earth as the time for the full proclamation of his gospel, and for the operation of those remedial measures which shall restore all the willing of mankind to the glory and honor of a perfect human being.

18 Our lesson calls attention to the fact that this great place of honor and service is the Christian's hope. The life of the disciple on earth is like that of his Master; the course of consecration entails much suffering, both through the persecution of those who misunderstand and through the malignancy of the Devil. But the reward for the sacrifice is great. It is twofold; there is the present joy of harmony of spirit with God and of the consciousness of his care and blessing, and also the future joy of unlimited service for him, with which is associated the joy of the remedial service of bringing mankind into harmony with God.

19 But he who has this hope must cleanse himself from the defilements of the flesh and spirit, so that there may be now nothing in himself to hinder his service, and that he may keep himself pure for companionship with the Lord. He that hath this hope, says John, "purifieth himself, even as he is pure."—1 John 3:3.

QUESTIONS FOR BEREAN STUDY

What is the meaning of the term Christian, and how is it grossly misapplied? Did the apostles have any successors? Are all Christians "fishers of men"? ¶ 1-3.

To whom was the Sermon on the Mount addressed? For whom were the Scriptures specially written? How do we know this? ¶ 4, 5.

Is the Christian's prayer always answered? Why does God allow his people to be tempted, and how? ¶ 6-8.

What human institution pictures the relationship of the church to her Lord? How have Christians been "the salt of the earth"? What has been their mission? ¶ 9-12.

How did the truth begin to be spread abroad, and what has it accomplished? ¶ 13-16.

How and for what purpose is the Christian being fitted? ¶ 17-19.

PETER BECOMES A DISCIPLE OF JESUS

——APRIL 3—MARK 1:14-19, 29-31——

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

WITH this lesson a series of studies in the life and writings of Peter is begun. Of the band of twelve men whom Jesus called that they might be with him in his ministry and who, excepting Judas, became the leaders of the early church, Peter was the most forceful personality. His large measure of human nature, with its advantages and its disabilities, his ardor in all things he did and his great love for his Master, have ever endeared him to the church of Christ. He was and is a loved apostle.

2 It has not been the good pleasure of the Lord to give the church familiar particulars of the outward appearance of those who were called to be his chief servants, but of some there is so much said that it becomes comparatively easy to visualize them. When Jesus and Peter first met, the latter was not then the aged man whom artists portray; he should more probably be considered as a strong healthy man even younger than Jesus. He lived till "old" in the service of his beloved Master, aged by service; and died at the hands of cruel men, as Jesus had indicated.—John 21:18, 19.

3 There is no reason for thinking that when Jesus went to John to be baptized John's disciples knew anything of him, or that then John said anything to his disciples to tell them of Jesus and of what he had seen and heard when the visible evidence of the holy spirit had fallen in the shape of a dove, and the voice from heaven had spoken. But when some weeks later Jesus returned to the same parts, John then directed attention to him. Peter was not then present with them, though evidently he was a disciple of John. But Andrew his brother, knowing Peter's earnestness, went for him, saying, "We have found the Messias." (John 1:41) Peter immediately returned with Andrew; and Jesus beholding him said, "Thou art Simon the son of Jona: thou shalt be called Cephas." (John 1:42) Cephas means a stone, and this is also the meaning of the name Peter. Simon means, "One who hears or obeys."

4 Jesus saw in the hardy fisherman one who was very pliable to outside influences. But he saw Peter's heart; and as Peter had already shown his desire to honor God by becoming a disciple of John, Jesus saw too that Peter

had such qualities within him as could be hardened into a set purpose for righteousness. In the divine order it came about that this man had much to do with the establishment of the church of God. He became God's servant for the unlocking of the doors of opportunity which the passing of the age was giving, and which the opening of the new age was soon to produce.

[5] In general characteristics Peter was amongst the early band of those whom the Lord drew to himself and who were so faithful to him, much as Jacob was amongst the worthies of old days. Both Jacob and Peter strike a responsive chord; every man feels that these men were so much like himself, men whose faults lay close to the surface, but whose hearts were right toward God. Peter made many mistakes; and, as our studies will remind us, he made one which might have taken him very far from the Lord. But his love and his loyalty, and the grace of the Lord, saved him from the natural consequences of his impulsive errors.

[6] Though Peter and Andrew and James and John were with Jesus from the beginning, they were not at the first with him all the time A considerable period passed before Jesus definitely called these four men to join him as his disciples, that they might be with him and help him in his ministry. They had seen him from the first days, and had fullest opportunities of seeing that he had a divine mission, and of learning from him by his life something of what that mission entailed.

[7] Their call was a test; they had just gotten a miraculous draught of fishes; and while it was before their eyes Jesus called them to come to be with him, and said that he would make them fishers of men. Men of active life would be attracted by the possibilities of such service. Without hesitation the four of them left their means of livelihood and their home ties, so far as that was possible—for Peter was married—to enter into the service of the Lord under his direction. Peter, referring to this, said: "Behold, we have forsaken all, and followed thee."—Matthew 19:27.

[8] Peter's home was in Capernaum, where Jesus did so many miracles and where after his rejection by his townsmen of Nazareth he also made his home. That Jesus was in friendly relationship with the families of these disciples is implied rather than stated. We know one incident, how after a miracle wrought in the synagogue in Capernaum one sabbath morning Jesus went to Peter's home and there healed his wife's mother, who was sick with a fever. Partaking of their hospitality that day must have been a happy experience in the fisherman's home; it was sanctified by the beloved Master's presence.

[9] Nor could there have been opposition on the part of Zebedee to the course his two sons had taken, or to Peter and Andrew leaving the little combination of fishing business of which Zebedee was the head. No doubt the departure of these four young men made a great difference to Zebedee, but had there been opposition it surely would have been stated; and later we know that their mother was in friendly relationship. —Matthew 20:20, 21.

[10] The individuality which was so pronounced in Peter, and which in the divine providence was made much use of in Jesus' ministry, was disclosed from the time of his call and in the circumstances which caused the miracle of the great draught of fishes. The little fleet of ships had been out all night and had caught nothing. Jesus, passing along the lake side, was followed by crowds of people who were excited by his mission and who followed his every movement. The boats being unused Jesus asked Peter for the loan of their boat that he might address the crowd from it.

[11] When Jesus had done speaking, as if to reward the brothers for the use of their boat he bade Peter, who naturally would be the manager, to launch out into the deep and cast the *nets* into the sea. Peter told Jesus that they had toiled all night and had caught nothing. It is easy to imagine Peter, the experienced fisherman, thinking that it was not likely that fish could be caught in daylight, especially with all the crowds of people about. To him Jesus was one who would not understand the ways of fish; but, and perhaps a little condescendingly, he said, "Nevertheless, at thy word I will let down the *net*." (Luke 5:5) Apparently one net was all that Peter thought would be needed, though it is probable that Jesus meant that the nets of more than one boat should be cast. The fishes filled it, and it seemed as if both the net and the special haul would be lost. Peter discerning his foolishness and rebuking himself, said: "Depart from me; for I am a sinful man, O Lord." (Luke 5:8) It is almost as if he would have had the Master step out from the boat into the water.

[12] It was while this stress of emotion was on Peter, and while the vision of apparent prosperity was before them, that Jesus, ignoring Peter's declaration that he was a sinful man, called him and the others to join him and explained that he would make them fishers of men. The thought of such a great work as gathering the hearts and minds of men into the truth which they already perceived in Jesus must have appealed to these men; and without hesitancy they accepted the call.

[13] This phase of consecration and discipleship should ever be kept before the minds of those who are brought into the truth. The Lord does not call every one to leave the ordinary occupations of life to be set apart to be fishers of men, but the fact remains that there is a corresponding experience for everyone who becomes a disciple of the Lord. He who sees the privilege of consecration to God according to the truth revealed in Christ Jesus is separated unto God in spirit if not in facts of ordinary life; and each one has the privilege of doing something to bring others into the light of truth, of becoming a fisher of men.

[14] At the present time, and in the phase of God's service which is now open to his people, there is a greater

similarity to the original call than has been possible during the long period of the Lord's absence. It is again a time when the Lord calls men and women to him for direct service, to bring their fellow men out of the sea of this world's trouble, distress, uncertainty and darkness, into the light of present truth, to be saved to the extent of coming into the knowledge of Jesus Christ. But the call means sacrifice now as it did then; not only consecration to give the heart to God, but work for willing hands and feet.

15 The ready response of these men must have brought great joy to the heart of Jesus; for in a measure it was a confirmation of his ministry, a manifestation of his Father's blessing on it. We know that the miracles wrought by Jesus were intended to call the attention of the people to the fact that God had visited his people and had once again sent a Messenger to Israel; for Jesus said this when he asked that his works should witness to him as One sent of God. (John 14:11) Also he wrought miracles to confirm the faith of John the Baptist (Matthew 11:4, 5); but we may well think that much of this evidence was for the confirmation of the faith of his disciples, of those men who were soon to be sent into the world as his apostles. But there is an even greater confirmation for the servant of the Lord, in the fact of the gift of the holy spirit.

16 In these days of the Lord's second presence there are outward evidences that the Lord is working with his people; and these are so clear that they correspond to the miracles of the first advent. The manifestation of the truths long hidden in the Word of God, and the corroboration which comes through the political and religious facts working out in the events of the day, confirm the Christian. Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

17 The light of the kingdom giving clearer interpretation of the Scripture is confirmed to the Lord's servant, because he sees that the prophecies are being fulfilled. Strengthened with these things he is enabled to do the Lord's work even under the most difficult circumstances, and to remain faithful and fixed upon the rock of truth.

18 It was no light thing which Jesus presented to these men; for already John the Baptist, through whom they had been blessed and by whom they had been brought into relationship with Jesus, had been cast into prison for his fidelity. Also they must have known by this time that Jesus was no favorite with the authorities, and that there was possible danger to them and perhaps to life itself in their openly avowing themselves as disciples of Jesus of Nazareth. But they hesitated not, and trusted their future in the hands of God. They had faith in Jesus and in God who had sent him.

19 Such faith has ever been rewarded, and will continue to be rewarded until the time for such is no more —a time not far hence, because the day of the kingdom of heaven has come. Soon the way of life will be one of obedience to law; as yet it is to the law of love, lived in faith in the promises of God.

QUESTIONS FOR BEREAN STUDY

Who was the outstanding personality among the original twelve apostles? Was Peter an old man when he was called? When did John the Baptist evidently acquaint his disciples with Jesus? ¶ 1-3.

What did Jesus see in Peter? How was he similar to Jacob? When was he called? ¶ 4-6.

What miracle did Jesus perform in Peter's home? Was Zebedee's household in sympathy with Jesus? Narrate the circumstances of Peter's call to discipleship. ¶ 7-12.

Is every disciple expected to be a fisher of men? Why did Jesus perform miracles? How is our faith confirmed now? ¶ 13-17.

Was it difficult or easy to remain an associate of Jesus at the first advent? How is it today? ¶ 18, 19.

AN INTERESTING LETTER

FOOD PAR EXCELLENCE

DEAR BROTHER RUTHERFORD:

After I had studied THE WATCH TOWER of Aug. first, the article entitled "The Temple of God", I was prompted to tell you how much I appreciated it. It is truly food par excellence, served up to us by our most gracious Lord through you dear brethren. I am more than delighted in the wonderful truths that are constantly coming forth.

It is beyond all question of a doubt not only that the Lord came to his temple in 1918 but that he thereafter encircled his saints with the robe of righteousness that they might "greatly rejoice in the Lord". This is clearly borne out; for with those who see these truths and rejoice in the Lord's service the fellowship and true mutual love was never so sweet. Love for God, his cause and his people seems enhanced.

There can be no doubt but that the "leprosy of Uzziah" is upon Babylon. Just this morning while canvassing amid a strong papal district I met and talked with a fine intelligent woman whose interest in the papacy is rapidly waning. She purchased a HARP and three booklets and showed considerable interest as I explained the set. Among other things she said: "The priests of this district are in great fear. They are trying hard to terrorize the people with the threat of hell if they do not obey, and threaten various punishments, and yet the people show small alarm, especially the young people. They listen to the wails of the priest and then proceed to make dates with each other at church regardless of what he says."

It is all very interesting and encouraging to us and shows that many forces are contributing to the doom of the Devil's system, and ere long the King of glory will fully manifest himself to poor humanity. Meanwhile it is most apparent to God's people who are awake that he is pleased to use us that the heavens may be planted and that the foundations of a new earth may be laid.

Assuring you again of my fond Christian love for you, and with praise to our loving Father for the ever-dawning light of present truth, I remain

Yours in the service of our King,

H. L. PHILBRICK.—*Mass.*

INTERESTING QUESTIONS

ROBE AND GARMENTS

QUESTION: Will you please show the distinction between robe and garments?

Answer: As used in the Scriptures a robe symbolically represents that the party wearing it has received the approval of some higher one who has authorized or granted to him the robe. Stated briefly, robe represents approval.

A garment is a cloak or covering by which one is marked or designated. It is a means or mark of identification. If you were to see a stranger walking on the street and he was clothed in a blue jumper, covered with grease, and his face and fingers were black, you would conclude that that man is engaged in or has to do with mechanical work of some sort. You would say that he is a mechanic. If walking along the same street you saw another man wearing his collar buttoned behind his neck, and his vest likewise buttoned in the rear, and having on a long black coat, you would say, That man is a clergyman. How would you distinguish between the two men? By the garments they are wearing, of course.

Men in various paths or walks of life are distinguished or designated by the clothing or garments they wear. A shepherd does not dress like a banker, nor does a farmer wear the garb of the merchant. You will probably ask then, How can a garment be used in connection with a Christian to identify him? The answer is, If a man is faithful to the Lord, and is walking in the footsteps of the Master, his very appearance shows that he is not mixed with the world. He does not have to wear some special kind of clothing to designate him. His countenance is different, and he looks different from other people. He can identify himself as a Christian because he recognizes that he has the testimony of the Lord through his spirit that he is the Lord's, and it is not difficult for other people to see that he is different from men of the world.

Question: If only the prospective members of the bride of Christ receive the robe of righteousness when the Lord comes to his temple, how would we explain Revelation 6:11, which reads: "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

Answer: It will be observed from the context that the speaker is here referring to those who were slain for the Word of God and for the testimony which they held. He then shows that these have died a sacrificial death because of their devotion to the Lord. All the faithful Christians, since the day of Pentecost until the coming of the Lord to his temple, who have had the Lord's approval would be included in the class mentioned. The Apostle Paul testified just before his death that he knew that he had kept the faith.

Now the scripture says that to these were given white robes, and that they should rest for a little season until their fellow servants should be killed as they were. Having in mind now that a robe represents approval, we would understand this scripture to mean that all the faithful Christians who had died prior to the Lord's coming to his temple, and who had maintained that faithfulness unto death, had the Lord's approval; and this approval is represented by the white robe given to each and every one of them, but that they must wait for their complete glorification and union with the Lord until the others of their brethren have likewise fulfilled their covenant.

Question: What explanation then would we give to Revelation 7:14, which reads: "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Answer: It is manifest that this scripture describes the great company class, as explained in THE WATCH TOWER of January 15, 1927. Herein it is called the great multitude which comes up through great tribulation. The writer of Revelation had a vision of this class, and note where he saw them. He said that they stood before the throne and before the Lamb, clothed with white robes and with palms in their hands. (V. 9) The fact that they stood before the throne and before the Lamb shows that at the fulfilment of this vision all of them have finished their course. How did they finish their course? The inspired writer says, 'These came out of great tribulation and washed their robes and made them white in the blood of the Lamb.' Otherwise stated, when the great tribulation comes upon them, and they are compelled to take their stand either for the Lord Jesus Christ and on the side of Jehovah or for the Devil and his organization, they will stand on the Lord's side.

Because in this great tribulation they remain faithful to the Lord they each are provided with a robe, which symbolically represents that they have been faithful. Therefore they stand before the throne and before the Lamb as approved; hence they are said to wear white robes and are messengers of peace, having palms in their hands. They are the servants of the Lord before the throne, and as such they are approved. This approval they obtain only by reason of the fact that when going through the great tribulation their abiding faith in the blood of the Lamb won for them the Lord's approval.

Question: Is it a proper statement then to say that a Christian may get his robe spotted but that he may go to the Lord and have these spots removed?

Answer: There is no scripture in the Bible with reference to one having his robe spotted. The Apostle James, in speaking of a true Christian, says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflic-

tion, and to keep himself unspotted from the world." (1:27) Be it noted that it here says to keep *"himself* unspotted from the world". The word "world" means the Devil's organization, visible and invisible; and one who is truly following in the Master's footsteps keeps himself aloof from such; he does not touch the unclean thing, and is separate and distinct therefrom. In harmony with this the Apostle Paul states that which is required of all whom the Lord will approve.—2 Corinthians 6:16-18.

Question: How then would we explain the statement of Jude 23, which reads: "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh"?

Answer: It will be noticed that the language here does not say that it is the robe that is spotted by the flesh, nor does it say "the garments", but it does say "the garment spotted by the flesh". Again referring to the definition of garment, we understand it to mean that which distinguishes one from another or identifies one. The garment of a Christian therefore would represent his outward appearance, by which it may be determined whether he is following after Christ or following after the world. A man may be begotten of the holy spirit and anointed, and yet so yield to the temptations of the flesh that his identification might be in doubt.

Jude here is speaking of some who are thus stumbling because of the flesh, yet who still have good hearts. And he says to those who are really following in the footsteps of the Master: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Otherwise stated, You yourself must have mercy from the Lord; now therefore have compassion or mercy upon others, and make a difference between erring brethren and men who are sensual and have not the spirit of the Lord. Even though a brother has yielded to the flesh and gone astray, yet if he manifests that he has a good heart and his identification is marred by the flesh, help him get back into the right way. Hate the outward appearance; that is to say, do not be governed by it, but govern yourself toward him in proportion as he shows a disposition to desire the mercy and help and blessing of the Lord.

The admonition to the Christian is to take his stand firmly on the side of the Lord and remain there, that there may be no question about his identification as a Christian. At the same time he must love his brother who is consecrated and begotten of the holy spirit. To love him means to unselfishly watch for his interest and to help him. And now if you see that your brother is marred by his fleshly tendencies, and his identification as a Christian is in doubt, for this reason be compassionate with him and help him insofar as it is possible.

Question: In Hebrews 2:15 we read: "And deliver them who through fear of death were all their lifetime subject to bondage." Who are the ones here referred to that are in fear of death and were all their lifetime subject to bondage? Does this mean those who constitute the great company class?

Answer: It does not seem consistent with other scriptures to apply this text to the great company class. In the preceding verse the apostle states that Jesus partook of flesh and blood that he might destroy the Devil, who has the power of death. In the 16th verse, according to the DIAGLOTT, he says: "Besides, he does not in any way take hold of angels, but he takes hold of the seed of Abraham." Clearly what the apostle here means is this, that Jesus became a man in order that he through death might provide the ransom price, establish his kingdom, and destroy the Devil.

In other scriptures the apostle has called attention to the fact that the Lord is selecting members of his body to be associated with him in the great work of restoration; that in selecting this class he does not lay hold of or select angels, but he does take hold of or select the seed of Abraham; that is to say, those who have the faith like unto Abraham. Abraham believed God and it was counted to him for righteousness; and the Lord God has selected nobody to be a footstep follower of his beloved Son, and a prospective member of his kingdom, except those who have the faith like unto Abraham. The Apostle Paul says: "Know you, certainly, that those of faith, these are sons of Abraham." (Galatians 3:7, DIAGLOTT) This does not mean that they are the natural descendants of Abraham, but that they are the children of Abraham because they are faithful.

When the Lord has established his kingdom, who are these then that he will liberate, who have been in fear of death and who all their lifetime were held in bondage? Who has ever been in bondage and in fear of death? The answer is, The nation of Israel. God made a covenant with that nation and promised that if they would keep the covenant they should live, and that not keeping it they should die. Undoubtedly the prophet of the Lord refers to the same class, when he says: "Fools, because of their transgression, and because of their iniquities, are afflicted: their soul abhorreth all manner of meat; and they draw near unto the gates of death. . . . He sent his word and healed them, and delivered them from their destructions."—Psalm 107:17, 18, 20.

Briefly then, Jesus became a man and by his death provided the ransom price. He has now excluded Satan from heaven. Soon Armageddon will be fought and the Devil will be restrained; then the Jews will be released or liberated, and will accept Jesus as the Messiah. The new covenant will be put into operation, Jews and Gentiles will be blessed, and at the conclusion of that reign of blessedness the Devil will be destroyed. For this wonderful work that the Lord will do in the Millennial Age he has not selected angels as members of his body to work with him, but he selects from among men those who have the faith such as Abraham had and who prove their faithful devotion unto the Lord even unto death.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Pulaski, Va.	Feb.	17	Keysville, Va.	Feb.	24
East Radford, Va.	"	18	South Boston, Va.	"	25
Roanoke, Va.	"	20	Danville, Va.	"	27
Lynchburg, Va.	"	21, 22	Chatham, Va.	"	28
Crewe, Va.	"	23	Hurt, Va.	Mar.	1

BROTHER J. A. BOHNET

Texarkana, Tex.	Feb.	22	Fort Wayne, Ind.	Mar.	4, 6
Little Rock, Ark.	"	23, 24	Toledo, O.	"	7, 8
St. Louis, Mo.	"	27	Monroe, Mich.	"	9, 10
Danville, Ill.	Feb.	28, Mar. 1	Detroit, Mich.	"	11, 13
Logansport, Ind.	Mar.	2, 3	Adrian, Mich.	"	14, 15

BROTHER C. W. CUTFORTH

Roche Percee, Sask.	Feb.	27	Winnipeg, Man.	Mar.	5, 6
Estevan, Sask.	"	28	Gilbert Plains, Man.	"	8
Oxbow, Sask.	Mar.	1	Dauphin, Man.	"	10
Souris, Man.	"	2	Kelwood, Man.	"	11
Treherne, Man.	"	3	Neepawa, Man.	"	13

BROTHER H. H. DINGUS

West Palm B'ch, Fla.	Feb.	22	Fort Pierce, Fla.	Mar.	7, 8
Key West, Fla.	"	23, 25	Quay, Fla.	"	9, 10
Miami, Fla.	"	27	Melbourne, Fla.	"	11, 13
Delray, Fla.	Mar.	4	Titusville, Fla.	"	14, 15
West Palm B'ch, Fla.	"	6	Daytona, Fla.	"	16

BROTHER G. H. DRAPER

Webb City, Mo.	Feb.	21	Fort Scott, Kans.	Mar.	2
Cardin, Okla.	"	22, 23	Hepler, Kans.	"	4
Baxter Springs, Kans.	"	24, 25	Parsons, Kans.	"	6-8
Joplin, Mo.	"	27	Coffeyville, Kans.	"	9, 10
Pittsburg, Kans.	Mar.	1	Neodesha, Kans.	"	11

BROTHER A. J. ESHLEMAN

Defiance, O.	Feb.	20	Dayton, O.	Feb.	27, 28
Van Wert, O.	"	21, 22	Tippecanoe City, O.	Mar.	1
Greenville, O.	"	23	Troy, O.	"	2
Urbana, O.	"	24	Piqua, O.	"	3
Springfield, O.	"	25	Sidney, O.	"	4

BROTHER H. E. HAZLETT

McMechen, Va.	Feb.	25	Grafton, W. Va.	Mar.	7
Wheeling, W. Va.	"	27, 28	Oakland, Md.	"	8, 9
Fairmont, W. Va.	Mar.	1, 4	Mt. Lake Park, Md.	"	10
Morgantown, W. Va.	"	2, 3	Lonaconing, Md.	"	11
Philippi, W. Va.	"	6	Frostburg, Md.	"	13, 14

BROTHER M. L. HERR

Streator, Ill.	Feb.	25	Chicago, Ill.	Mar.	6
Kankakee, Ill.	"	27	Aurora, Ill.	"	7, 8
Blue Island, Ill.	"	28	Batavia, Ill.	"	9, 10
Roseland, Ill.	Mar.	1, 2	Ashton, Ill.	"	11
Joliet, Ill.	"	3, 4	Rochelle, Ill.	"	13, 14

BROTHER W. M. HERSEE

Kenora, Ont.	Mar.	1	Regina, Sask.	Mar.	13, 14
Winnipeg, Man.	"	4, 6	Moose Jaw, Sask.	"	15, 16
Portage La Prairie, Man.	"	7, 8	Mossbank, Sask.	"	17
Brandon, Man.	"	9, 10	Mazenod, Sask.	"	18, 20
Sintaluta, Sask.	"	11	Assiniboia, Sask.	"	21

BROTHER A. H. MACMILLAN

Orlando, Fla.	Feb.	23, 27	Atlanta, Ga.	Mar.	10
Tampa, Fla.	Mar.	5, 7	Birmingham, Ala.	"	12, 13
St. Petersburg, Fla.	"	6, 7	Chattanooga, Tenn.	"	14
Savannah, Ga.	"	8	Knoxville, Tenn.	"	15
Augusta, Ga.	"	9	Asheville, N. C.	"	16

BROTHER H. S. MURRAY

Big Sandy, Tex.	Feb.	21	Thornton, Tex.	Mar.	1, 2
Tyler, Tex.	"	22, 23	Hearne, Tex.	"	4
Athens, Tex.	"	24, 25	Taylor, Tex.	"	6, 7
Kerens, Tex.	"	27	Austin, Tex.	"	9
Corsicana, Tex.	"	28	San Antonio, Tex.	"	10-13

BROTHER H. E. PINNOCK

Freeport, Ill.	Feb.	17, 18	Fayette, Ia.	Feb.	27
Dubuque, Ia.	"	20	Independence, Ia.	"	28
Oelwein, Ia.	"	21, 23	Oelwein, Ia.	Mar.	1
Elma, Ia.	"	22	Fairbank, Ia.	"	1, 2
Waucoma, Ia.	"	24, 25	Waterloo, Ia.	"	3

BROTHER G. R. POLLOCK

Dallas, Ore.	Feb.	20	Keiso, Wash.	Feb.	28, Mar. 1
Falls City, Ore.	"	21	Vancouver, Wash.	Mar.	2, 3
Guthrie, Ore.	"	22, 23	Astoria, Wash.	"	4, 6
McMinnville, Ore.	"	24, 25	Portland, Ore.	"	7
Portland, Ore.	"	27	Bend, Ore.	"	8, 9

BROTHER V. C. RICE

Marion, Ind.	Mar.	1, 2	New Castle, Ind.	Mar.	10, 11
Hartford, Ind.	"	3	Anderson, Ind.	"	13
Muncie, Ind.	"	4, 6	Elwood, Ind.	"	14, 15
Farmland, Ind.	"	7	Tipton, Ind.	"	16, 17
Richmond, Ind.	"	8, 9	Noblesville, Ind.	"	18

BROTHER R. L. ROBIE

Mercedes, Tex.	Feb.	25	Three Rivers, Tex.	Mar.	8
McAllen, Tex.	"	27	San Antonio, Tex.	"	10-13
Harlingen, Tex.	Mar.	2, 3	Sabinal, Tex.	"	14
Corpus Cristi, Tex.	"	4, 6	Utopia, Tex.	"	15
Mathis, Tex.	"	7	Tarplay, Tex.	"	17, 18

BROTHER W. J. THORN

Duquesne, Pa.	Feb.	20	Bentleyville, Pa.	Mar.	2, 3
McKeesport, Pa.	"	21, 22	Brownsville, Pa.	"	4, 6
Elizabeth, Pa.	"	23, 24	Rices Landing, Pa.	"	7, 8
Monongahela, Pa.	"	25, 27	Point Marion, Pa.	"	9, 10
Monessen, Pa.	Feb.	28, Mar. 1	Leckrone, Pa.	"	11, 13

BROTHER S. H. TOUTJIAN

Monett, Mo.	Feb.	21, 22	Lebanon, Mo.	Mar.	1
Verona, Mo.	"	23, 24	Springfield, Mo.	"	2
Billings, Mo.	"	25	Ava, Mo.	"	3, 4
Springfield, Mo.	"	27	Mountain Grove, Mo.	"	6
Lebanon, Mo.	"	28	Cabool, Mo.	"	7

BROTHER J. C. WATT

Granville, N. Y.	Feb.	20	Kingston, N. Y.	Feb.	28, Mar. 1
Troy, N. Y.	"	21, 22	Poughkeepsie, N. Y.	Mar.	2, 3
Watervliet, N. Y.	"	23	Walden, N. Y.	"	4
Albany, N. Y.	"	24, 25	Newburgh, N. Y.	"	6
Stottville, N. Y.	"	27	Liberty, N. Y.	"	7

BROTHER J. B. WILLIAMS

Atlanta, Ga.	Feb.	20	Seddon, Ala.	Mar.	1
Anniston, Ala.	"	21, 27	Leeds, Ala.	"	2
Piedmont, Ala.	"	22, 23	Birmingham, Ala.	"	3, 6
Pell City, Ala.	"	24, 25	Brilliant, Ala.	"	4
Lincoln, Ala.	"	28	Alabama City, Ala.	"	7



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

VOL. XLVIII SEMI-MONTHLY No. 4

Anno Mundi 6055—February 15, 1927

CONTENTS

SERVANT—GOOD AND EVIL 51
Jehovah's Servant 52
His Goods 53
Coming to His Temple 54
Evil Servant 56
Light from the Temple 56
PETER'S LESSON IN TRUST 58
PETER'S GREAT CONFESSION 60
INTERESTING QUESTIONS 62
"This Generation" of Matthew 24: 34 62
What Is It to "Inquire in His Temple"? 62
"The Joy of the Lord" 62
Those Coming into the Truth Since 1918 63
NOTHING EQUALS SERVICE (Letter) 63
INTERNATIONAL CONVENTION FOR 1927 50
MEMORIAL FOR 1927 50

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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1927 INTERNATIONAL CONVENTION

The general convention of the International Bible Students Association for 1927 will be held July 18th to 26th, at Toronto, Canada. Announcement is made now to permit the friends throughout the earth to get ready. Brethren are expected from many countries.

Toronto is the capital of Ontario and has a population of more than five hundred thousand, with another hundred thousand in the vicinity. It is a railway center. It is only a short distance from Niagara Falls. The city has provided its beautiful fair grounds and all its buildings for the convention. One of the buildings has a seating capacity of ten thousand. The grounds are situated on the lake front, segregated from the busy travel, and in a very pleasant location. It is expected that the entire proceedings of the convention will be broadcast from our own station, remote control being installed at the convention auditorium.

This will be the only large convention during the year. All classes desiring to hold local conventions should notify the SOCIETY as early as possible so that pilgrims may be routed in that way if at all possible.

MEMORIAL FOR 1927

The memorial of our Lord's death will be celebrated in 1927 on Friday, April 15th, after 6 p. m. The method of calculation is as follows: The new moon nearest the spring equinox occurs in the morning of April 2nd, which marks the beginning of Nisan at sundown on that day. Counting fourteen days thereafter the fourteenth of Nisan begins at sundown, about 6 p. m., April 15th, which is Friday. Announcement is made at this time that the brethren may begin to make preparations.

BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4⅛ x 7⅛,	French Morocco	$4.00
P125	do	with concordance	4.35
P130	do	Full Leather	5.65
P135	do	with concordance	5.80
K60	4⅛ x 6⅛	French Morocco	3.40
K65	do	with concordance	3.57
K70	do	Full Leather	4.85
K75	do	with concordance	5.20

For Patent Index add 50¢ to above prices

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII FEBRUARY 15, 1927 No. 4

SERVANT—GOOD AND EVIL

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing."—Matthew 24: 45, 46.

THE greatest promise to man is, "In thy seed shall all the families of the earth be blessed." That promise involves the ransom sacrifice, because without "the seed" the ransom price would not function. "The seed" is God's Anointed One. God did not say that the promise involves "seeds"; he spoke only of one seed, to wit, The Christ. That seed is composed of Jesus Christ the Head, and the church making up the members of his body. These are all one in Christ.—Galatians 3: 28.

ALL IN ONE

[2] The Scriptures abundantly testify to the oneness of Christ. This oneness God began to foreshadow in the ceremonies provided for the Israelites. In the institution of men to serve in the priest's office Aaron and his sons were selected and brought before the Lord. The anointing oil was poured upon the head of Aaron, and not upon the heads of his sons. (Leviticus 8: 12) The sons were required to wear bonnets; signifying that they looked to their head, the high priest, for authority, and that they would be controlled by his mind and his will and not by their own.

[3] The anointing oil, poured upon the high priest's head, ran down upon his beard and his garments, covering his body; thus saying in effect that all the underpriests received their authority through the head. (Psa. 133: 1-3) The antitype of this began with Jesus' baptism at the Jordan. There Jesus was anointed of the holy spirit. This anointing signified that he was commissioned as God's representative.

[4] At Pentecost the disciples received the anointing of the holy spirit, which anointing came from Jehovah through the beloved Son, their Head. Since then all who have received an anointing from God have received it through Christ Jesus, the Head, and are counted as members of his body—not being considered as individuals. The anointing constitutes the authority to act, and all action must be taken in harmony with the Head. These facts show the oneness of Christ.

[5] Jesus had been on earth for three and one-half years, and was about to take his departure. He had laid the foundation of the church and had selected his disciples from out of the world. For those who were faithful to him and for all those who should afterwards believe on his name and be faithful, he prayed that they might be made one.—John 17: 16-21.

[6] When Jesus instituted the memorial of his death he invited his disciples to eat of the bread and partake of the wine, and explained that this symbolized the breaking of his body and the pouring out of his life, and that if they would share with him in his kingdom they must share with him in his suffering and death. Later the apostle defined the meaning of this memorial, and declared that the bread represents the common union of the body members with the Head and with each other, and that the drinking of the blood represents the sharing of the members with the Head in a sacrificial death—that all are of one bread and that all are of one body, and are therefore one.—1 Cor. 10: 16,17.

[7] It is made plain in the Scriptures that all are called in one hope of their calling, and that all those who are begotten and anointed of the spirit are one body and one spirit. "There is one body, and one spirit, even as ye are called in one hope of your calling." (Ephesians 4: 4) Again, the apostle states that God "hath put all things under his feet, and gave him [Christ] to be the head over all things to the church, which is his body" (Ephesians 1: 22, 23), and "Ye are called in one body". —Colossians 3: 15.

[8] The human body, with its various members each performing its proper function under the supervision of the head, is used to illustrate the body of Christ, and shows the oneness of the latter. The apostle, in connection with his statement of the function to be performed by each member of the body, says: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many." (1 Corinthians 12: 13, 14) This arrangement is made by Jehovah, and he sets the members in the body for his purposes. "But now hath

God set the members every one of them in the body, as it hath pleased him. . . . Now ye are the body of Christ, and members in particular."—1 Corinthians 12:18, 27.

[9] So completely is the oneness of Christ recognized in the Scriptures that the Lord Jesus speaks of the weaknesses of the body members as though they were his own weaknesses. "O God, thou knowest my foolishness; and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach: shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children."—Psalm 69:5-8.

[10] When Jehovah anointed his beloved Son with his spirit he thereby commissioned him to do a specific work, and this work is set forth by the terms of the commission, to wit: "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; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—Isaiah 61:1, 2.

[11] The Lord Jesus applied the terms of this commission to himself. Each member of the body is commissioned to do his part of the work here designated, by reason of the fact that he is a member of the body of Christ. Everything must be done, however, under the supervision of the Head. (Luke 4:18, 19) Jesus directed his disciples to go forth and fulfil this commission by preaching the gospel of his kingdom. This they were to do both while he was with them and after he was taken away from them. (Matthew 10:7; Luke 9:6, 10) When Jesus had finished his earthly ministry he committed to his disciples, and those who thereafter should become his disciples, the interests of his kingdom, and commanded that they should go forth and preach the same.—Matthew 28:20.

[12] When Jesus ascended on high he was commanded to sit down and remain inactive as against the Devil until God's due time to make the enemy his footstool. (Psalm 110:1; Hebrews 10:12, 13) When the due time came for him to act God sent him forth to perform his duty against Satan. Then it was that the body members on earth were permitted to have an understanding of the Devil's organization, as distinguished from the Lord's organization, and to appreciate the privilege of allying themselves with the Lord. When the Lord comes forth to judge and to make war these faithful body members are shown as following after him as his willing supporters. (Psalm 110:3; Revelation 19:11-14) These scriptures prove conclusively the oneness of Christ, and the harmonious action always of Jesus Christ the Head and his faithful members, as one body.

JEHOVAH'S SERVANT

[13] A servant is one who is commissioned and empowered to work for or serve in behalf of his master. Jehovah God is Master over all. It is he who planned and is executing and carrying out his plan in regard to the redemption and deliverance of man. There is One whom Jehovah has commissioned to carry his plan into operation, and who is always acting in harmony with Jehovah's will. That One is his beloved Son Christ Jesus.

[14] The "elect of God" means the chosen one or selected one to carry out God's purposes. The Christ therefore is his elect; it is the chosen seed of promise through whom the blessings of God shall come to the people. That elect or chosen one is thus composed of Christ Jesus the Head and those members of his body who shall prove faithful. This elect or chosen one, the composite body, is The Servant of the Most High God. Christ Jesus himself is called God's "righteous servant". (Isaiah 53:11) When the body members are added to him and become a part of him, they constitute therefore a part of The Servant.

[15] Concerning this Servant, God through his prophet says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." (Isaiah 42:1) Thus the Lord, through his prophet, identifies the one commissioned in Isaiah 61:1, 2, as his elect Servant. It is upon this elect Servant that the Lord God puts his spirit, and it is to this Servant that the Lord God commits the authority of judgment. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."—Isaiah 42:4.

[16] Having identified his Servant as his beloved elect, then Jehovah more specifically defines the duties of that Servant, to wit: "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.

[17] It is this Servant then that must bear the light of truth to the nations of earth, and open the eyes of the blind that they may understand, and bring from the prison houses the prisoners who are there held by their prison keepers because of fear; and to liberate them who are held in darkness, that they might see the beauties and glories of God's plan. This prophecy undoubtedly applies to the Lord Jesus and to the members of his body. All the work that the body members do they must do in the name of the Head, Christ Jesus.

[18] Then the Lord shows the absolute devotion of his Servant to the cause of righteousness. "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well

pleased for his righteousness' sake; he will magnify the law, and make it honourable."—Isaiah 42:19-21.

19 The faithful Servant of the Lord Jehovah has always been blind to every temptation or allurement that would tend to turn his mind away from God. He at all times has been faithful and true to his Father. He has turned a deaf ear to every word of enticement. For this reason Jehovah is pleased with his righteous Servant, and this righteous Servant magnifies Jehovah's law and makes it honorable. These scriptures further identify the Lord Jesus Christ and his body members as God's elect Servant. Then the prophet says to this Servant: 'You are commissioned as my witnesses to declare my name that I am Jehovah God.' (Isaiah 43:10, 12) This applies likewise to the Head of the faithful members of the body.

20 Again God's prophet, writing concerning his Servant, says: "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isaiah 49:7-9.

21 This prophecy clearly applies to the Lord Jesus; and the Apostle Paul, after calling attention to the fact that each member of the body on earth is an ambassador of Christ, applies this same prophecy to the body members. (2 Corinthians 6:1, 2) Again Jehovah God, speaking to Jesus and for the members of his body, says: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at; for behold, I will bring forth my servant the BRANCH." (Zechariah 3:8) The Branch mentioned in this text is Christ, the beloved One of God, and is here designated as Jehovah's Servant.

22 Seeing then that The Servant of Jehovah is The Christ, and that The Christ is composed of Jesus and the faithful members of his body, we find it proper to apply the term "Servant" to Jesus Christ alone or to Jesus Christ and the members of his body collectively as one; and sometimes it is applied only to the members of the body of Christ yet on earth.

FEET OF HIM

23 The human body is used to picture the body of Christ. The feet of a body of necessity are the members nearest to the earth. God, through his prophet, and using this figure, makes it so clear that there is no doubt as to who constitutes his Servant. Speaking of the last members on earth who represent The Christ, he says: "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.

24 Here the prophet of God not only shows that the faithful members on earth are a part of the body of Christ, but shows that the interests of the kingdom are committed to them as God's watchmen. They watch for the kingdom interests, and use their best endeavors to safeguard those interests. This they do by harmoniously proclaiming the message of his kingdom, as it is written: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:8.

HIS GOODS

25 Almost all the parables or dark sayings proclaimed by the Lord Jesus related to the kingdom of heaven. His disciples had propounded to him a question concerning his second coming. They did not understand the import of it, of course; but no doubt the Lord overruled their question in order that he might use the occasion to teach important lessons. He then related that which is known as the parable of the talents. He represents himself as a man about to travel into a far country who, before he departs, calls his servants and delivers unto them his goods. (Matthew 25:14-19) The Christ collectively is The Servant of Jehovah God, and the body members are a part of that Servant; they are also the servants of Christ himself, who is their Head.

26 The goods mentioned in this parable undoubtedly represent kingdom interests. The Lord then shows that on his departure he gives to the various members talents according to their several ability. Ability here means the spirit of the Lord, the measure of one's consecration. A complete consecration to the Lord, a joyful submission to his holy will and a loyal devotion to him, represent man's ability. Such ability increases more and more, in proportion to one's being filled with the spirit of the Lord. Therefore we may properly say that ability represents the full devotion to the Lord and the spirit of the Lord that one possesses.

27 Talents and goods are both valuable things and therefore represent kingdom interests. Just before Jesus was crucified he said unto his disciples: "I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke 22:29) The "talents" given to his servants in different proportion therefore represent kingdom interests committed unto them individually, in proportion as each one has devoted himself to the Lord. All of them collectively had possession of his "goods", which represent all of his kingdom interests.

28 "After a long time, the lord of those servants cometh, and reckoneth with them." The parable shows that

the time must come when the Lord would return to take account with his servants to whom he had committed the kingdom interests, represented by all his goods. The parable then shows that when the Lord does come and take account with his servants he finds two classes. One of these classes he calls "good and faithful" and the other class he calls "wicked".

HIS COMING

29 The text first hereinabove cited, and under consideration in this article, relates to a "faithful and wise servant". The question is propounded: "Who then is a faithful and wise servant?" And then the statement is made: "Blessed is that servant, whom his Lord when he cometh, shall find so doing."

30 The proof is quite clear and convincing that the second presence of our Lord dates from 1874, and that from that time forward the Lord Jesus has been gathering together those who have made a covenant with the Lord God by sacrifice. (Psalm 50:5) Jesus declared that he would be present in the end of the age and conduct the harvest work, which would mean a gathering work. (Matthew 13:30) The fact that a great harvest work progressed from about 1874 forward is the best evidence of the Lord's presence at that time and since. From that time forward the Lord has been doing a preparatory work. During this preparatory work the great truths that had long been hid from God's people by reason of the action of the enemy were restored to his people.

31 Among other things, Jesus stated that one of the signs of his presence would be this: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matthew 24:27) The word here translated lightning means bright shiner or sun. As the sun arises in the east and travels gradually toward the west, causing one's pathway to increase in brightness, even so has it been during the presence of the Lord. The light upon the pathway of the Christian has increased more and more as the perfect day has approached.—Proverbs 4:18.

32 The best proof of the time of the fulfilment of a prophecy or prophetic utterance is the physical facts showing its fulfilment. From 1874 forward the truth has been gradually unfolded, the light has increased, and the harvest work has progressed. It will be observed, however, that the question propounded in Matthew 24:45 does not relate merely to the evidence of the presence of the Lord. It will be found that the time, as related to that question, is the same as the time related to the fulfilment of the prophecy concerning the details.

COMING TO HIS TEMPLE

33 The Scriptures show that at the end of the day of God's preparation the Lord Jesus, as God's Messenger, suddenly comes to his temple. The context shows that he comes for the purpose of judgment, and that it will be a fiery time. (Malachi 3:1-3) The parable of the talents shows that the Lord comes to take account with his servants. The scriptures relative to the Lord coming to his temple show that he comes for the purpose of examination and judgment. Therefore the coming to his temple, and the fulfilment of the parable of the talents, must of necessity synchronize; and they do synchronize.

34 The presence of the Lord, referred to in the beginning of Matthew 24th chapter, is from the Greek word *parousia*. But the word used with reference to his coming when he finds his Servant faithful and wise is from an entirely different word, to wit, *erchomai*, and means to arrive. Proof has heretofore been submitted in THE WATCH TOWER which it is believed conclusively shows that the Lord came to his temple in 1918. That also synchronizes with the time when the Lord began the fulfilment of the parable of the talents.

35 The important question now under consideration is, Who is the faithful and wise servant here mentioned? The wise servant is that servant who uses the knowledge he has derived from the Lord according to God's will. One who takes a course of action in harmony with the divine rules is wise. One of the titles given to the Lord Jesus is The Faithful and True. The faithful servant is one who is diligent in using all the faculties with which he is endowed, and all of the opportunities he has, to safeguard and mind the interests of the kingdom of heaven committed unto him.

36 Let us now consider the words of the Lord Jesus, translating literally the Greek word "coming" where it appears. Jesus had already stated what would be the evidences of his presence, or parousia. Then to his disciples he said: "Watch therefore; for ye know not what hour your Lord doth come [arrive]." This arriving (*erchomai*), it seems, of necessity must relate to the time when the man who has been traveling in a far country returns to his servants and arrives at where they are. The Lord then gives an illustration of how the good man of the house, had he known just when the thief would come, would not have permitted his house to be broken into. The lesson being taught thereby is that the good man should have been watchful; even so now The Servant must be watchful. He then adds: "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh [arrives]. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh [arrives], shall find so doing."—Matt. 24:42, 46.

37 It does not seem reasonable to apply these verses to the time of the presence of the Lord in 1874. So far as the facts show there was no one at that time who was specially examined and found approved and made ruler over all of the Lord's goods. There was no one in 1874 feeding the household of faith meat in due season. It was after that time that the work of the

harvest appeared, and particularly the work of restoration of the truths concerning the ransom, restitution and the second presence of the Lord. Since the words of the Master show that he refers to the time when he arrives to take account with his Servant, the irresistible conclusion is that the scripture applies in 1918; that is, after the Lord came to his temple and began taking account with those to whom he had committed kingdom interests.

38 The scriptures heretofore cited prove beyond a question of a doubt that God's chosen Servant whom he approves and in whom he delights is The Christ; that The Christ consists of Jesus and the faithful members of his body; and that the Scriptures often speak of the body members as the Lord, because they are a part of the Lord. (Acts 9:4, 5) The inference must now be drawn that when the Lord comes to his temple he finds a faithful and wise Servant class.

39 The parable of the talents shows that when the Lord comes to his temple he does find a class to whom he has committed kingdom interests, made up of members who have acted wisely and who are faithful. "And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou *good* and *faithful* servant: thou hast been faithful over a few things, *I will make thee ruler* over many things: enter thou into the joy of thy lord."—Matt. 25:20, 21.

40 There were some who had five talents and some who had two, and each one had been faithful in proportion to his ability and opportunity; and to all such the Lord said: 'You have been faithful, and I am going to make you *ruler* over many things.' This corresponds exactly with what Jesus said in Matthew 24:46, 47: "Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall *make him ruler over all his goods.*"

41 Surely those whom the Lord found faithful when he came to his temple were blessed. These had been faithful in looking after his goods; that is to say, his kingdom interests committed to them; and he expresses his pleasure in them and appoints unto them greater things. Since Jesus speaks of his body members as himself, and since the Scriptures definitely locate The Servant as The Christ, then the irresistible conclusion is that "the faithful and wise servant" mentioned by the Lord is *a class,* made up of those whom he finds faithful at the time he comes to his temple.

THE FACTS

42 One of the best evidences of the correct understanding of a scripture is the application of the facts to the scripture, and the finding that these facts exactly fit. In 1914 the Lord took unto himself his great power as King. There followed a fight in heaven—the Lord Jesus on one side, supported by his angels; and the Devil and his angels on the other side. The Devil was cast out. Then the Lord came suddenly to his temple. In harmony with the parable, he came to his temple to take account first with his servants. Judgment must begin at the house of God.—1 Peter 4:17.

43 There was much distress and perplexity on the earth at that time. The consecrated Christians were being persecuted by the Devil's organization, the war furnishing a pretext for this wicked persecution. Notwithstanding this, there were a few consecrated Christians throughout the earth who stood firm for the Lord and for his cause, and were putting forth their best efforts to declare the message of his kingdom. At the same time they were putting forth their best efforts to serve with meat in due season all those who believed in the Lord. His household consisted of all the spirit begotten ones, because they are the household of faith.

44 There was a wide distribution of some free literature in the latter part of 1917 and the beginning of 1918. This literature specifically declared the presence of the kingdom. It was put out by the SOCIETY. It brought much persecution upon the Lord's people. It caused a division. It seemed to be the Lord's will that this work should go on. The kingdom interests seemed to demand it. There was a wide circulation of Volume Seven of STUDIES IN THE SCRIPTURES, and this added to the persecution of those who were faithfully striving to serve the Lord and watch for his kingdom interests.

45 After the persecution of 1918 those who had stood firm for the Lord were more highly honored by him than ever, because given wider opportunities of service. It was as though he had said to them in audible phrase: "You have proved your faithfulness under adversity. You have not accomplished any profit to me, but because of your faithfulness I will make you ruler over many things. Enter now into the joy of your Lord."

46 Since that time those who have loved the Lord and have had his spirit have gone forward, joyfully proclaiming the message of his kingdom; and these have appreciated the fact that the joy of the Lord is their strength. To them God has given a clearer vision of his plan than they had before. In harmony with his prophecy there have come flashes of light from the temple, illuminating the minds of the faithful ones. This has encouraged them to greater activity and loving zeal for the Lord. With no boasting these can truly say that they are blessed of the Lord.

47 Jesus said that he would make them 'ruler over all his goods'. To rule, as stated here, means to be appointed as a convoy or guard or escort. It would mean then that those faithful ones are designated by the Lord to look after his kingdom interests on the earth. Now let each one answer the question for his own satisfaction: Who on earth are now earnestly and zealously looking after the kingdom interests by proclaiming the day of God's vengeance, holding up the standard for the people, testifying that Jehovah is God, and declaring that

the kingdom of heaven is at hand?. All who answer truly must admit that there is but one small body of Christian people on earth, and that these are working harmoniously together to this end, and that there is none other so doing. The same class of Christians collectively are feeding each other upon the Word of God, and are diligently endeavoring to feed the prisoners who are also of the household of faith.

48 There seems to be no ground, within the meaning of the Scriptures, for concluding that "the faithful and wise servant" refers to any individual person, but does have reference to the feet members of Christ on earth —those who are blind to everything except to the will of the Lord, and who are harmoniously lifting up their voices together in declaring his message of the kingdom.

EVIL SERVANT

49 All who were begotten and anointed of the holy spirit and thereby in Christ constituted a part of The Servant class. The parable of the talents shows that some of That Servant class, when the Lord came to his temple, were found to be unfaithful; and to such the Lord said: "Thou wicked and slothful servant, . . . Take therefore the talent from him, and give it unto him which hath ten talents. . . . And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Matt. 25:26, 28, 30.

50 Undoubtedly then the evil servant is made up of that part of the Servant class who were found unfaithful when the Lord came to his temple. "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Matthew 24:48-51.

51 Call to mind now the facts, how that in the latter part of 1917, which was the beginning of 1918, there began to be a division amongst the Lord's people who claimed to be consecrated and in present truth. Some said, in substance if not in terms, "There is no more work to be done"; and they refused to do any more. They were not content with this, but went about saying all manner of evil against their fellow servants and smiting them; that is to say, those who had been fellow servants with them, and who still remained faithful to the Lord, were the objects of the assaults of the others, who had taken a different course.

52 The "drunken" mentioned in the above text of necessity must be that class mentioned by the Apostle Paul as drunken on the false doctrines of this world. This evil servant class, many of them at least, began to sleep so far as the work was concerned; and a dark time was on the church. "For they that sleep, sleep in the night; and they that be drunken are drunken in the night."—1 Thessalonians 5:7.

53 The facts show that the controversy and trouble and smiting began in 1917, before the Lord came to his temple. The words of the Master are: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Those who turned away from present truth in 1917, and since, do not believe that the Lord has come to his temple; and they oppose those who have called attention to the fact of the Lord's coming to his temple. The evil servant clearly does not refer to an individual human being, but does refer collectively to those who were found unfaithful when the Lord arrived at his temple.

LIGHT FROM THE TEMPLE

54 What is here said is no reflection on anything that has heretofore been written. Some have claimed that the scripture, "The faithful and wise servant," specifically applies to Brother Russell. He never made that claim himself. That Brother Russell was greatly used of the Lord no one can doubt who knew him. That the Lord used him more wonderfully than any one on earth since St. Paul's day there can be no doubt. But that does not at all affect the explanation of this scripture. It is clearly manifest from the scriptures hereinbefore cited that the elect Servant of God is Christ, Jesus the Head and his body members; and that Christ Jesus speaks of these faithful members as a part of himself.

55 To say that "that faithful and wise servant" specifically applies to one individual and to none other would imply that a large proportion of the body members of Christ could not be classed either as faithful or wise. That would be doing violence to the scripture. It is only the wise and faithful that God has promised shall be preserved in this time of stress. "O love the Lord, all ye his saints: for the Lord preserveth the faithful."—Psalm 31:23.

56 In addition to this, the Lord has never promised to make one man the custodian of all of his interests on earth. All the kingdom interests are the Lord's; and when the division came at the temple judgment he said to the faithful members on earth: 'To you I will commit the duty to guard the interests of my kingdom, and to look after my household under my supervision.' This is both consistent and reasonable. This should be a great encouragement to every one who can now examine himself and see that he is faithful to the Lord and is diligently trying to serve him.

57 The Lord is no respecter of persons. He judges us by our faithful devotion to him. All the members of the body of Christ now on earth are one, walking together as one, together harmoniously proclaiming the message of his kingdom, and collectively acting as his Servant and as his representative on earth as part of God's great elect Servant. If any Christian becomes unfaithful he withdraws himself from this favored Servant class.

[58] Furthermore, if the coming mentioned in the above text refers to the Lord's coming to his temple, and the text applies after he comes to his temple, it is manifest that this scripture could not be understood prior to 1918. The Lord does not interpret his Word in advance. He permits his people to fulfil or have part in the fulfilment of a scripture, and then later permits them to see what part they have had. No man is responsible for the interpretation of scripture. It is not of private interpretation. The words of the Lord in this text were prophetic; and when a prophecy is fulfilled or in course of fulfilment, it may be understood.

[59] It is after the Lord comes to his temple that the faithful ones receive the robe of righteousness and the garments of salvation, and enter into the joy of the Lord. (Isaiah 61:10) Those who, upon examination of themselves, find the testimony that they have been faithful to the Lord, and that they are now faithfully trying to keep his commandments, have every reason to rejoice. They can see that the nominal church is completely cast off, and to that system no interests of the kingdom are committed. They can see that the evil servant class is not appointed to look after any of the kingdom interests. Seeing that the Lord has committed his work to those who are faithful and who love him, and has given promise to shield and protect and preserve such against the wiles of the enemy in this hour of stress, let all such rejoice and hope to the end that there shall be granted unto them an abundant entrance into his everlasting kingdom.

[60] With these physical facts with which we are all familiar now in mind, let us read this scripture and answer the question: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" (Matthew 24:45) The answer to this is, Those found faithful when the Lord comes to his temple. The goods of the Lord are all his interests. The Lord has made this faithful and wise class ruler over all his goods, or kingdom interests, on earth. Continued faithfulness unto death is required of each one who remains in this wise and faithful Servant class.

[61] Those who were once anointed and therefore in the Servant class, and who, since 1918, have refused to participate in announcing the kingdom, and who engage in smiting their fellow servants, and fellowship with the world, constitute the evil servant class. Therefore it now more clearly than ever appears to us that the obligation laid upon each one of the Servant class, from this time forward, is *faithfulness* in performing his or her part of the covenant with the Lord. To those who continue faithful he has promised to grant an abundant entrance into his everlasting kingdom.

QUESTIONS FOR BEREAN STUDY

What is the greatest promise made to man? What seed is referred to therein? How was the oneness of The Christ foreshadowed in Israel? When did the antitypical anointing begin, and what does it mean? ¶ 1-5.

What main fact was the memorial intended to emphasize? How else is the oneness of The Christ illustrated in the New Testament? Explain Psalm 69:5-8. ¶ 6-9.

How does Isaiah 61:1, 2 show the oneness of the Christ? How has this commission been carried out? ¶ 10-12.

Who is Jehovah's elect and righteous Servant? How does the prophet identify the one commissioned in Isaiah 61:1, 2? How does he otherwise define that Servant's duties? ¶ 13-17.

Why is the servant said to be "blind" and "deaf"? How do we know that Isaiah 49:7-9 applies to the body members? Explain Zechariah 3:8. In what three ways is the term Servant used in the Scriptures? ¶ 18-22.

What two main facts are emphasized in Isaiah 52:7? ¶ 23, 24.

To what do the parables and dark sayings of our Lord generally refer? What is the setting of the parable of the talents? What are the "goods" and the "talents"? When the lord of the parable returns what two classes does he find? ¶ 25-28.

What question is propounded in the main text under consideration in this article? When did our Lord's second presence begin? What did he then do? How is his presence described in Matthew 24:27? Explain fully. ¶ 29-32.

When, how and why was the Lord to come to his temple? Explain the words *parousia* and *erchomai*, and show how they are used in Matthew 24. What would constitute a servant wise and faithful? Why does it seem unreasonable to apply *erchomai* to the beginning of the harvest? ¶ 33-37.

Summarize the Scriptural facts hitherto reviewed in this study, particularly the parable of the talents; and then explain the meaning of the Servant of Matthew 24:46, 47. ¶ 38-41.

How may we know when a scripture has been correctly applied? What was our Lord expected to do when he should come to his temple? What are the facts? ¶ 42-46.

How is the Servant a *ruler* over all the Lord's goods? What are the goods, and who are now entrusted therewith? ¶ 47, 48.

Who is the evil servant of Matthew 24:48-51? What similar fact does the parable of the talents show concerning this? What are the physical facts in the case? ¶ 49-53.

How has Matthew 24:45-47 been applied heretofore by some? Did Brother Russell so apply the passage? What would such limited application imply respecting all other feet members of Christ? Summarize, now, the Scriptural proofs of the true application. ¶ 54-59.

What important lesson for the church is contained in this text which a too limited application might cause us to ignore? ¶ 60, 61.

THE MARVELOUS KINGDOM VOICE

"Oh, we're sending forth the message
Through the marv'lous Kingdom Voice;
And the many glad responses
Make each kindred heart rejoice!
For the broken-hearted listen
To the comforting refrain:
The kingdom now is near at hand;
The King has come to reign!

"Yes, the tidings now are speeding
To the farthest ends of earth.
Full many a heart is gladdened,
While sighs give place to mirth,
As we herald wide the message,
Send it circling through the air,
That Christ our King begins his reign;
The kingdom now is here."

PETER'S LESSON IN TRUST

——April 10—Matthew 14: 22-33——

"But straightway, Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."—Matthew 14: 27.

THE incident of Peter's cry to his Master as he was sinking in the lake, recorded in the passage set for today's study, occurred a long time after the call of the apostles. Jesus, after a very busy time of ministry in Capernaum, sought a little time of rest for himself and his disciples. Taking ship across the northern part of the little sea of Galilee he made for the eastern shore, which was not so densely populated as the western or Galilean side. But he left the neighborhood of Capernaum, with the people all excited because of the miracles he had been doing and because of the wondrous words which they had heard fall from his lips.

2 The people followed him, some in boats; but many walked and ran round the northern end of the lake; and instead of getting the rest he desired, Jesus found himself encompassed with thousands of people who craved to hear him and to see miracles wrought. He talked with them well on into the day, and then the disciples reminded him both of his own need for food, and also that of the people's. Then he wrought one of his greatest miracles. He fed a multitude of five thousand men besides women and children, with five little barley loaves and two fishes, which a boy had brought. It is evident that Jesus had not gone with the disciples to this other side of the lake to stay, or they themselves would have had some provision.

3 Now still further excited by the great miracle the people were ready to make Jesus king. But the Master bade his disciples dismiss the crowd, while he himself would go up into the mountain apart; the disciples were then to take boat and go across to the other side, where he would meet them later. It was one of the outstanding days of Jesus' ministry.

4 Some of our Lord's miracles were wrought in the quiet of a home, with few to witness and not many to hear. But this was a miracle witnessed by a whole countryside; and inasmuch as the people were ready to follow him as their leader in revolt against the Roman power, it became for Jesus that which might have been a test; for here was a ready road for glory of a certain kind. Jesus, always balanced because of his loyalty to his Father, put himself into the safest possible position; getting away from the people he went to his Father in prayer.

5 There were occasions in our Lord's life when he needed to adjust himself to the circumstances, accepting his Father's providences. When meeting with some disappointment among the Pharisees in the south he turned to his Father in acceptance, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes"; and adding, as manifesting acceptance of his Father's will, "Even so, Father: for so it seemed good in thy sight." (Matthew 11: 25, 26) These words indicate that our Lord had been working along a certain course which his Father had now indicated he should no longer follow. These were occasions when Jesus must needs get close to his Father.

6 While Jesus retired to the mountain the disciples dealt with the people; then, as the Master had instructed them, they started to go across to the other side of he lake, expecting to reach there before the night closed upon them. But a storm arose, evidently one of the squalls to which the lake was subject. The east side of the lake, where Jesus then was, is mountainous; and under certain atmospheric conditions winds rush down the steep mountain side and churn the lake surface into fury. The disciples rowed hard against the storm; they toiled all night. But though the other shore was only a few miles away they could not make headway, and many times that night their lives must have seemed to them to be in peril.

7 Jesus on the mountaintop may have been sheltered from the wind; we do not know; but we do know that he saw the disciples in the stress of the storm. Early next morning, before the day broke but just at the break of dawn, the disciples saw an appearance on the water. In their alarm they thought that it was a phantom, and they were afraid. Accustomed as they were to the fact of supernatural forces when in company with their Lord, now they were afraid of this because he was not with them. But soon they heard the voice of the Lord, in his familiar tones speaking to them and saying, "Be of good cheer; it is I; be not afraid."

8 Peter, impulsive, but with a little hesitancy about its being the Lord, because he had made as if he would have passed by them (See Mark 6: 48.), cried, "Lord, if it be thou, bid me come unto thee on the water." Jesus said, "Come." Without hesitancy, and fearless of the storm, Peter leapt over the side of the boat and began to walk toward Jesus, who was also walking on the water but apparently not toward them. After walking a little space Peter suddenly realized what he was doing; and, looking at his feet instead of at Jesus, he began to sink. It is hard to suppose that Peter the fisherman was unable to swim, or that under ordinary circumstances he would have been fearful of putting his swimming powers to the test; but under the unusual conditions fear seized upon him, and he said, "Lord, save me!"

9 Jesus put forth his hand and took hold of Peter, saying, "O thou of little faith, wherefore didst thou doubt?" (Matthew 14: 27-31) The accounts read as if

it was Peter's impulsive love which now took Jesus to the boat, as if he had been trying the disciples. Together they walked to the boat, and as they climbed over the side the wind ceased. Then those who were in the boat worshiped Jesus, saying, "Of a truth thou art the Son of God." There was no further trouble; a little more rowing and they were on the farther shore. There is no need to think, as has been suggested, that a further miracle was wrought and that the boat was thereby carried to the shore.

[10] This passage is given as Peter's lesson in faith. It was a great lesson, an object lesson, a concrete instance of immediate help, which in after life must often have stood him in good stead. But as a test of faith it could hardly have been the greatest that Peter was ever called upon to bear. The great tests of faith, whether in the days that were then past or later during the Gospel Age—whether such as that which came to Abraham when he was called upon to offer his son as a sacrifice, or those tests which came upon Jesus, or those which from time to time have been experienced in the lives of Christians—are those which arise out of the conditions of life and purpose, not out of sudden experiences such as Peter's impulse to go across the water to the Lord. They come in heavy pressure, not in sudden emotion.

[11] What then is the value of this incident? Undoubtedly it must have had a great effect upon Peter's life, and in later days have been of great value to him; yet we may say that the incident was brought about and the miracle was wrought chiefly for the church of God; and surely unknown thousands of Christians have been helped by it. The readiness of the Lord to answer prayer has comforted and cheered and blessed many of his people who have called to him in distress; and though, as unthinkingly or as impulsively as Peter they may have cried to him, and even though the Lord has been in heaven, yet the response sometimes has been as quick as it was in Peter's case.

[12] It is a gracious provision which God has made for his own that the prayer of his child carries quicker than light. Light travels at 186,000 miles per second, and the light of the sun takes eight minutes to reach the earth. How much further than the sun from the earth is the throne of God we do not know, but the prayer of his child reaches him, and his answer comes back so quickly as to eliminate time and space. For actual purposes the Christian is as if he were in the presence of God.

[13] The graciousness of God in his dealings with his children is illustrated by Jesus' readiness to help Peter. Peter's faith failed him; but there was no further rebuke from the Lord, except his exclamation, "O thou of little faith, wherefore didst thou doubt!" It may be said that it was because of Peter's impulsive nature the incident happened. But how glad the Lord's people have been that it did happen; for the instance shows that when God's children make mistakes through their impulsiveness, yet God in his grace is ready not only to condone but to use the incident for the advancement of his kingdom!

[14] The apostles little knew that the incidents of that day, the miracle of feeding the multitude, Jesus retiring for prayer, their long night of toil in rowing, his appearing to them just as morning was breaking, and the rest and refreshment they had in his presence, as well as Peter's venture, were all types or illustrations of things in the kingdom of heaven.

[15] Jesus broke the bread of life when he was here upon earth; he went up into the mountain (heaven) to be with his Father. His disciples have been tossed about on the sea through the long Gospel Age, endeavoring as it were to row to the other side, where the Lord said he would meet them. Then when faith and strength were almost spent, ere the morning of the new day broke, Jesus appeared to them, calmed their fears by his presence, the storm ceased, and he lands with them on the other side of that long dark night of toil and waiting, at the time and place where he intended that he would meet them.

[16] It is not possible for Christians to get the intended value and comfort out of these illustrations unless there is a correct understanding of the manner of Jesus' return. He has already returned, but not as expected by Christendom; it has tied itself so fast to its misconceived dogmas and interpretations as to prevent itself from walking in the light and perceiving the progress of truth. It holds that the resurrection of Jesus was a reunion of his spirit and his fleshly body, and therefore that he must be in human form for ever.

[17] It follows, according to orthodoxy, that our Lord's return must be in such manner as to enable any human eye to see him. But all the scriptures show that this is not the case; that he is a spirit being; and that his presence on his return would be discernible only by those who perceived him through his truth, and in the fulfilment of those things which would to them manifest his presence.—John 14:19; 1 Peter 3:18.

[18] The Lord's presence is now thus discerned, and those who thus see him realize that the beloved Master is once again with his disciples, comforting them, blessing them, and will be with them in this special manner till the time when they will be changed and made like him and see him as he is. Then the time will have come for the full ministry of his truth to go forth to the world, for its blessing and full deliverance.

QUESTIONS FOR BEREAN STUDY

When did the incidents mentioned in this lesson occur? What miracle did Jesus perform at this time, and what effect did it have on the people? What did Jesus then do? ¶ 1-4.

Was Jesus ever disappointed? What does Matthew 11:25, 26 indicate? What happened during the night when the disciples were on the lake? Why were they afraid when the Master finally appeared? ¶ 5-7.

What did Peter say and do? Why did he begin to sink?

What lesson was in this for Peter and for the other disciples as well? Was this the greatest test of faith that came to them? What constitutes the maximum test of faith? ¶ 8-10.

What is the value of this incident to us now? Was it typical? What error of orthodoxy has blinded Christendom to the meaning of this picture? Explain the picture. ¶ 11-16. How do we now discern the presence of the Lord? ¶ 17, 18.

PETER'S GREAT CONFESSION

——APRIL 17—MATTHEW 16:13-24——

"Thou art the Christ, the Son of the living God."—Matthew 16:16.

THIS incident of Jesus' question concerning himself, and Peter's answer, has a very important place in Jesus' ministry. Its time was probably about six months before the end of his ministry. Jesus had proclaimed the message of the kingdom in all Galilee, even as earlier he had served in Jerusalem and Judea. His public work was now therefore well on toward completion. There was however still much for him to do; for there were many places which had not yet had the advantage of his witness and ministry. It was in reference to the last phase of his work, and the shortness of time remaining, that he said when sending out the seventy, "The harvest truly is great, but the labourers are few."—Luke 10:2.

2 There were still many truths in which his disciples needed to be instructed, or which must be stated to them for their future guidance and which, when the holy spirit came, would be brought to remembrance. Thus for the double purpose of giving the disciples a rest, and that he might have a quieter time with them, Jesus went north to Cæsarea Philippi, the most northern part of the land of Israel to which he traveled.

3 We have no record of anything which was done or said there, save of this incident which is recorded in today's portion of Scripture and which is often called Peter's great confession. It should be remarked that it was not great because Peter intended it to be so. There was nothing specially or openly arranged. It was an ordinary incident, but made extraordinary by the truths which were then disclosed; the words then uttered bore immediate and important results.

4 The time had now come for Jesus to declare himself to his disciples in a fuller manner than he had hitherto done. Apparently, with his church in mind and a realization that preparation for it was his responsibility, he saw that the time had come for some hitherto hidden things to be made plain; and that it would now be proper that the disciples should know which of their number was to be chief spokesman when he must go from them—not to be their head, nor to have charge over them, nor in any way to be their ruler, but for due order.

5 The question was not put to discover which of the twelve was the brightest and had learned his lesson the best. Other tests would disclose those who had most ability, or were the brightest. Jesus asked a question on a matter which had not yet been declared. The question was put to disclose which of the disciples had most of the spirit and was therefore the fittest for the purpose in view. In the service of the church it is not ability alone which is most serviceable to the Lord; it is when there is a measure of ability and also a good measure of the holy spirit that one is best fitted for God's service.

6 Jesus approached his question indirectly. He said, "Whom do men say that I, the Son of man, am?" (Matthew 16:13) The disciples answered him according to what they had heard, and probably the answers were not of special interest. But now he asked them, "Whom say *ye* that I am?" a question which would remind each one of them of his personal responsibility. Surely all could answer this question with one consent; for they must have formed a conclusion as to who their Master was. But they were silent. How quickly the response came from Peter we may not know, but he replied in a sentence which has been made a part of the divine revelation, "Thou art the Christ, the Son of the living God."

7 We may ask, Ought not all the disciples to have been ready to say this? They were not ready, though each could gladly acknowledge the peculiar and honored place their Master had in the service of God; it was simply that they did not understand and therefore they could not state the matter as Peter did. It should be remembered that Jesus had not given his disciples much instruction about himself. His method was to let them see him working, and be always ready to answer their questions so far as it was convenient and proper to do so; though no doubt his manner stopped many questions which would come into their minds.

8 It cannot but be noticed that much of the information conveyed in the Gospels came from the Lord's answers to Peter's questions. When therefore Jesus put the question, "Whom say ye that I am?" it may be said that he wished to discover into whose heart and mind the truth and the fact of himself as God's Messenger had entered deepest.

9 When Jesus heard Peter's response he said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16:17) As Jesus himself was the only "flesh

and blood" who could have revealed it, and he had not done so, it follows then that the blessing of knowledge which Peter had received was of God directly, and may be said to be the first flashing of the great light which was to come upon the church at Pentecost. And surely this declaration by Peter brought great refreshment to Jesus; for it was direct evidence to him that the hearts of these men were being prepared for their acceptance of God and the blessing of the holy spirit, which would be the confirmation of all his ministry.

10 After Jesus had expressed his pleasure in his Father's blessing upon Peter, he declared that he would build his church upon this truth; namely, that he is the Christ, the Son of the living God, which Peter had so clearly stated. The Romish church foolishly interpreted Jesus as saying that Peter, whose name means a stone, a piece of rock, was himself to be the rock foundation of the church of God. It is the rock truth of Peter's declaration which is the foundation. There is no reason for thinking other than that if any of the other disciples had been the first to give Jesus this answer in this outstanding way he likewise would have been singled out for favor even as Peter was. But Peter evidently was the readiest instrument in the entire band of disciples.

11 Peter himself got a double favor; for Jesus, having seen by his answer an indication of Peter's receptiveness and the Father's blessing upon him, also saw that which proved to him who should be his mouthpiece to the church in Jerusalem. He therefore said to Peter, "And I also say unto thee. . . . I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Matthew 16:19.

12 Peter used the keys of the kingdom, first, at Pentecost, when the door of the kingdom was opened to the Jews; and next, at Cæsarea, when Cornelius and his household were admitted into the divine family. His power to bind on earth was shown when Ananias and his wife were smitten with death, and his power to loose was seen in the raising of Dorcas from the dead. In the case of the two deceivers Peter did not ask divine guidance; he used his authority. In the case of Dorcas he appears not to have prayed for guidance, but that the life of the loved disciple might be restored.

13 Jesus went on to tell his disciples of the death he must die in Jerusalem. Hitherto he had not spoken so plainly of this to them; but he having now given them this knowledge they ought to be prepared for further, even though unpleasant, truths. He told them that the leaders of the people would kill him, but that he should be raised on the third day; which meant that his great work was to be done after his resurrection.

14 Peter, impulsive, now openly rebuked the Lord for saying this; he did not want to lose his Master. He said, "Pity thyself, Lord: this shall not be unto thee." (Matthew 16:22, margin) Jesus knew this suggestion was of the Devil. He put Peter aside, as if he were the agent of his great enemy, and said, "Get thee behind me, Satan; thou art an offence unto me." Peter would make himself as a stumbling stone unto his Master.

15 Jesus now warned the disciples, and all his church through them, that the great place which God had for them in association with himself could be reached only through death. He said that every one who would be his disciple must take up his cross and follow him; that he who would save his life, as Peter wished Jesus to do, should lose it; but that he who would lose his life for Jesus' sake should find it; and then he added, "What shall a man give in exchange for his soul?" and, "What is a man profited if he shall gain the whole world and lose his own soul?"—Matthew 16:25, 26.

16 Jesus was speaking primarily of this matter in relation to himself. If he should do as Peter desired, if he should save himself from the death which he knew was his Father's will for him, he might gain the whole world, even as Satan had suggested; but he would lose his own soul, his own life, in doing so. (See Matthew 4:8-10.) So it is with the disciple. He who by the grace of God in Christ has been justified, but who shrinks from the death of self-will, shrinks from the cross he must carry, and would endeavor to save his life, will certainly lose it. But he who, following the Lord in the way of consecration, yields up everything he has and holds his life and all that it means as a wave offering before the Lord, shall certainly find it.

17 This great truth, that Jesus is the Anointed of God, the Son of the living God, is that which all must confess. The Protestant phase of Christendom has determined that the Roman church has wrongly used this passage; but they, alike with Rome, have perverted Jesus' words from their plain meaning, and have vitiated the truth then declared as the foundation of the church of Jesus Christ; namely, that Jesus is the Son of God. They persist that the foundation is that he is God the Son, a totally different thing. Not until this devastating error is discarded will any now be able to get into full relationship with the Lord.

18 Jesus concluded his talk with his disciples with a statement that each disciple must face a judgment on his return. He said, "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." (Matthew 16:27) Just as he himself had the assurance of the Father that his life of suffering, culminating in the cruel and shameful death of the cross, should be rewarded, so those who followed him would each be rewarded according to his works. Jesus could not have been accounted worthy to have the glory of the kingdom unless he had been faithful in every particular. The disciples, being imperfect, could not possibly render such perfect service as he did; but they could serve with willing heart; and he who knows the heart and loves his disciples will then give a corresponding reward.

QUESTIONS FOR BEREAN STUDY

When and why did Jesus say, "The harvest truly is great, but the labourers are few"? Why did Jesus go to Cæsarea Philippi, and what happened there? ¶ 1-3.

What was the Master's purpose in now asking, "Whom say ye that I am?" What was the response? What had been Jesus' method of teaching his disciples? ¶ 4-7.

What service has Peter rendered the church throughout the four Gospels? What was the Master's reply to Peter's confession, and what did he mean thereby? ¶ 8-10.

What double favor came to Peter as a result of his confession? When did he use the "keys", and when did he exemplify his authority to bind and to loose? ¶ 11, 12.

What rebuke came to Peter soon after his confession, and why? What was Jesus' meaning in Matthew 16:25, 26? ¶ 13-16.

How have Catholicism and Protestantism misapplied the foundation truth of Peter's confession? Who will receive the Christian's final reward, and will all receive exactly the same honors? ¶ 17, 18.

INTERESTING QUESTIONS

Question: In Matthew 24:34 Jesus said: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." What did he mean by "this generation"?

Answer: It could hardly be said that he meant any human being living on the earth at that time. He was giving testimony concerning things that were to transpire at the end of the world. That was a long way off. No generation of the human race has ever existed as long as a thousand years. It follows then that Jesus must have meant something else. What could he have meant? At the Jordan Jehovah started a new generation, a new creation, of which Christ Jesus is the Head. Jesus selected twelve disciples, who were with him for three and one-half years. Eleven of these we have every reason to believe constitute a part of that new creation. In 1 Peter 2:9 the apostle, speaking to the church of course, referred to those who are faithful. The irresistible conclusion therefore is that Jesus referred to the new creation when he said: "This generation shall not pass until all these things be fulfilled." This then would be a strong indication that some members of the new creation will be on the earth at the time of Armageddon.

Question: Psalm 27:4 reads: "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." What does the expression mean, "To inquire in his temple"?

Answer: The Prophet David here was speaking for the class whom he represented; to wit, Jesus and his body members. When one is anointed of the holy spirit his hopes are for heavenly things. The great desire of his heart is that he might see the Lord. To see the Lord he must dwell in the Lord's house for ever; and among the things that he will do especially while there is to behold the beauty of Jehovah, his glory, his grandeur, and to see his loving countenance. The depths of divine wisdom are so great that no creature can ever completely fathom them. This scripture is one of the proofs that the members of the body of Christ, in all the ages to come, will be seeking more knowledge and more wisdom from the great Giver of every good and perfect gift. To inquire within his temple means that those who dwell in his temple for ever will be for ever searching the unfathomable riches of the wisdom of Jehovah God.

Question: If we have entered into "the joy of the Lord" and have his protection as long as we are faithful, then why are those who are doing the work of the Lord today having so many adverse conditions under which to work?

Answer: There is no place in the Scriptures that indicates that the Christian will have a good, easy time in the end of the age, merely because he has entered into "the joy of the Lord". The joy of the Lord does not mean ease and comfort for the human organism. What does the joy of the Lord mean? Let us review the situation that this present joy may be clearly discerned.

Before the Logos became Jesus he observed for centuries how Lucifer opposed his great Father, Jehovah God, how he mocked him and ridiculed and blasphemed Jehovah's holy name. The Logos saw how Satan had been the cause of sin entering into the world, and how death had come upon the human race as a result. He left the courts of heaven and his limitless riches, and for our sakes became poor. He took upon himself a bondsman's form. He became a man, and then died in the place or instead of the sinner. He did this in order to produce the ransom price for the redemption of the human race.

Then Jesus was resurrected from the dead, exalted to the highest position in God's realm, next to Jehovah. He was then clothed with all power and authority in heaven and earth. He had the power to destroy God's enemy, the Devil, immediately. It was not the will of God that he should do so at that time. It is written that God said unto him: "Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1; Hebrews 10:12, 13) The footstool of the Lord is the earth. (Isaiah 66:1) For a long while the Devil had had access to heaven. (Job 2:1-4) Jesus knew that the time must come when the Devil would be excluded from heaven. But the Lord Jesus must be inactive as against the Devil until his Father's good time, because that was Jehovah's command.

The Psalmist says: "The Lord shall send the rod [authority] of thy strength out of Zion [his organization of which Jesus is the head saying]: Rule thou in the midst of thine enemies." (Psalm 110:2) This we understand began in 1914, after the Lord began his

action against Satan to oust him from heaven. (Revelation 12:7-9) Now when the time came for the Lord to begin action against Satan it must have been a time of special joy to him. After centuries of waiting he would now say: "The time has come for me to oust the enemy from heaven, to gather unto myself my bride, and above all to vindicate the name of my Father and establish his righteous kingdom on earth."

In 1918 the Lord came to his temple. As shown by the parable of the Pounds and Talents, he came first to take account with those who had consecrated themselves to do his Father's will and to whom therefore were committed the interests of the kingdom. To those whom he found faithful he said, in substance: 'You have been faithful over a few things, I am going to make you ruler over many things. Enter now into my joy.' Since then those of the temple class have had a clearer vision of God's plan and purposes and a great amount of joy.

In former days the Christians thought that the chief thing for them to do was to prepare to go to heaven, and that all their joy would consist of being in heaven and having an easy time. Now the Christian can see that he enters into the joy of the Lord to some degree on this side the vail, and that is when he sees the great privilege of being a witness for the Lord amidst this wicked and perverse generation, while this wicked world is passing away. He sees that now the time has come for the establishment of the kingdom; that now it is the privilege of the Christian to be Jehovah's witnesses, declaring to the peoples of earth that Jehovah is God and that Christ Jesus is King. He sees that soon the church will enter into complete glory; and that then the people will be released from bondage, the Devil restrained, the name of Jehovah magnified, and the people blessed. That thrills his heart with joy. This is the joy of the Lord into which he is invited to now enter.

While the Christian is performing these blessed privileges and duties he is opposed by the Devil, because now the Devil makes a special fight against those who keep the commandments of God and who have the testimony of Jesus Christ. (Revelation 12:17) Of course there will be many adverse conditions surrounding the Christian. He will have to work under a handicap because of adversity. But even amidst his trials and tribulations his heart is thrilled with joy, because he knows that the day of deliverance is at hand. When this joy was set before the Lord he despised the shame. (Hebrews 12:2) The Christian must do likewise.

Having now entered into the joy of the Lord the Christian may know that he will have tribulation, because every one who is received of the Lord must pass through tribulation. But this tribulation of itself is a testimony from the Lord. Hence it is written: "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 4:14) Let no Christian be discouraged because of trials and tribulations, but with joy press on in the performance of the duties which the Lord gives him to perform. Having entered into the joy of the Lord, remember always: "The joy of the Lord is your strength."

Questions: Is it possible for any one to be of the temple class who has come to a knowledge of the truth since 1918?

Answer: Yes. There seems to have been considerable misconception of what takes place when the Lord comes to his temple. He comes to his temple for the purpose of judgment, and judgment must begin at the house of God. (Psalm 11:4, 5; 1 Peter 4:17) The judgment began when he came to his temple in 1918. This judgment was then for the purpose of testing those who were already consecrated and anointed of the holy spirit. The Scriptures indicate that some were found faithful.

Thereafter began the Elisha work. Thereafter was the pouring out of the holy spirit, as set forth in Joel 2:28, 29. Since 1918 a great number have come to a knowledge of the truth and show evidences of being begotten of the holy spirit. The examination of the temple class continues and will continue; and there will be changes, by some going out and others coming in, until the kingdom class is completed. If you have come to a knowledge of the truth since 1918 there is no reason to be discouraged. If you have the witness of the holy spirit that you are the Lord's, then rejoice and be exceeding glad, and go on with the work that the Lord has given you to do.

NOTHING EQUALS SERVICE

DEAR BRETHREN:

The Fresno class went on a "drive" last Sunday morning. Practically everybody went, six cars full; and in a short time we disposed of about 150 DELIVERANCE and other books. This was a town of churches; and though in late years we advertised and advertised, we could not get anybody out. It is the same in other places. But when we went from house to house we found some very dear people who have left the churches and who are languishing without any guide.

The best success is had Sunday mornings if we commence canvassing about 8:30 sharp; and then on to 10:30 we catch even the church-goers, while later than 10:30 the church people are hard to find. But we find many poor people at home, many who do not go to church.

I am learning that when *all* the elders participate in this work it makes enthusiasm catching and everybody goes, even our boys and girls who have read and understand considerable of the Truth. My boy, eleven years old, has learned his canvass; and has already disposed of about eighty books. Many people are impressed with these children when they knock at the doors and offer a religious book. My little girl, eight years old, canvasses whenever she can, and has disposed of a number of books. One lady was glad to purchase six books from her.

I have had many privileges speaking in public, etc., but there is nothing that equals *this* branch of the service.

With Christian love, I remain,

Your brother in his service,

D. DAVIDIAN.—*Cal.*

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Lectures and Studies by Traveling Brethren

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Burlington, Ia.	"	20, 21	Bunch, Ia.	"	30

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Pendleton, Ore.	Mar.	10	Joseph, Ore.	Mar.	21, 22
Hermiston, Ore	"	11, 13	La Grande, Ore.	"	23, 24
Heppner, Ore	"	14, 15	Weston, Ore.	"	27, 28
Ukiah, Ore.	"	16, 18	Pomeroy, Wash.	"	29, 30
Pendleton, Ore.	"	20, 25	Dayton, Wash.	"	31

BROTHER V. C. RICE

Indianapolis, Ind.	Mar.	20	Linton, Ind.	Mar	25
Acton, Ind.	"	21	Jasonville, Ind.	"	27, 28
Whiteland, Ind	"	22	Dugger, Ind.	"	29, 30
Nashville, Ind.	"	23, 24	Sullivan, Ind.	"	31

BROTHER R. L. ROBIE

Tarpley, Tex.	Mar.	17, 18	Kerrville, Tex.	Mar.	25
Bandera, Tex.	"	20	San Antonio, Tex.	"	27
Pipe Creek, Tex.	"	21, 22	Kingsbury, Tex.	"	28, 29
Comfort, Tex.	"	23, 24	Gonzales, Tex.	"	30, 31

BROTHER W. J. THORN

Fairchance, Pa	Mar.	14, 15	Somerset, Pa.	Mar.	22, 23
Connellsville, Pa.	"	16	Nicktown, Pa.	"	25
Buena Vista, Pa.	"	17	Altoona, Pa.	"	27
Pitcairn, Pa.	"	18	Sandy Ridge, Pa.	"	28
Greensburg, Pa.	"	20	Woodland, Pa.	"	29
Johnstown, Pa.	"	21, 24	Philipsburg, Pa.	"	30, 31

BROTHER S. H. TOUTJIAN

South Fork, Mo.	Mar.	8, 9	Clinton, Mo.	Mar.	21, 23
Thayer, Mo.	"	11, 13	Coal, Mo.	"	22
Springfield, Mo.	"	14	Sedalia, Mo.	"	24, 25
Ash Grove, Mo.	"	15, 16	Freeman, Mo.	"	27
Bolivar, Mo.	"	17, 18	Pleasant Hill, Mo.	"	28, 29
Deepwater, Mo.	"	20	Independence, Mo.	"	30, 31

BROTHER J. C. WATT

Port Jervis, N. Y.	Mar.	8, 9	Holyoke, Mass.	Mar.	22, 23
Eldred, N. Y.	"	10	Springfield, Mass.	"	24
Brooklyn, N. Y.	"	13	Pittsfield, Mass.	"	25, 27
Springfield, Mass.	"	20	Greenfield, Mass,	"	28, 29
Easthampton, Mass.	"	21	Orange, Mass.	"	30, 31

BROTHER J. B. WILLIAMS

Boaz, Ala.	Mar.	8, 9	Tuscaloosa, Ala.	Mar.	21
Cullman, Ala.	"	11	Gordo, Ala.	"	22
Albany, N. Y.	"	13	Northport, Ala.	"	23, 24
Athens, Ala.	"	14, 15	Selma, Ala.	"	25, 27
Tuscumbia, Ala.	"	17, 18	Montgomery, Ala.	"	28, 29
Birmingham, Ala.	"	20	Notasulga, Ala.	"	30, 31



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

VOL. XLVIII SEMI-MONTHLY No. 5

Anno Mundi 6055—March 1, 1927

CONTENTS

THE ELIJAH WORK 67
Fulfilment in Miniature 69
Complete Fulfilment 69
Ahab and Jezebel 70
A Restitution Work 70
The End of the World 71
Anointing of Elisha 72
PETER AT THE TRANSFIGURATION 73
PETER'S DENIAL AND REPENTANCE 75
QUESTIONS AND ANSWERS 77
Regarding the Scapegoat 77
INTERESTING LETTERS 79
THE CALENDAR 66
MEMORIAL FOR 1927 66

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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THE CALENDAR

The Divine Plan is progressive. Jehovah occupied more than forty thousand years in the creation of the earth and all things thereof. The climax of his earthly creation was reached when he made Adam and Eve. "Oh Lord, how manifold are thy works; in wisdom has thou made them all." Could anything be found more appropriate to the 1927 year text than the crowning of God's earthly creation? The picture for the calendar for 1927 seemed to be appropriate and for this reason it was selected. It never occurred to us that any one would find cause for offense therein, yet some have become offended. The Photo-Drama exhibited on the screen the creation of Adam and Eve; and it was approved, and properly so, by all the consecrated. "To the pure all things are pure." If the mind is occupied in giving glory to the great Creator instead of magnifying the creature the thoughts will always be pure.

MEMORIAL FOR 1927

The memorial of our Lord's death will be celebrated in 1927 on Friday, April 15th, after 6 p. m. The method of calculation is as follows: The new moon nearest the spring equinox occurs in the morning of April 2nd, which marks the beginning of Nisan at sundown on that day. Counting fourteen days thereafter the fourteenth of Nisan begins at sundown, about 6 p. m., April 15th, which is Friday. Announcement is made at this time that the brethren may begin to make preparations.

BETHEL HYMNS FOR APRIL, 1927

Sunday		**3** 124	**10** 146	**17** 285	**24** 181
Monday		**4** 310	**11** 122	**18** 265	**25** 81
Tuesday		**5** 216	**12** 2	**19** 24	**26** 278
Wednesday		**6** 219	**13** 178	**20** 328	**27** 58
Thursday		**7** 270	**14** 190	**21** 268	**28** 73
Friday	**1** 171	**8** 151	**15** 160	**22** 221	**29** 332
Saturday	**2** 76	**9** 325	**16** 167	**23** 44	**30** 204

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Stone of Zion" Z October 15, 1926	"A Stone of Stumbling" Z November 1, 1926
Week of April 3 . . . ¶ 1-21	Week of April 17 . . . ¶ 1-22
Week of April 10 . . . ¶ 22-39	Week of April 24 . . . ¶ 23-45

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII MARCH 1, 1927 No. 5

THE ELIJAH WORK

"And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them."—Matthew 17: 11, 12.

THE Bible is a statement of the divine plan. It was written for the benefit of God's people. The unfolding thereof is the meat in due season for the household of faith. The Lord is his own interpreter, and he permits his people to see the truth in his own due time. As the anointed class see new beauties of the great divine program gradually unfolding they are comforted. Such unfolding is progressive.—Romans 15: 4; Proverbs 4: 18.

2 The Word of God is an inexhaustible fountain of truth, at which the anointed may drink with ever increasing joy. When members of the house of sons are for ever in the house of the Lord they will continue to learn of the wonders of the great Jehovah God. To know him and his beloved Son means life. And now those who consecrate themselves to the Lord drink at the fountain of truth and walk in the way that leads unto life everlasting.

3 The purpose of this article is to show that God foreshadows certain work to be done by members of the new creation while on earth; that the Prophet Elijah foreshadowed some of that work up to a certain point; that thereafter the work was finished and was foreshadowed by another whom the Lord used.

4 The name Elijah means "Jehovah is my god". The inference to be drawn is that Elijah then would be giving a witness to the name of Jehovah while others opposed. The Lord God at different periods in the history of man has had some faithful one on the earth to be his witness. Elijah was one of these, and Elijah foreshadowed a greater witness to be given afterwards.

5 It does not seem reasonable that God would use one man to represent another man. By that is meant that God, for example, did not use Moses and Joshua to foreshadow other men, but rather to foreshadow a work that would be done. Some have unreasonably concluded that during the harvest period there have been a second Moses and a second Joshua and a second Elijah, etc. Nothing can be gained by that. God does not honor men as such for the purpose of magnifying their names, but he uses men as his witnesses; and where one man was used in times of old it will be found that what that man *did* foreshadowed something else to be done, but did not foreshadow another individual. The conclusion that one man foreshadows another man is not only unreasonable but unscriptural, and does not properly honor the Lord.

6 Abraham is properly said to be a type of Jehovah. Of course that does not mean that Abraham was a replica of the personality of God, but it does mean that Abraham represented or foreshadowed God doing a certain work. Abraham offered his beloved son Isaac as a sacrifice, and by this God intended to foreshadow himself offering his own beloved Son as a great sacrifice that man might be ransomed from death.

7 Moses led the children of Israel out of the land of Egypt, and was therein a type of Christ Jesus. Moses did not look like the Messiah, because Moses was a human being and Christ in glory is a divine being. But Moses represented or pictured the Messiah doing a certain great work, to wit, delivering the peoples of the world out of Satan's empire. That Elijah the prophet likewise was a type or foreshadowed something we may be quite sure. He was not a type or picture of some individual. He was a type or representative of a work to be done by those who recognize only Jehovah as the true God, and who give testimony to his name alone.

ELIJAH WORK

8 The nation of Israel was bound by the terms of the law covenant. The first commandment of that covenant was, "Thou shalt have no other gods before me." (Exod. 20: 3) The Israelites had yielded to the influence of the Devil and had turned their minds away from the true God. Satan the enemy had been the cause of this, and through his instruments had caused them to worship anything but the true God.

9 Whether Baal be one of the names given the Devil himself or whether it represents his instruments is not material so far as this argument is concerned. Un-

doubtedly Baal represented Devil worship. The fact that the Israelites had turned to the worship of Baal was conclusive proof that their minds had been turned away from the true God, whom they had agreed to serve. The time had come for Jehovah God to have a tremendous witness given to Israel, to wake them up and make them understand that he is the only true God, and that it was their duty and privilege to return to the terms of their covenant.

THE ISSUE

10 Elijah told Ahab the ruler that for three and one-half years there should be no rain. The Lord then directed Elijah to a place of protection, where he remained during that period of the drouth and where he was fed by God's gracious provision. For three and one-half years there was a sore famine upon the land of Israel. At the end of the three and one-half years God sent Elijah and told him to appear before Ahab the king. On the way he met Obadiah, the king's most trusted servant, and told him to go and tell the king that he, Elijah, had returned. This frightened Obadiah. He told Elijah that he, as the king's most trusted servant, had hunted throughout the land for Elijah, and that now if he should go and tell the king that Elijah was home and then Elijah should disappear again he would be in danger of being put to death by the king. Elijah assured Obadiah that he would certainly appear that day, and Obadiah yielded to his request.

11 The meeting was arranged between the prophet and the king. They met, and on that occasion Ahab accused the prophet of being responsible for the great drouth. Then it was that Elijah with boldness responded that the king himself was responsible for the absence of rain, because he as the ruler of the people, together with his consort Jezebel, had forsaken the Lord and turned the minds of the people away from the true God. Jezebel's prophets of Baal held sway in Israel, and seemingly all Israel had turned to idolatry.

12 Elijah then made a bold proposition to Ahab. He told that king that he should summon all the prophets of Baal, and that they should build an altar and place upon it a slaughtered bullock, and put no fire under it; that he, Elijah, would do the same thing; and that then each one should call upon their respective Gods to consume the sacrifice by fire, and that whichever sacrifice was consumed by fire the God of that one should be acknowledged as the only true God by the people. The king assented to this proposition, and the prophets of Baal to the number of 450 were assembled.

13 These prophets of the Devil builded their altar, slaughtered a bullock, placed it upon the altar, and then called upon Baal to consume their sacrifice by fire. Of course the fire did not come down. Elijah taunted them. They cried aloud and cut themselves with knives until the blood gushed out, and still their sacrifice remained unconsumed. Then Elijah called the people to come near. He repaired the altar of the Lord with twelve stones, one for each tribe of Israel. He dug a trench around his altar. He put wood on the altar and then placed the bullock in pieces on it, and had four barrels of water poured over it. He did this the second time and then the third time, until the water ran about and filled the trench.

14 Now the issue before all the people was, *Who is God?* At the time of the evening sacrifice Elijah prayed and said: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." —1 Kings 18: 36-39.

15 That experience there enacted by Elijah was a prophecy. It foreshadowed something to transpire on a far greater scale. We have the testimony of the Apostle Paul that the things of the law foreshadowed good things to come, and that the experiences of Israel were for the benefit of those upon whom the end of the world should come. (Hebrews 10: 1; 1 Corinthians 10: 11) That prophecy there enacted must have a fulfilment some day, and the chief purpose of its fulfilment must be to bear testimony to the name of Jehovah God and turn the people to him.

ANOTHER PROPHECY

16 The last message which God sent to Israel, just prior to the coming of the forerunner of the Messiah, was sent by Malachi. It reads: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Malachi 4: 5, 6.

17 At the time that the above prophecy was given, Elijah was dead. Hence it is manifest that the message of the prophecy conveys the thought that a work must be done, which work was foreshadowed by what Elijah did, and that such work must be done before the great and terrible day of the Lord. It is manifest from the language of the prophecy that the work to be done would be in the nature of a witness, for the purpose of turning the minds of the people back to Jehovah. It follows, of course, that such work must be done by some one in harmony with Jehovah. It follows also that unless the work done should be successful in turning the minds of the people to the Lord, his wrath would then be expressed against the people.

FULFILMENT IN MINIATURE

18 It is not unusual to find that a prophecy relating to the coming of Christ has both a miniature fulfilment and a fulfilment in completion. Without a doubt John the Baptist fulfilled this prophecy of Malachi in miniature. That John did a work, the nature of which was to turn the minds of the Israelites to Jehovah God, cannot be questioned; and that was the work foreshadowed by Elijah. If there was any question about that matter the words of Jesus settle it. He said to his disciples: "Elias truly shall first come and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them."—Matthew 17: 11-13.

19 John the Baptist was dead at the time Jesus spoke these words; so he did not mean that John the Baptist was Elijah resurrected from the dead; but he did mean that the work which John did was foreshadowed by Elijah, and that work was the fulfilment of the prophecy in miniature. At that time Israel had forgotten her proper relationship to Jehovah God. The Devil had turned the minds of the people away from Jehovah, even as he had done in the days of the Prophet Elijah. The Devil had done this by causing the people to follow the clergy, who posed as representatives of the Lord but who in truth and in fact were the representatives of the Devil.—John 8: 44.

20 John the Baptist began his work six months before the beginning of the ministry of Christ Jesus. According to the prophecy of Malachi that must be a restitution work; that is to say, a restoring of the Israelites to the childlike faith manifested by Abraham and the other fathers in Israel. These fathers in Israel had prophesied concerning the coming of the kingdom of God. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Matthew 3: 1-3.

21 This is proof that John was doing a preparatory work, which work was a restitution work, namely, turning the minds of the people of Israel back to Jehovah. Many of the people responded, as the record shows: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matthew 3: 5, 6) When the honest people of Israel came to John to be baptized, then came also the pious frauds, who were in fact the priests of Baal; and John told them that they were a bad lot. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" (Matthew 3: 7) At the same time John indicated that this work was to be followed by the wrath of God.

22 Many of the Jews heard the words of John, believed them, and were ready to receive Jesus when he came; but the rulers and the priests and all the members of the clergy took a different course. When Jesus did begin his ministry these representatives of Baal opposed him; and when he was presented to Israel as their King he was rejected, and only a small remnant of Israel turned to Jehovah and accepted Jesus as the Messiah. The work of John the Baptist was progressing until he boldly told Herod of his illicit and wrongful relationship with Herodias, his brother's wife. Then John was put into prison, and while there this bad woman caused his head to be taken off.

23 Seemingly the work of John the Baptist was a failure. It was, however, a miniature fulfilment of the prophecy of Malachi; and in due course of time the great and dreadful day of Jehovah came upon Israel, and that nation suffered destruction in a time of trouble such as the people up to that time had never known. That day of trouble was also a miniature fulfilment of the prophecy; but it seems manifest that there must be a complete fulfilment on a far greater scale, in which the whole world will be involved.

24 The prophecy of Malachi leads to the conclusion that some day it must have a complete fulfilment; that some one in complete harmony with God must first give a witness as foretold by the prophecy; that such witness must be given during the time of a restoration work; that shortly thereafter would come the great and terrible day of the Lord; and that if the witness and restoration were not completely successful in turning the minds of the people to Jehovah then he would smite the earth with a curse. Since the miniature fulfilment by John was apparently a failure, that would indicate that the complete fulfilment would also be a failure. That would not mean at all, however, that the work of Jehovah God would be retarded in the least, but on the contrary that God's purposes would be fully accomplished.

COMPLETE FULFILMENT

25 Elijah foreshadowed a work which was to be done by those in harmony with the Lord and which must be done in connection with the announcement of the second presence of Christ. It must be in the nature of a restoration work, because Jesus said so. It will be observed that the prophecy of Malachi (4: 4-6) was given in connection with the coming of the Messenger of the covenant to his temple. The Messenger of the covenant, it will be conceded, is Christ the Messiah. The fulfilment of Malachi 3: 1 we believe is clearly shown to have taken place in 1918. The prophecy of Malachi concerning the Elijah work shows that it must have a fulfilment in completion before the Lord comes to his temple.

26 The Lord comes to his temple for the purpose of judgment, and whatever restoration work is done must be done before that time of judgment. The work of

John the Baptist began before the Lord began his ministry. The beginning of the Lord's ministry corresponds with his taking his power in 1914, during his second presence. Therefore the conclusion is that the work done by John the Baptist was a miniature fulfilment of the prophecy and indicates what the Lord's faithful witnesses, engaged in the Elijah work, must do before Christ comes to his temple.

27 Otherwise stated, the work of John the Baptist fulfilled Malachi's prophecy in miniature, and the work of the faithful Christians on earth at the time of the Lord's second presence fulfils that prophecy in completion. Since Jesus says that this must be a restitution of all things, it must mean that the work must result in restoring to the people of God that which was taken away by reason of the influence of Satan the enemy working through his priests, foreshadowed by the priests of Baal.

AHAB AND JEZEBEL

28 Ahab was the ruler of Israel. Jezebel was his evil wife and ruled with him. At the second coming of the Lord the ruling factors of the earth were made up of the commercial and political powers, illicitly associated with the ecclesiastical leaders. These together constituted the antitypical Ahab and Jezebel of all Christendom. At the time of the Lord's second coming the children of God were in captivity to the Babylonish system. In other words, the true saints or wheat class were growing side by side with the tares, just as Jesus had foretold.—Matthew 13: 30.

29 The ecclesiastical systems claim to represent God; but in truth and in fact, acting with the rulers, they represent the Devil. These priests had taken away the key of knowledge of God's plan. (Luke 11: 52) Some of the great fundamental truths of the divine plan were thereby entirely obliterated from the minds of Christian people. The commercial and political elements working together at the second coming of the Lord constituted the antitypical Ahab. This element rules.

30 Associated with the Ahab element, however, was the ecclesiastical, foreshadowed by Jezebel. The Ahab side of the alliance was not particularly interested in Christianity, or any other religion for that matter, but yielded to the importunities of the ecclesiastics because the ecclesiastics demanded some part in the government. The name of God was pushed aside; and while the governments of earth claimed to be Christendom, that was and is a misnomer. They were controlled by Satan, the enemy and god of this world.

A RESTITUTION WORK

31 In harmony with the words of Jesus Elijah must now do a restitution work. About the beginning of the Lord's second presence a restitution work began. That was done under the Lord's supervision; of course, by and through his visible representatives on earth—those fully consecrated to do God's will. Earnest Christians were looking for the second coming of the Lord, and with the first intimation of it they began to proclaim the good news.

32 The most prominent among those doing this work was that faithful and devoted Christian, Charles T. Russell. As a young man he began the proclamation of the truth concerning the Lord's second presence. For more than forty years he constantly proclaimed the truth of God's plan. During the time of his ministry the consecrated ones on earth did a restitution work; and Brother Russell was the most prominent one, because the Lord used him to take the lead amongst the Elijah class. The great fundamental doctrines, which had long been hid by reason of the machinations of the Devil working through his earthly priests, began to be restored by the anointed ones of the Lord.

33 Christians had been in captivity in Babylon up to that time. As these great truths were restored to the consecrated they broke away from their captivity, and they greatly rejoiced. This is shown by the words of the prophet: "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 heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."—Psalm 126: 1-3.

34 As the light of truth began to increase in the minds of these anointed ones there followed a great campaign in which Brother Russell was the leader, and by which the glad tidings were brought to the truly consecrated in Christendom. No man has ever so fully exposed the false and God-dishonoring doctrines taught by the antitypical priests of Baal as did Brother Russell. During his ministry there were fulfilled the words of the prophet: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50: 5.

35 It was truly a time of gathering together of God's people and of restoring to them the great fundamental truths of the divine plan. During the work which progressed, and which covered a period of forty years approximately, there was restored to God's people an understanding of the great ransom sacrifice. The fire was taken out of hell; the seed of Abraham, as the instrument for the blessing of mankind, was understood; the doctrines of consecration, justification, spirit begetting and anointing were made clear to the people of God, as the same were understood by the apostles.

36 Pastor Russell was not Elijah any more than John the Baptist was Elijah; but Pastor Russell, together with his brethren in Christ, did a great work in the name of the Lord; and Brother Russell was the most prominent amongst them. This work of restoring the truth and gathering together the Lord's people and turning the minds of many Christians to the Lord was therefore the antitypical work of Elijah.

37 It was the thought of almost every one when the

truth first came to them that all who claimed to be Christian would readily accept it. But they soon changed their minds. Only a comparatively small number of those who professed to be Christians accepted the truth as proclaimed by Brother Russell and his associates. The work of restoring the truth was complete, but the work of restoring the faith of professed Christians was not complete. Not all of the professed Christians would turn to the Lord and to the faith of Abraham.

[38] Many discourses were prepared and published by Brother Russell, and by him and his assistants and associates were freely distributed throughout the earth, which discourses exposed the false ordination of the clergy and their unlawful relationship with the ruling factors of the world. It was shown that while these men claimed to be priests of the Lord they were and are, in truth and in fact, priests of Baal. This exposure was so complete that the clergy had their influence with honest people practically destroyed. This made Jezebel (ecclesiasticism) very angry, and she threatened to destroy those (the antitype of Elijah) who had exposed her illicit relationship with the antitypical Ahab and who had destroyed her priests.

THE END OF THE WORLD

[39] Zealous members of the church tenaciously held to the truth that 1914 would mark the end of the world, and they reasoned that that date would also be the time for the complete exaltation of the church, and that it would mark the time of the complete overthrow of Satan's empire and of the establishment of Christ's kingdom. The year 1914 came and passed, and the kingdom was not set up. The antitypical Elijah class, namely, the truly consecrated ones on earth, were discouraged and perplexed. This is well known by a number of God's people yet on the earth.

[40] Probably the Lord did not intend for every feature of the picture made by Elijah to be fulfilled. Some parts may have been put into the picture for the purpose of concealing other parts. We know of no way of understanding a prophecy except by taking the facts as they have occurred and applying those facts to the prophecy. When the facts fit the prophecy we may understand that we have the proper interpretation of it, at least insofar as the facts do fit.

[41] When Jezebel made the threat against Elijah he fled into the wilderness, but not for any specific length of time. That he was discouraged is clearly indicated by the Scriptures. The perplexity and discouragement of the Elijah class that followed 1914 seem well to fit the picture. Some paragraphs in THE WATCH TOWER at the beginning of 1915, which seem to relate to the point under consideration, follow:

[42] Coming back to the picture: Queen Jezebel represented her daughters, her kind, her family. The Prophet Elijah represented the true people of God in the present time. The queen did not persecute him, but threatened him; and again he fled into the wilderness—not for a specified time, however. The people in general were not under the same kind of restraint as previously. The priests of Baal never regained their influence. Elijah went again into the wilderness and was there nourished for a time; it was not the previous nourishment of the 1260 days by the ravens, but an especially provided food for a time.

[43] To our understanding this food especially provided for Elijah, after his experience with the priests of Baal and after his fleeing from Jezebel, represents the special message that is now feeding the people of God. After Elijah had reached the wilderness, there was an inclination on his part to feel discouraged; and he said, "Ah, Lord God! . . ."—this signifying his discouragement. But the Lord strengthened him and gave him a special food, in the strength of which he went to Mt. Horeb. This mountain represents the kingdom of God, the Messianic kingdom. And we believe that by this spiritual food we are now brought to the time when the kingdom is to be established.

[44] When Elijah got to Mt. Horeb the Lord gave him three witnesses. (1 Kings 19:1-18) The wind rending the mountains represents the present war. The great earthquake symbolically represents a social revolution, the like of which was never before in the world, and which we believe is due to come very soon. This will not come as soon as the war begins, but the war might continue while the earthquake is on. This was not all. The third demonstration was a great fire, which consumed everything before it. This represents wide-spread anarchy, which will prevail in the world, following the social revolution. Then after the fire Elijah heard the "still small voice", representing the divine power, which will bring the blessings to the world.—Z-2-1-1915.

[45] The Scriptural account pictures Elijah seeking shelter in a cave. A cave represents a place of security. The Elijah class at the end of 1914 felt secure in the protection of the Lord, yet perplexed and not knowing just what to expect. This is indicated by the following words appearing in THE WATCH TOWER for February 15, 1915, as follows:

[46] We believe that the Times of the Gentiles ended just on time, as shown in Volume II of STUDIES IN THE SCRIPTURES. The hand of justice is now doing the breaking—the nations shall be broken as "a potter's vessel". The whole cataclysm of trouble may be upon the world during the next ten months, or it may be longer deferred. We believe that the time for the setting up of the kingdom was on September 21, 1914. At that time, when it was due for our Lord to take up his great power and reign, the nations were already angry. They were at war over a month in advance of the time, because so angry.

[47] While Elijah was in the cave "the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice".—1 Kings 19:11, 12.

[48] The World War that began in 1914 was the antitype of the great wind. It was nation against nation and kingdom against kingdom, to overthrow the foundation of the governments. The prophecy of our Lord was to the effect that the war should be quickly followed by famines, pestilences and earthquakes. The Elijah class

saw the earthquake; to wit, great revolutions such as the world has never known. They also saw famine and pestilence. Fire does not necessarily symbolize anarchy. Fire is a symbol of destruction. Famines and pestilences are destructive. The famine and pestilence that followed the World War were far more destructive of human life than was the war. The antitypical Elijah saw all of this. He also saw a terrific destruction of faith in the Word of God, amongst those who professed to be for the Lord.

49 It was when Elijah heard "the still small voice" that he wrapped his mantle about his face and went out of the cave; and the Lord asked him: "What doest thou here, Elijah?" The human voice is the most musical sound that ever falls upon human ear. But the voice of the Lord would be more beautiful than that. The still, calm voice that Elijah heard was the voice of the Lord from behind, saying, "This is the way, walk ye in it." (Isaiah 30:21) That voice was from the Lord, directing Elijah what to do. The Lord was telling the Elijah class that there is still some more work to be done. Elijah was told that he must go now and anoint Elisha; and this he did.

50 In 1914 the work which John the Baptist long ago had done in miniature had now been done by the anointed class of the Lord on earth in completion. John the Baptist turned some of the Israelites back to the Lord, and restored them to their proper relationship to God under their covenant. In 1914 the antitypical Elijah class had restored all the great fundamental doctrines which had been taught by Jesus and the apostles and which had been taken away by the Devil's priests. They had restored some of the professed Christians to the faith of Christ and the apostles. But the turning of the people was not complete; and the inference of the prophecy of Malachi is that because the minds of the people had not all been turned to the Lord the great and dreadful day of the Lord must follow, in which the earth must be smitten with a curse. The World War, the earthquakes and the famine and pestilence *were not an expression of "the wrath of God"* indicated by the Scriptures, or in fulfilment of the prophecy.

ANOINTING OF ELISHA

51 God directed Elijah to go and anoint Elisha, and said to Elijah: "And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat, of Abelmeholah, shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. . . . So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him."—1 Kings 19:16, 17, 19.

52 Anointing means to clothe one with authority to act. The language of the scripture therefore shows that Elisha was clothed with the authority to do the work in the place and stead of Elijah. God said: "Thou shalt anoint him to be prophet in thy room." The word "room" means in place or stead of. This would seem to clearly imply that since Elijah gave a witness to the name of the Lord, so Elisha must carry on the work of testifying to the name of Jehovah even after Elijah was done. After the anointing of Elisha, Elijah and Elisha walked on together until Elijah was taken away. It seems certain, from the Scriptures, that Elijah represented the anointed ones of the Lord doing a specific work in the name of the Lord up to a given and certain time, and that Elisha represents the anointed ones of the Lord doing a work in the name of the Lord after the Elijah work is done.

53 It will be observed that at the time Elijah was discouraged Jehovah commanded him to arise and eat, and he did arise and eat and then went on in the strength of that meat unto Horeb, the mount of God. The "mount of God" here symbolizes the kingdom of God. In 1914 the Lord Jesus began his activities in ousting the Devil, and in 1918 he presented himself as King to the temple class. It was at that time that he was laid in Zion as the Chief Corner Stone. It was at that time that he assembled his servants, to take account with them as to the manner in which they had handled the talents, representing the kingdom interests. Therefore Horeb, the mount of God, particularly represents the time of the Lord Jesus' coming to his temple for the assembling of the temple or kingdom class.

54 It will be further observed that after Elijah did eat he went on and came to a cave and lodged there. He was in the cave when he had the experience concerning the wind, the earthquake, the fire, and the still small voice. The command of the Lord to him was to get out of the cave and go and stand upon the mountain, thus representing to him that he should get back into the kingdom work. That is what the small voice meant to him—"Here is something more for you to do." Then it was that he wrapped his mantle about his face and went and stood in the entrance of the cave, which symbolically said: "I am going to testify some more." It was after that that Elijah, in the strength of the meat that God had given him, went on up Horeb, the mount of God, to wit, until the time that the Lord came to his temple, which was also the same time that Elijah was taken away—representing the completion or end of the Elijah work.

55 In the next issue of THE TOWER we will consider the Elisha work.

QUESTIONS FOR BEREAN STUDY

What is meant by "meat in due season"? After the church is glorified will they continue to increase in knowledge? ¶ 1, 2.

What is the purpose of this article? What does the name of Elijah imply? Does God ever use one imperfect man to

represent or typify another imperfect man? Whom did Abraham and Moses typify, and how? ¶ 3-7.

Why did Israel turn from God to worship Baal? What punishment therefor did Elijah announce to King Ahab? What happened at the end of the three and one-half years? Why was Obadiah frightened? ¶ 8-10.

What charge did Ahab make against Elijah, and what was the prophet's reply and proposal? Narrate what followed. Was the incident prophetic? ¶ 11-15.

What is the significance of Malachi 4:5, 6? How did John the Baptist fulfil this prophecy? Did he completely fulfil it? ¶ 16-24.

When was Malachi 3:1 fulfilled? What work was to be done before that time according to Matthew 17:11? What constitutes the antitypical Ahab and Jezebel? ¶ 25-30.

What restitution work began with the Lord's second presence? Explain Psalm 126:1-3 and 50:5 in this connection. ¶ 31-35.

Who constituted the antitypical Elijah, and did his work fully restore faith throughout the earth? What did the antitypical Ahab and Jezebel do with reference thereto? ¶ 36-38.

What date marked the end of the world? What other events did the Elijah class expect at that time? How may we know a prophecy is correctly interpreted? What seems to be pictured by Elijah's discouragement and his special nourishment just prior to his ascent to Horeb? ¶ 39-43.

What three witnesses were given to Elijah in a cave at Horeb? What would his seeking shelter in the cave represent? Explain the meaning of the three witnesses and of the "still small voice". When, why and how was the world to be smitten with a curse? ¶ 44-50.

What was Elijah directed to do with respect to Elisha? Whom does Elisha represent? ¶ 51, 52.

When did the antitypical Elijah reach the mount of God? Why was he directed to leave the cave after viewing the three witnesses and to go and stand upon the mountain? ¶ 53, 54.

PETER AT THE TRANSFIGURATION

——APRIL 24—MARK 9:2-10; 2 PETER 1:16-18——

"There came a voice out of the cloud, This is my beloved Son: hear him."—Mark 9:7.

NONE of the Gospels record anything said or done in Jesus' ministry between the confession of Peter in Cæsarea Philippi and the transfiguration of Jesus, and as only a week passed between these two incidents it seems plain that they are intended to be connected. When Jesus told his disciples of his coming death at Jerusalem, and revealed to them the cost of discipleship, namely, that of bearing the cross in like manner as he was to bear it even unto death, he also spoke briefly of the glory to be his when he would come "in the glory of his Father, with his angels, and then he shall reward every man according to his works".

2 Then Jesus added, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Matthew 16:28; Mark 9:1) This relationship of suffering and glory is ever found in the New Testament in closest association. Jesus had just spoken of his own death and resurrection, and the glory to follow. Now he spoke of the cross which his disciples must bear and of the glory to follow for *them;* for it is necessary that his disciples pay the same price for the life which they shall find if faithful to their covenant.

3 Six days after Jesus' acknowledgment that he was the Christ, he took three of his disciples, Peter, James and John, into a mountain apart and was glorified before them. He had already told them of his death, and now they were to see something of the glory he would have in his kingdom. It is not easy to determine where the transfiguration took place; whether on Mt. Hermon, not far from Cæsarea; or further south, on one of the mountains of Galilee. Perhaps Mt. Hermon was the place; and there would be something fitting in this location for such a scene—the glory of the whiteness of the raiment of Jesus would merge into the absolute whiteness of the pure snow which always covered the majestic slopes of Hermon. Luke says, "His raiment was white and glistering."—Luke 9:29.

4 The three disciples were chosen that they might be witnesses of this manifestation. There was nothing trivial or unimportant in that life of ministry wholly given to God, and nothing happened by chance; but here was something extraordinary, and quite outside the frequent miraculous works which Jesus did. Evidently Jesus knew that this witness was to come; perhaps his Father had directed him; we do not know. Jesus followed his Father's direction given through Moses—that by the mouth of two or three witnesses every word should be established.—See Deuteronomy 19:15.

5 Did Jesus need this witness? Without doubt it was intended for his personal assurance as well as for others. No man had been called to walk that way before; therefore God would help him. There was suffering for him as well as for them. He had just made a great declaration; now his Father would give him a taste of the glory which was to follow his suffering. However, though Jesus must have been encouraged by it, we may take it that the incident was not specially for him but was more particularly for the sake of others—those who were to follow and who had not the clear understanding which he had.

6 When the four were up the mountain Jesus began to pray; and as he prayed the fashion of his face changed, and his raiment became whiter than any earthly power could make it. Then there appeared the figures of two men, discerned to be Moses and Elijah, who talked with Jesus. We are told something of what they said; it was about what was to happen to Jesus in Jerusalem. They

did not speak of his dying, or decease, or departure, as those words are ordinarily used and understood. They spoke of his *exodus* which he was to accomplish.—Luke 9:31, DIAGLOTT.

7 Under the circumstances the statement is important. Both of these men, Moses and Elijah, had an exodus. Moses not only experienced the exodus of Israel out of Egypt, but we may say that he also experienced a personal one; God took him. Elijah shared in the same kind of experience; that is, both of these men were taken from their work for God while yet they were able-bodied; and then their removal was neither by disease, nor by accident, nor by enemy power; God arbitrarily concluded their work. Jesus had said that he was to be killed. Perhaps he was now to know more assuredly by this vision that his death would be an *exodus* arranged by Jehovah, similar but in a far grander sense than in the cases of Moses and Elijah. He too was to be taken away according to the will of God while yet well able to serve.

8 We ask, Were Moses and Elijah actually there, or did they only "appear" to be there? Almost all clergymen claim that these two men were there in person, as if they had come direct from heaven to be with Jesus on the mount. The passage has been seized upon to prove that the dead are not dead but continue to live. But that inference cannot be sustained. Matthew's record of the incident ought to have prevented any such interpretation; for he tells us that Jesus, when coming down the mountain, said: "Tell the *vision* to no man, until the Son of man be risen again from the dead." (Matthew 17:9) Moses and Elijah were not there; they were dead. It was a vision.

9 Why did Moses and Elijah thus "appear" to Jesus, seeing that it is manifest that Jesus could have had the heavenly glory come upon him apart from them? We suggest that these two men, the outstanding figures of the Old Testament, appeared in order to represent the law and the prophets, the written and the spoken Word of ancient days; both were there to testify of Jesus. Also in the fact that both of them had had an "exodus", having been removed from their service in an unexpected manner, the deaths of both thus represented a removal from their work but not the end of it, even as it was to be in the case of Jesus.

10 This does not mean that Moses and Elijah did not die. It means that that which they represented did not die. The law was suspended, the prophets served their day and passed; but the law and the prophets as such surely had but an exodus—their service continues. Both the law and the prophets told of the sufferings of Christ—Moses by the types of sacrifice and sin-offering; and the prophets, notably Isaiah, by direct word, as in the 53rd chapter of his prophecy.

11 In later days, when Peter wrote his epistle to stir up the minds of the brethren and to remind them of the glorious hope of the church and of the inheritance which is reserved in heaven for the faithful, he said that he was an eye-witness to the majesty of the glory of the Lord in the kingdom. (2 Peter 1:16) Then, according to the Common Version, he says, "We have also a more sure word of prophecy," as if he meant that the Scriptures were more sure than the fact of the transfiguration, to which he and others had attested. But a more critical rendering gives Peter's words as if he wrote, 'We have by this manifestation of glory to which God made us witnesses, the word of prophecy made more sure to us.'

12 Peter is not advancing the possibility of any doubt or self-deception in this vision which they saw. The fact of the transfiguration was established by the mouths of three witnesses; nothing could be more sure. Neither could the Word of God be made more sure; rather, the Word of God given through the prophets was confirmed by what they saw. The vision is thus a confirmation of the prophecies, and is also an anticipation of what the glory of Christ and his kingdom is to be.

13 That the transfiguration was intended as a mark of God's favor on Jesus is shown by Peter's words. He says: "We . . . 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." (2 Peter 1:16, 17) Already as a perfect man Jesus was crowned with glory and honor; but the glory which here came upon him was a representation of his future glory.—See Hebrews 2:9.

14 The voice which came from heaven was not for the benefit of Jesus, however; it was addressed to his disciples. It said, "This is my beloved Son: *hear him.*" On three occasions Jesus had this kind of witness; first at Jordan, now on the mount of transfiguration, and later in his last hours. (See Matthew 3:17; Mark 9:7; John 12:28.) In each case the voice and the witness were for the sake of others rather than for Jesus himself. The first witness was to John, for the voice was not addressed to Jesus; it did not say, "Thou art my beloved Son," but, "This is my beloved Son." On the mount of transfiguration, God spoke to the three apostles, saying the same words, and adding, "Hear him." On the last occasion, when Jesus was facing the fact of his death, he said, "What shall I say? Father, save me from this hour: but for this cause came I unto this hour." He determined to say, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." Jesus said, "This voice came not because of me, but for your sakes."—John 12:27, 28, 30.

15 It cannot be determined whether or not the transfiguration actually took place in the daytime or during the night; but since the apostles were heavy with sleep it would appear as if it occurred at night. How long the vision lasted we are not told. Then the transient glory suddenly vanished, and the three apostles found

themselves still alone with their Master on the mountain. The contrast of the drab surroundings with the very vivid scene which they had just witnessed would cause them to see themselves as very ordinary men.

16 Probably but little was said about it by anyone, especially after Jesus laid a strict embargo upon the three, telling them that they were not to speak even to the other disciples of what they had seen till he, Jesus, should be risen from the dead. The vision was real to them, it could never be forgotten; and it is certain that after Pentecost each would help the others to keep it in mind. It was a fact, and nothing could be more sure.

17 It is not the good pleasure of God to give to any of the disciples of Jesus at this time outward demonstration of his care for and presence with them, such as this vision. But they are not the losers thereby. This was a manifestation which might not be communicated to others, and which therefore was not intended for the then present work of Jesus; it was rather for the future, and for those of that company of twelve who were to have the chief places in the future ministry of representing the Lord.

18 But there are things which are greater than outward demonstration; and to those who see light in his light the opening of the Scriptures as now seen by the power of the spirit, and the absolute corroboration of the prophecies in the constantly moving events of these days, are the sure proofs of the divine presence. These see the glory of God and have his glory manifested upon them, as Jesus had. (See Isaiah 60:1, 2.) To them these things are gloriously real, and are no mere vain imaginings.

19 Peter's ever-ready characteristic is shown in his interjection, "Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias." (Mark 9:5) Luke says that he said this because he wist not what to say. (See Luke 9:33.) Peter must say something; yet not because he merely wanted to hear himself talk or have others hear him, but because he always wanted to get something out of every occasion, to do something to improve an opportunity. Peter was no babbler, a talkative man who must and will speak, in season and out of season; he was impulsive—but the Lord loved him.

QUESTIONS FOR BEREAN STUDY

What phase of his experience did Jesus stress to his disciples in Cæsarea Philippi? What is the next recorded incident? Do the Scriptures thus frequently link suffering with glory? ¶ 1, 2.

Where and how did the transfiguration take place? Who witnessed it, and what was its purpose? ¶ 3-5.

Who besides Jesus appeared in the picture, and why? Why did they speak about Jesus' *exodus?* How do we know that Moses and Elijah were not actually there? ¶ 6-10.

Does the apostle, in 2 Peter 1:16, mean that the Word is more reliable than the transfiguration witness? With what "honour and glory" was Jesus there crowned? For whose benefit was the voice from heaven? On what other occasions had this same testimony been given audibly? ¶ 11-14.

Did the transfiguration occur in daylight? What effect did it have upon the three disciples? Why do we not have such manifestations today? ¶ 15-18.

What was Peter's proposal on this occasion, and why did he make it? ¶ 19.

PETER'S DENIAL AND REPENTANCE

——MAY 1—MARK 14:53, 54; 66-71; LUKE 22:61, 62——

"Let him that thinketh he standeth take heed lest he fall."—1 Corinthians 10:12.

THE Apostle Peter was so unusual in general characteristics, and withal had such a disposition of heart and mind, that it was possible for him to be of great service in the ministry which Jesus had begun. But by nature he was self-willed; he was slow to learn the necessary lessons of restraint; if he was to be preserved for his Master there was apparently only one way of breaking down his impulsiveness and self-assurance, and thus taking out of the way the greatest hindrance in his service for the Lord.

2 It should never be understood that the discipline which God brings upon his children, or which Christ, the Head of the church, brings upon his followers, is intended to break their wills. God would not have his children weak in will or purpose; rather he would have them strong like himself, conformed to the pattern and example which he has given us in Jesus, whom he sent among men to reveal himself. The trouble is that man by nature is self-willed and wants to have his own way, which, inevitably, must lead him astray.

3 In all the discipline which comes upon the Christian it should be understood that the purpose is to develop the will, the life's purpose, and to have it strong to do the will of God, to serve him at all costs. In Peter the Lord has given us an example of how self-will must be dealt with when it is so set as to become positively dangerous to spiritual life. It becomes necessary for God to give such an experience as will once for all break down self-confidence; for that is very frequently the ground out of which self-will grows.

4 Our lesson today is of Peter's great failure, so great as to break down that stronghold of self-will and self-assurance in which he resided. A loving disciple, ever ready to serve his Master and, as we have seen, a sacrificer of his material interests, he was yet a server of himself; and hitherto the taking of his own way must

have formed a main portion of his life's pleasures. As the end of his ministry came on, Jesus knew that Peter had not learned his lesson, and that inside that wall of self-assurance there was a pitiable weakness which would show itself in abject cowardliness under severe test. Humanly speaking, it was when his loved Master and Friend most needed his help that Peter failed.

5 When the hour of Jesus' heaviest trial approached he warned his disciples of the danger which they were in. As his disciples they must perforce bear some of the trouble which was about to fall upon him; that their lives were in danger by reason of their association with Jesus is clear from what was said when Jesus was about to start for Bethany in order to raise Lazarus from the dead. (John 11:16) But in giving his warning he referred more specially to their danger from temptation to desert him, and to disbelieve that he was the One sent of God.

6 After partaking of the Passover supper, his last meal with them, Jesus told his disciples that they were entered into the covenant which God had made with him, and which high blessing was theirs because they shared with him in his trials. (Luke 22:28-30) Then he frankly told them that all of them would be offended because of him that night. He knew this, because it was written, "I will smite the shepherd, and the sheep shall be scattered." (Zechariah 13:7; Mark 14:27) But that he expected to gather them to himself again was shown when he said, "But after that I am risen, I will go before you into Galilee."—Mark 14:28.

7 Speaking to Peter, but using his old name Simon rather than the one Jesus preferred to know him by (as if there was still much of the old nature left), Jesus said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for *thee*, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31, 32) The Master knew that Satan would attempt to seize the coming opportunity to destroy the disciples of Jesus; he would have tossed them about as grains of corn are tossed in a sieve.

8 Jesus' words to Peter ought to have made Peter somewhat reserved; but with his usual readiness of speech and good intention he said, "Lord, I am ready to go with thee, both into prison, and to death"; and he also said, "Though all men forsake thee [meaning thereby his fellow disciples], I will not leave thee." It was necessary that Peter, so full of self-assurance, should be shown his own nakedness. And Jesus said, "Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:33, 34) It seems as if Peter did not really believe the Lord, and the warning words of Jesus met with no response from his heart.

9 Soon they left the upper room to go forth to Gethsemane. Some words of Jesus—saying that soon he would be unable to care for them, and a reference made to the sword, as if they would need to care for themselves—caused two of them to say that they had at least two swords among them. Peter, to make certain that no hurt should come to his Master, had been careful to keep one for himself.—See John 18:10.

10 In the garden Peter was a witness of the sufferings of his Master, as he himself says. (1 Peter 5:1) But whether he specifically referred to the sufferings which Jesus endured in his last hours, or to those which his life of ministry necessarily brought him, we do not know; for when Jesus, being heavily laden with sorrow, took Peter, James and John apart, seeking their sympathy, instead of watching with him they fell asleep. They could learn of his agony only by some special revelation.

11 When Jesus had entered into the deep and the waves of sorrow had gone over him, the Father delivered him from all his fears. Almost immediately the rabble, led by Judas, came to arrest him. Now in the face of opposition Peter was all alert; and as hands were laid on Jesus he began to use his sword. Slashing at the head of the high priest's servant Peter sliced off his ear. The Lord immediately stopped Peter's ardor, restored the ear to the head, and healed the wound; although that miraculous act of mercy apparently had no effect upon the rabble, and certainly not upon the high priest—it only emphasized their wickedness.

12 When Jesus was in the hands of the mob and it was apparent that he would not resist them, the disciples were seized with fear and all ran away. What happened to each of them we are not told; but because Peter had an important part to play and a great lesson to learn, for there was much work yet for him to do, we are told about him. He left the other apostles and followed the Lord at some distance.

13 Peter got into the high priest's palace, helped by John, who was already there (John 18:15), and mixed in the crowd in the courtyard. The door maid recognized him and charged him with being a disciple of Jesus. Peter said bluntly, "I am not." Then he went to warm himself at the brazier which the soldiers had, because the night was cold; and soon a kinsman of the servant to the high priest whose ear Peter cut off, said, "Did not I see thee in the garden with him?" (John 18:26) Then the company began to accuse him, and as they told him that his Galilean accent betrayed him, he lost control of himself and, apparently dropping into an old habit of his early fisherman days, began to curse and swear and said that he did not even know Jesus.—Matthew 26:74.

14 It was just about this time that Jesus, apparently being taken from one place to another, passed by; and as if his attention was called by the noise and commotion, he turned, and the eyes of the Master met those of his fallen disciple. Just then the cock crew, and Peter realized what he had done. He went out into the darkness and wept bitterly. Where he went we do not

know; perhaps outside the city and down again toward Gethsemane, perhaps to his lodgings in the city. Since he says that he was an eye-witness of the sufferings of Jesus it may be that when the morning came he followed the crowd to Calvary, and saw his beloved Master on the cross.

[15] Peter would have saved Jesus from the cross could he have done so, and in his own way he had tried to do this—once by asking his Master not to follow the road to sacrifice (Matthew 16:22), and then by attempting to deliver him from the rabble which would take him. Both his attempts were wrong. It was not the will of God that Jesus should be saved from that shame and agony; but Peter might have had a word of comfort for him, instead of which he had with passionate words denied any knowledge of or association with him.

[16] That night another of Jesus' disciples went out into the darkness, but for a very different reason from that which actuated Peter. Judas, a wicked man and out of a malicious heart, went out to sell his Master; Peter went out to bitter weeping. His self-assurance had miserably failed him; his failure was that of one who had not learned to take himself in hand—he had trusted in his own strength in vain. He had provided himself with blazing courage for a great struggle, but he lacked quiet courage. His was a mistake of self-assurance. Judas' act was a calculated effort of a disappointed, malicious spirit.

[17] Peter was not craven-hearted. Had it been a matter of fighting, especially in a crowd, he would probably have fought till he was cut down. But he had not courage to stand against the sudden question of the maid at the door, nor the questions and taunts of the soldiers and servants. No doubt he would have been able to publicly stand against the leaders of the people, their opposition would have roused him. Courage manifests itself in different ways; so does fear.

[18] Our golden text, "Let him that thinketh he standeth take heed lest he fall," is from Paul's first letter to the Corinthians. The true disciple ever seeks to take heed to his ways and to keep a lowly mind, for he has already learned the need for watchfulness. "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18) Pride of heart opens a door for one of the enemy's most seductive temptations in his endeavor to destroy the sons of God. These because they have the knowledge of the Lord are lifted into a plane of life beyond the ordinary man, and unless they balance themselves in the grace of God are necessarily more than liable to be stumbled. But he who clothes himself with humility may rest assured in his Father's care.

[19] After Pentecost Peter was an altogether different man. For one thing the holy spirit, which came upon him in common with the others, did more than anoint for service. The symbols of fire which then came upon them, and the sound as of a rushing mighty wind, told of power for right living as well as power for the service of God. But though Peter was then blessed with the aid of the spirit of holiness he still had need to watch himself that he might overcome his old natural impulses, and it may be taken for granted that many a time he needed to keep the old will of the flesh in subjection.

QUESTIONS FOR BEREAN STUDY

What hindered Peter in his service for the Lord? Did Jesus seek to break Peter's will? What is the purpose of Christian discipline? ¶ 1-4.

What was Jesus' final warning to his disciples? What did he especially say to Peter, and why did he now address him as Simon? What was Peter's response and Jesus' prophecy? ¶ 5-8.

Why did Peter carry a sword? To what sufferings does 1 Peter 5:1 refer? Was Peter fearful as the mob gathered in Gethsemane? What miracle did the Master there perform? ¶ 9-12.

When and why were the disciples later seized with fear? Explain Peter's actions in detail. ¶ 13-15.

Contrast Peter's attitude with that of Judas. Describe the strange complex of courage and cowardice which Peter displayed. Is this unusual? ¶ 16, 17.

What great lesson should we get from Peter's experience? What effect did the experience have upon Peter himself? ¶ 18, 19.

INTERESTING QUESTIONS AND ANSWERS

QUESTION: In November 15th WATCH TOWER, article on "Liberty for the Prisoners," paragraph 22, it is pointed out that nothing was done with the scapegoat "until the conclusion of the sacrifice of the Lord's goat". Now in other paragraphs of this article the impression is given that the antitypical scapegoat is now in the wilderness, having been led there by the clergy class. In view of this, are we to understand that the antitypical Lord's goat has now been sacrificed? If not, how can the scapegoat now be in the wilderness?

Answer: It is impossible for a picture to show every detail of a reality. We see the facts in fulfilment of prophecy, and by applying these to the prophecy we interpret it. The scapegoat represents that class of consecrated, justified, spirit-begotten ones who do not willingly and joyfully present themselves as living sacrifices unto the great High Priest to be sacrificed by him as members of the Lord's body. They are concerned about pleasing worldly institutions composed of men prominent in Christendom. As individuals they get into the prison of these ecclesiastical systems, and remain prisoners because they do not obey the commands of the Lord and come out therefrom. One of the commandments given is: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4.

Who are the prison keepers then that hold the prisoners there? Clearly they seem to be the clergy. The

ecclesiastical systems are in a wilderness condition, because cast off by the Lord and there is no truth there. The prison keepers are there with them, of course. Who then is the man in readiness that induces the consecrated to go into the wilderness? None fits the picture so well as the clergy, and they become the prison keepers. Does it then follow that the sacrificing of the Lord's goat is now complete? By that is meant, Is every one that must be of the body of Christ completely sacrificed before this takes place with reference to the prisoners? Has the second presentation of the blood been made at the mercy seat in heaven, as shown by the type? That does not seem at all to be necessary. Types and shadows cannot be taken to absolutely prove a doctrine.

This picture seems to merge into another. There are some scriptures that clearly indicate that during the great tribulation, when the scapegoat is to be made ready by being washed in the blood of the Lamb, some of the temple class will remain in the flesh and see the great trouble before they pass into glory. (Zechariah 14:1-3) That being true, the scapegoat must be in the wilderness while some of the body members are still in the flesh. The only safe way to interpret a prophetic statement is by applying the facts as they occur. We know that the prisoners are those consecrated and spirit begotten ones who remain in the ecclesiastical systems. We know that the ecclesiastical systems are in a wilderness condition. It seems certain at the same time that there are some of the anointed ones yet on earth. Therefore we must conclude that the picture does not always show a completion of one thing before another part is fulfilled.

Question: In what way will the "prisoner" class be forced to fulfil their consecration that they may be brought to birth on the spirit plane?

Answer: The Devil is now gathering his forces for Armageddon. This is indicated by the scripture: "Woe to the inhabiters of the earth, and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Revelation 12:12) Satan knows that his time is short. Not that he expects that his time for existence is short, but rather that the time in which to now gather his forces for the great battle is short. He is undoubtedly egotistical enough to believe that he can win the fight. This gathering of his forces evidently means, or includes, the turning of the minds of the people away from God. The Scriptures show that the prisoners have a desire for righteousness and do not sympathize with the Devil's organization, although they are afraid to flee from it.

Now as the day of the final conflict approaches the prisoners will be forced to take their stand on one side or the other. These prisoners will then wake up to the fact that they have been made blind and lulled to sleep and put into prison because they have permitted themselves to be wrongfully influenced by the antitypical Delilah, even as Delilah of old indirectly caused the blindness of Samson. The consecrated ones who are now prisoners will necessarily become the objects of scorn to those who oppose the Lord, and such conditions arising will force the prisoners to take their stand upon the side of the Lord. In doing this they will, like Samson, pull down the wrath of the Devil's crowd upon their own heads and thereby suffer destruction of the flesh; and this they will do rather than give allegiance to the Devil's system. In so doing they fulfil their sacrifice by being forced into it by reason of existing conditions.

Question: Can we generally and Scripturally conclude that those claiming to be in present truth who do not at this time heartily and joyfully engage in the witness work are of the great company class?

Answer: In this connection first consider the statement in 2 Peter 1:4-11. The apostle is there addressing the spirit-begotten anointed class. He is not telling these to "develop character", but he is stating specifically what each one must do to make his calling and election sure. By that he means that if you expect to make your calling and election firm and absolutely certain, there is something you must do on your side of the covenant. He proceeds to tell the consecrated what they must do in order to be received into the kingdom of the Lord. Then he plainly adds that those who do these things will have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The only conclusion then that can be properly drawn from the apostle's statement is that the converse of his statement must be true. By that is meant that those who fail or refuse to perform their part of the covenant will not have an abundant entrance into the kingdom. To be more specific, concerning such Peter says: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."—2 Peter 1:9.

The apostle's words here are in exact harmony with the prophetic words describing the great company class, as follows: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron: because they rebelled against the words of God, and contemned the counsel of the most high: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder."—Psalm 107:10-14.

It seems clear therefore that those who have opportunities to participate in serving the Lord, and who fail or refuse to obey his commandments, if brought to life on any plane will be of the great company class. Any one who loves the Lord truly will obey his commandments. Such is the statement of Jesus. The commandments at this time are so clear and unequivocal that every one who is awake must know about them. The witness must be given that Jehovah is God. The standard of the Lord must be lifted up. The good news

concerning the kingdom must be declared as a witness to the nations.

God promises to preserve only those who love him and who are faithful. (Psalm 31:23) To those who do not actively participate in the service as opportunity comes, but who are folding their hands and are at ease, or are bemoaning their fate, and are simply waiting to get off the earth and go to heaven, the Lord may graciously give life, but not as overcomers. Only the faithful, loving, zealous overcomers will be granted "an abundant entrance" into the kingdom and be a part of the royal family. Answering this question specifically then, In view of the fact that quite a number in present truth fail or refuse to participate in the service, unless they awaken from their lethargy and become active and zealous the chances are that they will not be of the little flock.

INTERESTING LETTERS

ENCOURAGED BY THE LORD'S GUIDANCE

DEAR BROTHER RUTHERFORD:

The German classes in the U. S. have asked me repeatedly to convey to you their sincere gratitude for your loving thoughtfulness in increasing their joy in the Lord through the visits of a German pilgrim. At this same time I would like to express my own appreciation not only of the great privilege of this service and of the share of the work I also have at Bethel, but especially for the arrangements you have made in giving the pilgrims more time and opportunity to have a share in the spreading of the kingdom news from house to house.

I am very happy indeed not only to serve the friends with the Word but also to be an encouragement in the service. This part of the pilgrim work adds to the blessings of the trip In almost every class I have been able to encourage some friends who have never thus far taken part in the canvassing, to come out and try it; and I am doubly blessed by their enthusiastic testimonies of the blessings received, not known to them thus far.

Thus through this blessed arrangement each pilgrim trip really becomes a little campaign against the enemy, and it is one of my heart's greatest desires to keep the battle up against the Dragon, to lead the Lord's people to hold high the banner of the kingdom, and to make way for the people by clearing away the stones of error that the great enemy and his emissaries have rolled before the feet of the people.

In all cities where there is a goodly amount of Jews I have worked with the friends in Jewish territory. I try to show them how to work after the example of the Apostle Paul—to be a Jew to the Jews in order to win them for the truth—and the friends are greatly surprised how easily COMFORT FOR THE JEWS can be sold to the Jews. At this opportunity, dear Brother, I would like to say that the Yiddish translation of this book increases the impression of the English original that it was written with wisdom from above. I do not believe that a Jew in the truth, enlightened by God, could have written the book with more wisdom in respect to Jewish prejudices or point of view than you, beloved Gentile, have done, moved by the love for the children of Abraham.

Still more wonderful does this book appear to me as it is seemingly the important second fulfilment of Jeremiah 29:10-14; 2 Chronicles 36:22, 23 and Ezra 1:1-4. Jeremiah's prophecy shows, in verse 14, that it should have a greater fulfilment at the end of the seventy jubilee cycles, that is, in the fall of 1925. The account in Second Chronicles, referring to Jeremiah's prophecy, shows that in the second and greater fulfilment a proclamation to the Jews, and that too in written form, was to be expected. Therefore, in the exact fulfilment of this prophecy, "after seventy [jubilee] years [including their cycles of forty-nine years each]" were accomplished, there appeared without delay, in October, 1925, the book COMFORT FOR THE JEWS, which brings to them the "hope of a happy end", as various versions put it.

In verse four this account gives a seeming postscript to the proclamation of King Cyrus—an invitation to both Jews and Gentiles to assist in the work of the return of the Jews to their homeland, with gold, with goods and with other free-will offerings. Similarly, in the Yiddish edition of COMFORT FOR THE JEWS, which will no doubt have a far greater circulation than in any other language, there is the following postscript providentially placed on the last page, which is an exact second fulfilment: "Everybody, Jew or Gentile, who desires to support the rebuilding of Palestine through the Jews may send his voluntary contribution to the Zionist Organization. Address: ——." My attention was drawn to this latter point by another Jewish brother who had noticed how the Lord had guided you in this matter.

Your excellent expounding, that prophecy cannot be understood until it is fulfilled or in course of fulfilment, has proven again its validity here.

In the joy of our Lord, and the love to Jehovah our God and his great cause, I remain, by his grace

Sincerely your brother and fellow servant,

M. M. FRESCHEL.—*Pilgrim.*

HEARING MESSAGE FROM AFAR

DEAR BROTHER RUTHERFORD:

When you finished your Bible questions and answers over WBBR tonight, we knelt and thanked the Lord for the blessings we had received from him. We want to also express our gratitude to you for your service.

We first tuned in on WBBR and heard Brother Barber's wonderful discourse, and then switched over and heard a brother speaking at CKCX, Toronto, Canada. Then we tuned in on Chicago and heard a discourse from WORD, until time for your questions and answers; and then we tuned back onto WBBR, New York. Each Station came in very clear.

Praying the Lord's blessing upon the message,

Your Brother and Sister by his grace,

MR. AND MRS. LEONARD STAMPS.—*Ala.*

JAPANESE AWAKENING TO THE TRUTH

DEAR BROTHER RUTHERFORD:

We know you by name, but are not personally acquainted. But because we are thankful we are sending this letter to you.

God's time has come to awaken our Japanese nation for the truth. He has prepared them by trouble to receive his salvation.

We are so glad to hear about quick activity of the Lord's work in Japan. Also we are thinking that such condition is verification for Christ's kingdom coming.

We will always pray for you and Brother Akashi, your representative in Japan, that you may bravely fight and do the Lord's work.

The grace of our Lord Jesus be with you all.

Yours in the Lord's service,

JAPANESE I. B. S. A. CLASS IN SEATTLE.—*Wash.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Elyria, O.	Apr. 1	Des Moines, Ia.	Apr. 7, 8
Auburn, Ind.	" 3	Omaha, Nebr.	" 10
Gary, Ind.	" 4	Stanton, Nebr.	" 11
Chicago, Ill.	" 5	Clearwater, Nebr.	" 13, 14
Moline, Ill.	" 6	Winside, Nebr.	" 15

BROTHER H. E. PINNOCK

Des Moines, Ia.	Apr. 1	Henderson, Ia.	Apr. 10
Indianola, Ia.	" 3	Red Oak, Ia.	" 11
Charlton, Ia.	" 5, 6	Omaha, Neb.	" 12
Prescott, Ia.	" 7	Kirkman, Ia.	" 13
Red Oak, Ia.	" 8	Coon Rapids, Ia.	" 17

BROTHER J. A. BOHNET

Lansing, Mich.	Apr. 3, 4	Ann Arbor, Mich.	Apr. 12, 13
Albion, Mich.	" 5	Ypsilanti, Mich.	" 17
Leslie, Mich.	" 6, 7	Plymouth, Mich.	" 18, 19
Jackson, Mich.	" 8, 10	Royal Oak, Mich.	" 20

BROTHER G. R. POLLOCK

Waitsburg, Wash.	Apr. 1	Ellensburg, Wash.	Apr. 10
Walla Walla, Wash.	" 3, 4	Roslyn, Wash.	" 11, 12
Sunnyside, Wash.	" 5, 6	Puyallup, Wash.	" 13, 14
Yakima, Wash.	" 7, 8	Enumclaw, Wash.	" 15

BROTHER H. H. DINGUS

Jacksonville, Fla.	Apr. 1, 3	Panama City, Fla.	Apr. 11, 12
Apalachicola, Fla.	" 5, 6	Ponce De Leon, Fla.	" 13, 14
Marianna, Fla.	" 8, 10	De Funiak Spgs, Fla.	" 15

BROTHER V. C. RICE

Terre Haute, Ind.	Apr. 3	Washington, Ind.	Apr. 10
Brazil, Ind.	" 4, 5	Montgomery, Ind.	" 11, 12
New Goshen, Ind.	" 6	Bedford, Ind.	" 13, 14
Vincennes, Ind.	" 7, 8	Salem, Ind.	" 15

BROTHER G. H. DRAPER

Leavenworth, Kan.	Apr. 1	Topeka, Kan.	Apr. 8, 10
St. Joseph, Mo.	" 3-6	Manhattan, Kan.	" 11, 12
Sabetha, Kan.	" 7	Randolph, Kan.	" 13, 14

BROTHER R. L. ROBIE

Houston, Tex.	Apr. 1, 3	Denison, Tex.	Apr. 11
Corsicana, Tex.	" 4, 5	Hickory, Okla.	" 12
Dallas, Tex.	" 6, 10	Okmulgee, Okla.	" 13, 14

BROTHER A. J. ESHLEMAN

Bucyrus, O.	Apr. 1	Columbus, O.	Apr. 8, 10
Marion, O.	" 3, 4	Mt. Vernon, O.	" 11
Delaware, O.	" 5	Fredericktown, O.	" 12
Springfield, O.	" 6, 7	Newark, O.	" 13, 14

BROTHER W. J. THORN

Bellefonte, Pa.	Apr. 1	Lewistown, Pa.	Apr. 10
Pleasant Gap, Pa.	" 3	Mifflin, Pa.	" 11
Altoona, Pa.	" 4	Burnham, Pa.	" 12, 13
Alexandria, Pa.	" 5, 6	McClure, Pa.	" 14
Coles Summit, Pa.	" 7, 8	Sunbury, Pa.	" 15

BROTHER H. E. HAZLETT

New London, Conn.	Apr. 3	Fitchburg, Mass.	Apr. 10
Norwich, Conn.	" 4	Milford, N. H.	" 11, 12
Charlton City, Mass.	" 5, 6	Nashua, N. H.	" 13, 14
Worcester, Mass.	" 7, 8	Manchester, N. H.	" 15, 17

BROTHER S. H. TOUTJIAN

Kansas City, Mo.	Apr. 1, 3	Burton, Mo.	Apr. 11, 12
Chillicothe, Mo.	" 4, 5	Boonville, Mo.	" 13
Wheeling, Mo.	" 6, 7	Jefferson City, Mo.	" 14, 15
Macon, Mo.	" 8, 10	Mexico, Mo.	" [illegible]

BROTHER H. L. HERR

Milwaukee, Wis.	Apr. 3	Lakemills, Wis.	Apr. 10, 11
Kenosha, Wis.	" 4, 5	Madison, Wis.	" 12, 13
Racine, Wis.	" 6, 7	Monticello, Wis.	" 14, 15
Waukesha, Wis.	" 8	Monroe, Wis.	" 17

BROTHER J. C. WATT

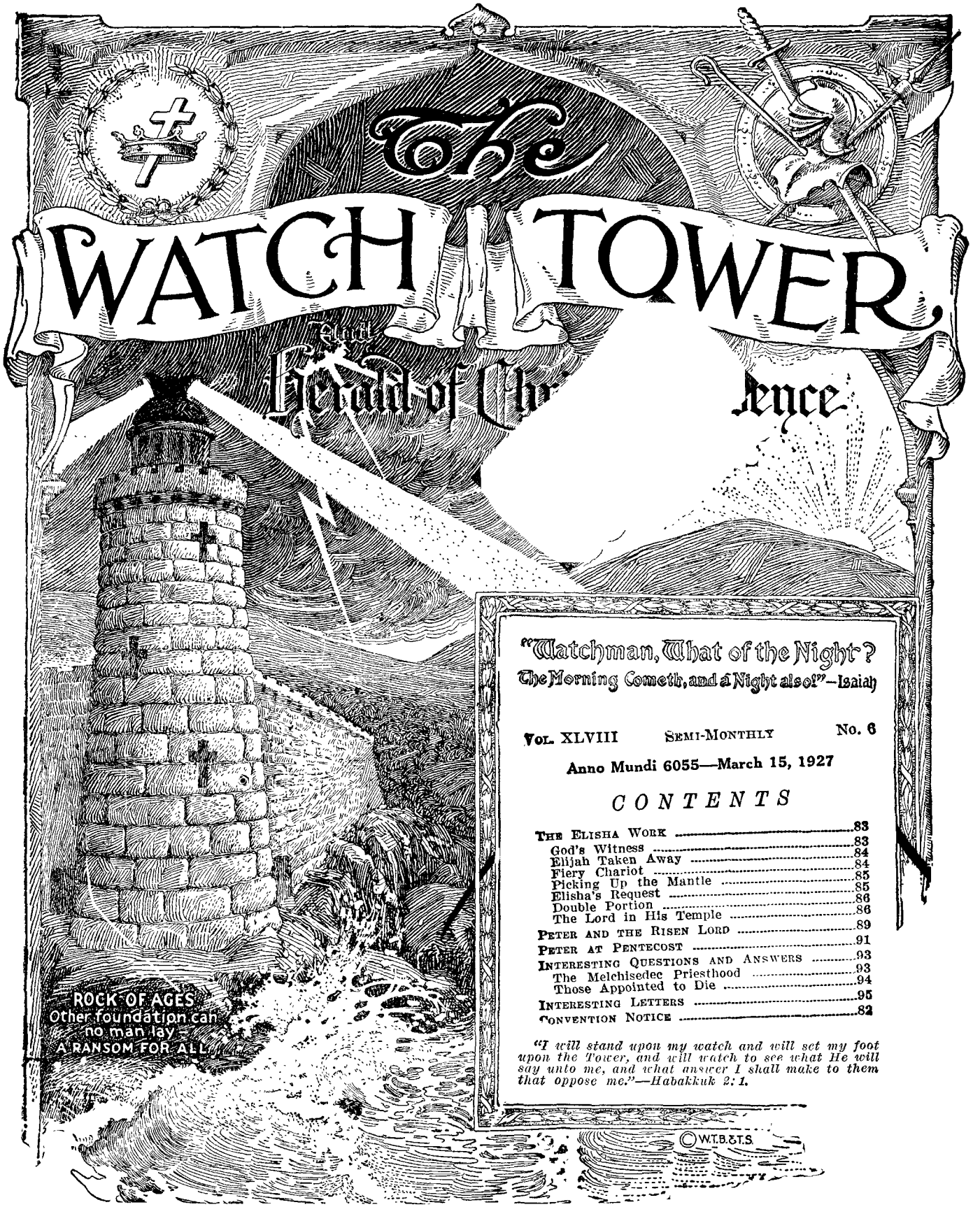
Fitchburg, Mass.	Apr. 1, 3	Haverhill, Mass.	Apr. 12, 13
West Chelmsford, Mass.	" 5, 6	Byfield, Mass.	" 14
Lowell, Mass.	" 7, 8	Newburyport, Mass.	" 15
Lawrence, Mass.	" 10, 11	Beverly, Mass.	" 17, 18

BROTHER H. S. MURRAY

Palestine, Tex.	Apr. 1	Trevat, Tex.	Apr. 7, 8
Rusk, Tex.	" 3	Center, Tex.	" 10
Kelrys, Tex.	" 4	Logansport, Tex.	" 11, 12
Lufkin, Tex.	" 5	Shreveport, La.	" 13, 14
Broaddus, Tex.	" 6	Sikes, La.	" 14, 15

BROTHER J. B. WILLIAMS

Columbus, Ga.	Apr. 1, 3	Dothan, Ala.	Apr. 8, 10
Union Springs, Ala.	" 4	Enterprise, Ala.	" 11, 12
Clayton, Ala.	" 6	Elba, Ala.	" 13



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

VOL. XLVIII SEMI-MONTHLY No. 6

Anno Mundi 6055—March 15, 1927

CONTENTS

THE ELISHA WORK 83
God's Witness 83
Elijah Taken Away 84
Fiery Chariot 84
Picking Up the Mantle 85
Elisha's Request 85
Double Portion 86
The Lord in His Temple 86
PETER AND THE RISEN LORD 89
PETER AT PENTECOST 91
INTERESTING QUESTIONS AND ANSWERS 93
The Melchisedec Priesthood 93
Those Appointed to Die 94
INTERESTING LETTERS 95
CONVENTION NOTICE 82

"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; for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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1927 INTERNATIONAL CONVENTION

The general convention of the International Bible Students Association for 1927 will be held July 18th to 26th, at Toronto, Canada. Announcement is made now to permit the friends throughout the earth to get ready. Brethren are expected from many countries.

Toronto is the capital of Ontario and has a population of more than five hundred thousand, with another hundred thousand in the vicinity. It is a railway center. It is only a short distance from Niagara Falls. The city has provided its beautiful fair grounds and all its buildings for the convention. One of the buildings has a seating capacity of ten thousand. The grounds are situated on the lake front, segregated from the busy travel, and in a very pleasant location. It is expected that the entire proceedings of the convention will be broadcast from our own station, remote control being installed at the convention auditorium.

This will be the only large convention during the year. All classes desiring to hold local conventions should notify the SOCIETY as early as possible so that pilgrims may be routed in that way if at all possible.

MEMORIAL FOR 1927

The memorial of our Lord's death will be celebrated in 1927 on Friday, April 15th, after 6 p. m. The method of calculation is as follows: The new moon nearest the spring equinox occurs in the morning of April 2nd, which marks the beginning of Nisan at sundown on that day. Counting fourteen days thereafter the fourteenth of Nisan begins at sundown, about 6 p. m., April 15th, which is Friday. Announcement is made at this time that the brethren may begin to make preparations.

BETHEL HYMNS FOR APRIL, 1927

Sunday		**3** 124	**10** 146	**17** 285	**24** 181
Monday		**4** 310	**11** 122	**18** 265	**25** 81
Tuesday		**5** 216	**12** 2	**19** 24	**26** 278
Wednesday		**6** 219	**13** 178	**20** 328	**27** 58
Thursday		**7** 270	**14** 190	**21** 268	**28** 73
Friday	**1** 171	**8** 151	**15** 160	**22** 221	**29** 332
Saturday	**2** 76	**9** 325	**16** 167	**23** 44	**30** 204

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Stone of Zion" Z October 15, 1926	"A Stone of Stumbling" Z November 1, 1926
Week of April 3 . . . ¶ 1-21	Week of April 17 . . . ¶ 1-22
Week of April 10 . . . ¶ 22-39	Week of April 24 . . . ¶ 23-45

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THE ELISHA WORK

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—1 John 4: 17.

THE name Elisha means "God is my salvation". Elisha was anointed in the place, or stead, of Elijah. Elijah pictured a work of the church for a time certain; and that work consisted of giving the witness to the name of Jehovah as the only true God, and restoring to the consecrated all the great fundamental truths which had been taken away from them, and restoring some to the faith of the apostles. The inference to be drawn from the words of the Prophet Malachi is that if the fathers were not turned to the children and the children to the fathers, then God would smite the earth with a curse; that is to say, there would be a great time of trouble.

2 The words of Jesus, as set forth in Matthew twenty-fourth chapter, show that after the war, the famine, pestilence, earthquakes and other evidences of his presence and the end of the world, then there should follow a period of testifying of the good news concerning the kingdom; that when such work is completed, then would follow the expressed wrath of Jehovah and a time of trouble on earth such as was never known, and that it shall be the last. (Matthew 24: 21, 22) Since Elisha was anointed to do a specific work, it seems certain that Elisha pictures the anointed of God doing a work in the name of the Lord as his witness, and doing it in a time of peril; and that while so doing it these anointed would fully appreciate the fact that the Lord God is their shield and that he is their salvation; and that therefore they would not fear.

3 During the most of Elijah's experience he was bold. He was fearless to make the proposition to the king concerning the prophets of Baal, and then fearlessly slew all of those prophets. Later, when Jezebel got after him, he became fearful and fled. Afterwards Elijah regained his courage and went on with his work; then he and Elisha walked together until he was taken away. There is nothing in the experience of Elisha to show that he ever feared anything. It seems that Elisha pictures a work of the anointed which is done without fear.

4 The apostle, in the text first above cited, says that those in whom the love of God is perfected have no fear. Why should any one fear? The answer is, Because he desires to preserve himself from rebuke, reproach or injury. Therefore selfishness is the cause of fear. Perfect love is the complete expression of unselfishness. Therefore he who is perfect in love will have no fear. He will have no fear, because he realizes that God is his salvation. Elisha's name means that very thing. Then, says the apostle, in the day of the Lord's judgment the class that shall be perfect in love at that time must have boldness in testifying to the name of the Lord; and this boldness means giving the testimony without hesitation and without fear.

5 The facts and circumstances surrounding Elisha, and the experiences through which he passed, seem to clearly testify that during a certain period of the church's experiences, to wit, during the time of the Lord's judgment upon the church and upon the nations, there must be a witness given in the name of the Lord, and that this must be done fearlessly. This work, we believe the Scriptures show, was foreshadowed by Elisha. It seems therefore clear that both Elijah and Elisha represent the work of the church, and not individuals in the church.

GOD'S WITNESS

6 After the anointing of Elisha he arose and went after Elijah and ministered to him. Elijah continued his work, and there is nothing more said about Elisha until the time Elijah was to be taken away. Elijah continued to testify, by his course of action, that Jehovah is the only true God. The slaying of the priests of Baal seemed to have little or no effect upon the rulers of Israel. They continued in their idolatry. Later the king of Israel was sick, and he sent his messengers to inquire of the Devil's priests as to whether or not he should recover. (2 Kings 1: 2-16) God then directed Elijah to again make a demonstration by which the rulers must understand that Jehovah is the only true God. He did this by causing fire to come down from heaven upon the messengers of the rulers.

7 The rulers of earth were exceedingly sick about the latter part of 1917 and the beginning of 1918. The great war had reached a climax, and they were inquiring whether or not the world would ever recover completely from the catastrophe. It was about that time that the anointed of the Lord, the Elijah class, went forth with Volume Seven of STUDIES IN THE SCRIPTURES and made a wide distribution of it amongst the people of Christendom. This was quickly followed by the distribution of free tracts in great quantities, under the title "The Fall of Babylon" and KINGDOM NEWS.

8 The message of truth as contained in these instruments was doubtless the most scathing and fiery assault that had been delivered against the ecclesiastical system and her allies during the period of the Lord's second presence. The nations were told in that message that the kingdoms of earth were certain to go down completely and would never recover, and that the kingdom of heaven is at hand. The message published magnified the name of Jehovah God. The antitypical Elijah was maintaining the true meaning of his name, "Jehovah is my God," and was telling the people that the god of this world is the Devil and that its end has come. It was on the 24th day of February, A. D. 1918, that the first public lecture ever given on the subject, "THE WORLD HAS ENDED—*Millions Now Living Will Never Die,*" was delivered to a public audience. The arrest of the Lord's people began the very next day.

ELIJAH TAKEN AWAY

9 The next Scriptural account showing Elisha and Elijah together is stated as follows: "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal." Then together the two, both evidently representing the same class, journeyed from Gilgal to the Jordan river. Elisha refused to be separated from Elijah. Elisha knew that Elijah was going to be taken away shortly. (2 Kings 2:5) Having reached the Jordan together, "Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground."—2 Kings 2:8.

MANTLE

10 The mantle which Elijah wore is defined as a garment or goodly robe. A garment symbolizes a means of identification or distinction; while robe more particularly is a symbol of approval. Elijah's mantle therefore would seem to say, "This man who wears this mantle is identified as an approved witness of Jehovah." Truly that is what Elijah was. Being a true witness for Jehovah, he used the message of truth to testify, and by this message he was identified as the approved witness of God. Therefore the mantle must properly be said to symbolize that Elijah, the approved witness of God, used the message of truth to do the work that God had committed to him to do.

11 Elijah wrapped up his mantle and with it smote the waters of the Jordan. Waters symbolize people, and a stream or quantity of water such as the Jordan would symbolize an aggregation of people. Jordan means "judged down". The smiting of the water therefore would seem to say that the time had come for the delivering of a message to the peoples of Christendom, which should constitute a warning of judgment upon them. Antitypically, then, the mantle would seem to represent the message of God, formed into books and tracts, prepared for the purpose of laying upon the people; and these were laid upon the people, which declared for Jehovah and that the judgment is at hand. Volume Seven, "The Fall of Babylon" tract, and the issues of KINGDOM NEWS contained just such a message, and the distribution continued till the Elijah work ended. That smiting of Christendom with the message of truth fanned the fire already kindled against the anointed of the Lord. The ruling elements were burning with anger.

FIERY CHARIOT

12 After Elijah and Elisha had crossed the Jordan, for a short time they walked and talked together. "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."—2 Kings 2:11, 12.

13 The taking away of Elijah marked the end of the specific work which he had undertaken to do, and marked the end of the antitypical Elijah work during the second presence of the Lord. It was a fiery chariot that separated Elijah and Elisha. It was a whirlwind that took Elijah away. There is nothing to indicate that there was any trouble between Elijah and Elisha. On the contrary they were exactly in accord and working together in harmony, and loved each other devotedly.

14 Antitypically therefore the two men at this point must picture identically the same class of anointed ones of God, but the line of division between the two works was now being drawn. The chariot is a means employed to move substances forward. It therefore well symbolizes the vehicle or organization used by the Lord to carry forward the message of truth. The SOCIETY seems clearly to fit that symbol. That is the organization which has been used during the harvest period to carry the message of truth to the people. A fiery chariot would indicate destructive conditions in the vehicle or organization. Horses symbolize doctrines. A whirlwind symbolizes great trouble. How, then, do the facts fit the prophetic symbols?

THE FACTS

[15] In the spring of 1918 the faithful ones of the SOCIETY were diligently engaged in pushing forward the work of distributing the literature in the form of tracts and books above-mentioned. The doctrines and statements of truth contained therein formed an excuse for a fiery trouble that arose within the ranks of the SOCIETY. While this fiery trouble was on, the unholy alliance—big business, big politicians and big preachers —seized upon the opportunity to act. There were Judases then within the ranks of the SOCIETY, even as the Lord had foretold there would be, and who he said would hate and would betray their brethren.—Matthew 24:10.

[16] While this fire was in the chariot, separating brethren, there came upon those who were doing the Elijah work a great trouble, in the nature of a criminal prosecution by which the work of the SOCIETY was suddenly stopped. That marked the end of the Elijah work. Then and there Elijah was taken away. That does not mean that the individuals were taken away; but, since Elijah was a type of the work, it marked the end of the work which Elijah was commissioned to do.

[17] The scripture states that Elijah was taken up into heaven by a whirlwind. Heaven means that which is high and lofty. We know that he was not taken to the presence of Jehovah as a man, because Jesus declared long thereafter, "No man hath ascended up to heaven." (John 3:13) Elijah was a type. He was taken away in a whirlwind, and nothing more was seen of him. Antitypically this means that the Elijah work was finished at a time certain and reported to Jehovah in heaven. That time certain was during the fiery experiences of 1918, as the Scriptures and the circumstances seem clearly to prove.

[18] When Elisha saw that Elijah was being taken away he cried: "My father, my father! the chariot of Israel, and the horsemen thereof." When the Lord's consecrated anointed ones, who love the Lord and his cause better than they love their own lives, saw the trouble of 1918, resulting in disrupting the work and the imprisonment of many of the brethren, many of them cried out: "My God, my God, the SOCIETY and the truths it has taught, have they fallen to the ground?" They were in distress. That distress was indicated by Elisha's taking hold of his own clothes and tearing them in two. Elisha saw Elijah no more.

PICKING UP THE MANTLE

[19] Elisha then took up the mantle of Elijah that fell from him, and went back and stood by the bank of the Jordan. His standing there indicated a time of inactivity. The work of testifying to the truth having been brought to a sudden halt in 1918, it took a little time to identify the class that would go on with the work. Elijah was gone, but the work of the Lord was not done. Every effort on the part of the Lord's truly anointed to turn the hearts of the peoples of Christendom back to the faith of their fathers had ended. Subsequent facts show that conclusively. That part of the work had been committed to Elijah, as well as the restoration of the fundamental truths, and that work had been completed; hence antitypically Elijah was done.

[20] The work of giving the testimony to the name of Jehovah and concerning his kingdom, however, must go on. What now would be done? Elisha's standing by the River Jordan for a time, well represents the period of time from the spring of 1918 to the autumn season of 1919. It was a period of inactivity, perplexity and uncertainty. What would the members of the church on earth now do?

[21] Since Elijah finished the work of restoration but did not finish the work of giving the testimony, and since Elisha was anointed in the place and stead of Elijah, then it follows that the work of Elisha must be chiefly that of testifying to the name of Jehovah and announcing the day of his vengeance and lifting up his standard, that the people might see that the day of deliverance and blessing is at hand. If this work is to be done, who is going to do it?

ELISHA'S REQUEST

[22] The facts that transpired following 1918 seem well to fit the picture of Elisha. The spirit of Elijah would identify the class to do the work. "And it came to pass, when they were gone over, that Elijah said unto Elisha, 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: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." (2 Kings 2:9, 10) Whoever would manifest that spirit would be identified as the Elisha class.

[23] Following the fiery trouble of 1918 it was a little difficult for a time for some of the consecrated to determine who was on the Lord's side and had his favor. About that time several companies were formed, made up of men and women all of whom claimed to be consecrated and in harmony with present truth. Some of these companies claimed to be exclusively the little flock and said that others made up the great company; and all held vague ideas about what should be done. But the Lord soon made it clear who should give the witness. Keeping in mind that the mantle of Elijah was a goodly robe, and therefore that it identified him as the approved witness for the Lord, we notice that Elisha "took up the mantle of Elijah that fell from him" and used it.

[24] The period of inactivity of the church ended in 1919. From September first to the eighth of that year there was a general convention of the consecrated held at Cedar Point, Ohio. Never before had the brethren, prior to that time, enjoyed such sweet fellowship. Then and there it was seen that there must be some more work

done in the name of the Lord. New plans were announced to do this work, and the brethren from that day forward worked together harmoniously as the SOCIETY and renewed the witness in the Lord's name.

DOUBLE PORTION

25 The request that Elisha made of Elijah was that when Elijah was taken away he might receive a double portion of the spirit of Elijah. To that request Elijah made reply, 'That is a hard thing, but if thou see me when I am taken from thee, it shall be so unto thee.' The words "if thou see me" clearly mean, if you discern me. That is, 'If you discern that the Lord was doing a specific work up to a certain time and that it was interrupted, but that the Lord still has another work to do, the first work being represented by Elijah and the latter by Elisha, you shall have a double portion of my spirit.' The word "double" here used does not mean a duplicate but it means *twice as much*. The spirit of Elijah was the spirit of love for God and an unselfish devotion to his cause. It should be expected then that the Elisha work would be marked with a double amount of enthusiasm and zeal and loving devotion to the Lord's cause, and that such would be without fear.

THE FACTS

26 It was at the above-mentioned convention in 1919 that the Lord's people began to see the distinction between Elijah and Elisha, and that both represented a work to be done by the same class of people. In September, 1922, another general convention was held at the same place. During the period of time elapsing between these two conventions the Lord's consecrated people had pushed on with the work of organization in preparation for still greater work. Not until 1922 was there a real organized movement to get on systematically with the work.

27 In 1922 the organization began systematically to advertise the King and his kingdom. God's people had seen the distinction between the Elijah and Elisha work, and they manifested a double amount of the spirit that had been manifested prior to that time. All of the truly consecrated who have been in the truth for some time can testify to the increased zealous devotion to the Lord manifested by those who have seen the distinction between the Elisha and the Elijah work.

28 During the past five years there has been given on the earth a tremendous witness. The Lord has privileged his people to build and install printing and book-manufacturing plants in various parts of the earth, and to print and manufacture books and magazines and tracts by the millions, and to put them into the hands of the people at a nominal cost. Furthermore, since 1922 the radio has come into use; and during the past several months the SOCIETY has employed a number of radio stations to herald the message of truth far and near. Many people have been informed concerning Jehovah God and his King and his kingdom. It is since 1922 that the Lord has poured out his spirit upon all the church, even as the Prophet Joel testified that it would be done. (Joel 2:28, 29) Class organization work has been perfected as never before. Since then the work of testifying has moved grandly on, prompted by an unselfish devotion to the Lord; and the annual report for 1926 shows that the work during that year surpassed anything that has ever been done in giving the witness concerning God, his King and his kingdom.

THE LORD IN HIS TEMPLE

29 The Scriptural proof is that the Lord came to his temple in 1918. Then it was, upon examination of the consecrated, that he brought the temple class under his robe of righteousness and gave to them the garments of salvation. How aptly the name Elisha ("God is my salvation") fits the temple class! It is into the hands of the temple class, the antitypical Elisha, that the Lord commits all his goods; to wit, his kingdom interests. It is since that time that a great illumination has come to those doing the Elisha work. The members of the Elisha class, in the temple of the Lord and having their minds more fully illuminated, have increased in the spirit of the Lord and have entered into the joy of the Lord; and appreciating the fact that "the joy of the Lord is their strength" they fearlessly push on with the work.

30 Never, since the time of the end of the Elijah work, has there been any attempt made by Elisha to turn Christendom back to the faith of Jesus and the apostles. Christendom is cast off for ever. Christendom has repudiated the Lord and his kingdom completely by adopting the Devil's substitute for the Lord's kingdom The work of the Elisha class is to testify that Jehovah is God, that Christ Jesus is his King on his throne, that the kingdom of heaven is here, and that the Lord has begun his reign; and they are to lift up a standard for the people and carry the message to the prisoners that are held in bondage by the ecclesiastical systems.

WHY FEARLESS

31 The experiences of Elisha show that he was absolutely fearless. The antitypical Elisha must show the same spirit. Elijah was fearless most of the time; but when threatened by a woman he fled because she had the king behind her. The church had a similar experience during the World War. When a whole army, with chariots and horses, were sent by the enemy and surrounded Elisha at night he was absolutely fearless. As an evidence of his fearlessness and trust in the Lord he said to his servant, "Fear not; for they that be with us are more than they that be with them."—2 Kings 6:16.

32 But we must remember that both Elijah and Elisha were types. They represented a work that is to be done under certain conditions. Now, since the Lord has come to his temple, he comes to judge first his own house and

then the nations. We are therefore in the day of God's judgment as indicated by the apostle in the text, 1 John 4:17. Now the church, the antitypical Elisha class, is commanded to be fearless. As the name implies—"God is my salvation"—they truly say: "If God be for us, who can be against us?"—Romans 8:31.

33 Loving the Lord more than they do their own lives, the Elisha class fear not what man or Devil can do against them. They claim as a class the promises that the Lord makes to them, when he says: "O love the Lord, all ye his saints; for the Lord preserveth the faithful." (Psalm 31:23) With them it is as the apostle says: 'You are in the day of judgment, therefore have boldness in the proclamation of the truth. There is no fear in love, but perfect love casteth out fear.' The Elisha class appreciate the fact that it is their privilege to be the commissioned and approved witness for God on the earth; and that that is their chief business; and that when this witness is done, the final end will come.

ENCOURAGEMENT

34 The complete light of the divine truth is shining upon the Perfect Stone laid in Zion. (Zechariah 3:9) From time to time flashes of light, reflected from the temple, are given to the anointed ones who are the temple class; and these are permitted to see and understand the precious promises that specifically apply to the church at this time. Among these promises are the following: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah 61:10.

35 These realize that they have the testimony of the Lord that he is their salvation, and that he has granted unto them the garments of salvation and clothed them with the robe of righteousness. They are the ones to whom the Lord addresses himself, when he says: "Ye are my witnesses, saith the Lord, that I am God." (Isaiah 43:10, 12) They hear the commandments of Jehovah and joyfully respond thereto.

36 To the Elisha class God is now saying: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isaiah 62:10) In obedience thereto the Elisha class bends its efforts toward the kingdom. By the Lord's grace they are gathering out the stones that have stumbled many Christians, casting up the highway, pointing out to the people the way to return to the Lord. They are lifting up the Lord's standard, that the people might see how to come to his kingdom and receive his blessings.

37 At the same time that this work is in progress, the Elisha class appreciates the fact that the Devil has been cast out of heaven, and that he goes forth to war with the remnant of her seed who keep the commandments of God and who have the testimony of Jesus Christ. (Revelation 12:17) They know that the Devil seeks every opportunity, through all of his instruments, to destroy them; yet they do not fear. Their fearlessness is due to the fact that they know that Jehovah is their salvation. To them he now says: "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.

38 God has planted the heavens by ousting Satan and putting his King upon his throne. He is laying the foundation of the new earthly government. He is commanding his people to bear witness to the fact; and while this is being done, he shields and protects them from all harm. These are the ones who constitute the remnant of the Lord, and to whom he says: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isaiah 28:5, 6.

39 "The great and dreadful day of the Lord" is rapidly approaching. Satan's earthly organization is about to fall. The forces are gathering for the great and final conflict. When the testimony is given to all nations as a witness, then that day shall come and shall be marked with a time of trouble such as the world has never known; and that will be the end. (Matthew 24:21, 22) But in that great and terrible assault of the enemy the remnant of God's people, the Elisha class, shall not be cut off; but through Christ they shall be triumphant. (Zechariah 14:1-3) All of the consecrated on earth, including those prisoners in the prison houses, are a part of God's organization, symbolized by Jerusalem and sometimes called Zion.

40 The Elisha class, having the privilege of being witnesses for the Lord, are the feet of him who bring the message of peace and salvation to those who have a heart's desire for the blessings of the Lord. The Prophet Isaiah had a vision of these as the feet of him, and with ecstacy he exclaimed: "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.

OPPONENTS

41 It seems clear from the Scriptures that when the Elisha work is in progress there would be some who claim to be consecrated to the Lord but who would be opposing the Elisha work. These have walked with the Elijah class; but failing to discern when Elijah was taken away, and failing to see the Elisha work, they permit their minds to be turned against that which the Lord is doing, and against the Lord's brethren who are

engaged in the Elisha work. God, through his prophet, says: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

42 The facts plainly show that since the beginning of the Elisha work there have been certain ones, claiming to have been in present truth, who have opposed that work; and these have not been privileged to see and appreciate the light that comes from the temple because they have not discerned the distinction between the Elijah and the Elisha work, and have opposed the latter. They have therefore not received a double portion of the Lord's spirit, as indicated by the prophecy.

43 Then the prophet adds: "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies." (Isaiah 66:6) The human voice, when trained, gives forth the most harmonious sound that human ear has ever heard. No instrument can perfectly represent a trained human voice. On the other hand an untrained and cracked voice is merely a noise, and represents discord. So the prophet says that there comes from the city, from those who claim to be of God's organization, a voice of noise, a discordant sound that is not in harmony with what the Lord is doing.

44 Then there comes a voice of the Lord from the temple. This is beautiful and harmonious, because it is in perfect attune with the Lord. This is the message proclaimed by the Elisha class. The voice is a symbol of a message of truth. Those who are proclaiming this, as shown by Isaiah 52:7, are the feet of The Christ, therefore engaged in the Elisha work. They are also called the watchmen; and of them the prophet says: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." (Isaiah 52:8) These are the ones now to whom the Lord has committed all his goods. They are his watchmen, watching and safeguarding the interests of the kingdom—represented by his goods. They see eye to eye concerning the great truths of the Lord's plan that he is unfolding.

45 Their hearts are filled with joy, and together they lift up the voice and lift it up with gladness. They break forth into joy and singing together. They see that the Lord is in his temple; that the Devil has been cast out of heaven; that the King is in action; that the Lord has come to his temple; that he has covered with the robe of righteousness those whom he found faithful, and granted unto them the garments of salvation; that he has poured out his spirit upon his people, regardless of their previous standing or position in the body; that the Chief Corner Stone has been laid in Zion in completion, and that upon that Stone is shining the full and complete light of truth which from time to time is being reflected from the temple into the face of the faithful. No longer thinking of self, but being wholly devoted to the Lord, they have no fear. Their meat and drink is to know and to do the will of the Lord; and by his grace they keep his commandments, and his commandments are a joy to their hearts. Such is the condition of the Elisha class, who are doing the Elisha work.

OBEDIENCE

46 To the Lord obedience is more acceptable than sacrifice. Each one had to make a sacrifice in order to be begotten by the spirit of the Lord. Now as new creatures, to be acceptable to the Lord, obedience is required. Jesus said: 'If you love me, you will keep my commandments; and I will love you, and my Father will love you.' The commandments now given to the Elisha class are so clear and convincing that there can be no doubt as to what shall be done. A witness for Jehovah must be given to the nations, that he is God; the people must be told that the kingdom is at hand; the day of the vengeance of our God must be declared; the standard of the Lord must be lifted up for the people; and the Elisha class is commanded to do this work. But how is it to be done?

47 Can this work be done by folding the hands? Can it be done by merely addressing a few from the platform occasionally? Can these commandments be met by maintaining a long, sad countenance, and by saying, "I want to get rid of this world and go home and rest"? Why has the Lord permitted his people to build and equip printing plants, and why has he brought together his consecrated to manufacture books containing the above message? Are these to be thrown aside and not used? All will answer, No; they must go into the hands of the people as a witness.

48 But who are going to carry them into the hands of the people? Only the sisters? The answer is that the Elisha class will do this work, whether that class be made up of women or men, pilgrims or colporteurs, workers in the office or treaders at the mill. No one who is really of the Elisha class will need to be asked to go; he will delight to seize the mantle, the message of truth, and hurry on and use it in every possible way to smite the waters; that is to say, to give the message of truth to the people.

49 The radio now pierces the prison walls and commands the attention of the prisoners. Then follows the little army of the Lord, made up of the Elisha class, to bear the message in printed form. Let each one who claims to be consecrated to the Lord ask himself: Am I obeying the Lord; do I love him; and am I proving my love by keeping his commandments? Those who are keeping his commandments are joyful, and the joy of the Lord is their strength.

QUESTIONS FOR BEREAN STUDY

What does the name Elisha signify? What did the Elijah work consist of? Was it expected to avert the smiting of

the earth with a curse? When was the Elisha work to be accomplished? Who constitute that class? ¶ 1, 2.

Was Elijah ever fearful? Was Elisha ever fearful? What would cause a Christian to become fearful? What makes the Elisha class bold? ¶ 3-5, 31-33.

What happened between the king and Elijah after Elisha's anointing? How was this fulfilled? Narrate the taking away of Elijah. ¶ 6-9.

What did Elijah's mantle represent? What did his smiting of the waters of Jordan signify? ¶ 10, 11.

What is meant by the chariot of fire and the whirlwind? What did Elisha say as Elijah was taken away? Apply the picture. ¶ 12-18.

What did Elisha's standing at the Jordan illustrate? What was Elisha now to do? ¶ 19-21.

What was Elisha's request of Elijah, and the latter's reply? When did this begin to be fulfilled, and how? What has clearly identified the Elisha class? ¶ 22-28.

What was the Lord to do when he would come to his temple? What has been the experience of the Elisha class since that time? How does the Elisha work specifically differ from that done by Elijah? ¶ 29, 30.

How is Isaiah 61:10 being fulfilled at this time? What command is now given to the Elisha class, and how is it being obeyed? ¶ 34-36.

Is there a present peril for those who now keep the commandments of God? How has God now planted the heavens and laid the foundation of the new earth? Why has the smiting of the earth been delayed this long? Who is now fulfilling Isaiah 52:7, and how? ¶ 37-40.

Should the Elisha class have expected opposition from some who had walked with them? Why would such oppose the Lord's work now? What are the facts? ¶ 41, 42.

What is the "voice of noise from the city" and the "voice from the temple" (Isaiah 66:6)? Why do those of the temple class now lift up their voices with special gladness? ¶ 43-45.

What does the Lord require of his people? What are they now specifically commanded to do? Who will do it, and how? Was Elisha urged to take up the mantle of Elijah? Will the Elisha class need urging? How is the Lord now piercing the prison walls, and what are we expected to do in connection therewith? ¶ 46-49.

PETER AND THE RISEN LORD

——MAY 8—JOHN 20:1-10; 21:1-23——

"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope of the resurrection of Jesus Christ from the dead."—1 Peter 1:3, R. V.

NOTHING is recorded in the Gospels to tell what happened to Peter after he went out from the high priest's courtyard, bitterly weeping because of his fall. But of all the desolated company who waited over the sabbath in uncertainty and, in the case of the women particularly, with some measure of impatience born of desire to do something for the body of Jesus, Peter must have suffered most. His sin against the grace of God in his denial of his beloved Master and friend, and his remembrance of the last look he had from the Lord, who surely heard his last denial, would well-nigh weigh him down.

[2] During that sabbath day the little band would meet together to comfort each other. But whatever they thought, it is certain that they did not expect that Jesus was to be raised; for the next day's great events took them all by surprise. Peter would be comforted by the remembrance of his Master's words, "I have prayed for thee, that thy faith fail not" (Luke 22:32), words which showed him that though Jesus knew that Peter would deny him he would nevertheless not cast his erring disciple off. Peter in his self-assurance risked danger to his faith.

[3] How many of the other disciples knew of Peter's fall we do not know; it is almost certain that John heard Peter's denials or knew of them; for it was through John's help that Peter gained admittance to the high priest's palace. John, who was known, spoke to the damsel who kept the door, to ask her to let Peter in. Probably the other disciples did not know of Peter's fall until all was over, and then perhaps by Peter's own telling; for John, who loved him, would hardly tell the others of Peter's grievous deflection. Love hides the sins and defects of others; it does not expose them.

[4] On the first day of the week, very early in the morning, the faithful women were at the tomb, while the disciples probably met in their upper room. The women, to their amazement, found the tomb open and the guard set to keep it gone away; instead two men in shining apparel appeared to be in charge. These told the women that the Lord was risen, and that they were to go and tell this to the disciples. They went, but the disciples treated what the women said as if they were idle imaginative tales. They thought that the women were merely excited.

[5] Mary Magdalene was one of the women early at the tomb. She ran to tell Peter and John, who perhaps were not with the others; and they both ran to the tomb. John outran Peter, but hesitated at the entrance. Peter on coming up went into the tomb, and there discovered that what had been told them was true; the body of the beloved Master was gone!

[6] They went away, but Mary lingered at the tomb, and Jesus appeared to her. Then he appeared to the women as they went. But to the disciples he made no appearance. Peter must have been comforted when he was told that the angels had said to them, "Go and tell his disciples and *Peter* that he goeth before them into Galilee." (Mark 16:7) He knew then that his Master had not repudiated him. Later on in the day the Lord appeared to Peter. It was after the walk to Emmaus and before he met with all the company. (See 1 Corinthians

15:5.) What was said to Peter is not related. Probably it was only a brief appearance, intended to confirm his faith and to assure him of his Master's care for him.

7 When Jesus met all the disciples there was no reference to Peter's deflection. On the second time of Jesus' meeting his disciples he directed them to go to Galilee. Waiting there was tedious to Peter, and doing nothing hurt him; and a night's fishing could make little difference to their Master—he would not come in the night. So Peter said, "I go a fishing"; and the others agreed to go with him. He was still the leader, the most forceful man amongst them. They toiled all night but caught nothing.

8 In the morning as they were approaching the shore a stranger called out: "Children, have ye any meat?" It surely seemed rather singular. A stranger might have been expected to ask if they had fish for sale rather than food to eat. But answering him they called out, No. Then he bade them cast their net on the right side of the boat, as if he from the shore had seen some movement of fish. They obeyed him, and now they were not able to draw the net in because of the multitude of fishes. John discerned the similarity between this and the time when Jesus called him and Peter and James and Andrew to him to become fishers of men. Here they were again on the lake, and as if they needed a second call to join the Lord. He said to Peter, "It is the Lord!" Impulsive as ever, Peter hastily picked up his outer covering garment, left the others to drag the net to shore; and into the sea he went to go to the Lord.

9 When they got to the shore they found that the Lord already had a fire and food cooking for them; and they discerned once again that their great Provider, the Shepherd of the sheep, was taking care of them. They ate together. Then the Lord, apparently taking Peter aside, addressed himself to Peter, speaking to him by his old name of Simon, as he had done when at the time of Peter's assurance he told him that Satan had desired to have him. He said, "Simon, son of Jonas, lovest thou me more than these?" Our Lord's words have been interpreted as if he meant, Do you love me more than this fishing tackle? But that interpretation could surely not be right; for Peter had gone back to the boat that night merely to occupy his hands, not because he had turned away from his Master's call.

10 In his self-assurance Peter had avowed to the Lord that though all men forsook him he would not do so. The time had now come when the Lord would rehabilitate Peter. Peter avowed his love and said that the Lord knew it. Then, said the Lord, "Feed my lambs." Perhaps the one thing that had prevented Peter from receiving in humility all that the Master had for him was a lack of care for those who were called to the Lord. But again the Lord put the question to Peter, and again Peter avowed his love and devotion. This time the Lord said, "Feed my sheep," as if there were a progression of service for Peter.

11 To Peter's surprise and pain the Lord said a third time, "Simon, son of Jonas, lovest thou me?" This grieved Peter, because it seemed to show a lack of confidence. He again avowed his love; and Jesus again replied, "Feed my sheep." Three times he had denied the Lord; three times the Lord put the question of love to Peter, as if Peter needed to question his sincerity. It was a painful process, but it accomplished its purpose. Peter's attention must be averted from himself so that he might become a caretaker of the sheep, such as his Master had been to all and especially so to him.

12 The Lord then indicated that Peter should have a long time of service; for he said, "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not" (John 21:18), and his own profession in his avowal should be fulfilled. Thus Peter was reinstated into his place of service, and was given the added blessing of being caretaker in some special way over his Master's sheep.

13 This study, while giving its fine illustration of the love of Jesus and of his watchful care over his own, also shows that some actions of those responsible by reason of knowledge cannot be passed by unnoticed. Peter might have thought that because the Lord had met with the disciples, himself being present, on two occasions and had not referred to the matter of the denial, that nothing was to be said about it. But that could not be, neither for Peter's sake nor for the work's sake. Peter could never have had satisfaction if there was not an act of restoration, and the church he was to serve would ever have been doubtful were it not certain that the Lord had received Peter back; for it would have been impossible to keep his lapse a secret.

14 But it is to be noticed that besides this twice-repeated question which made it *appear* as if Jesus had some doubt of Peter's sincerity, there was no other punishment. Peter's own bitter regret was sufficient. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Corinthians 7:10) It was partly to give Peter an assurance that he would never again make such a mistake that the Lord told him that he should die faithful.

15 But Peter was unchanged in characteristics. As Jesus spoke to him he turned and, seeing his friend John, he said, "Lord, and what shall this man do?" (or, What shall happen to this man?) He hardly spoke kindly of his beloved friend John. Jesus mildly rebuked him and said, "If I will that he tarry till I come, what is that to thee? Follow thou me."—V. 22.

16 But if Peter's readiness, curiosity and impulsiveness were to remain with him through his days, they were to be brought into subjection to his new mind. Without doubt this incident not only gave Peter his old standing amongst the disciples, but turned him wholly to the Lord. Peter got converted and used his natural abilities in the service of the Lord and his sheep. It is

he who writes to the faithful, reminding them of the chief Shepherd and urging the elders to care for the sheep. "Feed," he says, "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."—1 Peter 5: 2.

17 What influence the much quieter and steadier John had on Peter at this time we can only surmise. It seems very probable that they lived together; for John had a home in Jerusalem. When Jesus was dying and John was near the cross Jesus said to him, "Behold thy mother," meaning that Jesus' mother was henceforth to be John's care as a mother to him; and from that hour John took her to his own home.—John 19: 26, 27.

18 These two apostles were very unlike; but it is very evident that they loved each other sincerely; and John must have suffered when he heard Peter deny that he knew his Master, and saw his beloved friend fall so low. There is no question of John's forgiving Peter because he had denied the Lord. John was wise enough to know that Peter had not fallen from grace in his heart, and that it was the outward, unwieldy human nature side of the man that had at the moment gotten the upper hand.

QUESTIONS FOR BEREAN STUDY

Which of the disciples evidently suffered most between Jesus' death and resurrection? Did the disciples expect that Jesus would be raised on the third day? Did they know of Peter's denial of his Master and chide him for it? ¶ 1-3.

When and why did the women go to the sepulchre? What did they see and hear there? Did the other disciples believe their story? What did Peter and John do? ¶ 4, 5.

What did Jesus say when he appeared to Mary? When did Peter say, "I go a fishing"? Tell what happened the next morning. ¶ 6-8.

What question did Jesus thrice put to Peter, and why? How did Jesus then comfort Peter? ¶ 9-12.

What special lessons may we get from this study? What had Peter said when Jesus rebukingly replied, "What is that to thee?" Did Peter learn the needed lessons from his experiences? ¶ 13-16.

Who was the other outstanding apostle, and how did he and Peter regard each other? ¶ 17, 18.

PETER AT PENTECOST

——MAY 15—ACTS 2——

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

THE forty days between the resurrection of Jesus and his ascension were days of suspense and surprise for the apostles. The Lord did not appear to them many times; but every appearance was a special occasion, and collectively they served to convince the disciples that their beloved Master was alive. Luke says that the proofs were infallible; and the conviction of the disciples was absolute. Apparently it was necessary that as men this fact should be assured; they were not expected to go before the world to witness to the resurrection on evidence discernible only to the spirit. If the disciples had believed in the soul's immortality, the appearance of their Master could not have been considered as very unusual; and as there would have been no need to talk about infallible proofs of the resurrection, they would not have talked in that way. The appearance of Jesus would have been considered as similar to the appearances of angels, such as had frequently happened in Israel.

2 In the purpose of God it was appointed that Jesus should return to heaven to continue his ministry only after forty days had passed after his resurrection. On the fortieth day he led his disciples from the upper room in Jerusalem to go as far as Bethany. Then he told them that they should remain in Jerusalem till they received the holy spirit, which was his Father's gift to them. He gave them their commission; and at last, in the act and attitude of blessing, he began to ascend; and a cloud coming down received him and took him out of their sight. The cloud itself was an unusual occurrence; for the time was in the fine weather of the spring season.

3 There is no reason to believe that the disciples thought that Jesus had taken his body of flesh to heaven. On each occasion he had appeared in a different form. Not once in all the apostles' references to Jesus after his resurrection is there any suggestion that they had any such thought as that their Lord had taken his body of flesh to heaven. The dogma of the resurrection of the body, in the case of either Jesus or any one else, is a doctrine of demons intended to mislead men as to the purpose of God. We may suppose that the disciples now met each day onward; and that every day some new phase of truth would be seen, making every day profitable. Apparently both the women who had been with Jesus and some of the other 500 who were ardent believers and lovers of Jesus met with them.—1 Corinthians 15: 6.

4 They would talk of the things which they knew from the Scriptures, for it was from these that they were to get their instruction; and they considered the break in their numbers through the deflection of Judas. They saw passages, such as Psalm 109: 8, which they decided must apply to this particular case; and though they had no commission to act and did not understand what the spirit was to be to them, they proceeded to elect another in the place of Judas. This they did, casting lots be-

tween two who appeared to them to meet the necessary conditions and to be equally eligible; and there is nothing to show that the Lord did not acknowledge their action. These henceforth constituted "The Twelve".

[5] On the fiftieth day after the resurrection, and ten days after the ascension, they gathered together in the upper room very early; for it was the day of Pentecost. Without doubt they thought that that day might be a special one. They must have begun to see that the Lord in his ministry and in his death fulfilled types, and that his resurrection corresponded to the day when the high priest offered the first-fruits of harvest.—Lev. 23:11.

[6] Luke says that they all met with one accord, which shows that they had a common purpose and understanding. Probably they prayed that such blessings as the Lord might have for them might be received into good hearts. Suddenly there came a sound as of a rushing mighty wind, and they saw tongues of fire on each other. They knew this was that for which they had waited. Soon the disciples began to feel the urge of the holy spirit; they wanted to express themselves and found themselves speaking in languages to which they were strangers.

[7] The report of this soon spread abroad. Probably some of the 120 who were present went out into the city to tell their friends. A great concourse of people came together; for the day being the feast of Pentecost, the city was filled with Jews from as far east as Elam and as far west as Lybia in Africa, and from all the surrounding countries. They were amazed; for each heard men known to be uneducated Galileans speak in the language which they were accustomed to hear in their respective countries from which they had come. Many said, "What meaneth this?" Others mockingly said, "These men are full of new wine."—Acts 2:12, 13.

[8] Probably it was the latter remark which aroused Peter. Calling the disciples to stand with him he stood before the people and said, "Ye men of Judea, and all ye that dwell at Jerusalem [that is, those who are stopping in Jerusalem for the feast], be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day." (Acts 2:14, 15) He declared that this which they saw and heard was the fulfilment of a prophecy by Joel; for Joel had foretold that God would pour out of his spirit upon all flesh, when their sons and daughters and even their handmaids and servants should prophesy.—Joel 2:28, 29.

[9] No one could understand how this prophecy would be fulfilled till it should be in process of fulfilment; for prophecy cannot be read beforehand, nor is it given that men may know future detailed events. But all Jews knew that in days past God had given his holy spirit in Israel, as in the special endowment of Bezaleel for doing the fine work of the tabernacle, or as when Samson was endowed with extraordinary strength, and as when the prophets wrote. It was apparent that Joel could not mean that the holy spirit would come upon every one in Israel, whether or not they were careless of the covenant of Israel or indifferent to it. It must fall upon those who wanted to be in harmony with God or who desired to be so. If when that blessing came there were any in Israel who did not receive it he might thereby know that he was not in right heart condition, and he should immediately amend his ways.

[10] It should be noted that Peter did not immediately declare that this manifestation was a proof of the ministry of Jesus of Nazareth. To have done so would almost have certainly diverted the minds of the crowd into anger. He took the better way, and showed that a prophecy awaited fulfilment and that it was being fulfilled before their eyes.

[11] The coming of the holy spirit was God's seal upon the apostles. By it they were anointed to their office as priests. By it they were begotten to membership in the new creation. By it they received quickened powers of mind, and also it was the "earnest" of their future inheritance. After receiving it they were changed men. Thus it was not merely the spirit of truth which they now had; that is, some human desire for truth quickened. It was the beginning of a new life; there was a clear addition to their lives, so that they were no longer natural men but were enabled to live unto God in the spirit.

[12] The fire was a symbol of a purifying power and of accepted sacrifice; it also represented the presence of God, as when God met Moses at Sinai to give him the revelation which he would then make to his people, the mountain then being altogether on fire. (Exodus 19:18) The rushing mighty wind which sounded in the room was a symbol of power.

[13] Peter then explained why the prophecy of Joel could now be fulfilled. He now showed that other scriptures were being fulfilled in the life and death and resurrection of Jesus of Nazareth, who he said was the One of whom David had spoken, who should die but should not be left in death. (Psalm 16:10) He declared that he and the others who stood with him were witnesses of the fact of Jesus' resurrection, and that this holy spirit was proof that Jesus' work was complete and that the work of salvation had begun.

[14] Then Peter called upon them to repent and accept Jesus as the One sent of God, and said that they also should have the gift of the holy spirit: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39) He urged them in this way to save themselves from that untoward generation. About three thousand persons were added to the church that day. The holy spirit could not be given until the ransom price had been paid and sin atonement begun.—See Galatians 3:14.

[15] That day of Pentecost has been called "the greatest day in the history of the church". Indeed it may be said

that the church was born that day. The disciples of Jesus were then by the covering common blessing made a unit, they were quickened into one common life. (1 Corinthians 12:12, 13) But to all well-instructed Bible Students it is clear that what happened at Pentecost was not the complete fulfilment of Joel's prophecy. Like many other prophecies which at the first advent were said to be fulfilled by events, Joel's prophecy was then fulfilled only in miniature. Joel connected his prophecy with "the great day of Jehovah", as if that day were imminent when the prophecy should be fulfilled.

[16] The destruction of Jerusalem and of the Jewish polity were not far away when the spirit came at Pentecost; hence Peter's exhortation, "Save yourselves from this untoward generation." (Acts 2:40) John had already urged the people to flee from the wrath to come. (Matthew 3:7) The destruction of Jerusalem was typical of that which in the great day of the Lord would come upon Christendom, and which would be at the time of the second advent. That time has come; hence the time for the great fulfilment of Joel's prophecy is come.

[17] God's people in these last days have witnessed more than one great day of divine movement and action, and to those who are watching and following the way of the Lord it is evident that his spirit has again been poured out upon a multitude of those who are faithfully following the truth as it is in Jesus. This phase of the Lord's work has been fully dealt with in the columns of this journal. Again the time of blessing is upon the faithful in Israel, and again there is need for urgent service for the God of Israel. All these share with Jesus in the great work of declaring the name and the purposes of Jehovah.

QUESTIONS FOR BEREAN STUDY

What time elapsed between Jesus' resurrection and his ascension? Why did he appear to his disciples during this time? Describe the ascension. Did the disciples suppose that he had taken his fleshly body to heaven? ¶ 1-3.

What scriptures now began to be understood by them? What action did they deem proper to take respecting the break in their ranks? ¶ 4.

What happened on the fiftieth day? How many disciples were present? What did the populace think of the occurrences, and what explanation did Peter give? ¶ 5-9.

What tact did Peter display in beginning his discourse? What did the coming of the holy spirit mean to the church? What did the fire and mighty wind symbolize? ¶ 10-14.

What was the significance of Peter's words, "Save yourselves from this untoward generation"? What did the destruction of Jerusalem typify? Has there been a further fulfilment of Joel's prophecy than that at Pentecost? Explain fully. ¶ 15-17.

INTERESTING QUESTIONS AND ANSWERS

QUESTION: In Hebrews 8:1 the apostle says, "We have such an high priest." Of what order is this High Priest? Was Jesus an High Priest after the order of Melchisedec when St. Paul wrote these words in Hebrews?

Answer: The specific answer to this question is, Yes. A priest is one who officiates or acts for another as principal officer. Priest of the Most High God is the servant of the Most High God. When the Apostle Paul wrote this text Christ Jesus was the great High Priest after the order of Melchisedec.

Aaron was an Israelite of the tribe of Levi. He was anointed to serve in the office of the priest. (Exodus 40:13) He ministered unto God as the servant of Jehovah in the office of priest. The work that Aaron did as priest or servant of God foreshadowed a far greater work that another Priest would do for Jehovah and in the name of Jehovah. The Priest who should do that work was and is his beloved Son.

Jesus was a Priest of God. He was sent to earth as an Ambassador, as a Servant, and as a Priest of Jehovah. He was not of the Aaronic order. He did not descend from the tribe of Levi, from which came the Aaronic priesthood. As a man his descent was from the tribe of Judah. He went forth to do his great work in the name of Jehovah and for Jehovah as Priest or servant. Aaron therefore was not a type of Jesus, but Aaron foreshadowed a work which Jesus would do and which he did.

Aaron and his successors in office were born to the priesthood, because that was God's arrangement concerning Israel and the priesthood. Had Jesus been born to the Aaronic priesthood, then he must have been born of the tribe of Levi. Upon this point the apostle says: "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec."—Hebrews 7:11-17.

The Melchisedec priesthood was "without father, [and] without mother". That is to say, he was in that office, but was not born to the office by a father and a mother as was Aaron. He was "without descent". That is to

say, he had no successor in office, nor did he succeed any one in office. "Having neither beginning of days, nor end of life." By that is meant that there is no record as to the time of the beginning of the Logos, who was afterwards called Jesus; and that he shall abide for ever. Melchisedec was made like unto the Son of God. And the antitypical priesthood abideth as priest continually. (Hebrews 7:3) Nothing of this kind could be said about the Aaronic priesthood.

The conclusion must be then that Melchisedec was the servant and officer of Jehovah God, and as such he pictured or represented the Logos, also Jesus, also Christ Jesus; and that the Lord Jesus fills the office of executive officer of Jehovah, and as such he is the active agent of Jehovah for ever. Aaron merely foreshadowed a part of the work that the Priest of the Melchisedec order would perform; to wit, a sacrificial work. Aaron's work was imperfect, and therefore there was need for another priesthood. This other priesthood is the royal priesthood, of the order of Melchisedec, of which Christ Jesus is the Head.

Question: In Hebrews 8:3, 4 we read: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." Does Christ as Melchisedec Priest offer sacrifice, and if so what, seeing that Melchisedec is nowhere described as a sacrificing priest?

Answer: Yes; Christ Jesus offered and offers sacrifices as Priest after the order of Melchisedec. The question is in error in stating that there is no scripture showing that Melchisedec offered sacrifice. Melchisedec was a type of the priesthood. Jesus is the antitype. As Priest he offered himself to provide the ransom sacrifice, and he offers the members of his body that they may participate in the sin-offering. Note now St. Paul's argument in the seventh chapter of Hebrews. He has drawn a clear line of distinction between the priesthood of the Levitical order and the priesthood of the Melchisedec order. He has stated that it was necessary to change the priesthood and that our Lord is the Priest after the order of Melchisedec, and that he came from the tribe of Juda; and then he adds:

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." (Hebrews 7:25-28) The positive and unequivocal statement of the apostle is that our Lord did not need to offer sacrifice daily, but that he offered one sacrifice, to wit, himself, which includes his body.

Without a question of a doubt the members of the body of Christ, while still in the flesh, are designated of the priestly order. They are not of the Levitical priesthood but of the Melchisedec priesthood. Concerning this St. Peter says: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."—1 Peter 2:9.

The anointed ones being members of the royal priesthood, and having received their anointing from the Head, Christ Jesus, it follows conclusively that Christ Jesus is of the royal priesthood, of the order of Melchisedec, the active agent and the executive officer of Jehovah God. He does not have to wait until the Millennial Age in order to perform the duties of that priesthood. Jesus was anointed at the Jordan; and from the moment of his anointing he became the Head of the royal priesthood, as mentioned by the Apostle Peter. He performed his duties as such. The mere fact that one is of the royal line does not mean that he must not serve. Christ Jesus was the Son of God when he was on earth. At the same time he was a Servant of God. He was also the Ambassador of God. He was also the Priest of God, and continues to fill that office for ever.

Those who fill the office of the Aaronic priesthood were born unto it. God appoints the Melchisedec priesthood. His beloved Son is the Head thereof. The Aaronic priesthood served during the period of the Law Covenant, and foreshadowed the sacrificial work that was to be done by Jesus. The Aaronic priesthood ceased when Jesus began his sacrificial work. The priest after the Aaronic order offered bulls and goats. The Priest of the Melchisedec order offered himself and his body members.

This does not mean, however, that when the sacrificial work is done the priesthood is done. On the contrary God says: "Thou art a priest for ever after the order of Melchisedec." Christ shall for ever be the Chief Officer of Jehovah, to carry out his work; and the body members will be associated with him; hence they are called of the royal priesthood. The Melchisedec priesthood is called a royal priesthood for the reason that in the type Melchisedec was a king and a priest at the same time. A royal priesthood means a reigning priesthood, acting as officer or servant. The kingly class therefore occupy a position of officer, and will serve Jehovah God in all the ages to come.

Question: In Hebrews 9:27 we are told that "it is appointed unto men [The Christ] once to die", and in Psalm 79:11 we are told that the prisoner class are "those that are appointed to die". Have both classes, as such, been similarly appointed to die; and when, where and how did the great company receive such appointment?

Answer: Every one whom the Lord God justifies and begets by his spirit is appointed to die. The justified one must die; that is to say, his right to live as a human being must cease at the time he is begotten to the divine nature. As a new creature he must die in order to be born with a new and glorious organism. No one is called to the great company class. All are called in one hope of their calling. Some of the begotten and anointed ones lose their anointing because of neglect in the performance of the terms of the covenant which they have made with Jehovah. They are blinded to the point of believing that God wants to get them into heaven, and that they must "develop a character" so that he can take them to heaven. They entirely fail to see the duties laid upon them by the terms of their covenant by sacrifice. The apostle describes them as blind.—2 Peter 1:9.

Having been appointed to die at the time of being spirit begotten, thereafter their judgment comes. The judgment particularly applies at the time the Lord comes to his temple. (1 Peter 4:17) At the time the creature is appointed to die he is not a member of the great company class, but he is called to the divine nature. He lands ultimately in the great company class because of lack of faith and devotion to the Lord. This fact, however, does not change the original appointment to death; he must die as a human being in order to be born as a spirit being. Those of the great company class will be born as spirit beings.

Question: In our study of THE WATCH TOWER of October 15th, 1926, page 311, paragraph 34, the question was asked: "Are hospitals a part of the Devil's organization?"

Answer: In speaking of the Devil's organization we are to understand that it has reference to the ruling factors of this world. This is sometimes spoken of as the earth because being the visible part of the Devil's organization. This organization is made up of the commercial, political and religious elements. The common people are in subjection to this ruling power and are therefore of the world. Christians are in the world but not of it.

We must not conclude that every organization of men is a part of the Devil's organization. Men organize some things for their protection and comfort and aid. They do it not because of the Devil but in spite of the Devil. Hospitals do much good in relieving the sick and afflicted. Such institutions are sometimes used, however, for political purposes, because controlled by men in politics who resort to anything to further their cause. Strictly speaking the question should be answered in the negative. Hospitals are not a part of the Devil's organization.

INTERESTING LETTERS

THE BLESSINGS OF RADIO

DEAR JUDGE RUTHERFORD:

Having moved here from Philadelphia I recently tuned in our radio and heard WBBR for the first time. You have no idea how many doubts have been removed from our minds concerning the Bible as a result. I have taught a class in the Methodist Sunday School for years, but knew not what I was teaching.

I hope we shall always be able to tune in on WBBR, as your lectures and Bible talks are now a large part of our life. Radio is a wonderful invention to enable you to spread the truth.

The Watchtower station is blessed with a very good announcer. I do not know his name, but he speaks very clear and distinct; and we enjoy hearing his health and hygiene talks also. We have been listening in all day today to your talks, and feel so grateful to God to be able to understand the truth. I shall spread these glad tidings at every opportunity.

I obtained the book THE HARP OF GOD, and then sent it to an aunt in N. Wales, G. Britain. I was surprised to learn in reply that she had already learned all about the truth over there.

It has been clearly shown that God has ordained that you are the one to carry on the work left by Pastor Russell.

Yours in the truth,

AGNES E. CANNON.—N. J.

TAKING ADVANTAGE OF PRESENT OPPORTUNITIES

BELOVED BROTHER RUTHERFORD:

We who have been so richly blessed by the loving and faithful ministry of yourself and your dear colaborers whom the Lord has ordained to serve his church during this period of special blessing and testing, desire to express our love for you, our confidence in you, and our unswerving loyalty to you; for we are sure that God is with you.

The precious truth which the Lord, through THE WATCH TOWER, is sending forth with ever new beauty and increasing light, was never before excelled and is nowhere else to be found—an indisputable evidence that that journal is his appointed channel for the feeding, strengthening and encouraging of his dear flock. We rejoice and give thanks for the wonderful favor of spiritual discernment which enables us to appreciate these truths and to appropriate and apply them to our hearts and lives, as they flow with ever refreshing sweetness from the throne of God.

We are thankful for the precious privileges of participating with gladness of heart in the service of our glorious King, and in witnessing to the name of Jehovah, our God and our Father; and, realizing that the poor groaning creation so badly needs the Truth and its comforts, we do not hesitate to take full advantage of present opportunities to proclaim the good news of the kingdom and that deliverance is at hand.

May the great love and spirit of the Lord be in you and abound more and more; so that, richly enjoying his all-sufficiency at all times, you may continue to faithfully fulfil that office and service to which he has appointed you. Assuring you of our deep appreciation, love and prayers,

Yours in the bonds of love divine,

HULL (ENG.) ECCLESIA, A. TENNISON, *Secy.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Norfolk, Neb.	Apr. 17	Beatrice, Neb.	Apr. 25
Columbus, Neb.	" 18, 19	Wymore, Neb.	" 26
Lincoln, Neb.	" 20, 24	Bloomington, Neb.	" 28
Nebraska City, Neb.	" 21, 22	Hastings, Neb.	Apr. 29, May 1

BROTHER J. A. BOHNET

Franklin, Mich.	Apr. 21, 22	Owosso, Mich.	Apr. 27, 28
Fenton, Mich.	" 24	Alma, Mich.	" 29
Durand, Mich.	" 25, 26	St. Louis, Mich.	May 1

BROTHER C. W. CUTFORTH

Pembroke, Ont.	Apr. 15, 16	Moore's Mills, N. B.	Apr. 22
Carleton Place, Ont.	" 18	St. John, N. B.	Apr. 24, 25, 29
Ottawa, Ont.	" 19	Hampstead, N. B.	Apr. 26
Sherbrooke, Que.	" 20	Evandale, N. B.	" 27, 28
Milltown, N. B.	" 21	Centreville, N. S.	Apr. 30, May 1

BROTHER H. H. DINGUS

Pensacola, Fla.	Apr. 17	Cairo, Ga.	Apr. 24
Florala, Ala.	" 18, 20	Thomasville, Ga.	" 25
Stella, Fla.	" 19	Albany, Ga.	" 26, 27
Dothan, Ala.	" 21, 22	Fort Valley, Ga.	" 28, 29

BROTHER G. H. DRAPER

Riley, Kan.	Apr. 15, 17	Norton, Kan.	Apr. 24 29
Clay Center, Kan.	" 18, 19	Achilles, Kan.	" 25, 26
Jamestown, Kan.	" 20, 21	Oberlin, Kan.	" 27, 28
Lenora, Kan.	" 22	Lenora, Kan.	May 1

BROTHER H. E. HAZLETT

Pittsfield, N. H.	Apr. 18, 19	South Windham, Me.	Apr. 26
Moultonville, N. H.	" 20	Portland, Me.	" 27
East Wolfboro, N. H.	" 21, 22	Wilton, Me.	" 28
Springvale, Me.	" 24	North Jay, Me.	" 29
Sanford, Me.	" 25	Lewiston, Me.	May 1, 2

BROTHER M. L. HERR

Gratiot, Wis.	Apr. 18, 19	Green Bay, Wis.	Apr. 25, 26
Milwaukee, Wis.	" 20	Black Creek, Wis.	" 27, 28
Oshkosh, Wis.	" 21, 22	Plover, Wis.	" 29
Appleton, Wis.	" 24	Stevens Point, Wis.	May 1

BROTHER W. M. HERSEE

Victoria, B. C.	Apr. 15, 17	Chilliwack, B. C.	Apr. 24
Sidney, B. C.	" 18	Penticton, B. C.	" 26
N. Westminster, B. C.	" 19	Rock Creek, B. C.	" 27
Langley Prairie, B. C.	" 20	Grand Forks, B. C.	" 28
Matsqui, B. C.	" 22	Trail, B. C.	Apr. 30, May 1

BROTHER H. S. MURRAY

Kelly, La.	Apr. 17	Leesville, La.	Apr. 24
Pollock, La.	" 18, 19	Rosepine, La.	" 25, 26
Glenmora, La.	" 20, 21	Crowley, La.	" 29
Lake Charles, La.	Apr. 22, 27, 28	Jeanerette, La.	May 1

BROTHER H. E. PINNOCK

Sioux City, Ia.	Apr. 18, 21	Sioux Falls, S. Dak.	Apr. 25, 28
River Sioux, Ia.	" 19, 20	Inwood, S. Dak.	" 26, 27
Alton, Ia.	" 22	Jasper, Minn.	Apr. 29, May 1
Hawarden, Ia.	" 24	Lake Benton, Minn.	May 2, 3

BROTHER G. R. POLLOCK

Tacoma, Wash.	Apr. 17	Aberdeen, Wash.	Apr. 24, 25
Long Branch, Wash.	" 18, 19	Olympia, Wash.	" 26, 27
Chehalis, Wash.	" 20, 21	Bremerton, Wash.	" 28, 29
Centralia, Wash.	" 22	Seattle, Wash.	May 1

BROTHER V. C. RICE

Orleans, Ind.	Apr. 17	Madison, Ind.	Apr. 24, 25
Mitchell, Ind.	" 18, 19	New Albany, Ind.	" 26, 27
Ewing, Ind.	" 20	De Pauw, Ind.	" 28
Seymour, Ind.	" 21	Palmyra, Ind.	" 29
Milan, Ind.	" 22	Louisville, Ky.	May 1

BROTHER W. J. THORN

Shamokin, Pa.	Apr. 17	Gaines, Pa.	Apr. 25
Danville, Pa.	" 18, 19	Elmira, N. Y.	" 26, 27
Northumberland, Pa.	" 20, 21	Towanda, Pa.	" 28, 29
Williamsport, Pa.	" 22, 24	Wilkes-Barre, Pa.	May 1

BROTHER S. H. TOUTJIAN

Hannibal, Mo.	Apr. 18, 19	Medill, Mo.	Apr. 26
Palmyra, Mo.	" 20, 21	Keokuk, Ia.	" 27, 28
Quincy, Ill.	" 22, 24	St. Louis, Mo.	Apr. 29, May 1
Rutledge, Mo.	" 25	Leasburg, Mo.	" 2

BROTHER J. C. WATT

Lynn, Mass.	Apr. 19, 20	Waltham, Mass.	Apr. 26, 27
Cliftondale, Mass.	" 21, 22	Natick, Mass.	" 28, 29
Boston, Mass.	" 24, 25	Framingham, Mass.	May 1

BROTHER J. B. WILLIAMS

Opp, Ala.	Apr. 15, 17	Montgomery, Ala.	Apr. 29
Andalusia, Ala.	" 18, 19	Atlanta, Ga.	" 2
Brewton, Ala.	" 20, 21	Seneca, S. C.	" 2
Bay Minette, Ala.	" 22	Anderson, S. C.	" 2
Mobile, Ala.	" 24, 25	Greenville, S. C.	May 1, 2

The WATCH TOWER and Herald of Christ's Presence



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

VOL. XLVIII SEMI-MONTHLY No. 7

Anno Mundi 6055—April 1, 1927

CONTENTS

THE FEAST OF DELIVERANCE 99
Memorial Prefigured 99
The Passover 101
Type and Antitype 101
Three Covenants 102
Who May Partake 104
Joy of the Lord 105
Self-Examination 105
PETER HEALS THE LAME MAN 107
PETER UNDAUNTED BY PERSECUTION 109
INTERESTING LETTERS 111
THE INTERNATIONAL CONVENTION 98
MEMORIAL FOR 1927 98

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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1927 INTERNATIONAL CONVENTION

The general convention of the International Bible Students Association for 1927 will be held July 18th to 26th, at Toronto, Canada. Announcement is made now to permit the friends throughout the earth to get ready. Brethren are expected from many countries.

Toronto is the capital of Ontario and has a population of more than five hundred thousand, with another hundred thousand in the vicinity. It is a railway center. It is only a short distance from Niagara Falls. The city has provided its beautiful fair grounds and all its buildings for the convention. One of the buildings has a seating capacity of ten thousand. The grounds are situated on the lake front, segregated from the busy travel, and in a very pleasant location. It is expected that the entire proceedings of the convention will be broadcast from our own station, remote control being installed at the convention auditorium. This will be the only large convention during the year. All classes desiring to hold local conventions should notify the SOCIETY as early as possible so that pilgrims may be routed in that way if at all possible.

MEMORIAL FOR 1927

The memorial of our Lord's death will be celebrated in 1927 on Friday, April 15th, after 6 p. m. The method of calculation is as follows: The new moon nearest the spring equinox occurs in the morning of April 2nd, which marks the beginning of Nisan at sundown on that day. Counting fourteen days thereafter the fourteenth of Nisan begins at sundown, about 6 p. m., April 15th, which is Friday. Announcement is made at this time that the brethren may begin to make preparations. Class Secretaries will confer a favor by promptly reporting the attendance at the Memorial, so that these reports may appear in an early issue of the WATCH TOWER.

BETHEL HYMNS FOR MAY

Sunday	**1** 155	**8** 219	**15** 242	**22** 186	**29** 164
Monday	**2** 214	**9** 260	**16** 114	**23** 152	**30** 35
Tuesday	**3** 32	**10** Ap. C	**17** 45	**24** 248	**31** 255
Wednesday	**4** 273	**11** 61	**18** 272	**25** 318	
Thursday	**5** 194	**12** 141	**19** 269	**26** 227	
Friday	**6** 154	**13** 145	**20** 313	**27** 171	
Saturday	**7** 183	**14** 271	**21** 217	**28** 237	

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Liberty of the Prisoners" Z Nov. 15, 1926	"The Great Multitude" Z Jan. 15, 1927
Week of May 1 . . . ¶ 1-21	Week of May 15 . . . ¶ 1-16
Week of May 8 . . . ¶ 22-42	Week of May 22 . . . ¶ 17-32
	Week of May 29 . . . ¶ 33-50

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII APRIL 1, 1927 No. 7

THE FEAST OF DELIVERANCE

"And you are they who have continued with me in my trials. And I covenant for you, even as my Father has covenanted for me, a kingdom.—Luke 22: 28, 29, DIAGLOTT.

TIME and again Jehovah has made known through his Word that he is pleased with and rewards loyalty. His beloved Son, Christ Jesus, in this text is announcing the same rule to his disciples. During the period of three and one-half years the faithful eleven had been with him in his trials. They had stood loyally by him when the great religious influence of Palestine was against him. They believed him to be the Messiah, and they loved him. He loved them more than they could love him at the time, because he was perfect.

[2] Jesus was about to take his departure; hence he left with his disciples the foregoing blessed words of commendation and promise. The words apply to all others who have been inducted into his body by the anointing of the Father. In substance he said to them: 'You have been with me during my trying experiences. You have been loyal and faithful to me. My Father has made a covenant with me to give me the kingdom. This he does because of his loving kindness and because I delight to do his will. I now invite you to be broken with me and to pour out your life blood with me, and then to be with me in my kingdom.'

[3] The disciples did not understand at that time the full import of their Master's words. At Pentecost they began to understand, and then they more clearly saw thereafter the purpose of the Memorial. The privilege of partaking with the Lord in his death appears more wonderful to the saints as they journey nearer to the end of the way.

[4] With burning hearts the Lord's true and properly instructed people are looking forward this year to the approaching celebration of the Memorial of our Savior's death. Their desire to celebrate is not because they are under constraint (except it be that the love of Christ constrains them), but because their Master has given them a gentle command, and because all that is associated with the event has endeared it to their hearts. That all those throughout the earth who are striving to keep God's commandments might partake as the united people of God, THE WATCH TOWER again takes occasion to announce that the proper time to celebrate the Memorial this year is Friday, April 15th, after six o'clock in the evening.

MEMORIAL PREFIGURED

[5] The Memorial of our Lord's death was prefigured by the memorial of the slaying of the original Passover lamb in Egypt. That the significance of the occasion might be regularly brought to mind, Jehovah provided for the children to ask this question during the progress of the Passover supper: "What mean ye by this service?" The one presiding at the feast was instructed to be true to God, and true to the historical facts, and to answer: "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."—Exodus 12: 26, 27.

[6] It seems appropriate, therefore, in view of the oncoming celebration, to review briefly the things which led up to, and which grow out of, our Lord's Memorial. Each consecrated child of the Lord may fittingly ask: "What mean ye by this service?" Not that the question implies ignorance; but a review of the Lord's benefits to us, and of all our honorable privileges, is healthful to all in covenant relationship with Jehovah. The health and safeguarding of his people was undoubtedly the thought of the Lord in ordaining a memorial of the death both of the typical Passover lamb and of its antitype.

[7] Jehovah has long been accused of being the characterization of a boastful and self-centered God, but he is not such. By the memorial he is not inviting attention to himself for self-gratification or vainglory, or for any other selfish reason. Jehovah is the personification of perfect unselfishness. Pure love and selfishness could not inhere in him at the same time. He has been and will for ever be above all selfishness and self-centeredness. For over sixty centuries now his love has expressed itself in mercy and daily goodness toward an ingrate race, without their knowing it and without their seeking as

yet to know and thank the Dispenser of all the good things they enjoy.

[8] However, Jehovah cannot be untrue to the interests of his creatures, even though his own name is involved. While not seeking notoriety, nevertheless "he cannot deny himself". No person could reasonably be expected to do this. Instead of turning in contempt away from those who ignore him and dismissing them for ever from his attention, Jehovah "humbleth himself to behold the things that are in heaven, and in the earth" (Psalm 113:6), and condescends to bring his own name to the fore that the teachable and righteously disposed ones may be blessed thereby. He lets it be known that he is God, that his creatures may be delivered from the trap and toils of the deceptive sham god, Satan.

[9] Witness an instance of this as recorded in Sacred Writ: Satan had organized the first of his domineering world powers, Egypt. The Egyptians had many false gods and worshiped idols. The ruling factors of Egypt had had the true and living God called to their attention by the faithful witness, Joseph. Disclaiming any credit for interpreting Pharaoh's dreams, Joseph had said: "It is not in me: *God* shall give Pharaoh an answer of peace. . . . *God* hath shewed Pharaoh what he is about to do." (Genesis 41:16, 25) In course of time God fulfilled Pharaoh's dream and the interpretation thereof. Thus he gave testimony to the fact that albeit the Egyptians did not worship him but served Satan, who was the invisible god of Egypt, yet Jehovah is supreme and could control the affairs of Egypt regardless of Satan.

[10] Undoubtedly the Pharaoh, or Pharaohs, contemporary to Joseph respected his God. After Joseph's death Satan quickly caused the Egyptians to forget how Joseph's God had once saved the nation from ruin. A Pharaoh rose up who knew not or refused to acknowledge the God of the Hebrews. Mimicking Satan, who was the real power behind Egypt's throne, Pharaoh outrageously ground down the Hebrews with hard labor and bondage and discriminatory legislation, intending thereby to debilitate or even destroy them. Had he gratefully remembered Jehovah's good turn to Egypt during Joseph's administration things might have gone better for the Hebrews.

[11] But lo! the majority of the Hebrews themselves had forgotten the Lord, and had given themselves over to serving either the gods of Ur of the Chaldees or the gods of the Egyptians. Only a remnant among the Hebrews, such as Moses' parents, were faithful to Abraham's God. Satan, the slanderer of God, was elated; whereas God's chosen race was suffering. The reputation of Jehovah as a God of superior ability to Egypt's gods was at stake. His name was in question, both among the heathen as well as among his favored people. Would it be vainglorious and selfish for him to interfere and give tangible testimony to his name, or would it be for the benefit of his elect nation?

A PICTURE

[12] Here we have a general picture of the condition of mankind during the Christian era, and particularly at the present time. Pharaoh, servant to the Devil, together with his hard-hearted taskmasters, picture Satan the invisible superlord of this world, and his angelic cohorts. The Egyptians represent worldlings, the people organized under forms of government, the kingdoms of this world. They give God's people scant sympathy. The oppressed Hebrews represent the people of God, present or prospective.

[13] A few of the latter are faithful to Jehovah God; but hundreds of thousands of them are attached to the denominational idols of this world, and are wofully ignorant of God's name. They are in a slave-like condition, languishing in the ecclesiastical prisons, their lives being made bitter by the heavy burdens clerical prison keepers load upon them to build up and sustain the great building operations of ecclesiasticism. Since 1918 their sighings and groanings have come up to the Lord God. He is not untouched by their oppressed condition.

[14] In Egypt Jehovah miraculously preserved and raised up Moses. Moses, willing to serve as a type of the Christ, was willing to suffer with the people of God, which sufferings typified the sufferings of the Christ. God rewarded his faithfulness by using him in the deliverance of Israel. Logically the deliverance must be identified with the true Deliverer, in order that all who shared in the deliverance or who witnessed it might know who is truly responsible for it. Since the Deliverer was bound to show his identity, his name, the Lord with all propriety revealed his name to his chosen witness, Moses.

[15] Moses was instructed to publish God's name first to God's own people; conditions warranted his making a name for himself among his chosen people. "Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto *them* in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord [Jehovah] your God." (Ezekiel 20:5) Through Moses God showed three preliminary signs to the Hebrews, to convince them that he is God.

[16] Then Jehovah sent Moses to publish the name of God in the courts of the rulers of Egypt. When his servant demanded Israel's release in the name of God, Pharaoh brazenly retorted: "Who is Jehovah, that I should obey his voice?" (Exodus 5:2) It at once became evident that the name of Jehovah rather than the liberation of the Hebrews was at issue. Nobody was being benefited by this general disregard of God's worthy name. To vindicate his name and to frame it with its proper glory called for a demonstration. That demonstration should be painful to the recalcitrant ones, and simultaneously be a blessing and joy to the ones who were not ashamed to be associated with God's name.

17 A series of nine plagues followed. By lifting each successive plague at the entreaty of Pharaoh, God was making a name for his goodness as well as for his awe-striking power. But the time for deliverance having come, it was clear that Jehovah could not consistently continue on indefinitely sending and then lifting plagues. There must come a final plague which should accomplish the desired result. Hence God announced to Moses, and in turn through Moses to the Hebrews and to the Egyptian court, that the tenth and last plague would sweep into death all the first-born of man and beast. The Israelites could escape solely by conforming to Jehovah's commandments.

THE PASSOVER

18 God decreed that the month of the deliverance should be the beginning of the Jewish year. On the tenth day thereof each Jewish household was instructed to take a male lamb or a kid, unblemished and of the first year, into the house. On the evening which marked the beginning of the 14th day this lamb was to be slain. A testimony was to be given both to the Lord and to the Egyptians by bespattering the doorposts and lintel with the lamb's blood. Then the Israelites were to retire into their houses and not stir outside all night. The lamb must be roasted with fire, not a bone of it broken.

19 In anticipation of the coming deliverance the Israelites were to come to the meal all equipped for their march into freedom at a moment's notice. They must come girded, shod and furnished with staff. The roast lamb was to be served with bitter herbs, indicative of their galling servitude. All partakers of the repast who were males must bear in them the sign of God's covenant with Abraham, which was circumcision. None of the lamb was to be left until the morning. All of it must be disposed of either by eating the whole of it or by disposing of the leavings by fire.

20 The Israelites who displayed their faith by complying with Jehovah's commandments escaped being bereaved of their precious first-born ones. The angel whom God empowered to carry out the terms of the plague espied the blood testimonial on their doors and passed over those particular homes. Appropriately this meal was called the feast of the Passover. It was really a feast of deliverance; and this is the significance that the noted Bible commentator, Gesenius, gives to the Hebrew word *pesach*, meaning passover. The first-borns were passed over and delivered because of obedience with respect to the Paschal lamb and its blood.

21 These proceedings of the Israelites were not done in a corner, but were doubtless noised abroad among the Egyptians. They failed to pay any serious attention thereto by refusing to take similar precaution against the plaguing of their first-borns. They suffered fearful consequences at midnight of that epochal day; "for there was not a house where there was not one dead." (Exodus 12:30) This drastic action on Jehovah's part was effective; the fear of the Lord smote the Egyptians. It did not lead to their conversion, but it caused them verily to thrust out the Israelites from among them.

TYPE AND ANTITYPE

22 All these happenings of old are shadows of similar events of far greater magnitude. (Hebrews 10:1) God, always his own Interpreter, explains them for us. He inspired Moses to refer to himself as a type, in Deuteronomy 18:15, and later used the Apostle Peter to locate the antitype for us. (Acts 3:22, 23) God found Moses an acceptable instrument to use in his service, because it was by faith that Moses had refused to be called the son of the daughter of Pharaoh, and had forsaken Egypt and had returned again on a mission for God. (Hebrews 11:24-29) His faith was accounted to him for righteousness. This imputed righteousness made Moses fit to serve as a type of Jesus, who was "holy, harmless, undefiled, separate from sinners".

23 Moses withstood Pharaoh and acted for the liberation of God's people. Likewise Jesus, as Michael, "the godlike One," moved into action against Satan in 1914 and flung him from his heavenly location, and now withstands him in behalf of God's people and all for whom He died. Moses' brother, Aaron, served as a mouthpiece in addressing the powers of Egypt. Similarly the brethren of Christ Jesus, the remnant this side the vail, are delivering a witness to both the world powers and all the antitypical Egyptians before there befalls them the catastrophe like unto the death of the first-borns.

24 Egypt's first-born ones were "the chief of all their strength". They were the generation that would fall heir to the estate and the responsibilities of their fathers, and the ones who would be expected to carry forward where their fathers had left off. They find their counterpart in the three great ruling elements of "this present evil world"; namely, "the shepherds and the principal of the flock," who claim to be responsible for civilization and its preservation. The death of the first-born therefore represents the death of these honorable ones of earth, particularly their death to the influential positions and titled offices which they have arrogated to themselves. This plague will strike them down in the impending battle of Armageddon.

25 Israel's first-borns were spared at the expense of the sacrificed lamb. By virtue of Jehovah's deliverance of them they were purchased unto him. He consequently laid claim to all that opened the matrix among the Israelites. This illustrates how the kingdom class which opens the matrix of Zion, namely, Zion's first-born, is holy and dedicated unto Jehovah as his possession. They are "a kind of firstfruits of his creatures".

26 John the Baptist was the first one to designate the antitype of the Passover lamb, when he pointed to Jesus and cried out: "Behold the Lamb of God, which taketh away the sin of the world." Jesus died as a ransom for the people who are oppressed by the Pharaoh-like Sa-

tan. In the type, however, though Moses was a type of The Christ, he did not there die; but the Passover lamb, a type of Jesus, died in his stead. The lamb was slain in Egypt, picturing how that Jesus would die here on earth.

27 In this connection it should be stated that the Passover was the first feature of the covenant which Jehovah formally entered into with Israel about fifty days later. Note how the Scriptures confirm this; for example, after setting forth various laws and restating instructions respecting the Passover, "The Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." (Exodus 34:27) The covenant was therefore made at the institution of the Passover in Egypt, and was marked by the blood of the Paschal lamb (Jeremiah 31:32); it was confirmed at Mount Sinai, when Moses acted as the mediator between Jehovah and Israel. There the Lord delivered the written law to Moses amid great convulsions of nature.

MEMORIAL INSTITUTED

28 Jesus, by reason of human birth, was "made of a woman"; and since the woman was a Jewess, he was "made under the law". Now the keeping of a yearly memorial on the anniversary of the slaying of the Passover lamb was commanded upon the Israelites as a part of their covenant with the Lord. Recognizing his obligation to observe this feature of the Law, Jesus drew the inner circle of his disciples about him in an upper room in Jerusalem; for in that city Jehovah had commanded that the Passover Memorial must be held.—Deuteronomy 16:6.

29 It was the evening, and hence the beginning of the 14th day of Abib or Nisan, the first month of the Jewish calendar. As they were gathered about the board, Jesus said unto them: "With desire have I desired to eat this Passover with you before I suffer." He had special desire to eat because he was soon to suffer even unto death. Before another Passover season could roll around he would no longer be in the flesh, as a Jew, but would have ascended to his heavenly Father. So he said: "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."—Luke 22:15, 16.

30 Throughout the three and one-half years of his ministry Jesus had been proclaiming, "The kingdom of heaven is at hand"; and now he knew that within not many hours he who was The King, and at that time the sole representative of God's kingdom on earth, would be slain in fulfilment of the Paschal lamb's death. With that event the efficacy of the typical Memorial would pass away. Hence after the requirements of the Law had been complied with by eating of the roast lamb, "Jesus took bread, and blessed it, and brake it, and gave to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all [that is to say, All ye, drink] of it: for this is my blood of the new testament, which is shed for many for the remission of sins."—Matthew 26:26-28.

31 Hitherto the Passover lamb had represented the Lord's flesh, his body; but now from henceforth Jesus ordained that the loaf of unleavened bread was to stand for his body. Hence his words, "This [loaf] is [represents] my body." The bread's being unleavened pictured the same thing as the lamb's being "without blemish"; namely, the sinlessness and inherent justification of Jesus. Correspondingly, the blood of the Paschal lamb had foreshadowed the blood of Jesus; but, following Jesus' death, the cupful of wine was to represent the shed blood of our dear Redeemer. Hence his words of explanation, "This [wine] is [represents] my blood of the new testament." By this statement Jesus also linked up his blood with the new covenant, even as the blood of the Paschal lamb was linked with the law covenant.

32 Long years ago Jehovah had testified that he would make a new covenant with the house of Israel, by which covenant he would in verity take away their sins and remember them no more. (Jeremiah 31:31-34) The fact that there was to be a new covenant indicated that the Mosaic Law Covenant would grow old or out of date, and would find a succedaneum in a new and improved covenant. (Hebrews 8:7-13) Now the days were come for the New Testament to be made. Jesus' comment on the wine cup shows that the New Covenant was made at the time his blood flowed on Calvary.

33 The institution of the Memorial of Jesus' death was really the first feature of the New Covenant. This does not imply, however, that his disciples who celebrate the Memorial are under the New Covenant. The Apostle Paul terms Christians as "able ministers of the new testament". (2 Corinthians 3:6) They are ministers thereof, not in the sense of being subject to the New Covenant but in the sense that they serve in connection with it, and that they will be associated with Jesus in the kingdom in administering that testament.

THREE COVENANTS

34 The Scriptures disclose three great covenants relating to the recovery of mankind, to wit: (1) God's unconditional promise to Abraham, which is a one-sided covenant, because God bound only himself to do anything, and it is therefore called a unilateral covenant; (2) the first Law Covenant, made by Jehovah on one side and with Moses on the other side as mediator for the nation of Israel; and (3) the New Law Covenant, with God on one side and Jesus Christ on the other side as the legal representative on behalf of Israel and through Israel for the whole world of mankind. There is a close relationship between these covenants, and the Memorial links them together more completely than does any other incident or ordinance recorded in the Scriptures.

35 The "seed" of the first or unconditional promise to Abraham was pictured in Isaac and fulfilled in Christ Jesus. The old or first Law Covenant gave life to no one, because no one was able to keep the terms of the law. That Law Covenant, however, served as a schoolmaster to lead Israel to Christ. (Galatians 3:24) A schoolmaster is one who instructs. The Law, therefore, served as an instructor of Israel, of God's purposes to grant life to the people through the New Covenant; and that the blood that would ratify that covenant must be the blood of the One who would be the Redeemer and afterward become the Mediator and Life-giver. The law demonstrated to Israel the absolute necessity of a Savior and a Mediator able to save to the uttermost.

36 The blood shed at the commencement of the Law Covenant was the blood of the paschal lamb. That lamb represented Moses, and was slain instead of Moses. Moses was a type of Christ. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."—Deuteronomy 18:15, 18.

37 The Law being a shadow of better things to come (Hebrews 10:1), the paschal lamb slain at the Passover foreshadowed the Lamb of God which takes away the sin of the world. (John 1:29) The people of Israel were without the right to life, because of sin; and the Law Covenant promised the taking away of their sin and the giving to them of life on the conditions named. But the conditions could not be met by them. The New Covenant promises life to all who accept and obey its terms; and its Mediator is able to make all keep that covenant who want to keep it. It therefore follows that through the terms of the New Covenant the people must get life.

38 When Jesus had been raised from the dead and had ascended on high, Jehovah did not see good to inaugurate the New Covenant at that time. He bade his Son to sit at his right hand and to wait. Not that Jesus was not then sufficient for the service, nor that the blood of his human sacrifice was not of sufficient worth to be the basis of that covenant, but because Jehovah had other gracious purposes in view. These purposes provided for other "able ministers of the new testament"; for at Mount Sinai Moses as mediator of the Law Covenant had typified not only Jesus, but also the members of the body of Christ.

39 At the time of Jesus' appearing in God's presence these body members of Christ were still to be drawn out of the world, justified through faith in Christ's blood, called, begotten of the Father's will, anointed with his spirit, conformed unto the image of his dear Son, proven faithful unto death, and raised up in glory from the dead to be united with their glorified Head. Furthermore, even as the Law Covenant was made in Egypt but was inaugurated at Mount Sinai, so also the New Covenant, made by the sacrifice of the Lamb of God on earth, must be inaugurated in the mount, the kingdom of God, in heaven.

"IN REMEMBRANCE OF ME"

40 After distributing the Memorial emblems Jesus said to his disciples: "This do in remembrance of me." (1 Corinthians 11:24) By this injunction he did not mean that the disciples were to have him in mind to the exclusion of, or in preference to, the heavenly Father. All he could have meant was that his followers should thus celebrate, not in remembrance of the Passover lamb originally slain in Egypt, but in remembrance of the true Lamb of God that takes away the world's sin. They should regard the reality, the fulfilment, rather than the ancient shadow. In other words, instead of showing forth the typical Passover lamb's death, "ye do show the Lord's death till he come."

41 Surely the Savior did not wish to draw the chief attention to himself and to detract from the praise of his heavenly Father. He knew that even the Passover of old was "Jehovah's Passover", and that the celebrants were not to have the paschal lamb so much in mind as they were to have Jehovah in mind as the great Deliverer. Likewise, at the Memorial Christians should not think chiefly of Jesus, the Lamb of God, but of Jehovah, the adorable Author of the plan of deliverance and the generous Giver of that "unspeakable gift" through which the deliverance is wrought. Highest praise should go to "the Eternal One", "of whom are all things, and we in him." It was therefore most befitting that before distributing the emblems of his body and blood Jesus gave thanks to the heavenly Father; also that at the conclusion of the service he and his disciples sang a hymn.

42 This closing hymn was undoubtedly the intoning of the 115th to the 118th Psalm. It was customary for the Jews to sing the 113th to the 118th Psalm at the Passover supper, the 113th and 114th Psalms being sung at the beginning of the supper. This series of Psalms was called the "Hallel" which means "praise", and very properly so, because it opens with the words, "Praise ye Jehovah"; and throughout it speaks of Jehovah's praise, concluding with the words, "O give thanks unto Jehovah; for he is good: for his mercy endureth for ever." The Memorial therefore should draw one closer to Jehovah God and should magnify our appreciation of him first. Thus Jesus was not glorifying himself as a martyr to God's cause but was glorifying his Father, Jehovah, in arranging a Memorial of his own death.

43 The significance which Jesus attached to the Memorial is of primary importance. Had he detailed the full significance thereof he would have had many things to tell his apostles. But they could not bear them then, because they had not yet received the illumination and

appreciation of the holy spirit. He left it for the Apostle Paul, in 1 Corinthians 10:16, 17, to call to our attention the deeper meaning by his pointed words. It was specially in the light of this that the Apostle Paul warned the members of the church that some might eat the bread and drink the cup of the Lord unworthily, and be guilty of the body and blood of the Lord. Hence he solemnly counsels us, saying, "Let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Corinthians 11:28-31.

44 The Lord has a cup and a table, and the Devil has likewise. (1 Corinthians 10:21) A Christian cannot consistently partake of both. He should keep his spiritual perception quickened so as to "discern the Lord's body". The Memorial calls his attention to that body. The loaf of unleavened bread represents not only the fleshly body of Jesus but also his mystic body, in which the 144,000 called and chosen and faithful ones are privileged to be members. Through eating Christ's flesh, in a figurative sense, they received justification by faith, which led to their acceptance for sacrifice and membership in Christ's body. As partakers of the body of Christ they are privileged to be broken with him as the one loaf was broken.

45 The Memorial wine symbolizes Jesus' bloodstream, which had the value of a perfect human life. But it also symbolized that blood poured forth from his earthly body; in other words, sacrificial death, entailing considerable sufferings. Blood-drinking was punishable by death among the Hebrews, according to God's plain law. (Leviticus 17:10) Drinking the Memorial cup pictured the drinkers being joined with Christ in death by a covenant by sacrifice. Only those who "endure [breaking] with him shall reign with him". Only those who are and who remain "dead with him shall live with him",

46 To live with him means the attainment of life on the same plane of existence with him; namely, immortality. Under the New Covenant arrangement mankind shall be privileged to eat the flesh of Christ Jesus and thereby gain justification at the conclusion of the Millennial Age. But Jesus discriminated between his few disciples and the vast race of mankind, by saying, "Except ye eat the flesh of the Son of man *and* drink his blood, ye have no life in you," that is, immortality.

WHO MAY PARTAKE

47 Those who discern the Lord's body and discern themselves to be faithfully abiding in that body may properly partake of the Lord's Memorial. Just as no uncircumcised male, be he natural Jew or Gentile, might partake of the Passover, so no unconsecrated person may partake of the emblems of our Lord's body. Jehovah confined the holding of the Passover Memorial to the city of Jerusalem. In close harmony with this picture he limits the celebrating of the Lord's death to those dwelling in his organization, of which Jerusalem was the symbol. Only those who dwell as members in his body may do as he so indicated, when he said: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."—John 6:56.

48 It is a rare privilege then to drink the Lord's cup, a privilege confined solely to the Christian era. Very soon "all" the faithful disciples will have drunk their share of it. The Apostle Paul correctly calls it "the cup of blessing which we bless". Can we not give thanks for it as did Jesus? We can. As the wine spelled death to the trampled grapes but joyful exhilaration to the drinker thereof (Judges 9:13), likewise the Memorial cup symbolizes a death potion joined with a draught of fulness of joy eternally. There is joy even amid the death potion, because God's loving kindness is better than life.—Psalm 63:3.

49 The cup does not represent experiences, although drinking the cup will lead to experiences. It symbolizes the will of God toward the members of The Christ. Obedience to that will, as pictured by imbibing from the cup, results in human death, but also in endless supernal joys. It was in this latter sense that Jesus referred to the cup, saying, "I will not drink of the fruit of the vine, until the kingdom of God shall come."

50 And now the kingdom of God has come! The Lord Jesus has come in his kingdom. In 1914 Jehovah God gave it to him as his due right, and sent the rod of his strength out of Zion, saying, "Rule thou in the midst of thine enemies." As the Chief Executive and Priest of the Most High God he there went forth to vindicate his Father's name which he loves and honors so highly, joyful in his privilege of thus doing. Thus the Lord drank the wine of joy in the kingdom of God. At the same time it is the privilege of the faithful saints still on earth to sip a foretaste of that wine of the Lord's kingdom joys.

51 The Lord, having come to his temple in 1918, caused a thorough purging of the antitypical priests, "The sons of Levi," polished brightly with "the present truth" and gloriously reflecting the light of the truth to the utmost ends of the earth. These he has covered with the "robe of righteousness" from Jehovah. At the realization of this fact the anointed ones do greatly rejoice in Jehovah, and their souls are joyful in their God. To these the King, enthroned on Zion, gives "the testimony of Jesus Christ", saying, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Fulness of joy and pleasures for evermore await their entrance actually into the Father's presence. Then they shall in the complete sense enter into the kingdom which Jesus has covenanted for them.—Luke 22:29, DIAGLOTT.

52 While not unmindful of the poignant sufferings of our beloved Head and Redeemer Jesus, neither unsympathetic therewith, yet the disciples of Jesus may now partake of the Memorial with kingdom joy in their

hearts. It is a feast of deliverance. For though it points backward to our Lord's death nineteen hundred years ago and reminds us of our covenant to suffer and be dead with him, it also points forward to the future deliverance which the wide-awake disciples see drawing near, deliverance during this dark night through the Lamb's death, and deliverance out of their own death state by the triumphal first resurrection.

53 As long as we are in the flesh, dying with the Lord Jesus, can we forget or overlook his sufferings? It is our privilege to "show the Lord's death till he come". Seeing that the Lord Jesus has not yet come in the complete sense, that is, with the full number of his glorified saints, and seeing that we are still dying with him, and that Jehovah's deliverance of us and of the world of mankind has not come in its fullest measure, conditions do not make it unseemly to continue celebrating the Lord's Memorial.

JOY OF THE LORD

54 When the holy spirit had come and illuminated the minds of the faithful disciples, and they had learned the real meaning of the Memorial which the Lord had instituted and requested them to keep, it must have thrilled their hearts with joy. Previously they had hoped to be a part of his earthly kingdom. Now they saw that they were to be members of the house of God, eternal in the heavens, not made with hands; that they would see Jesus in all his glory and beauty, and be by him presented to the great eternal Father; that they would dwell for ever in the house of the Lord and behold his beauty and inquire in his temple (Psalm 27:4); that then they would experience fulness of joy and pleasures for evermore. As they thus contemplated the blessings to come they would remember the words of the Master, when he said: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matthew 26:29.

55 We believe that the resurrection of the saints who have finished their course faithfully has already taken place; that the Lord, having come, has taken unto himself his power and begun his reign; that he came to his temple in 1918; that he there began to approve even some this side the vail, and as he found these zealous and faithful he said to them: 'You have been faithful over a few things; I will make you ruler over many things; enter [now] into the joy of your Lord.'—Matthew 25:21.

56 Now the saints this side the vail see that God's purpose is not merely to get them into heaven. They see that to be members of the kingdom means that they will be a part of the great Mediator of the New Covenant; that through the terms of this covenant God's great promise to Abraham will be fulfilled; and that they, being a part of the promised Seed, may see the people blessed, and may participate in uplifting the groaning creation out of death and despair, and be privileged to help the obedient ones back to life and happiness and into complete harmony with God.

57 An appreciation of these great truths now necessarily thrills the heart of the Christian. He sees the saints now rapidly approaching "the general assembly and church of the firstborn"; and he knows that the kingdom is here and that the inauguration of the New Covenant is about to take place. Seeing that he is about to participate in the kingdom, with eagerness he enters the Lord's service. He serves God acceptably and with reverence and godly fear, which means that he delights to engage in the service and that the service to him is joyful. He appreciates the fact that the joy of the Lord is his strength.

58 The cup not only represented the blood of our Lord, but it also is a symbol of joy and good cheer. Drinking of the cup with his body members in the kingdom must of necessity be a time of great joy. Surely those saints who have been resurrected and are for ever with the Lord are partaking of that cup of joy with him. Surely those who have had their change since the resurrection began have entered into that joy. Theirs is a blessed condition. (Revelation 14:13) Now since the Lord has taken unto himself his power and reigns, since he has come to his temple, surely this is the time when the saints this side the vail are hearing the message of the Psalmist: "Let the saints be joyful in glory." (Psalm 149:5) Therefore we conclude that those who are of the temple class on this side the vail have in a measure entered into the joy of the Lord, as symbolized by the cup; and that they appreciate the fact that the joy of the Lord is their strength.

SELF-EXAMINATION

59 The members of the church are not to put each other through an examination and render judgment as to whether or not they pass. (James 4:11, 12) It is entirely proper, however, that each Christian examine himself. Especially is this true when approaching the Memorial. He should see to it that he understands why he partakes of the Memorial, and whether or not he is in a proper condition of heart to partake. St. Paul says: "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body."—1 Corinthians 11:28, 29.

60 Why, then, do you partake? one may ask. The faithful Christian answers: Because I recognize that Jesus Christ is the Head of the Seed of promise; that the Seed of promise constitutes the Mediator of the New Covenant and the royal family of heaven; that the New Covenant is ratified by the blood of Christ; that the blood is shed by Jesus laying down his life for mankind; and that the church is permitted to have partnership in his death and, if faithful unto death, to have a part

in his resurrection and a part in the administration of the New Covenant; that Jesus has asked me to keep this Memorial in memory of his death, and this I rejoice to do because I appreciate the value of his death to me, and not to me only but to the whole world; that I appreciate the great invitation to participate with him in his death that I may have a part in his kingdom, and my desire is to be made conformable to his death, if by any means I might attain unto his resurrection.—Philippians 3:1-11.

61 Having agreed, in harmony with the terms of our covenant, to be dead with our Lord Jesus, and even now drinking partially of the fruit of the vine with him in the kingdom, let us strive to continue worthy to eat the bread and drink the cup at the coming Memorial. Especially now do the saints appreciate more and more their privilege of thus eating and drinking. Safely covered with the Almighty Hand they look abroad through the land and see the thousands upon thousands of prison camps of the great adversary, who refuses to open "the house of his prisoners". (Isaiah 14:17) They behold "the great multitude" of prisoners, chained, in darkness, ill-fed and ill-clad spiritually, groaning and sighing.

62 Surely these prisoners are not drinking the joy-inspiring cup with the Lord. They are in close contact with the cup and the table of devils, where all is full of drunken spew and filthiness, so that there is no place clean. (Isaiah 28:8) They little, if at all, discern the Lord's body clearly; and there is a question about their eating and drinking worthily at the Lord's table. How wretched their condition! Yet as we contrast our joyful condition and privileges with theirs, let us not overlook that our larger knowledge and understanding bring us responsibility. Let us examine ourselves carefully according to the Scriptures, to see that we are "holy unto the Lord" and therefore worthy through Christ Jesus. Let us be unqualifiedly for the Lord and on his side.

63 The anointed King is here. Jehovah has brought him forth and presented him to the nations, particularly to the Lord's professed people. The test is on! To the many he is "a stone of stumbling", not even excepting the inhabitants of Jerusalem. (Isaiah 8:14,15) The Devil's organization on earth, including the shepherds and the principal of the flock and all their retainers, have rejected the Anointed of the Lord. They are feasting at the Devil's table and drinking deeply of his cup. The Devil, like a monstrous devouring dragon, is making war against all those who spurn his table and prefer to keep the commandments of God.

64 The Stone wherein are seven eyes is laid before Joshua, the priestly servant class this side the vail (Zechariah 3:9), and the Lord has dropped the plumbline of judgment therefrom. He is measuring the righteousness, the right-doing, of his saints according as his Word indicates what is the right thing to do. He is laying that righteousness to the plumbline to see how true it is thereto. Let none therefore sleep at this critical time; let the sickly promptly betake themselves to the Lord for healing.

65 Let us not fear as we come to this Memorial, just as the Israelites needed not to fear when they left their homes apparently unguarded to celebrate the feast in Jerusalem. (Exodus 34:24) Let us be lovingly devoted to the Lord; then shall love cast out the torments of fear: then shall we memorialize our Lord's death worthily; and then, though all the Devil's organization compass us about like bees, yet, as the song of the Hallel (Psalm 118:12-15) says, "The voice of rejoicing and salvation [shall be] in the tabernacles of the righteous."

QUESTIONS FOR BEREAN STUDY

What principle is announced in our text, and to whom do the words apply? When was this statement first understood? ¶ 1-3.

Why do Christians rejoice to celebrate the Memorial? How was our Lord's death prefigured? How was the significance of the picture impressed upon the Israelites? Was the Passover instituted for God's glory, or for what reason? ¶ 4-8.

When and why did Jehovah demonstrate to the world that he is God? Did the majority of God's chosen people faithfully serve him in Egypt? How was prefigured the condition of mankind during the Christian era? ¶ 9-13.

Why did Jehovah reveal his name to Moses? Why did he give him the witness of the three signs? When Moses was sent to Pharaoh what was the great issue? ¶ 14-16.

Why did God successively lift the nine plagues? What was the tenth plague, and how did the Israelites escape it? How were they instructed to eat the Passover? Explain the significance of these instructions. Why do we call it a "feast of deliverance"? What happened to the Egyptians that night? ¶ 17-21.

Whom did Moses typify? Why was he thus honored? Aaron, in association with Moses, represented whom? Who was pictured by Egypt's firstborn? Whom did Israel's firstborn typify? ¶ 22-25.

When was the antitypical Paschal Lamb first identified? When was the Law Covenant made? When was it confirmed? ¶ 26, 27.

How was Jesus "made under the law"? Did he regularly observe the Passover? Did he know that the slaying of the paschal lamb foreshadowed his own death? When, how and why did he institute the Memorial? ¶ 28-30.

Show the relationship between the paschal lamb and the Memorial loaf and cup. What did Jesus mean by saying, "This [wine] is my blood of the new testament"? In what sense have Christians been "able ministers of the new testament"? ¶ 31-33.

Name the three great covenants. Explain the difference and the purpose of each. Contrast the old and the new law covenant. Why was not the New Covenant inaugurated when Jesus arose and ascended on high? ¶ 34-39.

When Jesus instituted the Memorial why did he say, "This do in remembrance of *me*"? Whom should we have chiefly in mind while partaking of the Memorial? How did Jesus evidently direct attention to Jehovah at the conclusion of the Memorial supper? ¶ 40-42.

Why did Jesus leave it to the Apostle Paul to explain the deeper meaning of the Memorial? What is meant by "not discerning the Lord's body"? How do we "eat his flesh"? How are we "broken" with him? ¶ 43, 44.

What does the drinking of the cup signify? Will mankind ever "eat his flesh" and "drink his blood"? Why did Jesus say that he would drink the cup with his disciples in the kingdom? ¶ 45-49.

Since the Lord has now begun his reign, why is it appropriate to still observe the Memorial? ¶ 50-53.

What joy came to the disciples at Pentecost? What greater joy is ours today? ¶ 54-58.

What judgment should we now do? What is meant by eating and drinking "unworthily"? Summarize the reasons why we partake of the Memorial. Are all Christians now drinking the joy-inspiring cup of the Lord? What is the present responsibility of those who are? ¶ 59-62.

What test is now on the church? What judgment is now being conducted by the Lord, and how? Should we be fearful, or what should be the attitude of the faithful? ¶ 63-65.

PETER HEALS THE LAME MAN

——MAY 22—ACTS 3:1—4:31——

"And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."—Acts 4:12, R. V.

THE outpouring of the holy spirit at Pentecost brought the church into life and activity; for about 3000 persons then accepted Jesus as God's Messenger to his people. Believing on him they were baptized; and as accepting Jesus and his message meant consecration to God—for the preaching of Christ was unto discipleship, not merely belief—it meant that immediate arrangements must be made for their instruction in teaching and service for Christ. This sudden increase altered the aspect of the lives of the apostles and of those closely associated with them; they all were thrown into great activity.

2 The work of Jesus was now obviously bearing fruit. For a moment while in his stress in Gethsemane it had appeared even to him as if his work had been almost wasted, so little seemed to have been accomplished; for even his own disciples did not understand. (See Psalm 116:11.) But besides the immediate results in Palestine the reports of his work had been carried abroad by the constant stream of visitors who had come to the various feasts of Pentecost, Passover, and Tabernacles.

3 These would tell on their return of the wondrous teacher who was stirring the homeland with his teaching and his miracles, and that the leaders of Israel were opposing him. Many had believed that God had once again visited his people; and now being in Jerusalem, and knowing that Jesus had been crucified at the Passover seven weeks before, there was before their eyes a demonstration of the power of God which Jesus' apostles declared to be from God through Jesus, and a proof that he had been raised from the dead.

4 The gift of the holy spirit at Pentecost was therefore evidently arranged by God at a time when visitors were in Jerusalem from all places where the dispersed Jews dwelt. It was not therefore Peter's preaching, nor in itself even the gift of the holy spirit, which converted the people to belief in Jesus; it was the combined results of these with the work of Jesus. While most of the 3000 who joined the church at Pentecost were of Jerusalem, many were visitors, who being free from the local prejudice would help to break it down.

5 The now enlarged company of believers in Jesus met frequently for worship, for fellowship, for prayer, and for instruction; and the apostles shepherded them, fed them, taught them, and gave themselves to them in service. (Acts 2:42) During this time Peter and John were the two leaders of the apostles and the church. It was a happy fellowship of service; and because they loved and esteemed each other they got very close to each other.

6 The apostles continued to go to the temple for prayer and worship; for as yet they did not understand that since the time when Jesus had said to the leaders of Israel, "Your house is left unto you desolate" (Matthew 23:38) it was really no longer his Father's house. He had told his disciples that the time was soon to come when there would not be one stone of the temple left upon another, but they had not yet learned the import of his words; and since he had not said that they were not to go to the temple they continued to worship there, as they were pleased to do so, but not as having any obligation. Probably they thought that it was about to be used as a house of prayer for all nations. If they made a mistake in following this course they were in no way rebuked of the Lord. God was about to have it demonstrated that the leaders of the people would not have the truth in the temple or its courts.

7 One afternoon Peter and John went up to the temple to pray. At the gate a well-known cripple asked alms. They must have known him by sight; for he had been there day by day for many years. The eyes of the cripple and of the apostles met. Peter, moved by the holy spirit, bade the man look on John and him. Then speaking as representing the Lord Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." (Acts 3:6) With confident expectancy and to help the man he put forth his hand. The man immediately received strength in his feet and ankles, and springing up went with them to the temple, "walking, and leaping, and praising God." It was the first occasion in which a work was done in the name of Jesus. The Lord honored the faith of his servant, and thus Peter began to use his authority to loosen those who were bound.—Matthew 16:19.

8 The miracle was a notable one. It is probable that

Jesus had seen the man and had passed him on several occasions; but in the order of divine providence Jesus had not healed him, that this miracle might be wrought by the apostles. A crowd was attracted; and in his gratitude they saw the man holding Peter and John. As they crowded around, Peter addressed them, giving on the spur of the moment one of the most striking and direct statements of Scripture, setting forth the fact that God's promises meant that there should be "times of restitution", when not merely a cripple here and there should chance to be restored to strength, but when the whole world should be brought under the divine care and be restored from its crippled condition, mentally, morally, physically, until it could stand once again in the image of God.

9 Peter's is the first plain statement in the Bible of this plan of God. Well would it have been for the truth's sake if Peter had been followed by those who have claimed to be his successors. He could not then see that the time would be long before the times of restitution should come. He saw that God's Israel were to be the means of blessing for the world, "all the families of the earth," as the Abrahamic promise has it; but he could not then see that his own people Israel could not be that people. Later he learned that the Israel of God was a peculiar people, a spiritual nation, gathered chiefly from the Gentiles, with a remnant of Jews as its nucleus.

10 Peter urged his hearers to repent, to turn about, to turn to Christ in order that the blessings of God might come on Israel, bringing them "the times of refreshing from the presence of the Lord", which were to precede the times of restitution of all things spoken by the prophets, which will accomplish all God's good purposes. (Acts 3:19-21) While Peter was speaking to the people, the rulers were told of the miracle and of the crowd which was listening to Peter as he told them about Jesus. They were angry that the people should be interfered with or informed about anything, save by themselves; and they had foolishly thought that when they had crucified Jesus of Nazareth they had for ever settled that matter.

11 The rulers at that time were Sadducees, who believed in neither a resurrection nor much else save in their present chances. They were therefore all the more angry that the resurrection of Jesus was proclaimed, and the fact demonstrated by the holy spirit as to which also they were unbelievers. They sent their men to put the disciples into prison for the night. But these men, though in power, were powerless to stop the work of the Lord. They carried off the apostles, but 5000 persons were added to the church that day.—Acts 4:4, *R. V.*

12 On the morrow the two apostles were taken before the council. Then with the pomp and ceremony intended to overawe those who appeared before it, the apostles were asked by what power and in what name they had done this miracle—surely a foolish question to ask; for in their short-sightedness they had opened a way for a declaration, and Peter took full advantage of it. The miracle was there, the evidence before their eyes; for they had set the healed man also before the court, as if he were a witness against the apostles.

13 Speaking as if he was giving a formal notice to them, Peter said that if they asked these questions concerning the good deed done to the impotent man his answer was that the miracle was wrought by the power of and in the name of Jesus of Nazareth, "whom ye slew." He went on to tell them that Jesus of Nazareth was the Stone of which the prophets had spoken, and that in rejecting him they had fulfilled Scripture, but that God had made him the head of the corner. The boldness and assurance of Peter and John, unlettered men, was to them as much a miracle as was the healing of the cripple.—See Matthew 21:42.

14 The council retired Peter and John, and conferred among themselves. They were faced with facts impossible to deny or explain except by admitting the fact that Jesus was the Christ. All they could do was to attempt to intimidate these men; and they commanded them that they should speak no more in the name of Jesus. Peter and John asked them what they themselves thought about such a case; did the council really expect them to refrain from speaking of the things they had seen and heard? The apostles asked them to judge for themselves whether it was right to listen to them rather than to God. The rulers threatened them further and let them go.

15 Going to their own company the disciples all rejoiced together, for they saw that the Scriptures were being fulfilled; and they prayed for further boldness to speak in the name of Jesus and that further signs might be wrought in his name. They were immediately answered; for the place where they were was shaken as if by the same rushing wind which they had first experienced. These things had a great effect upon the church; the whole company were bound together as one.—Acts 4:32.

16 A long time has passed since then. The disciples of Jesus now live in the days which Peter then saw afar off. The time of the setting up of the kingdom has come. It seems strange to have to record that the same conditions prevail now as then. The great religious systems have exactly the same attitude toward the truth concerning the second advent as the leaders of Israel had at our Lord's first advent. They are unprepared for the Lord's return and do no more believe in it than the Pharisees and Sadducees believed in the first advent.

17 The representatives of Jesus cannot now work miracles as Peter and John did; but the people are being taught the truth; and the Sadducees of today, the ministers and their associates who do not accept the divine revelation, and the Pharisees, who do accept but pervert the truth, are angry that this is so. They know that if the people learn the truth then their own days are numbered; and under pretence therefore of keeping

the peace they would have all teaching of the truth suppressed. The time has again come when the servants of the Lord must make a stand for their Master. Peter was one who taught the disciples to be subject to the powers that be, to magistrates and to those who are in authority; but there was none bolder than Peter in standing against rule and authority which would hinder them from serving their Master.—1 Peter 2:13.

18 If the disciples of today cannot work miracles so as to call attention to the truth they preach and stand for they can and do give evidence of association with Jesus. It is their highly prized privilege to witness for their Master as to the purpose of his return; namely, the setting up of the "times of restitution". They also witness to the ecclesiastics of all denominations that they have finally rejected the Stone which God set, and that God has made it the Headstone of the corner. Their rejection of the witness of our Lord's return and their acceptance of the League of Nations as the human expression of his kingdom caused them to be finally rejected of God, even as the leaders of Israel were in the days of the miniature fulfilment at the first advent.—Matthew 21:43.

QUESTIONS FOR BEREAN STUDY

When did the work of Jesus obviously begin to bear fruit? Why did Jehovah select Pentecost as the time for the outpouring of his holy spirit? ¶ 1-4.

Who were the outstanding leaders of the early church? Why did Peter and John go up to Herod's temple to pray? What great miracle did Peter perform there? ¶ 5-7.

What did Peter then say to the crowd that gathered? Did he understand the full meaning of his own words? How did the rulers regard his miracle and message? What effect did these things have upon the people? ¶ 8-11.

What happened to the two apostles on the morrow? How did Peter answer the charge of the rulers? What was the outcome? ¶ 12-15.

What similar conditions exist today? Do the Lord's people now have as great a privilege of witnessing for him as did the apostles who could perform miracles in his name? ¶ 16-18.

PETER UNDAUNTED BY PERSECUTION

——MAY 29—ACTS 5:17-41——

"We must obey God rather than men."—Acts 5:29, R. V.

PETER continued to be the central figure of the church. His position in it was confirmed by the swift judgment which fell on Ananias and Sapphira his wife. The ever increasing company of believers realizing their separation from their brethren, partly by reason of the fact that the people hated Jesus so much as to hate every one who believed on him, partly because of their consecration to God, and also by the impulsion of the holy spirit which led them to look for blessings heavenly rather than earthly, the disciples felt themselves separated to themselves and the Lord.

2 It therefore appeared to the disciples that they must form a separate community, and they proceeded to act upon this. The rich sold their possessions, and the money was put into a common fund for the service of all. Amongst those who sold their possessions were Ananias and Sapphira. Ananias came before Peter and the other apostles and laid his gift, professing it to be the whole proceeds of the sale. Peter, quickened by the spirit, perceived deception; and he questioned Ananias. He did not ask him why he had brought only a part, for that was purely a personal matter; but he did ask why Ananias had allowed Satan to fill his heart to lie to his brethren. Peter then said, "Thou hast not lied unto men, but unto God." (Acts 5:4) Ananias, as if struck with shock, fell down and expired.

3 About three hours after this his wife came into the company, knowing nothing of what had happened, and was called by Peter. "Tell me," he said, "whether ye sold the land for so much? And she said, Yea, for so much." Peter said to her, "How is it that ye have agreed together to tempt the Spirit of the Lord?" He then sentenced her to death, saying, "The feet of them which have buried thy husband are at the door, and shall carry thee out." Sapphira fell dead before the company.

4 This event caused great fear to come upon all the church, and upon as many as heard these things. (Acts 5:8-11) It was the first untoward happening in the church of God. There are some sins amongst his people of which God takes immediate notice. This swift action corresponds with the destruction of the spies at the beginning of Israel's wanderings, and with the stoning of Achan at the beginning of Israel's warfare.

5 This sharp lesson at the beginning of the church's life was intended to show that the Lord was watching every movement. But there was also another purpose. Luke says that fear came upon all who heard these things. If any one would join this new community for what he might get out of the distribution of wealth, here was a warning notice given to all that whether in giving or in receiving, this movement was a clean one; there was an unseen eye watching over it. God would have all men know that his people were called to holiness of life.

6 In this incident Peter had no doubt as to what course he should take; he used the authority given by the Lord when he said, "Whatsoever thou shalt bind on earth, shall be bound in heaven." (Matthew 16:19) God con-

firmed his action. In their work the apostles did in the city many miracles, and they met regularly in Solomon's porch in the temple. There they had an opportunity of speaking with the people; for the porch was common ground for all who went up to worship. The company of believers, both men and women, was continually increasing; and the people magnified the apostles. But none of the rulers and those of their society dared join themselves to the apostles.—John 12:42.

7 The people brought into the streets their sick, laid on couches; and they were healed even if only the shadow of Peter fell on them as he passed. The Lord fulfilled his word, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12) The purpose of the Lord was served; the attention of the people was given to the truth as a result of these miracles. All Judea was stirred by these things, and the sick and those who had unclean spirits in the towns and villages round about were brought into Jerusalem, and none went away unhealed. There is no suggestion here that sick *believers* were healed; these were God's blessings intended for his people Israel, and to call attention to his goodness.

8 The high priest and all those who were with him, all of whom were Sadducees, unbelievers in everything except the privileges of power and wealth which they got from their offices, began to stir themselves. They were filled with what they persuaded themselves to be righteous indignation; the people were receiving blessings and being taught, and they, the rulers were ignored. They had the apostles arrested and put into prison, no doubt on the charge that they were disturbing the peace. But the angel of the Lord visited the prison that night; and the apostles were led out past the unconscious guards, and were instructed to go early next morning to the temple and speak to the people "all the words of this life". (Acts 5:20) This the apostles did.

9 That same morning, following the miraculous escape from prison during the preceding night, the rulers met; the full council of the Sanhedrin having been called for the occasion. They sent for their prisoners, but the guards went into an empty prison. The court does not appear to have doubted the word of their officers who reported that the guards had seen nothing through the night; but they began to wonder amongst themselves where this thing would end. Whilst they were talking amongst themselves they were told that the apostles were in the temple courts, teaching the people. They sent for them, but were careful not to have any violence used, because they feared the people.—Acts 5:26.

10 The Sanhedrin must have realized itself to be in a very weak position; for when the apostles appeared before them, the high priest spoke to them as if the Sanhedrin had a grievance against the apostles rather than as if they as custodians of the peace of the city had a charge to make or a judgment to pass. He said, "Did not we straitly command you, that ye should not teach in this name?" And, as if he were unable to restrain himself, he said, "Behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."—Acts 5:28.

11 The rulers were afraid of their lives as well as their "livings". Their words came back on themselves. It was not long since the rulers, as well as the people, had cried to Pilate when that weak man seemed about to release Jesus, "His blood be on us, and on our children." (Matthew 27:25) Now they were afraid that it was coming on them; they feared what the Romans would do; and perhaps they had some lurking fear of retribution coming on themselves from God.

12 Peter answered in a way that immediately disarmed them of their chief argument. His reply would ordinarily be considered clever. Undoubtedly he was led by the holy spirit; for Jesus had told his disciples, and all his faithful followers through them, that whenever they were held up before the rulers of this present evil order they should not meditate beforehand as to what they should say, for they would be told what to answer. What gave these untutored men this ability and courage, this confidence and power? Peter said, "We ought to obey God rather than men." (Acts 5:29) None of those present could object to that; for it was the leaders themselves who were the closest sticklers for the rights of the Jewish religion against the aggression of the Romans. It was their religious fervor which caused the Romans their chief concern in the government of the Jews.

13 Peter struck at once into the heart of the trouble. If they questioned the apostles' speaking in the name of Jesus, he would have them know that more than that was involved. They had killed Jesus of Nazareth and had done him the indignity of hanging him on a tree, thus in their law making him accursed. Peter did not charge the Romans with the death of Jesus, but those who were now before him; for Pilate would not have done this thing if these men had not called for Jesus' blood.

14 Then Peter pointed out that God, whom they professed to worship and serve, had manifested his favor toward the One whom they had treated as accursed; for God had raised him from the dead. Further, God had made him to be a Prince and a Savior, to give to Israel both repentance and forgiveness of sins; and, added Peter, "We are his witnesses of these things." But God himself is witness; for he has given this same holy spirit to all who obey the Word of Jesus, a conclusive proof that God is blessing his people.—Acts 5:29-32.

15 This bold witness was too much for these men; they were "cut to the heart", and tool counsel to slay the apostles. This is always the effect of the holy spirit on evil minds. If truth is not received honestly by those who know of it, it has a damaging effect; those who thus receive it are reduced to a condition of malice. If the Lord had not preserved the apostles these maddened

rulers would have slain them as quickly as they dared, the consideration being their own safety; for at the moment they feared the people.

16 Then one of them, Gamaliel, the tutor of Saul of Tarsus, counselled moderation. He could see that there was a power behind this which he thought might be of God; if it were of God they were putting themselves in a terrible position; if on the other hand it were not, it would die out as other movements had done. They took his counsel, it was the safest for them; but they did not alter in spirit. Gamaliel's advice is often quoted as being wise. Yet it was from a purely selfish viewpoint; it saved him and his fellows from difficulty and danger. It was simply human wisdom, of the same nature as the worldly proverb, When in doubt do nothing.

17 Men are generally safer if, when uncertain of a course, they take time for further consideration. But to wait for developments may be positively harmful. It was in this case; for there was clear evidence that God was with these men, and the rulers ought to have moved in accordance. Gamaliel ought to have advanced with the light which God was giving to his people and have been an adviser of movement rather than of inaction. He himself waited too long; for not even the conversion of Saul of Tarsus, his brightest pupil, to belief in Jesus as the Christ brought him into the way of Truth.

18 The evidences which were before the council were sufficient to make Gamaliel question whether he and his fellows were right in the course they took; but delay caused them to recede into dimness, and he lost out. Nor is there any reason for thinking that any of the members of the Sanhedrin benefited spiritually from the counsel given them. No doubt the Lord made use of Gamaliel's counsel; for had these men followed their passion they would have found themselves fighting against God in a matter which was urgent to God, and they must surely have been put out of his way, for the time had come when the gospel of the kingdom must go forth.

19 Religious bigotry is the hardest of all kinds and the most difficult to overcome. Signs are not lacking that the religious leaders of this professed liberal and enlightened day will, if they find it possible, seek to do to those who tell the people the truth concerning God's exaltation of Jesus to power on earth what the Sadducees would have done then to the apostles. These people change not. It is also true that the followers of Jesus change not; and when the time shall come that a very direct witness must be given, the Lord will have his people ready for his service.

QUESTIONS FOR BEREAN STUDY

Who was the central figure in the early church? Why did the disciples institute a community arrangement? What was the sin of Ananias and Sapphira, and what penalty came upon them? ¶ 1-3.

What was the purpose of this severe judgment upon them, and what effect did it have upon the church? ¶ 4, 5.

What other miracles did Peter perform, and how was his witness regarded by the people? What did the rulers do about it, and how did the Lord overrule their action to his praise? ¶ 6-8.

What action did the Sanhedrin take next day, and how did Peter disarm them? ¶ 9-14.

What is meant by their being "cut to the heart"? Who was Gamaliel? What did he advise, and why? Has the attitude of ecclesiastics and rulers toward the Lord's work materially changed since that time? ¶ 15-19.

INTERESTING LETTERS

NOW SEES AND UNDERSTANDS

DEAR SIRS:

Please find inclosed 10¢ for which kindly mail me the booklet "WORLD DISTRESS, WHY?" Have just finished reading the book DELIVERANCE, and I wish to say that it is one of the best books I have ever read. It has a wonderful message of real hope and understanding, for any one who will read it and study it.

For a good many years I have tried to understand the ministers of many of the churches, and after hearing them there always was a doubt about many things that they said. Then after reading the Bible there seemed to me to be a difference; but I never understood where the difference was until about a year and a half ago when, one Sunday, I was listening in over the radio and happened to tune in on station WBBR and heard Judge J. F. Rutherford speaking. What he said gave me something to think about; and the more I heard him talk the more I seemed to understand.

Then I sent and got many of the books and booklets from your station, and began to study up; and now I am beginning to see and understand things as never before. Since that time I have been a regular listener to your programs; I never miss one if I can help it; and I get much comfort from them. I shall always feel that it was Judge Rutherford who gave me the first real understanding of the Bible and of God's message of comfort for the people of earth. May God guide him in his good work, and also your work from the station as well.

I am, truly yours,

ALONZO WAYCHOFF.—*N.J.*

A PLEDGE OF LOYALTY

DEAR BRETHREN:

Upon the unanimous and whole-hearted request of our little class, I am writing to extend to you our love. We would join in the expression of the Shareholders' Resolution as published in the December 1st issue of THE WATCH TOWER.

Dear, faithful brethren, we recognize your devoted loyalty to God as manifested in service for the honor of his name, and we delight to daily pray for you the continued blessing of the Lord and his keeping power.

In appreciation of all your labor and loving ministry,

Yours in his service,

PLAINFIELD (N. J.) ECCLESIA,

L. R. WHEELER, *Secy.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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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; for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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CONVENTION

Again the friends are reminded that the international convention of the consecrated will be held at Toronto, July 18th to 26th. This will be a wonderful opportunity for encouraging one another in the service, and it is hoped that as many as possible may attend. Arrangements are being perfected for special trains from all parts of the country. Within a short time these trains will be announced in THE WATCH TOWER. Let all the brethren get ready for this convention. All should go who can do so reasonably, and those who cannot do so should encourage others who are going; and let all take the matter constantly before the Lord in prayer, asking that this convention may be a great witness to his Name.

Rooming accommodations will be handled by the SOCIETY'S Toronto office. More detailed information concerning this will be given later.

MEMORIAL REPORTS

Immediately following the celebration of the Memorial each class is requested to report the number partaking. The class secretary should give this attention, addressing the letter or card to Watch Tower Bible & Tract Society, 117 Adams St., Brooklyn, N. Y.

CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

SPECIAL PUBLIC MEETINGS

Instead of having a public meeting every week arrangements might be made at stated intervals, after consulting the office, for public meetings well advertised. But these should be held less frequently; and when held a great effort should be put forth to get the people out. After a radio has served a community for some time, then arrangements might be made for a well-advertised meeting in a public hall, and the announcement made over the radio. This might lead then to the organization of a class for Bible study.

PILGRIM SERVICE

An effort will be made to have the regular pilgrim brethren serve the classes in districts that are not yet favored with the use of a radio. These pilgrim brethren will respectively be special service organizers for the district when serving it, and will put forth an effort to organize the service work in a more efficient manner and encourage the brethren to participate in it.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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THE NEW CREATION

"Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new."—2 Corinthians 5:17.

WHEN God created man in his own image he then "rested" from all his work which he created and made. (Genesis 2:2) Of course, this must be understood to mean that he rested from all his work insofar as that work relates to things made and created which pertain to the earth. Man was the crowning result of God's earthly creation, and was perfect. —Deuteronomy 32:4.

[2] It is not necessary to conclude that God foreknew and foreordained that man would sin. As the human mind reasons, had God foreordained and foreknown that man would sin, then man was not a free agent to take whatsoever course he might choose. God invites us through his Word to reason with him, and we understand that the reasoning employed must be such as man is capable of doing. Within the scope of human reasoning the following conclusion would seem to be right, to wit:

[3] The Almighty God possessed the power to foreknow and to foreordain and predestinate everything pertaining to man. The fact that he could know what course man would take also leads to the conclusion that God possesses the power to withhold from himself knowledge of what man would do under certain conditions; and therefore that instead of foreordaining and foreknowing that man would take a certain course, God made his plan in the alternative so that he could meet either emergency. By this is meant that God said to man, in substance: 'All these things you may have and do; certain other things you must not have and you must not do; if you take one course you shall be always in harmony with me and live; if you take the other course you shall die.' Man was then free to take either course.

[4] Of his own volition man chose the evil way. Consistently with his law God put him to death. Had man chosen the right course and done that which was pleasing to God, he would have filled the earth with a perfect race of happy people, all to the glory of God. In that event it would not have been necessary for the Lord to provide for redemption and to carry out the plan of redemption. Having chosen the evil course Adam and his offspring must perish unless God did something in man's behalf. The plan of God therefore must have been that in the event man took the evil course provision for his recovery would be put in operation.

[5] Man took the evil course, and God's provision for his recovery is through a new creation. This was implied in the promise God gave to Abraham: "In thy seed shall all the families of the earth be blessed." "The seed" must be produced first, then the blessing. "The seed" is the new creation. That new creation for many long centuries remained a "hidden mystery", until God's due time to make it known to his saints. (Colossians 1:26) Even today only those who have the spirit of the Lord can understand and appreciate that mystery of God.

THE BEGINNING

[6] The Logos lived and had the right to life on the spirit plane. He was the beginning of God's creation. Thereafter he was the active agent of Jehovah in the creation of all things. The Logos did not die. Life means existence and the right to exist in harmony with Jehovah's will. The life and the right to life of the Logos were transferred from the spirit to the human plane. By the power of Jehovah he was begotten and brought forth a human child. (Matthew 1:18) One of the purposes of his being born and brought into the world was that he might bear witness to God's truth. —John 18:37.

[7] That the Logos as an entity did not die during the transfer from spirit to human nature is proven by the testimony of Jesus himself: "Before Abraham was, I am." (John 8:58) These words imply a continuous existence. To die means to go out of existence, with the right to existence gone. Hence when Jesus said, "Before Abraham was, I am," he meant that from the time of the beginning of creation until that moment he had existed and had the right to exist.

[8] When Jesus was thirty years of age as a man, he came to John and was baptized. By this he signified that he had agreed to do his Father's will, as it was previously written of him in the Book. (Psalm 40:8; Luke

3:21-23) It was the will of God that the perfect man Jesus should be a sacrifice, that the redemptive price might be thereby provided for the recovery of Adam and his offspring. Jesus laid down his life as a man, and laid down the right to life as a man, but retained the power to take it up again and use it in harmony with the divine will. This is proven by his words: "I have power to lay it down, and I have power to take it again." —John 10:18.

9 At the time of his consecration Jesus was begotten and anointed by the holy spirit of God as a creature on the divine plane. That was the beginning of God's new creation. At that same time the foundation of the new world was laid. (Revelation 13:8) Before that time it was God's purpose and plan that his new creation should be composed of many members, with Christ Jesus as the Head. This does not imply that he predestinated the individuals who make up the new creation, but that he did predestinate the *class* composed of the members thereof. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise and glory of his grace, wherein he hath made us accepted in the beloved."—Ephesians 1:4-6.

A REALITY

10 The statement of the apostle is positive that "if any man be in Christ he is a new creature". He did not say that he is a reckoned new creature, with an existence counted unto him, but in positive and plain terms he says that the new creature is a real thing. The scripture does not say that the new creature is merely a gestated thing that ultimately comes to the birth. It does not say that it is an embryo, which is quickened and developed and born in the form that a human creature is born. If a creature is being gestated, or in the process of gestation, then there could be no responsibility of that creature during that period.

11 The so-called orthodox system of religion teaches that the new creature is given the seed of God or the seed of immortality, and that this seed is perambulating about in the human creature. If that doctrine were true, then it would be impossible for the new creature to ever die, because that which is immortal cannot die. If such an one thus begotten should become wicked the result would be endless wickedness, and from this thought grows the eternal torment theory.

12 Others have taught that "the 'inner man' is the new creature, which is given a seed of incorruptibility within". Such is practically the same as saying that man has a soul within him which is separate and distinct from himself. Both of these doctrines are wrong and unscriptural. The thought that the natural begetting, gestation, quickening and coming to the birth illustrate the development of the new creature is not at all in harmony with the Scriptural teachings concerning the new creation. The Scriptures show that from the time the new creature is begotten and anointed he *is* a new creature, and that his responsibility begins as such from that time.

NEW CREATION FORESHADOWED

13 Israel after the flesh was selected as the people of God. That people in truth and in fact foreshadowed the new creation, which is also the people of God selected and elected for a purpose. Israel after the flesh was a moving picture provided by Jehovah; and it foreshadowed the real thing, which is the true people of God, to wit, the new creation or spiritual Israel. Jacob, whose name was changed to Israel, was the beginning of the Israelites after the flesh. Jacob's seed was born to their favor under the terms of the Law Covenant. The new creation is spiritual Israel, begotten and brought forth under the terms of a covenant by sacrifice.

14 Moses was a mediator or a go-between for God and Israel. He was the spokesman of God to the Israelites. Through him God said to the people of Israel: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."—Exodus 19:5-8.

15 The Israelites agreed to do all the things spoken to them by the Lord through Moses. Thereby they bound themselves to the terms of that covenant, to be obedient to God. The Law Covenant served as a schoolmaster, to safeguard and lead the obedient of Israel after the flesh, until God's due time to begin the new creation, with Christ Jesus as the Head. The nation as a whole failed in obedience, therefore failed to keep the terms of the covenant, and lost everything that the covenant provided.

16 A small remnant, however, continued in faith, and such of these as were living at the first advent accepted Christ Jesus and became a part of the new creation. (Romans 11:5) To such and to all others who have come into Christ, St. Peter says: "But ye 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 marvellous 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) Thus is shown that Israel after the flesh foreshadowed Israel after the spirit; that the latter were at one time not a people, but have now become the people of God for his purposes.

HOW FORMED

17 The new creation, mentioned as spiritual Israel, is begun and is completed by the terms of a covenant. Jesus, the Head thereof, made a covenant with Jehovah at the Jordan to do his Father's will. That covenant entailed upon Jesus the sacrificing of himself as a man. All persons thereafter becoming a part of the new creation must do so by and through a covenant of sacrifice. (Psalm 50:5) Before a Jew or any one else could be in line for membership in the new creation it was necessary for Jesus to die as a man and be resurrected as a divine being, and then to take up the value of that perfect human life laid down and present it to Jehovah as the redemptive price for mankind.

18 The beginning of the selection of the members of the new creation through Christ therefore dates from Pentecost, when the disciples were begotten of the holy spirit. Their part of the covenant of sacrifice, however, had been made prior to that time; to wit, when they accepted Jesus as the Messiah and became his followers. God's part of the covenant with them was made at the time they were justified, begotten and anointed of the holy spirit, which was at Pentecost. Then and there they became new creatures or members of the new creation.

19 The new creation is a select or elect company taken out from amongst men, who are then adopted into the family of God through Jesus Christ. The new creation complete is The Christ complete. Christ means anointed of God. It is God's Christ or God's anointed. Christ is the active agency of Jehovah God, used and to be used for ever for his own good purposes. God's manner of selecting and forming the new creation is important. His Word tells in what manner he selects and develops the members thereof.

20 Seeing that all the human race is born in sin, and that no one can approach God who is a sinner, what can a sinner do to come into harmony with God? The first thing essential is for that man to realize that he is a sinner, needs help, and that he is unable to help himself. He must have a desire in his mind for righteousness. He learns that he was born a sinner and was so born because of the sin of the parent of the human race, Adam. He learns that Jehovah is God and that Jesus is God's beloved Son. He wants to learn more about Jesus and come into harmony with him, because he knows that the beloved Son is in harmony with his Father.

21 To such Jesus says: "No man can come unto me, except the Father which hath sent me draw him." (John 6:44) How does God draw the sinner to Jesus? By the knowledge which the sinner is enabled to obtain concerning Jesus and his relationship to Jehovah. Many a Christian can recount experiences in his life, before becoming a Christian, wherein it seems that the Lord's hand must have been supervising his affairs in some particular way. It is not unreasonable that God, seeing a man who possesses an honest desire for righteousness, would cause such circumstances to arise in his affairs as would attract him to the Lord Jesus; and thus he would be drawn to Jesus.

22 Proof of this is found in the experiences of Cornelius. He knew nothing of the plan of salvation through Jesus Christ, but he had faith in and reverence for Jehovah. He had an honest and righteous desire to be in harmony with God. In due time God sent Peter to tell him concerning God's plan of salvation through Jesus Christ. (Acts 10:1-48) It was the faith of Cornelius and his desire for righteousness that God rewarded. It was because of this righteous desire in his heart that God provided the circumstances for him to get the truth. What is true of Cornelius must in some measure be true of all who have come to the Lord.

23 In coming to the Lord an honest heart and faith in God are first essentials. (Hebrews 11:6) A man who believes that God exists, that he is the rewarder of those who diligently seek him, is favored by that knowledge and by the circumstances that are thrown around him which draw him to Jesus. When he learns that Jesus Christ, by his death and resurrection, provided the great redemptive price for man, he learns that the only way back to God and to life is through Christ Jesus. (John 14:6) Jesus says to such an one, in substance: 'If you desire to come to God and to follow in the way that I go you must deny yourself, then take up your cross and follow.' (Matthew 16:24) Self-denial, within the meaning of this scripture, is consecration. That means an agreement unconditionally to do the will of Jehovah God.

FAITH

24 Faith means to have knowledge concerning God and his plan and his promises, and then to confidently rely thereupon. Progressing to this point in knowledge and belief that Jesus is the Redeemer of man, and confidently relying thereupon, such an one who thus does has faith. He exercises that faith by making a consecration by which he agrees to do the will of God. That is man's part of the covenant. He puts himself wholly into the hands of the Lord. The blood of Jesus shed for man, and faith of the man in the value of that sacrifice, is the basis whereupon God takes action with the man.

25 God then justifies the man thus consecrating. Justification means to be made right with God. It is the judicial act of Jehovah whereby he determines that the man who has exercised faith in the ransom sacrifice by making a consecration is just, or right, and at peace with God. The three things operating in justification are these, to wit: First, by *faith* are ye justified (Romans 5:1); second, by the *blood* of Jesus are ye justified (Romans 5:9); third, "it is *God* that justifies." —Romans 8:33.

26 The man making the consecration has agreed to do God's will. It is the will of God that he be brought into the divine family as a member of God's new creation. For this purpose God justifies him in order that the man might be an acceptable sacrifice as a member of his

beloved One. What does man sacrifice? His right to live as a human being. Since he was born a sinner, where did he get that right to live as a human being? When God justifies man, that entitles him to live as a human being; because all who are right with God have the right to life. The justification of man constitutes the call or invitation to the high calling, otherwise designated the heavenly calling. Recognition of the fact that God would justify one, of itself constitutes God's call. (Romans 8: 30) The members of the new creation are called to one hope, and that is a hope of life in heaven.—Ephesians 4: 4; 1 Peter 1: 4.

27 Begetting of the new creature is the next step. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1: 18) God, in the exercise of his will by his Word of Truth, gives to the called one his exceeding great and precious promises whereby the Lord agrees that if the one called is faithful to his part of the covenant he shall ultimately be a partaker of the divine nature. (2 Peter 1: 4-11) The called one is therefore begotten to a hope of life on the divine plane, reserved in heaven for those who are kept by the power of God. (1 Peter 1: 1-4) Thereby the called one is inducted into Christ by the spirit of Jehovah. Having now been adopted into the family of God, the called one can address Jehovah as Father, because God has begotten him as a new creature. —Romans 8: 15.

ANOINTING

28 Anointing means to designate one to a place of authority to do and to act for and in behalf of and under the direction of the one conferring the authority. Christ Jesus was anointed by the holy spirit of Jehovah to be Head of the new creation. (Colossians 1: 18, 19; John 1: 32) All who are adopted into Christ receive the anointing of the holy spirit of God through the Head, Christ Jesus. This was pictured in the manner of anointing the typical high priest. (Psalm 133: 1-3) It is God who does the anointing; and he anoints the called one through the Head, Christ Jesus. (1 John 2: 20) Thus begotten and anointed of God the creature is now new. He is now in Christ Jesus and is, for that reason, a part of the new creation.

29 Of what does the new creation consist? A creature is possessed of a mind, will, heart, and organism. The new creature consists of these, all of which are devoted to the Lord. When he was of the Adamic creation, the holy spirit of God did not work in his mind. But as a new creature the invisible power of God, which is his holy spirit, is now working in the mind and transforming the same in harmony with the will of God.

30 Adam was made of the elements of the earth without the exercise of his will power. The new creature is made of willing earthly material in the hands of God, and by the exercise of the creature's will power he is led to a full and complete surrender of self and agrees to do God's will. In the creation of Adam the body was first formed from the elements of the earth, and then God breathed into his nostrils "the breath of lives" and a living, moving, sentient being resulted. In the new creation the order is reversed. The mind is transformed as the spirit of God operates thereupon.

31 But while this transformation process is going on the mind must have a body in which to function. God and all his spirit creation necessarily have bodies. No creature can exist without an organism. The body of sinful man is dominated by the will of the flesh. The new creature, now begotten, must have a body or organism suited to its environment. God therefore counts the body of flesh of the consecrated person as the body of the new creature, and counts it righteous. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." —Romans 8: 11.

32 This text last quoted does not say and does not mean that the new creature is begotten or conceived like an animal creature and then progresses until the foetus gives signs of life. It says and it means that he who is the new creature in Christ by reason of the indwelling of the holy spirit is stimulated to activity in the service of the Lord and to the Lord's glory. This text is the only one in the Scriptures referring to the organism of the new creation as quickened, and it does not have the thought of the quickening like unto an animal creature in embryo. The new creature must be the servant of God, and the body of that creature must be used to the glory of God and will be so used in proportion to the spirit of the Lord possessed by him.

33 He who is now of the new creation in Christ must give all diligence to the making of his calling and election sure. (2 Peter 1: 10) He must give diligence in the performance of his part of the covenant. The body of flesh, being a part of the new creature, must serve God. To make his calling and election sure means that he must make it firm, stable and certain; and this is done by the joyful performance of the will of God in harmony with the terms of his covenant. Therefore serving the Lord with mind, will, heart and body is essential to the well-being of the new creature. In no other way can one grow into the likeness of the Head, Christ Jesus. It is the *being* of the consecrated one that is the new creature or new creation, and his body is a part thereof. "Know ye not that your bodies are the members of Christ?" (1 Corinthians 6: 15) For this reason the apostle forbids the consecrated person to marry an unconsecrated person. The relationship to be pleasing to God must be between those who are in Christ.

SACRIFICE AND CRUCIFIXION

34 The justified human being becomes a part of the sacrifice of our Lord. Christ Jesus offers such as a part of his sacrifice. The human body or body of flesh is the

organism of the new creature while in the flesh. The new creature must deport himself according to the will of the Lord; therefore the justified human body must be used as the Lord directs. The consecrated called one does not sacrifice himself. The priest does the sacrificing; but the new creature must keep the sacrifice willingly presented to the High Priest, Christ. His love for the Lord causes him to do so. "Bind the sacrifice with cords, even unto the horns of the altar."—Psalm 118:27.

35 In harmony with this the Apostle Paul says to the spirit-begotten and anointed ones, in substance: 'Brethren, by the mercies of God, you have been given the greatest privilege that any creatures could have, and that is the privilege of being a part of the new creation of God. Your bodies are holy, because God counts them such; and they are acceptable unto the Lord God, because he has justified you. Your reasonable service is to see to it that your bodies are presented to the High Priest and used to the Lord's glory.' (Romans 12:1) For the reason here stated every consecrated one is bound by his covenant to use the faculties which endow his organism, for the service of the Lord as opportunity affords. To be in opposition to the service of the Lord therefore means to be in opposition to the new creature's own interests.

36 The mind is that faculty of the creature which searches out the facts, weighs them, and reaches a conclusion upon such facts. The will is that faculty of the creature which, when knowing the facts, determines to do or not to do a certain thing. The heart is that faculty of the creature wherein is the seat of affection and from which emanates the motive in the performance of an act. The natural tendency of the flesh is evil. But the flesh, now counted right because of justification, and being the organism of the new creature, must now be brought into complete subjection to the will that is in harmony with God.

37 The will of the new creature must always be in harmony with God, because the creature has agreed to do God's will without reservation. The mind of the new creature searches the Word of God and thereby ascertains God's will. The unregenerate creature uses his mind and will for the gratification of his flesh and selfish desires. That evil tendency and course of action is called the "old man", because that was the tendency of Adam. The "new man" is the new creature in Christ, with the mind, will, heart and organism devoted to the Lord. As such he is growing forward and upward into a perfect stature of a man in Christ Jesus.—Ephesians 4:13.

38 To accomplish that desired end the apostle said: "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off, concerning the former conversation [behavior, course of action], the *old man* [depraved man], which is corrupt according to the deceitful lusts: and be renewed [made over] in the spirit [invisible power] of your mind [intellect]; and that ye put on the *new man,* which after God is created in righteousness and true holiness."—Ephesians 4:21-24.

39 Members of the new creation are not "dual" creatures. The body of flesh, being the organism of the creature which is now new, leads to some confusion, however, if the words of the apostle are misunderstood. The apostle says: "But though our outward man perish, yet the inward man is renewed day by day." (2 Corinthians 4:16) The "outward man" means that which is seen by all. The "inward man" means that which God looks upon; to wit, the mind, will and heart devoted to him, in harmony with the terms of the covenant. Man looks upon and judges from the outward appearance. God sees the heart, mind and intent of man, and judges him accordingly. (Hebrews 4:12) What the apostle means here is that the "outward man", which other creatures on earth see, is perishing; but that if it is being used up in harmony with the terms of his covenant with God the "inward man", namely, the mind, will and heart, is growing day by day more and more into the likeness of the Lord.

40 In writing to the church at Colosse the Apostle Paul makes the clear distinction between the old man and the new. In this statement he says: "Mortify therefore your members which are upon the earth." (Colossians 3:5) The word "mortify" means to deaden or put to death. The apostle then says, in substance: 'If you are a new creature in Christ, then seek the things which are above; set your affections on things above and not on things earthly. As a man you are dead, but as a new creature your life is hid with God in Christ.'

41 "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Here the apostle defines the "old man", plainly stating that it is the one who takes the wrongful course of action as taken by Adam and those who follow in the same way.—Colossians 3:3, 5-9.

42 Then the apostle shows the course of action of the "new man", and says that the "new man" is renewed by knowledge of the Lord: "And have put on the new man, which is renewed in knowledge after the image of him that created him. . . . 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, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."—Col. 3:10, 12-15.

TRANSFORMATION

[43] The new creature must make progress. The mind is the battle-ground. It is the mind that is transformed. The new creature searches out the truth of God's Word, sees the same and reaches a conclusion as to what is the will of God. For this reason it is necessary for the new creature to study the Word of God, not only occasionally but constantly. As his mind is renewed he has a clearer vision of what God's will is concerning him, and then he exercises his own will in harmony with God's will and to the pleasure of the Lord. This is the apostle's argument in Romans 12:2: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

[44] When Moses was in the mountain he received into his face the reflected glory of God. Moses there represented Christ. The Israelites after the flesh could not look upon the face of Moses, because they did not have the spirit of the Lord that had been imparted to Moses. Therefore when Moses spoke to the Israelites officially, he put a veil over his face. When the Jews even now read the law, there is a veil or covering both over their eyes and over their heart; that is to say, they have no vision or understanding, because they have not the spirit of the Lord. Their hearts or faces are not set upon the Lord God but on self. But all who receive the spirit of the Lord as new creatures have the liberty to look with unveiled faces; that is, they have a vision of the things pertaining to the spirit of the Lord.

[45] In harmony with the foregoing statement the apostle says: "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that spirit; and where the spirit of the Lord is, there is liberty. But we all [the entire new creation], with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Corinthians 3:13-18.

[46] As the Christian looks into the face of Christ, as shown in the Word of God, it is as though he were looking into a glass or mirror. There he sees not his own selfishness reflected but sees Christ reflected, because he has the spirit of Christ as a new creature and his heart is right. His affection being set upon the Lord, as he thus beholds Christ the transformation proceeds from one degree of the Lord's likeness to an increased degree of that likeness. Otherwise stated, the new creature has a mental vision of Christ; and having the spirit of Christ, and his heart being set upon the Lord, he sees Christ reflected as though he were looking into a mirror; and he is thereby changed into the likeness of the Lord gradually.

[47] This change consists of the new creature's growing more into the likeness of the Lord Jesus Christ, to wit, becoming more unselfishly devoted to God and to the ministry which the Lord has committed unto the creature. He unselfishly gives attention to the interests of the kingdom committed to him. More clearly he sees that the Lord has given to him the holy spirit, that he might represent the Lord's interests. This transformation continues as the new creature uses the faculties with which he is endowed to unselfishly serve the Lord's cause. As he thus does the "outward man" continues to be consumed, and *is* consumed in due time; and while this is going on the "inner man" is growing more like the Lord, and in the resurrection the creature will be clothed upon with a new and glorious body suitable to his new environments in heaven. This is exactly in harmony with the apostle's argument in 2 Cor. 5:1-4.

[48] It is manifest from these scriptures that he who is in Christ is now a new creature, upon whom there rests great responsibility to perform the terms of the covenant which he agreed to at the time he was begotten. To each one thus begotten and anointed the Lord has committed the work of the ministry of reconciliation. In order to perform their obligations each and every one must participate in the service of the Lord insofar as opportunities are offered them. Not every one can do the same thing; but every one is expected to perform his "reasonable service", in harmony with what the Scriptures designate as reasonable. It now seems clearly to be the will of the Lord God that all of the new creation on earth shall be his witnesses, declaring that he is God, and that they shall lift up his standard for the people and tell the people that Jehovah has placed his King upon his throne, that the kingdom of heaven is here, and that deliverance is at hand!

QUESTIONS FOR BEREAN STUDY

How and from what did God rest, as mentioned in Genesis 2:2? Did God foreknow that man would sin? Had provision been made for man's recovery in event he should sin, and if so what? ¶ 1-5.

How do we know that Jesus had a prehuman existence? Was his existence interrupted when he was transferred to the human plane? Was it interrupted at the cross? When did the new creation begin? In what sense had God "chosen us in him before the foundation of the world"? ¶ 6-9.

Is the Christian a "reckoned" new creature? Is he now a new creature in embryo? Is it correct to say that the "inner man" is or possesses a seed of incorruptibility? ¶ 10-12.

How was the new creation foreshadowed? How was fleshly Israel bound as God's people? Were they obedient? How and to whom was the Law Covenant a schoolmaster? ¶ 13-16.

Under what covenant is the new creation brought forth, and what are its terms? Did the apostles enter into such a covenant before Pentecost? By what other names is the new creation Scripturally known? ¶ 17-19.

How can a sinner approach God, who does not look upon sin? How did the Father draw us? Give a Biblical illustration of the point. What primary qualities must the drawn one possess? ¶ 20-23.

What is faith and how is it exercised? What is justification and how is it accomplished? What is its purpose? How and to what are we called? ¶ 24-26.

Define the begetting and anointing of the new creature. ¶ 27, 28.

Of what does the new creature consist? How does its beginning compare with the creation of Adam? What body does it now have? Explain the word "quicken" as used in Romans 8:11. How can the new creature make his calling and election sure? ¶ 29-33.

Is our justified humanity a part of the sacrifice of Christ Jesus? Do we sacrifice ourselves? How do we "bind the sacrifice to the horns of the altar"? ¶ 34, 35.

Define mind, will and heart. ¶ 36, 37.

What is the "old man" and the "new man" of Ephesians 4:21-24? What is the "outward man" and the "inward man" of 2 Corinthians 4:16? Explain Colossians 3:5-15 in this connection. ¶ 38-42.

How is the new creature "transformed"? Explain 2 Corinthians 3:13-18. Of what does the change from glory to glory consist? ¶ 43-47.

Summarize the principal points in this study, and show what the Lord expects of each member of the new creation. ¶ 48.

PETER PREACHING TO GENTILES

——JUNE 5—ACTS, CHAPTERS 10, 11——

"For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him."—Romans 10:12.

ALTHOUGH Jesus had told Peter that he should have the keys of the kingdom of heaven, Peter does not appear to have known how or when they were to be used. Probably after Pentecost he knew that his privilege of declaring that any of Israel who accepted Jesus would receive the holy spirit even as the apostles had done was the first use of the keys; but he does not appear to have then realized that he was to do a similar work which should be as the opening of a door by which the Gentiles also might enter the kingdom.

[2] It appears that Peter traveled round Judea and Samaria; and from time to time he would visit Galilee, his native parts where there were many disciples. One considerable journey of visiting service ended in Joppa on the coast; and there he stayed for a time, lodging in the house of a tanner named Simon. Whether this Simon was a brother in the faith is not stated, but it is probable that Peter would seek accommodation amongst the brethren wherever possible. It was during his short stay there that the time came for the long foreshadowed entrance of Gentiles into the favor of God, hitherto held so exclusively by Israel.

[3] Long ago, in the earliest days of Israel's history as a chosen people, Moses had indicated that the Gentiles should eventually come into favor with God's people Israel; for when referring to the full blessings which were to come upon Israel he said, "Rejoice, O ye nations, with his people." (Deuteronomy 32:43) And Abraham, the father of the faithful, was chosen to be the blesser of the families of the earth, Gentiles as well as Jews; of the *goyim* as well as of the chosen.

[4] No doubt the apostles, remembering the Lord's words, often questioned among themselves what nation it would be which would be favored by God when Israel was cast off, and which would give to God the fruits of his husbandry. (Matthew 21:43) But it was not till many years had passed that Peter and the others of The Twelve understood. Then they learned that it was none of the nations of the earth, but a new people gathered out from all the nations, a holy nation, a people who were separated to God in the faith of Jesus Christ.

[5] When Peter was in Joppa, about A. D. 36, helping the brethren and perhaps waiting for an indication of what he should do, Cornelius, a Roman soldier in Cæsarea, had a vision. He was a good man who for a time had been praying, evidently for light to do the will of God and not merely as worship or for the care and protection of God. Some think he was the centurion mentioned in the Gospels whose sick servant Jesus healed. (Luke 7:2-10) Whether this be so or not, it is evident that he was well disposed toward God's people; he was no despiser of the Jews. He had taught his household to share his prayers.

[6] How long Cornelius had prayed is not told, but none of his prayers had been wasted. The angel who appeared to him in the vision told him that his prayers had come up for a memorial before God. (See Acts 10:31.) That is, the time had now come when God would answer; they had been preserved till the due time came when God would have them before him for his notice. The simple fact is that the time had come when the truth must go to the Gentiles.

[7] All God's works are done in order. It was in "the fulness of time" when God sent his Son into the world (Galatians 4:4); it was exactly on time that Jesus died; likewise, the entrance of the nations into the favor of God was fixed according to God's schedule. The chronology of the Bible shows that the promise to Abraham, that all the nations of the earth should be blessed in him, was made exactly at the half-way point between the fall of man and the time when God sent Peter to Cornelius to open the kingdom of heaven to the nations.

[8] But the blessings of the kingdom were then only for those who sought, as Cornelius did; the real fulfilment of the promise comes with the return of Jesus when he *brings* the blessings of God to all mankind. During the first period (of 2081 years), from Adam's fall to Abraham, the way to God was open to those who sought him,

and was found by Abel and a few others; but during the second period (of 2081 years), from Abraham to Cornelius, God reserved his favor to the chosen family. Then again the way was open to those who would seek after God; but the way has been narrow, and few have found it. Now the time is upon the world when God will have all men know him, and the responsibility of their salvation will be upon themselves.—1 Timothy 2:4.

9 About three o'clock one afternoon Cornelius had a vision. Probably he had made that hour, the Jews' hour of prayer, his own hour. He was told to send men to Joppa for one Simon Peter, who lodged with Simon a tanner, whose house was at the seaside. As Cornelius was a man under authority, accustomed both to do things on time and to have them done in time and order, he lost no time in obeying the angel's instruction. Calling two personal servants and a soldier who waited on him, he told them fully of the vision and at once sent them to Joppa.

10 On the morrow, as the servants of Cornelius approached Joppa, Peter went on the housetop to pray. Becoming hungry, he went to ask for food to be prepared; returning while they made ready, he fell into a trance. In a vision heaven was opened and food supplied him. He saw a great sheet let down from heaven, wherein were all kinds of living things. He heard a voice saying, "Rise, Peter; kill, and eat." Peter's orthodox regularity prevailed. He said, "Not so, Lord; for I have never eaten anything that is common or unclean." The command came again with the added word, "What God hath cleansed, that call not thou common." (Acts 10:13-15) Peter still hesitated. For the third time the command came to him; and as he was still slow, he lost his chance; the sheet was lifted to heaven.

11 Peter was perplexed. It was just then that the men whom Cornelius had sent the previous evening arrived at Simon's door and asked for Peter. Still thinking upon the vision the spirit spoke to him to say that he was to go with the men, nothing doubting. He went down to them and inquired of them the cause of their call; and they related this to him. During the afternoon Peter arranged for two or three of the local brethren to accompany him. Next morning they started for Cæsarea.

12 Arriving at Cæsarea they found Cornelius and his kinsmen and some friends waiting for Peter; Cornelius had been active in his desire to help his friends as well as his household. Peter at once addressed them, stating first of all the difficulty he would have had as a Jew of entering into fellowship with Gentiles, but that God had taught him not to call anything unclean. After hearing how the angel had spoken to Cornelius, and that Cornelius had known nothing about Peter's being in Joppa, or probably of Peter himself, the latter said that he perceived that God was no respecter of persons in regard to nationality.

13 Peter went on to address the little assembly. He was aware that they knew about Jesus of Nazareth, who had gone about ministering, healing the sick, and teaching the people. He told them that the apostles were witnesses of all that Jesus had done, and of what the Jews had done to him—how they had hanged him. He told how Jesus had been raised from the dead, and had *shown* himself to the apostles, his chosen witnesses, who did eat and drink with him after the resurrection. He said that Jesus had commanded them to speak to the people and to testify that it was he who was ordained of God to judge the quick and the dead. He further said that to Jesus all the prophets had given witness, that through this Man all who believed should receive forgiveness of sins.—Acts 10:42, 43.

14 As soon as Peter had gotten to this point his discourse was interrupted by the same demonstration of the holy spirit upon that little company as had been upon the apostles in the upper room at Pentecost. These Roman soldiers and others began to speak with tongues and to magnify God, to the great astonishment of all the Jews present; for such a manifestation upon the Gentiles was altogether unexpected. Then, realizing that baptism was the outward confession of belief, Peter said: "Can any man forbid water, that these should not be baptized, which have received the holy spirit as well as we?" Those upon whom the holy spirit fell were then immersed in the name of the Lord.—Acts 10:45-48.

15 There are four main points of importance to here notice: (1) This coming of the holy spirit was not the result of Peter's argument; (2) there was no waiting for a declaration that these men had given themselves to God; (3) they were baptized *after* they had received the holy spirit, making it clear that baptism is not "the door of the church"; (4) the fact of baptism, even though they now already had the spirit, signified that baptism was considered important to all the followers of Jesus Christ.

16 The noise of this event carried to Jerusalem, and they in Jerusalem "heard that the Gentiles had also received the word of God". (Acts 11:1) As soon as Peter got there on his return those disciples who held for circumcision contended with him, because he had eaten with uncircumcised Gentiles. To these contenders the fact that God had done something for the Gentiles was as nothing. Peter meekly rehearsed the matter to them, detailing everything; and then he asked them, intending his words as a rebuke: "What was I, that I could withstand God?" (Acts 11:17) This was indeed what *they* were doing. They then held their peace and glorified God. They acknowledged that God had granted repentance unto life unto the Gentiles also.

17 This happening opened the eyes of the Jerusalem brethren to the work of the Lord. They also heard that the brethren who had been scattered abroad by the persecution which arose with Stephen's death were telling the truth about Jesus to listening ears, and that a number of brethren from amongst the Greeks were being

gathered in Antioch. With a real pastoral care the apostles sent Barnabas, who was one of the early disciples, to Antioch. He was a good man and full of the holy spirit.

[18] Many more believed, and Barnabas saw that there was need for help; and having befriended Paul in Jerusalem he went to Cilicia to seek him. Finding him they returned together, and in Antioch the first church including Gentiles was gathered. Those were great days for the church, days of gladness, days of unrest, too; for the urge of the growing church kept them all moving. The corn of wheat which fell into the ground when Jesus died was now beginning to bring forth fruit from amongst the nations.—John 12:24.

QUESTIONS FOR BEREAN STUDY

Did Peter realize the significance of "the keys of the kingdom of heaven" committed to him? What were those keys? How was Peter's time occupied following Jesus' ascension? ¶1, 2.

Did Jews expect that Gentiles would eventually come into divine favor? How did the disciples view this question? ¶ 3, 4.

Who was Cornelius, and what vision did he have? Why did his prayers only now come up as a memorial before God? ¶ 5-8.

What vision did Peter have at Joppa? Narrate what followed. How was Peter's discourse at Cæsarea interrupted, and what did he then say and do? ¶ 9-14.

What four main points should be specially noted in this lesson? What effect did Cornelius' conversion have upon the brethren at Jerusalem? ¶ 15-18.

PETER DELIVERED FROM PRISON

——JUNE 12—ACTS 12:1-17——

"Many are the afflictions of the righteous: but Jehovah delivereth him out of them all."—Psalm 34:19.

JUST when the church in Antioch was gaining some influence by reason of the increase in its numbers and the prominence of some of its members, and when the message of the gospel was spreading abroad as far as Cyprus and Cilicia in Asia, what appeared to be a calamity fell on the church in Jerusalem. Herod the king, grandson of Herod the Great, thought to do hurt to the church. He imprisoned some of the brethren; and James the brother of John he caused to be slain, probably by being beheaded. He saw that this pleased the Jews; and to get more favor for himself he had Peter arrested, intending to kill him also. But because Passover was immediately upon them he held Peter in prison till the season was over.

[2] As the Jews of Jesus' day did not want to have the victim of their malice on the cross while they were professing holiness in eating the Passover supper and during the special sabbath, so no doubt Herod considered himself too religious to have a man murdered at Passover. It is possible that his desire to vex the church by this ruthless taking of the leaders was a policy of provocation; if this law-abiding community would make a commotion he would have an excuse for repressive measures.

[3] In all probability the taking and slaying of James was done suddenly. Perhaps the church thought that the Lord would miraculously release James. When they found that he did not do so, and that Peter was taken, they were alarmed and stirred to action. They made no agitation in the city nor any appeal to the rulers, but began to pray. The Lord did not answer them at once, and they continued in prayer through the week.

[4] In the night, when the last watch had been set before the day when Herod would have slain Peter, the angel of the Lord visited the prison. Peter was well guarded; he was bound with two chains, evidently a soldier on each side was bound to him, and guards were set at the prison doors. The rulers would recall that some years before the whole company of apostles were mysteriously taken out of the temple prison when locked up for the night.

[5] The prison was lit by the angel's presence. (See Matthew 28:3.) Smiting Peter on his side the angel gave him a helping hand, bidding him rise up quickly. As he rose his chains fell from his hands. He was told to gird himself, to bind on his sandals, cast his outer garment about him, and follow the angel. There was no undue haste; but time was not to be lost, for Peter must soon attend to himself. They went out, Peter as in a vision, not knowing that what was happening was real. Past two sets of guards they went; and as they approached the iron gate which led into the city the great gate opened of its own accord, as if another angel were gatekeeper for them.

[6] The angel took Peter the length of one street and, giving no instructions, immediately departed. The angel's work was done. Peter was free; he must now look after himself. Left there Peter "came to himself". Now fully awake and free he realized that it was no dream or vision he had. He stopped to consider what he should do, and decided to go to the house of John Mark, the young disciple who in later days was so closely associated with him as helper in the Lord's work.

[7] Knocking at the gate he was heard by a young girl who, because of this incident, has her name, Rhoda, enrolled in the Scriptures. Hearing Peter's well-known voice as he called for entrance she, too excited to open the door, ran back to tell the company who were continuing in supplication through the night for Peter's release, that Peter was at the door. They were as unbe-

lieving as the apostles were when the women reported that Jesus was raised and had appeared to them. Perhaps they continued to pray; but Peter, whose energy was never in doubt, and who was not afraid to call attention to himself, made himself heard by loud knocking.

8 When they had received him and would have rejoiced with him, he, lifting up his hand, asked for quietness. He told them how he had been delivered and, instructing them to tell James the Lord's "brother", he left them to go into another place. And thus, so quietly, closes the account of Peter's ministry. To what place he went we do not know; that he was always busy in the service of his beloved Master and of the God and Father of Jesus we are sure. He was in Jerusalem at the general conference (Acts 15:7), and in Antioch when Paul was there; for Paul records a disagreement which they had respecting Peter's fear of eating with the Gentiles. The holy spirit was not used to record his further movements, for the reason that the time had come when the other and wider ministry of the gospel to the Gentiles must be recorded.

9 There was a great stir in Herod's court when it was discovered that the well-guarded prisoner was missing. None could account for him, and the only conclusion Herod and his officers could reach was that all the men on guard had been in collusion to give Peter his liberty. Herod ordered that all of them should be killed. There was no injustice done to these men by reason of the miracle wrought for Peter and the church. If we may judge of these men by all the other evidences of the record, the guards would have been very much pleased to have had the work of putting Peter to death.

10 God did not let Herod go unpunished. A short time afterward he went down to Cæsarea, and to him there went a deputation from Tyre, for there had been fear of war, and peace was sought. Herod was unduly praised, and he allowed himself to be flattered as if he were more than a man. Acts 12:23 says that the angel of the Lord smote him, and he died a terrible agonized death; he was eaten of worms. The angel also smote Peter on the side, but did not hurt him. His oppressor, however, was smitten and died. The touch was very different in the two instances.

11 This lesson brings us to the second phase of the church's earliest ministry. The Word had been proclaimed in Jerusalem; then it was proclaimed in Samaria and in the regions round about; also the Gentiles had been blessed with the holy spirit; thus the foundations of the church's work were laid. The church in Jerusalem must now stand without the aid of James and Peter for a time. By these events the church would realize a change in the Lord's administration of the church. (1 Corinthians 12:5) Both Peter's wonderful deliverance from the power of Herod and Herod's miserable death would give them assurance that God was looking after their interests. Had not God made some move when Peter was taken the church might have been in doubt as to whether or not he was with them.

12 But it should be remembered that the further the church got from its infant days the further they got from those manifestations which then gave outward proof that God was with them. The gifts of miracles were for the purpose of training the young life of the church. Miracles and supernatural gifts were never intended to continue; for with such manifestations the life of faith could never be pursued. These outward things were for its infancy; as it grew up it was to be dependent upon the inward things—faith, hope and love.—1 Corinthians 13:13.

13 In these providences there is a lesson for the Lord's people. They show us that many of the trials of faith which come upon the disciple are intended to encourage faith in God rather than to teach a particular lesson. We may not conclude that James' life might have been saved had the church been more alive to its privileges of prayer. Indeed, if all things connected with God's plan were governable by prayer the church would really be the director of its providences and of its destiny. The church might then easily pray for things hurtful to its interests, and therefore out of harmony with the divine will; for it could not know of those wider interests known to God alone.

14 The different ways in which the Lord deals with his people are intended to show them their need to watch his providences. Christians are too apt to think that when things go well with any matter the Lord thereby gives a token that he is favoring their project. It ought to be understood that in themselves favorable circumstances do not mean the Lord's favor, nor that difficulties indicate his disapproval.

15 The disciple's life is one of faith, to be lived as in a stewardship. We may take it that Jesus did not pray his Father as to whether or not he should go here and there, and then wait for some manifestation; nor did the Apostle Paul do his work in this way. The Christian commits his way to the Lord, and most frequently he will find his satisfaction in the effect of his course upon his life.

16 In this matter the great enemy has often misled the Lord's people. He has tempted them to think that God does not specially watch over his own, and sometimes he has caused great depression because some event in the life has not seemed to produce any special lesson. The Christian needs to be watchful, quick to understand; but he is not to ask his Father in heaven to explain all his providences, which seeking a direct lesson often means.

17 The golden text says, "Many are the afflictions of the righteous; but Jehovah delivereth him out of them all." The Christian in difficulty usually wants to have this text applied in such a manner as to have the Lord take him clean out of his difficulties. If it should have such an application then it would appear that the promise had

failed in James' case. How are we to understand such texts? Quite evidently not as applying to outward circumstances; else why should Peter be saved and not James?

[18] Other Scriptures show that the Lord's people are sheep appointed for slaughter (Romans 8:36), and the Lord indicated to Peter himself that the end of his life would be by violence. The fact is, these promises apply to the ideal man and are seen in "the servant" at the end of the age, the unified church in its last days on earth; but even so, in any case the promises apply to those evil things which from time to time Satan and his agents are allowed to bring upon the Lord's people. It is out of these that the Lord delivers his people. No evil befalls them.—Psalm 91:10.

QUESTIONS FOR BEREAN STUDY

What apparent calamity to the church in Jerusalem is recorded in today's lesson? What provoked it? What did the disciples expect would follow? ¶ 1-3.

What happened to Peter that night in the prison? Did the angel give him instructions after his release? What did Peter then do? What do we know of his ministry after this incident? ¶ 4-8.

What occurred next morning? How did God punish Herod? ¶ 9, 10.

Why is it said that this lesson brings us to the second phase of the church's ministry? What purpose was served by the gifts of the spirit, and why did they pass away? What lesson should we gain therefrom? ¶ 11-15.

How have Christians been misled with respect to their personal experiences? How is our golden text often misapplied? Explain its true meaning. ¶ 16-18.

INTERESTING QUESTIONS

QUESTION: The Watch Tower of November 1, 1926, page 326, paragraph 23, says: "Joshua the high priest is a picture of the glorified Christ, the anointed King." The question is: Is Joshua the high priest a picture of the Lord Jesus alone, or of the Lord Jesus and those of his body members now on the other side the vail, or of the entire Christ complete?

Answer: Joshua the high priest may be properly said to represent Christ Jesus and all the members of the body in glory. Since the glorification of all the members has not yet taken place, the thought expressed in The Watch Tower is that Joshua the high priest represents Christ Jesus in glory and him alone. Paul speaks of Jesus as the "high priest of our profession". (Hebrews 3:1) He is the great High Priest or Servant, serving in the office as the executive officer of Jehovah. He is the Great Priest of the Melchisedec order, and "priest for ever". He is the perfect pattern. He is set before the members of the body, particularly those approved when he comes to his temple.

Question: Does a Christian have perfect love, seeing that the Bible says: "Perfect love casteth out fear"? And how do we account for the fear of Jesus at the end of his ministry, as it is written: "He was heard in that he feared"?

Answer: The Apostle John (1 John 4:17, 18), addressing the consecrated followers of Christ, says: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." It is manifest that the apostle here means that he who is perfect in love fears neither man nor devil. Fear is the result of selfishness. He who is absolutely devoted to the Lord would not fear anything that man or other enemies could do against him. "If God be for us, who can be against us?"—Romans 8:31.

There is a proper fear, however. The fear of Jehovah is the beginning of wisdom. (Psalm 111:10) Every creature should fear to incur the displeasure of the Creator. The Lord Jesus had undertaken to do the will of his Father in the performance of his covenant, which meant his death as a man. Had he incurred the displeasure of Jehovah in any way, had he failed to keep perfectly any part of his agreement, he would have gone into destruction. This is what he feared. He feared to displease his Father. But the Scriptures show that after he had prayed, Jehovah sent an angel to him and comforted him; and thereafter he went to the cross with no fear whatsoever.

The followers of Jesus are admonished to fear God. (1 Peter 2:17) Christians are likewise admonished to have a mind like the Lord Jesus, and then to work out their own salvation with fear and trembling. (Philippians 2:5, 12) One really devoted to the Lord fears to displease Jehovah, and with extreme caution he goes about the performance of his covenant; but being devoted to the Lord, and knowing that he is on the Lord's side, he has no cause to fear what man or any of the enemy's organization can do unto him.

Question: In Revelation 12:11 it is written: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." What is meant by the statement: "They loved not their lives unto the death"?

Answer: The words refer to those who are really devoted to the Lord. They are the same class described in Psalm 110:3 as the willing ones. They delight to follow where the Lord leads. They count not their existence on earth dear unto them, but are anxious to please God and to fulfil the covenant of sacrifice made with him. They

know that they must die; but so long as the Lord God is directing them, and they are following in the footsteps of the Master, they have no occasion to leave their own existence on the earth, but are anxious to spend and be spent in doing Jehovah's will.

Question: Should a consecrated one belong to any of this world's organizations and support its doings?

Answer: The question is rather ambiguous. If it is answered categorically it must be answered, No. The world's organizations consist of organizations brought into being by the ruling factors which compose the world, to wit, the political, commercial and religious elements combined. A true Christian should be no part of such, nor support such. There are other organizations, however, that are sometimes termed worldly which really are not. For instance, there may be a mutual organization of men who agree to pay into a certain common treasury some dues or monthly payments, in order that in case of accident or death of a member those of their families dependent upon them may have some benefits therefrom. This is what is commonly called a mutual insurance company. It is not a "worldly" organization in an evil sense, but an organization for the aid and comfort of men.

A Christian might have a family dependent upon him, the members of which are not consecrated. His obligation is to protect them as best he can. It would not be out of order for him to be a member of a mutual insurance arrangement. Any like organization would come within the same rule. One might ask then: Would this mean that it would be proper for us to join the Y.M.C.A. or Y.W.C.A. in order that we might have some of the benefits therefrom? The answer to that would be, No, for the reason that these organizations sail under a false name. They pretend to be Christian organizations, organized in the name of Christ, but are in truth and in fact organized for a selfish purpose and are misleading; and no Christian should associate himself with an organization that on the face of it is a subterfuge.

Question: Is it proper for an ecclesia to elect an elder that cannot or will not give discourses on current TOWER articles to the friends; and what should be done by an ecclesia where the majority of her elders do not try to teach the class present truth as it is now appearing in THE WATCH TOWER?

Answer: This question can be answered by getting a proper view of why the Lord is permitting a work now to be done in his name. This is the time when the world has ended, evidenced by the World War, famine, pestilence, etc. Now is the time for the fulfilment of the Lord's command to preach the gospel to the nations as a witness. (Matthew 24:14) Now is the peculiar time when the truly consecrated must be witnesses that Jehovah is God. (Isaiah 43:10, 12) Now is the time in which Jehovah has put his Word into the mouths of his people and commands them to testify concerning the same. (Isaiah 51:16) Now is the time in which the church is specifically commanded to lift up God's standard for the people and to point them in the way of the kingdom.

The truly consecrated believe that the Lord Jesus himself is present and directing this work, and that he is doing it through the SOCIETY; which means, through those who are truly consecrated and devoted to him and who are working harmoniously together. Such also believe that the Lord uses THE WATCH TOWER as a means of communicating truths to his people. It logically follows, therefore, that each ecclesia that is in harmony with the Lord and his work, as set forth in the Scriptures, would want to study THE WATCH TOWER.

If the servants of the church who have been elected elders fail or refuse to teach present truth as published in THE WATCH TOWER and to aid the class in understanding the same, then the ecclesia should respectfully request that such resign as its elders. The ecclesia should then proceed to elect those who will work together in harmony with them. Anyone who takes himself too seriously, and who thinks that he is especially called to lead the ecclesia of his community, is hardly worthy to be an elder. An elder is a servant of the class or ecclesia, and should do whatsoever he can to aid and comfort them and to lead them in harmony with the work that the Lord is now doing.

Question: Should an ecclesia send out its elders to other ecclesias from week to week by regular appointment?

Answer: It does not seem to be the proper course for an ecclesia to send out elders from time to time to serve other ecclesias by appointment. Elders are elected to serve the ecclesia that elects them, and their authority extends to that ecclesia so far as the ecclesia itself is concerned; but no ecclesia has authority to send its elders to other ecclesias to serve them. If, however, an ecclesia invites a brother who is a member of another ecclesia to come and serve it, that consecrated brother, if he has no duties to perform with his home ecclesia that would conflict, may properly respond. But no ecclesia should be asked to receive the service of a brother because he is sent by some other ecclesia. It would be well to adhere to the apostle's recommendation in 1 Thessalonians 4:11. Each ecclesia is a governing power within itself, and its jurisdiction extends only to itself.

Question: In Matthew 21:42 the statement is made: "The stone which the builders rejected, the same is become the head of the corner." To which builders and to what building does this text refer?

Answer: The Lord himself quoted the above scripture from the 118th Psalm, verses 22 and 23. The Lord Jesus, as the anointed King of God, is The Stone. All

those who have been begotten of the holy spirit and anointed are designated as living stones built up into that house. (1 Peter 2:5) These are also designated in the Scriptures as coworkers together with God. Therefore the builders are those who claim to be consecrated to the Lord and devoted to the doing of God's holy will. The time came for the laying of The Stone in Zion in completion when the Lord came to his temple. Some of these builders rejected him, and some were found faithful unto the Lord. An explanation of this subject appeared in THE WATCH TOWER, October 15 and November 1, 1926.

EFFICIENT SERVICE

EVERYONE really devoted to the Lord realizes that now is the time when the witness must be given to Jehovah's Name and to his King and kingdom. (Isaiah 43:10, 12; Matthew 24:14) This work is the Lord's, and he will have it done. Blessed is he who has an opportunity to have a part therein. Of course all the consecrated want to do this work in the most efficient manner possible. For this reason the following suggestions are made:

For some time it has been the practice for elders of various classes to be sent out on Sundays as local pilgrims to serve other classes. The brother so sent often travels from six to ten hours, serves a class or the public one hour and then returns to his home. There is a considerable expense attached to the service as well as time occupied merely in traveling. It therefore seems that there is much loss of time, energy and money that might be used to a better advantage. The Lord's work has advanced to that point where the witness must be given in as wide and effective manner as possible. It would therefore seem that it would be better if elders serve their home classes where they reside, and avoid the traveling of long distances for the purpose of serving some other class or meeting just for a short period of one hour.

The Lord has brought into action the radio, evidently for the purpose of giving a witness to the people. By this means many who are prisoners in the systems can be reached that could not be otherwise reached at all. It would seem that each class, instead of spending large sums of money for halls, newspaper advertisements, handbills, etc., could better serve by conserving their money and arranging to broadcast the message of truth over some radio station.

It is possible for almost every class, or at least every community, to arrange with some station to use from a half-hour to two hours a week at a reasonable rate for broadcasting the truth. This will reach far more people than locally advertised meetings will reach. It is therefore suggested that each class appoint a committee to ascertain what arrangements can be made for broadcasting in their respective communities. The office will be glad to confer with the classes. Information being obtained should be sent into the office at once, that we may advise concerning arrangements for broadcasting.

We suggest that the elders of all classes who are competent to deliver public addresses devote some time to carefully preparing lectures suitable for the public. Each of these lectures should contain about 2500 words, which would require from twenty to twenty-five minutes to deliver. The truth should be stated clearly, in simple language, and in a sympathetic manner, so that it may cheer the hearts of those who desire to hear. The elder so preparing these lectures should keep a copy for himself, to be used whenever called upon, and send two copies into the pilgrim department. These lectures being on hand would be available for other brethren to use who have not had time to prepare some. It could be arranged for copies to be sent to all stations, so that there would be some on hand at all times when needed. This will be a service for every elder and will widen his field of usefulness.

Other service for the elders in local classes should be carried on in the following manner: Proper service should be given to the local class; and where there are more elders than necessary for this, then those who are not engaged in their home class should organize small canvassing parties and go out to some other towns nearby and canvass a part of the day, inviting the people to come out to a meeting to be held at a stated place; and always mentioning the radio program, that they might hear.

Much time and energy are often lost in local conventions. It is suggested that all arrangements for local conventions be made only after consulting with the pilgrim department. These conventions should be arranged systematically, so that when the brethren do come together a part of the time may be given to canvassing the people and thus make a more effective witness in their respective communities.

The reports from the visits of local pilgrim brethren who are elders of other classes seem strongly to indicate that the above changes should be made, and that the elders of each community try to more effectively do work in their respective communities and devote their spare time to preparing radio lectures as above suggested. Probably some of the friends have not fully appreciated the radio. The Lord has so wonderfully blest this in the past few months that THE WATCH TOWER feels constrained to call upon the brethren everywhere to use every possible opportunity to get the message of the kingdom out by radio. It is the Lord's radio; it is the Lord's ether; and it is the Lord's time to use these things to tell the people about the King and his kingdom.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Grand Island, Neb.	May 18	Clinton, Ia.	May 25, 26
Fremont, Neb.	" 19, 20	Dubuque, Ia.	" 27, 29
Omaha, Neb.	" 22	Freeport, Ill.	" 30
Cedar Rapids, Ia.	" 23, 24	Rockford, Ill.	" 31

BROTHER J. A. BOHNET

Midland, Mich.	May 16, 17	Elk Rapids, Mich.	May 23, 24
Cadillac, Mich.	" 18, 19	Lake Ann, Mich.	" 26, 30
Kingsley, Mich.	" 20	Empire, Mich.	" 27, 29
Traverse City, Mich.	" 22, 25	Manistee, Mich.	May 31, June 1

BROTHER C. W. CUTFORTH

E. Margaretsville, N. S.	May 12	Truro, N. S.	May 23, 24
Kentville, N. S.	" 13, 15	Stellarton, N. S.	" 25, 26
N. Hall's Harbor, N. S.	" 16, 17	Long Hill, N. S.	" 27
South Rawdon, N. S.	" 19	Sydney, N. S.	" 29, 31
Halifax, N. S.	" 20, 22	Glace Bay, N. S.	" 29, 30

BROTHER H. H. DINGUS

Screven, Ga.	May 16	Dearing, Ga.	May 25, 26
Savannah, Ga.	" 17, 18	Union Point, Ga.	" 27
Waynesboro, Ga.	" 19, 20	Atlanta, Ga.	" 28-30
Augusta, Ga.	" 22-24	Athens, Ga.	May 31, June 1

BROTHER G. H. DRAPER

Emporia, Kan.	May 19, 20	Augusta, Kan.	May 26
Olpe, Kan.	" 21, 22	Douglas, Kan.	" 27
Eureka, Kan.	" 24	Arkansas City, Kan.	" 29, 30
Eldorado, Kan.	" 25	Winfield, Kan.	" 31

BROTHER M. M. FRESCHEL

Denver, Colo.	May 11, 15, 18, 19	Sutton, Neb.	May 24, 25
Pueblo, Colo.	May 12, 13	Grand Island, Neb.	May 26, 27, 29
Fort Collins, Colo.	" 16, 17	Norfolk, Neb.	May 31, June 2
Lincoln, Neb.	May 20, 22, 23	Winside, Neb.	" 1

BROTHER R. G. GREEN

Perry, Okla.	May 15	Ames, Okla.	May 23
Red Rock, Okla.	" 16, 17	Ringwood, Okla.	" 24, 25
Tonkawa, Okla.	" 18, 19	El Reno, Okla.	" 27, 28
Enid, Okla.	May 20, 22, 26	Minco, Okla.	" 30, 31

BROTHER H. E. HAZLETT

Rockland, Me.	May 19, 20	Hanover, N. H.	May 26
Portland, Me.	" 22	St. Johnsbury, Vt.	" 27
Kennebunk, Me.	" 23	Morrisville, Vt.	" 29
Kittery, Me.	" 24	Burlington, Vt.	" 30
Wilder, Vt.	" 25	Rutland, Vt.	" 31

BROTHER M. L. HERR

Conrath, Wis	May 16	Bonduel, Wis.	May 25, 26
Junction City, Wis.	" 18, 19	Green Bay, Wis.	" 27
Wausau, Wis.	" 20, 22	Marinette, Wis.	" 29, 30
Clintonville, Wis.	" 23, 24	Vulcan, Mich.	May 31, June 1

BROTHER W. M. HERSEE

Calgary, Alta.	May 15, 16	Calmar, Alta.	May 24
Swalwell, Alta.	" 17	Buford, Alta.	" 25
Camrose, Alta.	" 18, 19	Lamont, Alta.	" 27, 28
Edmonton, Alta.	" 20, 22	Saskatoon, Sask.	" 29, 30
Leduc, Alta.	" 23	Humboldt, Sask.	" 31

BROTHER H. S. MURRAY

Biloxi, Miss.	May 16	Hattiesburg, Miss.	May 22
Lyman, Miss.	" 17	Collins, Miss.	" 23, 24
Saucier, Miss.	" 18	Sumrall, Miss.	" 25, 26
Lumberton, Miss.	" 19	Brookhaven, Miss.	" 27, 29
Poplarville, Miss.	" 20	Wanilla, Miss.	" 30, 31

BROTHER H. E. PINNOCK

Winona, Minn.	May 19, 20	Minneapolis, Minn.	May 26, 29
Rochester, Minn.	" 22	Eureka Center, Minn.	" 27
Evan, Minn.	" 23, 24	Cambridge, Minn.	" 30
St. Paul, Minn.	" 25	Princeton, Minn.	" 31

BROTHER G. R. POLLOCK

Burlington, Wash.	May 15	Blaine, Wash.	May 25, 26
Mt. Vernon, Wash.	" 16, 17	Vancouver, B. C.	" 29
Sedro Woolley, Wash.	" 18, 19	Bellingham, Wash.	" 30
Friday Harbor, Wash.	" 20, 22	Everson, Wash.	May 31, June 1
Oak Harbor, Wash.	" 23, 24	Lynden, Wash.	June 2, 3

BROTHER V. C. RICE

Boonville, Ind.	May 19, 20	Hopkinsville, Ky.	May 26, 27
Magnet, Ind.	" 22	Guthrie, Ky.	" 29
Cannelton, Ind.	" 23, 24	Palmyra, Tenn.	" 30
Owensboro, Ky.	" 25	Big Sandy, Tenn.	" 31

BROTHER W. J. THORN

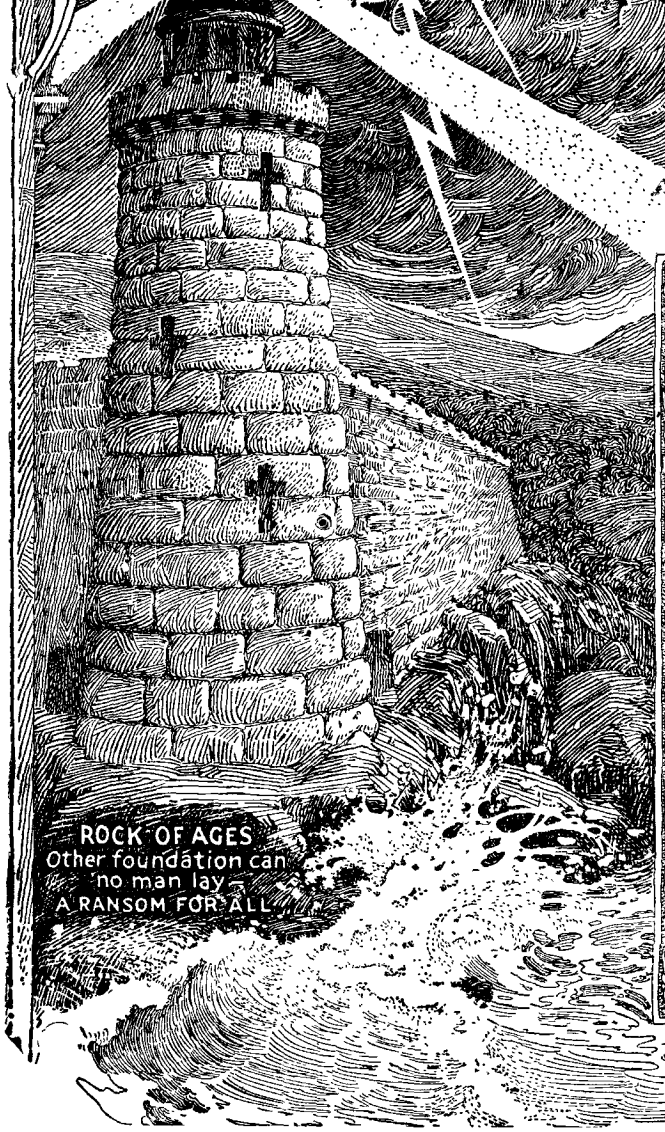
Mahanoy City, Pa.	May 18, 19	Pottstown, Pa.	May 26
Pottsville, Pa.	" 22	Boyertown, Pa.	" 27
Tremont, Pa.	" 23, 24	Reading, Pa.	" 29, 30
Linfield, Pa.	" 25	Lebanon, Pa.	" 31

BROTHER J. C. WATT

Pawtucket, R. I.	May 15, 16	Taunton, Mass.	May 23, 24
E. Greenwich, R. I.	" 17, 18	New Bedford, Mass.	" 25, 26
Providence, R. I.	" 19, 20	Fall River, Mass.	" 27, 29
Attleboro, Mass.	" 22	Newport, R. I.	" 30, 31

The WATCH TOWER

and Herald of Christ Presence



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

VOL. XLVIII SEMI-MONTHLY No. 9

Anno Mundi 6055—May 1, 1927

CONTENTS

MINISTRY OF THE NEW CREATION 131
Chief Minister 131
The Members 132
Earthen Vessel 133
Present Duties 134
Enlargement of Service 135
Future Vision 136
ANNUAL REQUEST FOR PILGRIM VISITS 137
GOOD HOPES FOR 1927-1928 137
PETER TEACHES GOOD CITIZENSHIP 138
REVIEW: LIFE AND LETTERS OF PETER 140
INTERESTING LETTERS 143
CONVENTION 130
MEMORIAL REPORTS 130

"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; for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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CONVENTION

Again the friends are reminded that the international convention of the consecrated will be held at Toronto, July 18th to 26th. This will be a wonderful opportunity for encouraging one another in the service, and it is hoped that as many as possible may attend. Arrangements are being perfected for special trains from all parts of the country. Within a short time these trains will be announced in THE WATCH TOWER. Let all the brethren get ready for this convention. All should go who can do so reasonably, and those who cannot do so should encourage others who are going; and let all take the matter constantly before the Lord in prayer, asking that this convention may be a great witness to his Name.

Rooming accommodations will be handled by the SOCIETY'S Toronto office. More detailed information concerning this will be given later.

MEMORIAL REPORTS

Immediately following the celebration of the Memorial each class is requested to report the number partaking. The class secretary should give this attention, addressing the letter or card to Watch Tower Bible & Tract Society, 117 Adams St., Brooklyn, N. Y.

CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

BETHEL HYMNS FOR JUNE

Sunday			**5**	280	**12**	58	**19**	204	**26**	18
Monday			**6**	148	**13**	73	**20**	74	**27**	216
Tuesday			**7**	125	**14**	235	**21**	88	**28**	111
Wednesday	**1**	115	**8**	24	**15**	81	**22**	316	**29**	268
Thursday	**2**	287	**9**	195	**16**	36	**23**	223	**30**	236
Friday	**3**	270	**10**	314	**17**	333	**24**	217		
Saturday	**4**	37	**11**	72	**18**	271	**25**	330		

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Son and Servant" Z February 1, 1927		"Servant—Good and Evil" Z February 15, 1927	
Week of June 5 ... ¶	1-25	Week of June 19 ... ¶	1-32
Week of June 12 ... ¶	26-50	Week of June 26 ... ¶	33-61

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII | MAY 1, 1927 | No. 9

MINISTRY OF THE NEW CREATION

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews 3: 1.

A MINISTER is one who is clothed with power and authority to represent a higher power or authority, and who attends to the duties of his office and renders service. He is the representative of a government, or power. He is an ambassador performing service in his official capacity. His authority is limited by the commission received from the one appointing him. Ministry means the act of serving in harmony with the delegated power or authority; it is the act of performing the duties or functions of the office of a minister. Ministry of the new creation therefore means the act of serving in harmony with the power and authority delegated to such by the great Jehovah God.

[2] The mere fact that Jehovah has employed so much time and power in the selection and development of the new creation is proof that he has some important functions for that new creation to perform. It is not reasonable that God has occupied nineteen centuries and more in selecting and developing the new creation merely to get some creatures into heaven to there sing his praises for ever. It is true that the new creation will delight to for ever praise the Lord Jehovah; but it is also manifest that God has some important service for the members thereof to render, both while on the earth in the course of development and after reaching their home of glory.

[3] During the greater part of the Gospel Age people have been led to believe that God has been desperately attempting to get some into heaven, and that he has agonized with these that they might reach heaven and escape a fate of eternal torture. Even in these latter years, when Christians have learned that the doctrine of eternal torment is as false as its author the Devil, many of the consecrated have looked upon the heavenly calling from a very narrow and selfish point of view. They have hoped to escape the woes and troubles of the world and then to arrive at a safe harbor in heaven and there, through the endless ages, bask in the sunshine of God's habitation. Little have they thought of the performance of the commission granted to those who are anointed of the Lord.

[4] Only as we come to have a clearer vision of the divine plan do we appreciate the fact that the members of the new creation occupy a most blessed and wonderful relationship to God, and that it is the privilege of such to render service in his name as his ambassadors. As a matter of truth the members of the new creation while on the earth have much service to perform, and they will have much more when they reach the heavenly courts. Only those who joyfully serve while on the earth will have the opportunity of serving in the realms of heaven. It is to those who are faithfully and unselfishly devoted to the Lord that are given the exceeding great and precious promises whereby they may be partakers of the divine nature, being given an abundant entrance into the heavenly kingdom.

CHIEF MINISTER

[5] The fact that the Apostle Paul calls upon the members of the church to consider Christ Jesus is of great importance. The faithful Logos was born into the world as the man Jesus to be the Savior of mankind. He was anointed by Jehovah as Christ Jesus. He was sent forth by Jehovah to represent him. He thereby became the Apostle of God, charged with the ministry of his Word. His testimony was, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18: 37) He declared that the Word of his Father is truth.—John 17: 17.

[6] Furthermore, Jesus stated that he was sent to the earth by the heavenly Father. (John 6: 57) Nor did he come for a selfish purpose. "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38) Nor did he come to magnify his own name. "I am come in my Father's name." (John 5: 43) "I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me."—John 5: 30.

[7] As a special Apostle, Jesus was sent forth of God to represent Jehovah as his Minister. While on the earth he served under the direction and supervision of Jehovah. He devoted his time to testifying to the truth. He magnified the name of Jehovah God, and told the people, those who would hear, of the loving provision which God had made for their salvation. He told them how that Jehovah had arranged for reconciliation of fallen humanity to himself. He gave specific instructions to his disciples, and then sent them forth to perform a similar work in his name and in the name of the Father. When he had finished his work on the earth he said: "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." (John 17:8) These are things that we are to consider.

THE MEMBERS

[8] Addressing himself to those who have been begotten and anointed of the holy spirit, and therefore who are partakers of the heavenly calling, the apostle says: "Consider the Apostle and High Priest of our profession, Christ Jesus." That means that the members of the body of Christ while on the earth are to give attentive heed to the things that Jesus did, and then go and do likewise. The members of the new creation are called to follow in his footsteps.—1 Peter 2:21.

[9] While on the earth was the Lord Jesus bemoaning his lot and saying in substance that he wanted the toils and sorrows to end that he might get away from the world and go home to rest? He not only did not say such a thing but his course of action indicates that no such thought was in his mind. He came to work, which meant service. He said: "I must work the works of him that sent me." (John 9:4) He came to perform service, and he was always diligently at it. The Father sent him forth, clothed with authority as his Minister, to save and to reconcile the world to Jehovah. After his resurrection, and when he appeared to his faithful disciples, he said: "Peace be unto you: as my Father hath sent me, even so send I you."—John 20:21.

[10] Jesus had been for three and one-half years on earth as the Minister of God, telling the people, those who would hear, about the good news of God and his plan of salvation for the world. Now the members of the new creation were likewise commissioned and were sent forth as ministers of God and of Christ Jesus, clothed with power and authority to proclaim the same message. There is nothing in the commission given to them to indicate that they were to be diligent in developing nice, pious, sanctimonious dispositions in order to go to heaven. It is true that Christians should be nice and pious and happy, but he who meditates alone upon thus developing himself keeps his mind upon himself and not upon the One who has commissioned him to act. The Lord Jesus had done a specific work. Now the body members must do a like work.

[11] Nor does the commission anywhere provide that the new creation shall be singing the plaudits of some others who have been their leaders or teachers. To do so turns their minds away from the Lord. They are not even to hunt for commendation from others for themselves. A true minister of God represents the One who sends him and not himself. He magnifies his Lord and none other. Surely this was the thought in the Apostle Paul's mind in discussing this question: "Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you?" (2 Corinthians 3:1) The apostle recognizes that his obligation was to the Lord, that his recommendation is from the Lord, and that his approval must be by the Lord.

[12] To wear an ecclesiastical coat, manifest a pious face, and sit on the platform and fold one's hands and apparently pray to be seen of men, and that men might commend him, was not in the apostle's mind. The apostle was honest with himself and frank, open and honest before God and before men. He recognized his own imperfection and that he looked to and depended upon the Lord. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—2 Corinthians 3:5, 6.

[13] The argument here is that the members of the new creation do not make the New Covenant, but that they are ministers or servants to the spirit of that covenant. What is the spirit of that New Covenant? It is the reconciliation of the human race to Jehovah. The members of the new creation are made ministers in connection with that work. There is a preliminary work of testifying to be done, and there is a later work of teaching to be done.

[14] Then the apostle compares the ministry of service of the covenant made at Sinai with that of the New Covenant. The law of that covenant at Sinai was written upon stone, and he who served as the mediator could not be looked upon by the Israelites because of the shining of his face. Therefore Moses wore a vail over his face in time of service. That Law Covenant was a ministration of death, because the Israelites could not keep it. The ministration of the New Covenant is of life; for that covenant will bring life to the obedient ones of the human race because of the merit of Christ and the perfect ministration by the Lord Jesus Christ. Those who are serving in the spirit of the New Covenant are privileged to behold with unveiled face the glory of the Lord, and as they thus continue faithfully to do they grow in the likeness of the Lord.—2 Corinthians 3:6-18.

15 But the conclusion must follow that those who are begotten of the holy spirit, and who are not willingly and joyfully performing the commission or ministry committed to them, cannot grow in the likeness of the Lord. It is while giving due consideration to what Jesus Christ the High Priest did, and beholding with an open face his glory, that Christians, joyfully performing their duties and obligations, continue to grow in his likeness. That this has to do with the ministry committed to the new creation is clearly proven by the apostle's argument.

16 Continuing, Paul says: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." (2 Corinthians 4:1) Otherwise stated: Seeing that there has been committed to us this commission, and that we rely not upon self but upon the Lord; and realizing that we have received mercy from the Lord God, we faint not. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Corinthians 4:5, 6.

EARTHEN VESSEL

17 In this same connection, and continuing his argument, the Apostle Paul says: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Corinthians 4:7) In discussing the work of the new creation, STUDIES IN THE SCRIPTURES, Volume Six, page 71, paragraph one, says:

18 The work of these "new creatures" in the present time, as has already been shown, is a two-fold one. Their begetting of the holy spirit constitutes them priests, but it is only their minds that are begotten; their bodies are still of the earth, earthy; and hence, as the apostle declares, we have this treasure (the new nature) in earthen vessels, that the glory may be of God and not of us. (2 Corinthians 4:7) The newly begotten mind or will is all there is at present to represent the new nature and all there will be until the first resurrection. That new will, developed in character, shall be provided a suitable body; etc.

19 If the foregoing statement is the correct interpretation of the apostle's words, then the new creature is merely something inside of something else called a vessel. Is not that exactly the difficulty that nominal Christendom got herself into by teaching that man has a soul within him and that this soul is immortal and cannot die? Every creature must possess some kind of mind, but the mind is not the creature. The apostle plainly says: "If any man be in Christ he *is* a new creature" and not merely that his mind is begotten. The new creature is composed of a mind, will and heart, together with the human body or organism, all of which devoted to the Lord constitute the new creature in Christ.

20 This creature yet on earth has something to do. We must bear in mind that the Apostle Paul, in 2 Corinthians 4:7, is discussing the ministry or service of the new creation. To say that he was speaking about a new creature being inside of an earthen vessel is entirely foreign to his argument. His entire argument is that God has committed to the new creation a ministry, that this constitutes a commission to do certain things, and that this *commission* is a wonderful treasure, a valuable thing, and indeed the most important thing that the creature could have. The Lord has committed this valuable thing, to wit, the service or ministry of the New Covenant, to the new creation. The commission carries with it the interests of the Lord's kingdom. In the parable this valuable thing is represented by goods or talents committed to the members of the Christ body.

21 The new creature yet on earth has an earthly organism; therefore this treasure, to wit, this commission or ministry of reconciliation, is given to him while in this earthen vessel that the excellency of the power may be of God and not of man. This is the commission spoken of by the Prophet Isaiah in 61:1, 2. When the apostle says that this treasure or commission or ministry is possessed or held in earthen vessels he states the reason why, to wit, "that the excellency of the power may be of God, and not of us." He would not have any one to believe that he was going about proclaiming his own message of salvation, saying, This is from me; behold how wonderful I am to tell you how you can be saved! On the contrary he was magnifying the name of Jehovah and telling the people that this excellent means of bringing life to the human race is from God.

22 Taking advantage of man's weakness the Devil has time and again injected the thought into the minds of many that they, as ministers, are wonderfully wise and greatly to be honored and praised because they tell the people how they are going to be saved. Such want the glory and not the Lord, and they fall. This scripture has been woefully misunderstood. It seems quite apparent that the apostle here is saying that the one who is in Christ is a new creature; that such new creature consists of mind, will, heart and organism; that the treasure or valuable thing that the new creature holds is the commission or ministry given or granted unto him by the Lord; that he who holds this commission is a weak earthen creature or vessel; and that the Lord God has so ordained it to the end that no man shall boast, but that it may be seen that the excellency of the power is from Jehovah.

23 The Apostle Paul, like the other ministers while in the flesh, was weak and was the target of the Devil's assaults. But he, like other faithful ministers, went forward in the work. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. . . . For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."—2 Corinthians 4:10, 16.

[24] There is but one creature. **The outward man is that** which others see, the inward man is that which God sees; both making up the creature. While the creature is laying down his life, his organism is dying in the service day by day; but his mind is being transformed and he is growing more like the Lord.

[25] Proceeding with his argument the Apostle Paul says: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (2 Corinthians 5:15) The one now brought into Christ is a new creature, a part of Christ; and with him everything has become of and for that which is new. No longer is he a part of the Devil's organization, serving it; but having become a new creature he is now made the ambassador of Christ. As such ambassador there is committed to him the ministry or service of reconciliation.

[26] In proof that this is the apostle's thought or argument he continues: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Corinthians 5:18-20.

[27] In these verses last quoted the argument is that all things proceed from Jehovah; he has reconciled us to himself by Jesus Christ; and because we are in Christ he has committed to us the ministry of reconciliation; that God is in Christ reconciling the world to himself; and since we are in Christ as new creatures we are ambassadors for Christ, the Head of the new creation; and as such we have a service to perform.

PRESENT DUTIES

[28] What then is the purpose in selecting the new creation and keeping some of the members for some time on the earth? Is it merely that they shall grow like the Lord Jesus? That is one of the purposes, of course; but that takes place as the result of their doing something else. To get that result they must do what Jesus did when he was on earth. Heaven is the ultimate and eternal abiding place of the faithful, but no one can be crowned with that honor and glory unless he makes the race lawfully. That means that he must run according to the rules of action which the Lord has prescribed. (2 Timothy 2:5) The laws or rules of action governing the new creation require activity in service while on earth. To such has been committed the ministry of reconciliation. These have been commissioned to do a work, and they must serve in that capacity and do so joyfully. **Those who have the spirit of the Lord will do so.**

[29] Israel after the flesh, once the typical people of God, were cast off. The new creation, the antitypical people of God, are now of the royal priesthood and have become the people of God. Why has the Lord thus called them out of darkness and made them his people? "That they should show forth the praises of him who hath called them out of darkness into his marvellous light." (1 Peter 2:9) They are not to show forth the praises of themselves, nor the praises of men. This has been one of the hard lessons for consecrated people to learn.

[30] All the members of the new creation, being in Christ, are in his army, under his command, and must be workers together with him in the ministry of reconciliation provided by the commission. Such is the argument of the Apostle Paul as he continues to present this subject: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed."—2 Corinthians 6:1-3.

[31] The apostle then proceeds to show the necessity of these ministers' cleansing themselves from all filthiness of mind and flesh and wholly devoting themselves to the Lord and his cause. He says that the duty of members of the new creation is to be entirely and completely separated from everything pertaining to the organization of the enemy, the Devil, and to serve the Lord with singleness of purpose. "Ye are the servant of him whom ye serve," and the Lord having appointed these ambassadors or ministers, they must serve him joyfully in order to be pleasing to him.

[32] Furthermore, it will be observed that verse two of this passage (2 Corinthians, chapter 6) is a quotation from the prophecy of Isaiah 49:8, which shows that the commission and the command that God gives through the prophet applies to the new creation while on earth. The command is there written: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isaiah 49:8, 9.

[33] This prophecy shows that the Lord has selected the new creation to do a specific work on the earth, and amongst other things they are to proclaim the message concerning the establishment of earth's government and to carry the message of comfort to the prisoners and tell them to get out of darkness and show themselves. He has provided the radio, the printing presses and other means for those who are his ambassadors, that they may go forth and do his work.

ENLARGEMENT OF SERVICE

[34] The Lord appearing at his temple, the actual number of ministers becomes less; yet the scope of the work is enlarged. Prior to his coming to his temple all of the kingdom interests, represented in the parable by "his goods", were committed to all his servants collectively; and the amount of kingdom interests committed to each one respectively was represented by the "talents". All the talents combined represent all the goods, all the kingdom interests. The measure of the spirit of the Lord possessed by each one determines the amount of kingdom interests committed to such an one.

[35] When the Lord conducts his examination of his servants he finds a faithful and an unfaithful class. He directs that all the talents, all the kingdom interests, be taken from the unfaithful and given to the faithful ones. Thereafter to the faithful ministers is committed all of the Lord's goods. In order to remain in that class one must continue faithful. If he becomes unfaithful he drops out. That class constitutes the "faithful and wise servant".—Matthew 24:45.

[36] Such, in order to prove finally faithful, must continue in the faithful performance of the duties laid upon them by virtue of their commission or ministry. They must serve the Lord, and serving the Lord does not mean to idly meditate upon getting away from the earth and going to a place of rest. Service means *work*. The new creation is the workmanship of God, created unto good works, which works must be performed. (Ephesians 2:10) Such are engaged in a good work and must be perfected while faithfully continuing therein. (Hebrews 13:21) "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians 2:10.

[37] Jehovah God is the great Master Workman. His commission to the workers or ministers requires that they show forth his praises by now declaring that he is God, and that the day is at hand when he will vindicate his holy name. (Isaiah 61:1,2) To this end he says to them: "Ye are my witnesses, that I am God." (Isaiah 43:10, 12) Only those who are of the new creation, and who trust implicitly in the Lord, will do this work. They will take a real delight in it. These are the servants or ministers of the Lord; and they are "wise" because they have chosen the Lord's way; but they must continue faithfully to the end.

[38] These servants are buffeted and assaulted by the enemy and his agencies, but in the strength of the Lord they go on. They are determined to proceed in the strength of the Lord. The prophet of God puts into their mouths these words: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. . . . For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." (Isaiah 50:4, 7) Undoubtedly this prophecy applied to Jesus when he was on earth, and now it applies to the members of his body.

[39] These members of the new creation are now exalted and highly honored because of the favor from the Lord of being his witnesses. They realize that they hold from him a commission to do his work. They possess this treasure, to wit, the ministry, in earthen vessels; and knowing that their strength comes from the Lord their high honor does not make them dizzy. They know that Jehovah is the only true God, and that their feet are in a sure place as long as they follow his direction and in the way that Christ has trod. The Psalmist said for them: "As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places."—Psalm 18:30-33.

[40] A hind is a sure-footed creature. It climbs to the highest and most rugged parts of the mountain peak, and looks over the precipice with calmness and serenity, and is not at all confused. This beautifully illustrates the faithful and true Christian who is honored now by the Lord. He sees that he is highly honored and exalted by the Lord by being made a witness for Jehovah; but this does not cause him to topple over, for he trusts not in man but in God. He looks down from his exalted position upon the elements of the earth warring with each other and marks the oncoming of the forces of the Devil for the great battle of Armageddon. He is calm, trustful and serene, and his feet are sure and stedfast like the feet of a hind. He realizes that everything that is committed to him is in a weak and earthen vessel, yet he knows that his strength comes from the Lord and that he is under the shield and protection of Jehovah God.

[41] These faithful ministers must now go forth and tell the peoples and nations of the earth the good news that the King has come and that the kingdom is being set up. (Matthew 24:14) In doing so they are prompted by love, and fear not. (1 John 4:17) God speaks to them through his prophet and gives them full assurance and comfort: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. . . . 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 42:1, 6, 7.

FUTURE VISION

42 God has called the members of the new creation to the obtaining of the glory of Jesus Christ, the Head of that creation. (2 Thessalonians 2:14) Their obtaining of that glory in the future depends upon their faithfulness in the performance of present duties and obligations. To such Jesus says: "Be thou faithful unto death, and I will give thee the crown of life" (Revelation 2:10); "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) The new creation is "the seed of promise" concerning which God gave promise to Abraham long centuries ago. (Genesis 12:3; Galatians 3:16, 27-29) That "seed" or new creation is the means to be used by the Lord in bringing the peoples of earth back to him that they may enjoy the blessings that he has reserved for those who obey him.

43 Now the end of the world has come; and as soon as the testimony concerning the same has been given God will destroy the Devil's organization in a time of trouble such as never was, and it shall be the last. That will be a demonstration of God's power that will get for him an everlasting name in the minds of men. Now Jehovah has placed his King upon his throne, and commands all the rulers and peoples of earth to hear and obey him. The message of that fact must be delivered by the witnesses of God, who are members of the new creation. To his beloved Son Jehovah says: "Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm 2:8) The members of the new creation shall share in that inheritance. "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans 8:16, 17.

44 During the reign of Christ the regeneration work of the human race will progress. In that time all the peoples of earth must have an opportunity to receive the benefits of the ransom sacrifice through the New Covenant. All the nations will be represented under the twelve tribes of Israel. Jesus spoke to those who were his faithful followers and gave them assurance as to what should be their work during that period of regeneration. He 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.

45 Briefly summing up, we see that everyone who is in Christ Jesus is a new creature; that to Christ, Head and body, has been committed the ministration of reconciliation; that it is God who offers this commission or grants this authority; that he selects the members of the body from amongst sinful men; that these, when justified, begotten and anointed in Christ, are caused to sit with him in a heavenly condition, performing the duties of ministers of the new creation while on earth; and that when their work is done here it shall continue in the Millennial Age; and that when it is done there it will not even stop then; the new creation will be for ever of the royal priesthood, pictured by Melchizedek, and will be the active agent of Jehovah in carrying out his purposes in the ages to come.

46 Concerning this the apostle says: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus." (Ephesians 2:6, 7) It is now our privilege to give careful consideration to Jesus Christ, the Apostle of God and High Priest of our profession; and blessed are we if we give diligence and with joy follow in his footsteps.

QUESTIONS FOR BEREAN STUDY

What is meant in the Scriptures by the terms "minister" and "ministry"? Why is God selecting a new creation? What misconception has prevailed regarding this matter? ¶ 1-4.

Why did Jesus have a period of ministry preceding his death on the cross? Did the giving of the ransom necessitate such a ministry? What other ministers does Jehovah have on earth, and of what does their ministry consist? ¶ 5-8.

Was Jesus striving to leave the earth and get to heaven when he was here in the flesh? Is growth in piety to be the chief concern of Christians this side the vail? How have the minds of many Christians been turned to themselves and away from the Lord? ¶ 9-11.

Read 2 Corinthians 3:5-18 and explain the argument. How may a Christian grow in the likeness of the Lord? ¶ 12-14.

Show the connection between the foregoing argument of the apostle and that which follows in the next chapter, especially verses 1, 5, 6. ¶ 15, 16.

How has 2 Corinthians 4:7 been interpreted in times past? What does the new creature consist of? After reviewing the apostle's entire argument foregoing, what do we now see to be the "treasure in earthen vessels"? ¶ 17-20.

What is God's purpose in giving us this "treasure" while we are in these earthen vessels? How has the Devil caused many to overlook this important point? Briefly summarize the above-mentioned argument of the apostle, and show how he himself conformed thereto. ¶ 21-24.

Explain 2 Corinthians 5:15, 18-20. ¶ 25-27.

What is the Lord's purpose in having representatives in the earth, and what does he expect of each one? ¶ 28-31.

What does Isaiah 49:8, 9 declare, and why does Paul in 2 Corinthians 6:2 quote from this prophecy? ¶ 32, 33.

In the parable of the talents, what distinction should be made between the "talents" and the "goods"? Who constitute "the faithful and wise servant" (Matthew 24:45), and why? Why does the apostle say that we are created "unto good works"? ¶ 34-37.

Read and apply Isaiah 50:4, 7. How are the members of the new creation now especially honored and exalted? Why are their feet said to be "like hinds' feet" (Psalm 18:33)? ¶ 38-41.

On what does our future glory depend? What will that glory comprise? Briefly summarize the principal facts considered in this article. ¶ 42-46.

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.

Classes and isolated friends who desire a continuance of the Pilgrim visits are requested to renew their applications at this time. It is urged that these renewals be sent in promptly; and the Secretary of each class should take it upon himself to present this matter to the class at the first opportunity. The class will then take a vote on the matter and instruct the Secretary to renew the request by answering the questions given below. Prompt attention to this matter is desirable.

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.

In giving the name of the Secretary or any other address, do *not* give a post-office-box address only, but give the street and number also. Telegrams and other messages cannot be delivered when sent to a post-office-box address.

Because of the importance of the time, there is now an increased desire on the part of the public to hear the truth. Therefore we urge the friends to arrange for at least one public meeting during the visit of the Pilgrim. To this end a good, well-located, reputable hall should be provided, special efforts being made for the public witness Sunday afternoon or evening, as it may be convenient to the class. Remember, dear brethren, the blessed privilege we have to be coworkers with the Lord in the proclamation of the message now due. Hence we ask your cooperation with us and with the Pilgrim brethren in this behalf.

The friends everywhere take pleasure in entertaining the Pilgrim brethren as servants of the Lord. These 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.

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 are in harmony with the work of the SOCIETY.
(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).

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 assist friends in spiritual matters, to advise, aid and comfort them, serving their interests as new creatures. They come prepared to hold one meeting each week-day, and two on Sunday.

GOOD HOPES FOR 1927-1928

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 privileges 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,
117 Adams Street, 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.

PETER TEACHES GOOD CITIZENSHIP

(TEMPERANCE LESSON)

——JUNE 19—1 PETER 2:11-17; 4:1-5——

"Love worketh no ill to his neighbour."—Romans 13:10.

THIS lesson is listed by the Sunday School committee as one for instruction in good citizenship, and with special reference to the temperance question. The Scripture passage chosen for study is from Peter's first epistle, in which he writes of the personal conduct of the Christian and his relationship to those who are in authority in the world's affairs. The passage is taken by some as if in it Peter wrote to instruct the disciple how to be a good citizen, caring for the interests of the community in which he lives. It must, however, be stated that the passage does not support that interpretation. Peter wrote to those called strangers and pilgrims (1 Peter 2:11), by which terms he designates the true disciples of Jesus. These pilgrims are those who travel through the course of this present evil world (Galatians 1:4) while yet not of it, and who, so far from being citizens in the world, are aliens in it, strangers to its polity; just as, on the contrary, the men of the world are aliens and strangers from God's covenants.—See Ephesians 2:12.

[2] That the disciples of Jesus are called to stand apart from the world is clear from the Master's words when, in his last prayer, he said of them, "They are not of the world, even as I am not of the world." (John 17:16) It is not a question of the Christians' living apart from the sinful practices of human nature, but rather of their relationship to the world's organization that is here involved. Nor can Jesus be understood to mean merely that his disciples in standing apart from the world must not approve of the world's ways; that would be self-evident. Nor can he mean that they should not love the men of the world, for should they fail to do that they could not be disciples of him who gave his life for all men. The matter is clear when it is seen that the world as such is in opposition to God and to righteousness, and that its organization is under the control of Satan, "the god of this world." (2 Corinthians 4:4) Every disciple of Jesus is called to separate himself from it.

[3] In this matter as in almost every phase of Jesus' teaching, whether of doctrine or of practice, the common conception of his words is very different from the thought which they were really intended to convey. In Jesus' day, and when the apostles were proclaiming his message and calling as many as had ears to hear to discipleship, the world was frankly pagan; and the distinctions between the life and outlook of the Christian and his pagan neighbor were then easily seen and could easily be maintained, though this meant suffering on the part of the disciple.

[4] Nowadays the situation is very different; for, through neglect to follow closely in the teaching of Jesus [illegible] the apostles, and because of the wrong lead which has been given by the clergy class, the barriers between the avowed follower of Christ and the world are broken down or hardly recognized. Hence only by putting

aside the teachings of Christendom and going directly to those of the Master can the truth now be discerned.

5 The simple fact is that nowadays a very considerable proportion of the pagan world is accepted as part of Christendom. Christendom indeed is an accepted piece of self-deception, for no so-called Christian country conducts its business on any other than pagan principles. In this respect each is just as pagan as Rome was in the days of Christ. No "Christian" country seeks to know the will of God when considering its policies, or takes any account of the teachings of Jesus Christ in its dealings with the subjects of the country, or in relation to other countries whether professedly Christian or not.

6 Organized religion, that is, that which is represented by the various churches, has fallen before the idea of counting certain "civilized" countries as Christian nations. The attitude of these churches toward the general community of each of these "Christian" countries is that of considering even those who pay little or no attention to the clergy or to religion as nevertheless Christians, but ignorant and needing educating; or as those who, knowing the ideal, do not live up to their knowledge. Hence it is that nowadays the common conception of a Christian's obligation to his neighbor, to the community in which he dwells, and to the country in which he lives, is that he should by all possible means seek to be a social help to his neighbor, to seek the interests of his country, and generally endeavor to make the world a better place in which to live. This course of conduct is called "practical Christianity", and in the present day it is considered the chief thing which the Christian should set before himself. But today's study does not teach that.

7 Peter's instruction in today's lesson may be in a measure illustrated by Moses' declaration to the king of Edom when he requested that monarch's permission for the Israelites to pass through the country of Edom. He told the king that Israel would be careful to remember that they were only travelers passing through, sojourners for a few days; and that they would pass through the land, keeping themselves as travelers who had respect to the customs of the people and the laws of the land by whose courtesy they were allowed freedom of the road. In like manner, to the disciple of Christ the world is as Edom. Its laws and customs are those of another people. The Christian, for the time of his consecrated life, must live with his fellows with whom he desires to be at peace.

8 The question raised by the title of our study is, Should the Christian enter into the policies of the alien land, its laws and spirit, and seek to reform or better them; or shall he continue as one apart? The golden text of our lesson says, "Love worketh no ill to his neighbour." But to seek to live an honorable life and to be helpful to one's neighbor as occasion may call are very different things from seeking to be conformed to and to acknowledge the world's organization, entering into it and seeking to amend it. The true follower of Christ can never conform to the things of this world (considered as an organization of men with varying forms of government) when once he realizes that the world, in its arrangements of whatever kind, is really opposed to the will of God.

9 In giving his guidance to the Christian, Peter exhorts him to abstain from all fleshly lusts. He says that they war against the soul. They are destructive to a disciple's life; for whatever form such lust or desire may take, indulged in, it means that the Christian weakens himself for his pilgrim journey. He is thereafter less able to resist the temptations which come from the alien world in which he dwells, less able to resist the onslaughts of Satan, the great ruler of the country through which he walks. Peter would have the disciple see that his behavior is always seemly amongst the Gentiles; he would have him of good report, of good repute.

10 Peter knew by experience that however careful the disciple may be in his deportment or manner of life, he still would be considered an evil-doer by non-Christians amongst whom he must live. This was often in evidence in the early days of the church, for when in those earliest days after Pentecost the apostles preached Christ they were considered by the leaders of Judaism as hurtful to the interests of the people and of the nation.

11 In this they were treated like their beloved Master. The leaders of the Jews were decidedly of the opinion that Jesus should be treated as an evil-doer, for his teaching was hurtful to their authority with the people. And when they in council were seeking his death the high priest, saying more than he understood, showed that it was "necessary" that Jesus should die; their national interests were endangered because their own agitation against him might bring harm to themselves in the eyes of the Romans.—John 11:49-51.

12 The Jews of Thessalonica said of Paul and his companions, "These that have turned the world upside down are come hither also" (Acts 17:6); and the owners of the demon-possessed woman of Philippi, the victim of their cupidity, declared that Paul and his companions were agitators against the Roman power; and without examination the governors scourged and imprisoned them accordingly. (Acts 16:23) Yet Peter urges the Christian so to live that though men of evil mind speak of him as an evil-doer his traducers "may glorify God in the day of visitation". (1 Peter 2:12) Undoubtedly Peter referred to the words of Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." —Matthew 5:16.

13 We ask, What is this day of visitation wherein men will thank God for the witness to righteousness and truth given by the lives of the true disciples? There are two occasions in the New Testament which speak of God's visitation to Gentiles, and both instances are

associated with Peter. The first was when at the close of the general apostolic council in Jerusalem James said, "Simeon [Peter] hath declared how God at the first did visit the Gentiles to take out of them a people for his name." (Acts 15:14) The other is in the passage before us.

14 The first reference was to the call of the Gentiles into the fellowship of Christ, which brought Gentile and Jew onto one common ground in their standing before God—"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Ephesians 2:15) The second text refers to the time of the second advent of Christ, when there is in Christendom a condition which corresponds to that of Jerusalem, when Jerusalem perished because Israel knew not the time of their visitation.—Luke 19:44.

15 The time has now come for God to visit the Gentile peoples who have professed Christianity. Even as at Jesus' first advent some who were faithful to the Lord realized that God had visited his people and forthwith put themselves under his care (Luke 1:78), so now many have realized the fact that God has again visited the Gentiles; and undoubtedly many more are about to come under his care, helped thereto by the consistent lives and faithful witness of God's true people.

16 God's first visitation was to gather out his "little flock", to whom Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The second visitation will gather to God that greater number who the Scriptures show will come to God in the time of trouble which accompanies those days of his visitation.

17 Peter's words, "Honour all men. Love the brethren" (1 Peter 2:17, R. V.), tell the disciple that he is not to confine all his thought and care and respect to his brethren in the faith. On the other hand, he is not expected to give the wealth of his love and care to those who are not of the faith. He is in this to be a follower of his Master, who himself followed the example of God, who is generous to all, both to the just and to the unjust.—Matthew 5:45.

18 The disciple is to fear God with a reverential fear, remembering that he is under authority; and, though God is his Father in heaven, the disciple of Christ may take no liberties because of that. He is to be submissive to organized authority, whether of kings, governors, or magistrates; but in this submission he is always to remember that he is consecrated to God. Peter, who thus enjoins submission, himself withstood the authorities at Jerusalem when they bade the apostles "that they speak henceforth to no man in this name". Peter turned their command back on them, saying, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts 4:8-19.

19 Summarizing, we may say that the disciples must eschew both the sinful ways of the world and the world itself, as such; he must recognize and realize that he who is a friend of this world is the enemy of God, because this world lieth in the wicked one; its god or chief ruler being Satan, whom Paul speaks of as "the god of this world".—James 4:4; 1 John 5:19; 2 Corinthians 4:4.

QUESTIONS FOR BEREAN STUDY

To whom are the words of today's study addressed? In what sense is a true Christian "not of the world"? ¶ 1, 2.

Why has it been difficult for the truth on the foregoing point to be discerned? How has the word "Christian" been misused by organized religion? What do the churches mean by "practical Christianity" and is it Scriptural? ¶ 3-6.

How is Peter's instruction in today's lesson paralleled by an occurrence in the Old Testament? Should Christians seek to reform the ways of the world? Explain Peter's words in this regard. ¶ 7-9.

Can a Christian avoid being classed as an evil-doer? Cite examples in substantiation. ¶ 10-12.

What did Peter mean by "the day of visitation"? What two visitations are mentioned in the New Testament, and to what do they refer? ¶ 13-16.

What other principal instructions are contained in today's lesson, and how should these admonitions be understood? ¶ 17-19.

REVIEW: LIFE AND LETTERS OF PETER

——JUNE 26—READ 1 PETER 5:1-11——

"Come ye after me, and I will make you fishers of men."—Matthew 4:19.

WE SEE Peter first when he was brought to Jesus by his brother Andrew on the day when Jesus, coming from the wilderness of temptation, arrived where John was with his disciples, and which was the first day of Jesus' ministry. Jesus saw in Peter that which would make him one of the most useful servants of the work which Jesus had come into the world to do.

2 Jesus at once gave Peter a new name. He said, "Thou shalt be called Cephas" (John 1:42), which means a stone; his name Peter meaning the same. (See Matthew 16:18.) Simon means, One who hears and obeys; but Simon was too liable to get unbalanced, and a hardening process was necessary to fit him for his Master's service. The warm-hearted young fisherman loved Jesus from that moment; and Jesus, who was truly human, loved with the love of one who sees good

and wants to help. Jesus saw in Peter that which Peter would like to feel in himself, but which others had not discerned.

[3] It was a considerable time afterwards, when Jesus called Peter and Andrew and James and John to leave their occupations to join him in his work, that he said to them: "Come ye after me, and I will make you to become fishers of men." (Mark 1:17) The circumstances of the call disclosed some of Peter's characteristics. There were seen his generosity in the immediate response to Jesus' request for the use of the boat, his self-assurance, his impulsiveness, his lowliness of mind, and his readiness to respond to Jesus' invitation to follow him.

[4] Peter never showed ambition to be a leader. Nevertheless such a man as he, full of energy and with an ever active mind, must almost certainly become such. It was because he was so active in mind and desirous of serving that Jesus was able to use him. Some of the other apostles likewise did not show ambition to be leaders, but neither did they show activity. They were chosen for their other qualities. Peter was forward in disposition, but he never sought office or power. If he had much curiosity, it was not simply that he might know things. He was ever ready to learn; and, though not a great thinker, he always wanted to coordinate things.

[5] Peter was one of the three who were specially chosen to be with the Lord on certain important occasions. Early in Jesus' ministry these three (Peter, James and John) saw the daughter of Jairus raised from the dead. Apparently it was necessary that these should have their faith definitely set. Very many of the things reported in the Gospels arose out of something said or done by Peter, or out of some question which he raised. In other words, much of the instruction given in the Gospels by the Lord to the church is through Peter. He was essentially a man of action. The studies of the past quarter have touched only a few of the greater things recorded.

[6] As has been pointed out before in this journal, the Lord used the life and disposition of Peter as a means to bring out things necessary for the church. Peter's love for the Master was constant, though through his self-sufficiency his earnestness could have been dangerous. He was ready to defend his Lord in times of danger, as was seen in his attack on the crowd which would have taken Jesus away from Gethsemane. His earnest desire to be with the Lord was shown in his readiness to leap into the storm-tossed sea when Jesus appeared walking on the water. His was not a calculated faith; it was just a living, loving confidence, a firm belief in and reliance upon his Master.

[7] Peter's suggestion when on the Mount of Transfiguration, that they should build three tabernacles, is usually thought of as being evidence of his desire to continue to enjoy such happiness. But it was more probably made because he delighted to see his Master have such glory put upon him, and he would have it continued. There is no evidence in anything that has been recorded of Peter that he ever sought things for himself alone.

[8] There is then little matter for surprise that it was Peter who was first to make the great acknowledgment that Jesus was the Christ. (Matthew 16:16) It was his love which saw that. Love is sometimes said to be blind; it is true also that genuine Christian love is clear-sighted; and though the declaration that Jesus was the Son of the living God was made by the holy spirit, yet Peter made it because he was the clearest-sighted of the apostles. There is no reason for thinking that Peter was chosen to declare this truth because he was chosen to be the leader of the church; rather the truth is that he was made leader of the church because he was the quickest learner—he was blessed accordingly.

[9] It seems, therefore, all the greater surprise and pain and sin that such a one who had been so near the Lord, who loved so warmly and with such purpose, should fail so sadly in a time of testing. There were two great failures in the lives of the apostles. Peter turned away from the Master, Judas betrayed and sold him. But from what different motives these failures came! One was calculated, base, mean, with the thought of money and gain. Judas would be a landed proprietor at the cost of his Master's life. The contrast between the two can be seen by trying to think of Peter as selling his Master for money. Peter could not have done that.

[10] What then was the cause of Peter's sad failure? The answer must be seen in his self-confidence. So self-confident was he that he was ready to direct his Master's affairs. Peter was a ready learner, yet thoughtless and impulsive, lacking control. He would tell Jesus that he must not sacrifice himself; on his own authority he would tell the tax gatherers that his Master would pay tribute; he would tell his Master that the Mount of Transfiguration was the best place for him. All this meant that to be brought into a place of usefulness Peter must either go through many lessons or else be subjected to one great one such as would break down his self-confidence.

[11] We may properly say that when Peter failed he was brought into a place of great temptation; but it would be better to say that he came there by an action of his own. The Lord did not make him go to the high priest's palace. What was it which caused him and the others to flee from Jesus when Jesus was in danger? The answer must be that it was fear of hurt or of losing his life. What was it then which caused him to deny that he was a disciple of this man? He was afraid of hurt coming to himself. It could hardly be imagined that he was ashamed of Jesus, although perhaps he was momentarily ashamed of being counted religious.

[12] Peter's breakdown came through trusting in himself. The wonderful exhibition of love and self-control which Jesus showed after Peter had sinned against him

irresistibly draws to Jesus everyone who knows of it. Jesus knew how badly Peter had fallen down, knew he had denied having anything to do with him, or even that he knew him. When Jesus passed where Peter was he looked at Peter; and as their eyes met, Peter did not see reproach but warning, and that which made him realize that after all Jesus was still his Friend.

13 When Peter went out into the night it was probably about the same time that Judas also went out, finding that his plans had miscarried; but the one went out to let free the floods of a broken heart, while the other went to shut off his remorse in blackness of darkness for ever. Peter was soul-sick, and it may be said that the first healing act of Jesus after his resurrection was that of healing Peter. Though Peter was not restored to his place till two or more weeks had passed, yet when Jesus met Peter on the morning of the resurrection he gave that contrite disciple immediate assurance of his love for him. And Peter understood; he showed no lack of confidence as he met with the other disciples soon after.

14 Jesus apparently delayed in his appointment to meet his disciples in Galilee. Probably this was chiefly to test Peter. And Peter, still impulsive, said, "I go a fishing." There was no reason for the fishing expedition save that Peter wanted something to do; he found it hard to do nothing. The Lord arranged that the disciples should catch no fish that night, as if to show that Peter's business should have been to wait, and that if the others had wanted to do something he ought to have guided them to patience; for, if successful, they might have been tempted to go back to their various occupations, though Peter, perhaps stronger because of his experience, might not have been so tempted.

15 But the fishermen caught nothing, the Lord showing them that obedience is better than doing something to fill up time. The Lord then took Peter aside and, appearing to doubt Peter's sincerity, gave him a sore time. The Lord wanted him to see that his own word to his Master was not reliable. Peter had vowed that *he* would be faithful even though the others should fail. He must therefore learn not to trust in his own strength to keep his word. Peter there learned the lesson, never to be forgotten. He was converted.—Matthew 26:33; Luke 22:32.

16 After Jesus' ascension Peter assumed a shepherd's care over the little flock of disciples. After a few days' interval he took the leadership of the company; he stood up in their midst and said that it seemed evident that the place of Judas must be filled; he now took the lead. Of two disciples who had been with the Lord from the first, one was chosen by lot and was henceforth counted as one of The Twelve.

17 On the fiftieth day, as they were met together early in the morning, the holy spirit fell on them, not as on Jesus at Jordan in the form of a dove, but as tongues of fire on the head of each, and with the sound of rushing mighty wind. This manifestation, and the apostles' immediate ability to speak in other tongues, caused a commotion in Jerusalem; and a great crowd gathered. Peter addressed the people, showing that these things were in fulfilment of prophecies and were proof that God had once again visited his people. He told the people that this promise was unto as many as would accept Jesus; and that day 3000 persons believed.

18 Soon after this Peter with John performed a notable miracle; a lame man, cripple all his forty years, was healed in the most public place of the city. The stir which this caused gave Peter another great audience. Seizing the opportunity he told the people what they had done in crucifying Jesus of Nazareth, and boldly called upon them to repent. He said that the miracle was typical of the times of restitution which God had foretold, but that these times could come only when Israel was ready. Convinced by the miracle, and realizing that Peter and those with him were simple, honest men, the people believed them; and 3000 more were added to the church that day.—Acts 2:41.

19 The rulers could not stand this; for they wanted the people neither taught nor healed. They arrested Peter and John, and thus began the persecution of the church. Instead of stopping the work the action of the rulers gave the apostles just the stimulus they needed. Now the apostles saw that they were privileged to suffer with Jesus, a token to them that God was accepting their services; they thanked God and took courage.

20 Peter's position in the church as leader was confirmed by the painful affair of Ananias and his wife Sapphira. Both these lost their lives because they agreed together to deceive the church. Peter, led by the holy spirit, saw it necessary to administer a warning against confederacy to hypocrisy. Peter continued to be the chief figure in the church, and the earlier portion of the Book of Acts is mainly a record of his doings.

21 After a period of three and one-half years, when as yet Peter had no idea that the Gentiles were to be allowed to share in the privileges of the church, he was both made aware of that fact and made the instrument of their admission. Told after a vision that he was to accompany some men, he found himself in a company of Gentiles who were waiting for a blessing from God. While he was speaking to them, the holy spirit fell on them as it had fallen on the company in the upper room at the first. Thus Peter was used to open the kingdom to all believers, to Gentiles as well as to Israel. —Acts 11:15.

QUESTIONS FOR BEREAN STUDY

When is Peter first seen in the New Testament? What did Jesus see in Peter, and what new name did the Master give him? ¶ 1, 2.

When did Jesus say, "I will make you fishers of men"? How were Peter's characteristics disclosed at the time of this call? How is Peter especially honored in the Gospels? ¶ 3-5.

How was Peter's great love for Jesus constantly and oft-times impulsively manifested? ¶ 6-8.

What were the two great failures in the lives of the apostles, and in what respects do they basically differ? What caused Peter's fall? ¶ 9-12.

What was Jesus' first act of healing after the resurrection? When and why did Peter say, "I go a fishing"? What lesson was given him in the events which followed? ¶ 13-15.

How was Peter's leadership in the church manifested after the ascension? What occurred on the fiftieth day thereafter? What great miracle did Peter and John perform, and with what results? ¶ 16-19.

How was Peter's position in the church tragically confirmed? What special privilege was given him about 36 A. D.? ¶ 20, 21.

INTERESTING LETTERS

FINDS YEAR BOOK A BLESSING

DEAR BRETHREN:

We think the YEAR BOOK is wonderful—so interesting, inspiring and helpful to us. Any account of the Lord's marvelous work would be that, so words seem redundant. You may be interested, however, to hear this experience:

An old friend (a retired clergyman) who has read much of our literature but who has not seemed to "get anywhere", asked the first of the year if I could get him a calendar having a scripture for each day, and readings each week in connection with the year's S. S. lessons. As I had none, I showed him our YEAR BOOK, and he let us order one for him.

He has just dropped in to tell us that nothing he has ever read has opened his eyes as much as has this YEAR BOOK. He manifestly appreciates the truth more since having thus seen 'what God hath wrought' in this end of the age. He said that he feels like Agrippa, "almost persuaded." The "ecclesiastical mind" is so strange that we know not how much that may mean; but it is interesting to thus recognize the power and possibilities of the book, even over those who have not yet accepted present truth.

Yours in him,

M. L. JENKINS.

SOWING BESIDE ALL WATERS

DEAR BROTHER RUTHERFORD:

We are sending you this letter for the encouragement of yourself and of the dear pilgrims and colporteurs who have visited and labored among us. We are a little class of five, situated upon a narrow peninsula, on the most easterly point of the rugged coast of Newfoundland where, summer and fall, the great Atlantic Ocean is constantly sending on shore its angry billows which give no safe anchorage for mariners; where there are no trains nor electric cars; and where winter and spring, the giant Arctic ice floes, with their huge icebergs driven by the fierce north-east gales, often block the coast, making it impossible for the most powerful ice-breaker to come within sight of us. Yet the truth has reached us here in this cold and isolated spot. We often wonder how it came about. But we cannot think it was by chance. There must have been some here whom the Lord wanted; so he made it possible for the gleaners to get here.

The first pilgrim that came here was Brother A. H. Macmillan. He brought to us the great message of hope. Crowds gathered to the hall to hear him—some out of mere curiosity, but some were really hungry for the truth. Some of us even had a slight knowledge of it before he came; and as we listened to his wonderful message our hunger was appeased.

The next pilgrim you sent here from Canada was Brother Young; then came Brother Roberts and then Brother Cutforth, and lastly Brother Reed. We also had three colporteurs come and labor among us—Sisters Mason, Whitmore and Dowden. All those dear ones did much for us, to help us to come to an accurate knowledge of the truth. As they were each returning home we accompanied them into the ship and gave them a fond farewell. We may never see those dear ones again in the flesh, but we want to assure them of our deep Christian love for each of them. Their words continue with us. They are like hands of benediction resting upon us continually.

We have now been ten years in the truth, and it becomes more precious to us every day. We have read your articles as they have appeared in THE GOLDEN AGE and THE WATCH TOWER from time to time: and we feel sure that you, dear brother, are the Lord's choice for supervising the work of the church on this side the veil. We have sometimes been almost discouraged; but THE WATCH TOWERS have reached us on time, and the wonderful food which they contain gives us renewed strength and courage.

We sometimes have public meetings here, giving the witness as opportunity permits. We realize how wonderful it is to be ambassadors for Christ, and to tell the poor, groaning creation of the incoming kingdom. The signs of the times surely indicate that the old world is ended, and that its institutions are rapidly passing away. But without doubt there is much more to be done before we are all gathered home. We want to gird up our loins and be sober unto the end, doing joyfully each day with our might the work which the Lord gives us to do.

Yours in his service,

LUMSDEN (Newfoundland) ECCLESIA,
Wesley Howell, *Secy.*

APPRECIATING THE SERVICE

DEAR BROTHER RUTHERFORD:

We wish to assure you of our continued love and that we have a greater desire than ever to serve our heavenly Father. We are ever ready and willing to cooperate with the SOCIETY to the best of our ability, not only during 1927 but as long as there is work for us to do.

We appreciate the increased light at this time, as it shines more and more through THE WATCH TOWER. Truly we are thankful for this "meat in due season". It also causes our hearts to rejoice as we see the results of the radio. We know that this is Jehovah's own way of reaching some whose ears and doors have heretofore been closed to the kingdom message.

Daily we remember you at the throne of heavenly grace and pray for you continued guidance, knowing that Satan has special targets at this time. But if the Lord is for us "who can be against us?"

Your fellowservants,

BRIDGEPORT, (Conn.) ECCLESIA.
Sr. Theo. Rees, *Secy.*

LOVE AND LOYALTY

DEAR BROTHER RUTHERFORD:

The Morgantown class unites in this expression of love and good wishes to you and to all who are at headquarters, all of whom we love although some may not be known to us personally.

Our hope and prayer is that we might manifest more and more faithfulness and loyalty to the Lord by active service in the field. We appreciate your effort through THE WATCH TOWER to call attention to this essential feature of the Christian's work at this time. As a class we stand loyally for the channel which we believe the Lord is using in directing the kingdom work upon earth.

May the Lord's richest blessing be your portion, and his loving care and protection be over you while you faithfully perform the duties devolving upon you at this time. We remember you at the throne of grace daily.

With much love and best wishes,

MORGANTOWN ECCLESIA.—*W. Va.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Belvidere, Ill.	June 1	Lima, O.	June 7, 8
Marengo, Ill.	" 2	Marion, O.	" 9, 10
Elgin, Ill.	" 3	Akron, O.	" 12
Chicago, Ill.	" 5, 6	Youngstown, O.	" 13, 14

BROTHER J. A. BOHNET

Valhalla, Mich.	June 2	Otsego, Mich.	June 9, 10
Sparta, Mich.	" 3	Kalamazoo, Mich.	" 12, 13
Grand Rapids, Mich.	" 5, 8	Lacota, Mich.	" 14
Muskegon, Mich.	" 6, 7	South Haven, Mich.	" 15

BROTHER C. W. CUTFORTH

Whitney Pier, N. S.	June 1	Hazelbrook, P. E. I.	June 6, 7
Pictou, N. S.	" 2	St. Peters Bay, P. E. I.	" 8, 9
Charlottetown, P. E. I.	" 3	Amherst, N. S.	" 10, 12
Alberton, P. E. I.	" 5	Springhill, N. S.	" 13, 14

BROTHER H. H. DINGUS

Atlanta, Ga.	June 2	Rockmart, Ga.	June 8, 9
Columbus, Ga.	" 3-5	Lafayette, Ga.	" 13
Raymond, Ga.	" 6	Chattanooga, Tenn.	" 14, 15
Rome, Ga.	June 7, 10, 12	Normandy, Tenn.	" 16, 17

BROTHER G. H. DRAPER

Wellington, Kan.	June 1, 2	Protection, Kan.	June 8, 9
Hardtner, Kan.	" 3, 5	Pratt, Kan.	" 13, 14
Anthony, Kan.	" 6	Hooker, Okla.	" 15
Wichita, Kan.	June 7, 10, 12	Arlington, Kan.	" 17

BROTHER M. M. FRESCHEL

Little Sioux, Ia.	June 3	Sumner, Ia.	June 12, 13
Omaha, Neb.	" 5, 6	Elma, Ia.	" 15, 16
Marengo, Ia.	" 7, 8	Waucoma, Ia.	" 17, 19
Readlyn, Ia.	" 9, 10	Waukon, Ia.	" 20, 21

BROTHER R. G. GREEN

Cruce, Okla.	June 1	Tulsa, Okla.	June 8
Comanche, Okla.	" 2	Springfield, Mo.	" 9, 10
Chickasha, Okla.	" 3, 5	St. Louis, Mo.	" 12
Oklahoma City, Okla.	" 6, 7	Terre Haute, Ind.	" 13, 14

BROTHER M. L. HERR

Sault Ste. Marie, Ont.	June 2, 3	Superior, Wis.	June 9, 10
Sault Ste. Marie, Mich.	" 5, 6	Duluth, Minn.	" 12, 16
Marquette, Mich.	" 7, 8	Two Harbors, Minn.	" 14, 15

BROTHER H. S. MURRAY

Hattiesburg, Miss.	June 1	Weathersby, Miss.	June 8, 9
Lucedale, Miss.	" 2, 3	Jackson, Miss.	" 10, 12
Laurel, Miss.	" 5	Vicksburg, Miss.	" 13, 14
Cohay, Miss.	" 6, 7	Meridian, Miss.	" 15

BROTHER H. E. PINNOCK

Pease, Minn.	June 1, 2	Detroit, Minn.	June 8
Onamia, Minn.	" 3	Mahnomen, Minn.	" 9, 10
St. Paul, Minn.	" 5	Erskine, Minn.	June 12, 14-17
Glenwood, Minn.	" 6	Bagley, Minn.	June 13
Parkers Prairie, Minn.	" 7	Kennedy, Minn.	" 19, 20

BROTHER G. R. POLLOCK

Bellingham, Wash.	June 5	Spokane, Wash.	June 10, 12
Everett, Wash.	" 6	Walla Walla, Wash.	" 13
Wenatchee, Wash.	" 7, 8	Pendleton, Ore.	" 14
Soap Lake, Wash.	" 9	Weiser, Ida.	" 15

BROTHER V. C. RICE

Gadsden, Tenn.	June 1	Springfield, Tenn.	June 10
Guthrie, Ky.	" 3	Louisville, Ky.	" 12
Nashville, Tenn.	" 5, 9	Jeffersontown, Ky.	" 13
Lebanon, Tenn.	" 6	Shelbyville, Ky.	" 14
Milton, Tenn.	" 7, 8	Frankfort, Ky.	" 15

BROTHER W. J. THORN

Plainfield, Pa.	June 1, 2	Rheems, Pa.	June 9
Harrisburg, Pa.	" 3, 5	Lancaster, Pa.	" 10, 12
Hanover, Pa.	" 6	Downingtown, Pa.	" 13, 14
York, Pa.	" 7, 8	West Chester, Pa.	" 15

BROTHER J. C. WATT

Stoughton, Mass.	June 1	Quincy, Mass.	June 9, 10
Brockton, Mass.	" 2	Boston, Mass.	" 12
Plympton, Mass.	" 3	Willimantic, Conn.	" 13, 14
Plymouth, Mass.	" 5, 6	Norwich, Conn.	" 15, 16
N. Duxbury, Mass.	" 7, 8	New London, Conn.	" 17, 19

Following is a list of radio stations over which the message of God's kingdom is broadcast regularly.

WBBR, New York, N. Y; 416.4 meters; 1000 watts;
Schedule effective until May 26, 1927:
Sunday 10-12, 2-4, 6-8:30; Monday, Wednesday, Friday 2-4, 6-8; Tuesday, Thursday 2-4, 11 p. m. - 1 a. m.

WORD, Chicago, Ill; 275.1 meters; 5000 watts;
Sunday 10-12, 2:30-5, 7-10; Tuesday 3-4, 7-10; Wednesday 7-10; Thursday 7-10; Friday 7-10; Saturday 7-10.

WHK, Cleveland, Ohio; 273.6 meters; 1000 watts;
Sunday 10-11:30, 7:30-9; Monday 7-8:30; Thursday 7:30-10.

KFWM, Oakland, Calif.; 325.9 meters; 500 watts;
Sunday 9:30-11, 1-2:30, 7:30-8; Monday 8-10; Tuesday 2-3, 8-10; Wednesday 2-3; Thursday 8-10; Friday 2-3; Saturday 8-10.

CKCX, Toronto, Ont.; 291 meters; 1000 watts;

CHCY, Edmonton, Alta.; 517 meters; 250 watts;

CHUC, Saskatoon, Sask; 330 meters; 250 watts;

CFYC, Vancouver, B. C.; 411 meters; 500 watts;

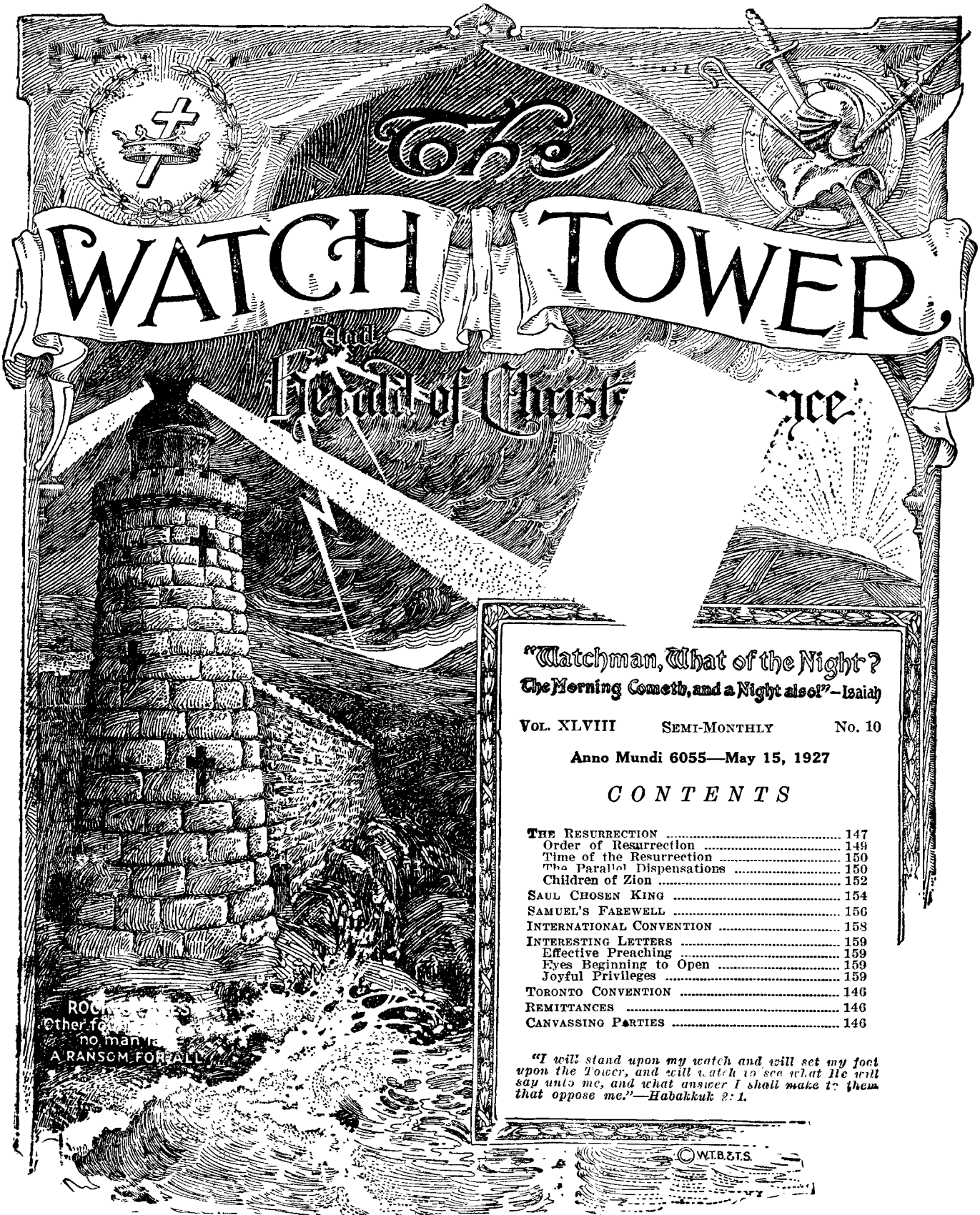
KPES, Seattle, Wash.; 500 watts;

WLSI, Providence, R. I.; 441 meters; 500 watts;
Sunday 6:30-7:30 p. m.

WCAH, Columbus, Ohio; 500 watts;

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLVIII SEMI-MONTHLY No. 10

Anno Mundi 6055—May 15, 1927

CONTENTS

THE RESURRECTION 147
Order of Resurrection 149
Time of the Resurrection 150
The Parallel Dispensations 150
Children of Zion 152
SAUL CHOSEN KING 154
SAMUEL'S FAREWELL 156
INTERNATIONAL CONVENTION 158
INTERESTING LETTERS 159
Effective Preaching 159
Eyes Beginning to Open 159
Joyful Privileges 159
TORONTO CONVENTION 146
REMITTANCES 146
CANVASSING PARTIES 146

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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REMITTANCES

For the benefit of our readers attention is again called to the fact that all remittances to the SOCIETY should be made by draft on New York or by postal money order. Currency sent in envelopes not registered is often lost. Make all drafts and money orders payable to the WATCH TOWER BIBLE & TRACT SOCIETY.

CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

TORONTO CONVENTION

If the Lord opens the way for you to attend the convention this year, do so. It will be a blessing to you. (Hebrews 10:25) To go may entail upon you some financial burden, but the Lord will make it up to you in some other way.

The brethren are coming from many parts of the earth. You will be glad to see and encourage one another. You will be better equipped for the service in the days that are to follow. There will not be many more conventions on earth. Each one further prepares the anointed for the general assembly of the first-born. Arrange your vacations suitable to attend the Toronto convention July 18th to 26th.

For rooming accommodations address the Convention Committee, 38-40 Irwin Ave., Toronto 5, Ontario, Canada.

BETHEL HYMNS FOR JUNE

Sunday			**5**	280	**12**	58	**19**	204	**26**	18
Monday			**6**	148	**13**	73	**20**	74	**27**	216
Tuesday			**7**	125	**14**	235	**21**	88	**28**	111
Wednesday	**1**	115	**8**	24	**15**	81	**22**	316	**29**	268
Thursday	**2**	287	**9**	195	**16**	36	**23**	223	**30**	236
Friday	**3**	270	**10**	314	**17**	333	**24**	217		
Saturday	**4**	37	**11**	72	**18**	271	**25**	330		

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Son and Servant" Z February 1, 1927		"Servant—Good and Evil" Z February 15, 1927	
Week of June 5...¶	1-25	Week of June 19...¶	1-32
Week of June 12...¶	26-50	Week of June 26...¶	33-61

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII MAY 15, 1927 No. 10

THE RESURRECTION

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Revelation 20: 6.

RESURRECTION means "standing up again; being raised again to life". It is the very antithesis of death, because it means recovery out of death. The use of the word *the* emphatically in connection with the resurrection means the chief resurrection or that resurrection which is of greatest importance. The phrase "the first resurrection", used in the above text, means that it is first in importance and also first in time. The inference to be drawn therefrom of course is that there is a resurrection subsequent and to some degree less in importance than that which relates to the first.

THE FACT

[2] Is it true that the dead are raised up again to life? Satan the adversary says it is not true. The clergy of the church systems say it is not true. God says it is true. All of God's faithful witnesses say it is true. Of course there are many agnostics, but the time comes when every one must believe it is true or not true. Proof is required, and God has provided in his Word an abundance of competent evidence by which the proof is made.

[3] It is manifest that there could be no resurrection of the creature unless that creature first dies. If there is no death, then a resurrection would be not only useless but impossible. Immortality means that which is not subject to death. An immortal creature cannot die. At this time the clergy are especially emphasizing the statement that all men are immortal souls or that every man possesses an immortal soul. By their statement they deny the resurrection of the dead. Their conclusion finds support only in what Satan the Devil has said.—Genesis 3: 4.

[4] For a long period of time the people have looked upon the clergy as the ones who speak with authority in matters of religion. Therefore the people have been led to believe that every man is an immortal soul or has an immortal soul. Such belief nullifies the doctrine of the resurrection of the dead. The mass of mankind believe the false doctrines because they do not know God and they do not know his Word.

[5] It is the privilege, yea, the happy duty, of every true Christian to be a faithful witness for God and to tell the people the truth. To tell the people the truth one must know what is the truth. This is the time to know the truth, and there never has been a time more important for telling the truth. Everyone who has the spirit of the Master will now be using his or her opportunities to make known the truth of God's plan to others.

[6] The law of God is his will, expressed or unexpressed. To Adam he made known his will when he said: "In the day that thou eatest thereof, dying thou shalt die." When man had broken the law God pronounced upon him the sentence of death. Satan said: "Ye shall surely not die." That is equivalent to saying: 'There is no death.' For a long time the clergy have been saying the same thing. Jesus said that Satan is a liar and the father of lies. By adopting Satan's lie and denying God's truth the clergy have taken their place on the side of Satan. They do the will of their father, even as Jesus said.—John 8: 44.

[7] It has ever been the policy of Satan their father to deny the resurrection of the dead, and his purpose in so doing has been and is to turn the people away from Jehovah. He continues to use his visible instruments to the same end. Through his holy prophets God had taught the Jews that the dead would be brought back from the land of the enemy and placed in their former estate. Those prophecies had reference to the resurrection of the dead. (Jeremiah 31: 15-17; Ezekiel 16: 53-55) Not many of the Jews however believed in the resurrection of the dead.—Luke 20: 27; Acts 23: 8.

[8] To the fact of the resurrection of the dead Jesus gave convincing testimony. His testimony consisted both of his spoken words and of his actions. He called Lazarus forth from the grave, but he did not *resurrect* Lazarus. He awakened Lazarus out of the sleep of death; which illustrates how, as the great Executive Officer of Jehovah, he will call forth all the dead from the tomb in due time. Later Lazarus died, and in God's due time he will participate in the resurrection. To Martha Jesus said: "I am the resurrection, and the life." (John 11:

25) By that he meant that God has provided for the resurrection of the dead from the condition of death, and that Jesus Christ is God's chosen means whereby he will accomplish that great work. Jesus further testified that the time would come in which all in their graves shall be awakened out of death.—John 5:28, 29.

9 While hanging on the cross Jesus died. That was not a sham death but a reality. It was the soul that died. (Isaiah 53:10) Had Jesus been inherently immortal or possessed an immortal soul he could not have died. He was made a mortal man in order that he might die and by his death provide the redemptive price for the human race. (John 1:14; Hebrews 2:9) He gave his life by being put to death as a ransom for man, to the end that man may live. (Matthew 20:28; John 10:10) The soul Jesus went to hell, which is the grave. God had foretold that fact when he caused his prophet to write concerning Jesus: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:10, 11) "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2:31.

10 Before Jesus' death God had promised Jesus that he would give him life inherent, or immortality, as a reward for his faithfulness. Jesus was faithful and true even under the greatest difficulties; and God, true to his promise, raised him up out of death to the highest position in his great realm. (Acts 2:32; Philippians 2:7-10) Concerning his death and his resurrection to immortality Jesus said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Revelation 1:18.

11 The foregoing statement of Jesus Christ is conclusive proof that Jesus was mortal and did not inherently possess immortality; that as a mortal man he died; that God raised him up out of death and gave him life inherent, which is immortality; that he is alive for evermore, and that never again can death have any power over him. He is the head of the class who enjoy the blessings of the first resurrection, as mentioned in the first above text, and shall for ever live. Those who insist on teaching the doctrine of the immortality of all souls deny the death of Jesus and deny his resurrection, and therefore deny the resurrection of all the dead.—1 Corinthians 15:14-23.

12 When God raised up Jesus out of death he provided proof abundantly of the fact thereof in order that everyone who believes in the resurrection might have his faith completely established. Of course Satan tried to destroy this great truth and take it out of the minds of men. He caused the Jewish clergy to deny the resurrection. He even blinded Saul of Tarsus for a time as to the true import of the resurrection. When, however, Saul learned the truth and had his understanding illuminated, and God changed his name to Paul, he became the strongest witness in the name of God concerning the resurrection of Jesus Christ.

13 As relating to the resurrection Paul testified: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."—1 Corinthians 15:3-8.

14 There is no part of the divine plan of more importance than the resurrection of the dead. It is evident that that is the reason why Satan so desperately attempts to keep the people in ignorance concerning the resurrection. Of course the ransom sacrifice is the great pivotal truth around which the plan of salvation is gathered, but if there were no resurrection of the dead the fact that the ransom sacrifice is provided would be of no value to those who have died. The fact of the resurrection of Jesus Christ should put to silence those who deny the resurrection. Satan has always been able, however, to keep his witnesses to the fore, and these have fraudulently claimed to represent the Lord and at the same time have denied the resurrection of the dead. It was so in the days of the apostles. The same condition exists today.

15 Now while the so-called famous preachers of the world are denying the resurrection it becomes the duty of every Christian to call attention to this great truth. The resurrection of Jesus was a complete guarantee that the dead shall be raised up. To this end the argument of the apostle is: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—1 Corinthians 15:12-18.

16 The resurrection of Jesus Christ was of itself substantial and complete proof upon which to base the faith of man in the doctrine of the resurrection. The apostle declares that God has appointed a day in which all men shall have an opportunity to know and obey the truth and obtain life, and that of that fact God has given assurance by reason of the resurrection of Jesus Christ from the dead. (Acts 17:31) In that day both the just

and the unjust shall be awakened out of death. (Acts 24:15) In corroboration of this, Jesus declared that all in their graves shall hear his voice and come forth—one part to an instantaneous resurrection, and another class to a trial which will afford them an opportunity for being completely raised up out of death and given life everlasting.

ORDER OF RESURRECTION

17 When Jesus was on earth no one had been resurrected. He stated that at that time no one had ascended into heaven. (John 3:13) Later the Apostle Paul, as God's witness, gave testimony to the same effect. "But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Corinthians 15:20) This proves that Christ is the resurrection (John 11:25), that he is the beginning of the resurrection, and that aside from him there could be no resurrection, because such is the plan of God. Then that the fact of the resurrection of Christ Jesus is a guarantee that all shall have an opportunity for life, the apostle wrote: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming."—1 Cor. 15:21-23.

18 Christ means the Anointed of God. The Christ is composed of Jesus the Head and his body members which are the church. (Colossians 1:18, 24; Ephesians 1:22, 23) These scriptures prove that Christ is the beginning of the resurrection, that his resurrection precedes all others and is first in importance as well as first in point of time. It is manifest therefore that all who have a part in the first resurrection must be in Christ and therefore a part of Christ. To be in Christ means that one must be begotten to the divine nature and anointed by the spirit of Jehovah, and thereby adopted into the body of Christ.

19 The Scriptures are explicit as to the conditions that must be met and performed by all who will ever participate in the first resurrection. To merely profess to be a Christian will not suffice. One must make a full consecration; that consecration must be accepted, followed by justification by Jehovah; the one justified must be accepted by Jehovah as a part of the sacrifice of Christ Jesus, then begotten to the divine nature, called to the heavenly calling, and from that time enter upon his trial or test. He must be baptized into Christ's death by the sacrifice of his right to live as a human being, which right resulted by reason of his justification. He must become dead with Christ in order to live with him. Only those who are baptized into Christ's death can possibly partake of the first resurrection.

20 From Jehovah's side of the covenant the Christian is counted dead as a man from the time he is begotten of the holy spirit. The one thus begotten must finish his contract or covenant in actual death and there be actually baptized into the death of Christ Jesus. Such is the testimony of the apostle. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Romans 6:3-5.

21 The Christian at the time of his consecration enters into a covenant with Jehovah. This is called a covenant by sacrifice and must be fully performed. The importance of the performance of that covenant is stressed by the apostle when he wrote: "Yea, doubtless, and 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 may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Philippians 3:8-11.

22 The apostle was determined that nothing should stand in the way of his full performance of his part of the covenant in order that he might partake of the resurrection of the dead. To this end he put everything else in the background and pressed forward that he might attain unto the prize. He was not willing to take any chance by being active for a time and then to rest upon what he had done, but he realized that he must continue faithful even unto death. There is a temptation to become weary in the service of the Lord, and for one to think that he has done enough; but such a one should remember that the Christian reaps in due time provided he does not relax in the performance of his covenant. (Galatians 6:9) The faithfulness of the new creature must continue even unto death if he would receive the crown of life, which means to participate in the first resurrection.—Revelation 2:10.

23 "Blessed and holy is he that hath part in the first resurrection." (Revelation 20:6) That means that such an one is wholly devoted to the Lord, and that his condition is happy because thereof; but this condition must continue unto the end of his earthly journey if he would participate in the first resurrection. The whole or complete devotion to the Lord cannot begin after one reaches the heavenly realm; there must be a complete devotion to God while the Christian is on the earth. It is only these who are granted the prize of immortality.

24 Since Christ means The Anointed, and is composed of the Head Christ Jesus and the many members of his body, it follows that the first resurrection, which had its beginning when God raised up Jesus out of

death, will be completed only when every member of the body of Christ has been raised to glory and immortality. And the completion of the resurrection of the Christ, as appears from the Scriptures, must precede the resurrection of all others. Of course God could exercise his power and raise those faithful witnesses, mentioned by the Apostle Paul in Hebrews the eleventh chapter, before the completion of The Christ; but that does not seem to be the order as outlined by the Scriptures. There hardly seems to be any reason to expect the ancient worthies to be resurrected until the last member of the body of Christ has been taken from earth to heaven.

TIME OF THE RESURRECTION

[25] At Pentecost the selection and begetting of the body of Christ began. Thereafter as each Christian finished his course, full in the faith, he went into the grave to await the Lord's time for the resurrection. Concerning this it is written: "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 4:8) "That day," as used in this text, must mean the time when the Lord resurrects those saints who have been asleep in Christ Jesus, waiting for his appearing.

[26] When the apostle wrote to the Philippians he had not then fulfilled his mission, but he was pressing on with zeal to complete his covenant. The one thing which he was making paramount to all other things was the gaining of the prize of immortality. To do this he stated that he was forgetting the things which he had left behind and, looking to those things which were before, he pressed forward in doing this one thing. The apostle loved all his brethren, and it was his desire that those who have been begotten of the holy spirit should win a prize like himself; therefore he wrote them beseeching words, encouraging them to render unto God their reasonable service in the performance of their covenant.—Romans 12:1.

[27] At the time Paul wrote to Timothy his work was done. He was satisfied that he had been faithful. He had the testimony of the Lord that he had been true and had performed his covenant. He was ready to depart. His great desire, as he expressed it, had been and was at that time, that he might participate in the resurrection of Christ. Now he knew that he must die and wait until "that day" when the Lord would call him forth from the state of death and give him a crown of righteousness. That crown would be life on the highest plane. Then he would be victorious. Then he would put on immortality. He would then gain the victory over death and the grave, because no more should death have power over him.

[28] Then, as he had written to the Corinthians, Paul could say: "O death, where is thy sting? O grave, where is thy victory?" The Lord had illuminated the apostle's mind and had made it clear to him at that time that he would triumph over death and the grave; and that that time would come in the future, when not only would the apostle triumph but all others of the saints who were sleeping in death would likewise be awakened and given the crown of life; that is to say, all of those saints who "love his appearing".

[29] The apostle does not say that all who would be expecting the second coming of the Lord, or all who would desire to see him come, would receive the crown of life by participating in the first resurrection, but those who "love his appearing"; that is to say, those who would rejoice in the fact that the King has come and has taken unto himself his power and begun his reign. It follows then that all such who love the outward manifestation of the Lord's presence would prove their love by keeping his commandments. The time of the resurrection of the sleeping saints is the question we now desire to find answered in the Scriptures.

THE PARALLEL DISPENSATIONS

[30] For many years Bible Students have held that the resurrection of the apostles and other faithful saints who slept in Jesus occurred in the spring of 1878. The chief support for this conclusion has been and is the parallel dispensations. The following quotation is pertinent to the question here under consideration:

[31] **To learn the date at which our Lord began the exercise of his power would therefore be to discover the time when his sleeping saints were awakened to life and glory. And to do this we have but to recall the parallelism of the Jewish and Gospel dispensations. Looking back to the type, we see that in the spring of A. D. 33, three and a half years after the beginning of the Jewish harvest (A. D. 29), our Lord typically took unto himself his power and exercised kingly authority. (See Matthew 21:5-15.) And evidently the only object of that action was to mark a parallel point of time in this harvest, when he would in reality assume the kingly office, power, etc.; viz., in the spring of 1878, three and a half years after his second advent at the beginning of the harvest period, in the fall of 1874. The year 1878 being thus indicated as the date when the Lord began to take unto himself his great power, it is reasonable to conclude that there the setting up of his kingdom began, the first step of which would be the deliverance of his body, the church, among whom the sleeping members are to take precedence.**

[32] **And since the resurrection of the church must occur some time during this "end" or "harvest" period (Revelation 11:18), we hold that it is a most reasonable inference, and one in perfect harmony with all the Lord's plan, that in the spring of 1878 all the holy apostles and other "overcomers" of the Gospel Age who slept in Jesus were raised spirit beings, like unto their Lord and Master."**—Vol. III, pages 233, 234.

[33] The gist of the argument in the paragraphs above quoted is that three and one-half years after the Lord began his ministry he began to exercise kingly authority; that his second presence began in 1874, and that

three and one-half years thereafter, to wit 1878, he *took his power and began to reign as King; and that therefore* he would resurrect at that time the faithful members of his body who had been dead.

[34] A reexamination of the parallels may be of profit at this time. That which transpired concerning the nation of Israel was in the nature of a picture and foreshadowed other things of reality relating to the true followers of Christ Jesus. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Corinthians 10:11) By this scripture we understand that the events transpiring with Israel resembled or foreshadowed what would come to pass in the future in relation to Christians. (Hebrews 10:1) If there be a parallel as to the events that transpired, then it is reasonable that there is a parallel as to the time of the happening of those events.

[35] Upon this point God's prophet wrote that the Lord would cast off the Jews for a time and that then he would bring them again unto his favor. The prophet then adds: "And first I will recompense their iniquity and their sin double." (Jeremiah 16:18) The word "double" here used means duplication or repetition, and strongly supports the conclusion that it refers to a double as to time. It is quite manifest that the events that transpired with natural Israel foreshadowed other and more important events to transpire later, and that there is a parallel as to time; but whether these events have any bearing upon the resurrection of the sleeping saints is another question.

[36] Israel as an organized people had its beginning at the death of Jacob, to wit, B. C. 1813. Jesus, as the Executive Officer of Jehovah, pronounced the decree rejecting Israel in the spring of A. D. 33, when he said: "Behold, your house is left unto you desolate." (Matthew 23:38) The enforcement of that divine decree began that day, and its enforcement continued over a period of forty years and ended in the spring of the year A. D. 73. Numerous historians fix this date.

[37] On the 15th day of Nisan, i. e., of April, in the year 73 A. D., the first day of the Easter [or Passover] festival, the same day on which, according to tradition, the God of Israel had led his people out of Egyptian bondage into freedom, the last bulwark of Israel's liberty had fallen, and Israel was delivered into bondage.—Cornil's *History of the People of Israel.*

[38] From the organization of the nation to the time of the pronouncement of the decree of rejection was 1845 years, and the period of the enforcement of the decree was forty years more. It follows then that the "double" mentioned by the prophet must begin to count on the day that Jesus declared the decree of rejection, to wit, A. D. 33. Of course 1845 years from that date ends in 1878 A. D., which date should mark something concerning Israel; and forty years later, to wit 1918, should also mark the time of the manifestation of something of importance. Naturally then we look for the physical facts that may be taken as a fulfilment of these prophecies. What are the physical facts in support of the dates?

[39] The Berlin Congress was held in June, 1878, at which time a provision was put in force looking to the establishment of the civil and religious rights of the Jews in Palestine. Arrangement for this congress was made some time prior thereto, in the same year. It seems certain that there God began to show some signs of his returning favor to Israel. Forty years thereafter, to wit, in the spring of 1918, a Jewish commission, with the approval of the British Empire and other leading nations of the world, landed in Palestine and began the building of the Jewish State. What then do these parallels show? They seem to be clearly in fulfilment of the prophecy uttered by Jeremiah, that God would punish the Jews for the same period of time that he showed his favor toward them.

[40] It seems impossible to find anything in these parallel events to indicate the resurrection of the sleeping saints in 1878. The only way to interpret prophecy, so far as we know, is by fitting the facts that are known to the words of the prophecy. The known facts that apply to 1878 relate only to the beginning of God's favor to the Jews and seem to have no reference to the church.

[41] Again referring to the quotation from Volume III: The conclusion there reached, that the parallels bear upon the resurrection of the saints, results from the assumption that the Lord was supposed to have taken his power and begun his reign in 1878, and that therefore he would resurrect his saints at approximately the same time. But there is nothing to indicate that Jesus Christ took his power and began his reign in 1878. He could not consistently do so until the expiration of the Gentile Times, and the Gentile Times did not expire until 1914.

[42] When Jesus was on earth Satan was "the god of this world". Satan also had access to heaven, because he was the invisible ruler of the earth as well as heavens relating to the earth, and must continue in this position until God's due time for Jesus to assume power and act. God does everything in due time. His statement was that the Gentile Times should continue until he "whose right it is" should come. The Gentile Times began 606 B. C., and must continue for 2520 years and therefore end in 1914; and until that time Jesus must wait. Upon this point the Scriptures are explicit. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Hebrews 10:12, 13) To the same effect is Psa. 110:1.

[43] During a part of that "period of waiting" the Lord was doing a preparatory work. Until the end of the Gentile Times Satan was in possession by God's permission. When that time expired it was due time for

Jehovah to become active against him and for Jehovah, through Christ Jesus, to take possession and oust the Devil from heaven. The clear statement of the prophecy is that God would make the enemy his footstool, and since the prophet declares that the earth is the footstool of Jehovah we must conclude that God would cast Satan out of heaven into the earth. The prophecy then says that when God's due time had arrived he sent forth his beloved Son to do the work of ousting the enemy, saying to him, "Rule thou in the midst of thine enemies."—Psalm 110:2.

44 In what capacity did Christ Jesus go forth to do this work? In the capacity of the great Priest or Executive Officer of Jehovah God, which Priest was foreshadowed by Melchizedek. It was God doing the ousting, exercising his power against Satan by and through his beloved One, his great Priest. Since all things are from Jehovah and by the Lord Jesus Christ, his Executive Officer, it is proper to say that it was God's fight against the Devil, by and through Christ Jesus. This is corroborated by the statement of Revelation 11:17: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

45 It pleased God to cause a prophetic statement to be recorded whereby the followers of Christ on earth could locate the time when he would begin action against the Devil, and the fulfilment of this prophecy shows that it took place in 1914. It is written in the Scriptures, as relating to the same time, that "the nations were angry". The Gentile Times ended in 1914, and the nations were then angry, and it was the Lord's due time to take possession and oust Satan. Seeing then that the Scriptures conclusively prove that the Lord Jesus Christ did not take his great power and begin his reign in 1878, but that he did so in 1914, it follows that the resurrection of the sleeping saints did not take place in 1878.

46 Referring again to Revelation 20:6, it is stated that these blessed ones who participate in the first resurrection are made priests unto God and unto Christ. If they were resurrected before 1914 then they became an active part of the great Melchizedek priesthood prior to 1914; whereas the proof shows that Christ Jesus, as the Head of that priesthood, began his action against Satan after the Gentile Times ended, to wit, 1914. It does not therefore seem reasonable that these saints would be resurrected to the office of priesthood prior to the time that the Lord would begin the exercise of his priestly office against the enemy.

47 This text also says: "They shall *reign with him* a thousand years." It is manifest that the reign of Christ Jesus did not begin prior to 1914; and it is hardly reasonable to conclude that the saints would be resurrected to the position of kingship prior to the time that the Lord Jesus became active as against the enemy, as foreshadowed by the prophecy which began its fulfilment in 1914.

CHILDREN OF ZION

48 Zion means God's organization. Zion gives birth to the kingdom. She also gives birth to the members of the royal family. Jerusalem or Zion, which is above, is the mother of all the kingdom class. (Galatians 4:26) Does it necessarily follow that the sleeping saints would be resurrected simultaneously with the time when the Lord Jesus took his power and began his reign? Not necessarily. The weight of the evidence favors the conclusion that he first took his power, and that thereafter followed the resurrection of the sleeping saints. The words of Jehovah, through his prophet, are: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."—Isaiah 66:7, 8.

49 The woman referred to here is Zion, God's organization. The man child mentioned is the nation or government which shall rule the world in righteousness. That nation or righteous government rests upon the shoulder of Christ Jesus. "The government shall be upon his shoulder." (Isaiah 9:6) When Jesus was resurrected from the dead all power in heaven and earth was vested in him. The birth of the nation or kingdom would therefore mean that when God's time would arrive for Christ to function as King that would mark the birth of The Nation. A distinction must be made between the government, represented by the man child, and the individual members of The Christ.

50 It would not necessarily follow that the sleeping saints should be resurrected when the government is born, for the reason that the governing power rests upon Christ Jesus, and he could reign regardless of whether any members of his body were with him. It is a privilege for any of the body members to reign with the Head, but it is not a necessity. The scripture above quoted seems to indicate the following order, to wit: The birth of the man child, which is the government; then follows the period of pain or travail; and then the birth of the children of Zion. This is directly opposite to the natural birth, because in the natural birth the pain precedes the birth. Therefore the prophet asks: "Who hath heard such a thing? Shall a nation be born at once?" That is exactly what happened. The birth of the nation was instantaneous, while the birth of The Christ extends over a period of time.

51 When 1914 arrived, and the Gentiles Times ended and Jehovah's time had come to act, he sent forth his beloved Son; and that marked the beginning of the nation. The nation was born without pain and before travail. After the nation was born Christ goes forth to make war against Satan and to oust him from heaven.

That was the beginning of the controversy or travail. This fight must have been following 1914 or thereabouts. How long it lasted the Scriptures do not indicate. But the Scriptures do indicate that the fight had ended and Satan had been cast out of heaven before Zion gave birth to her children.

52 In Revelation 12:5 the statement is made: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." This is a description of the birth of the kingdom and not of the members of the body. Caught up to the throne of God would suggest the thought that the authority to rule proceeds from the throne of Jehovah, because it is time for Jehovah to act, as indicated in Revelation 11:17.

53 Then the account proceeds: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels." (Revelation 12:7) In this fight between Christ on one side and the Devil on the other, Satan was cast out into the earth. The statement is that the angels fought with Michael. Who were the angels here mentioned? Are these angels children of Zion and part of the body of Christ? It seems that this question must be answered in the negative, for the reason that the children were brought forth after the angels participated in the fight. The battle took place, and then Zion gave birth to the children. The word here rendered angel means messenger. Now if the sleeping saints had been resurrected they would certainly be a *part* of The Christ, and not designated as angels of Christ.

54 At the time Jesus was unlawfully arrested by the agents of Satan, the clergy, Satan's agents, were then his visible angels on earth. Peter wanted to fight them. Jesus said to him: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:53) The word presently means now. So Jesus' words meant this: 'Peter, if I ask my Father he will now give me twelve legions of angels and more, to fight in my behalf.' That being true even before the death and resurrection of our Lord, it is entirely consistent that these same holy angels would participate with him in the great battle when the time came to fight.

55 It would seem then that Christ Jesus warred against the Devil, and that the holy angels assigned to him were with him in that fight; and when the fight was over then Zion brought forth her children. That would indicate that the resurrection of the saints was some time after 1914. Certainly the strong inference to be drawn from these scriptures is that the birth of the children of Zion, to wit, the resurrection of the sleeping saints, would not take place until after Satan is cast out of heaven.

56 There is a number of other scriptures bearing upon the question which should be considered; and since the space in one issue of THE WATCH TOWER is not sufficient to discuss all these texts, the subject matter will be considered in a subsequent issue.

(To be continued)

QUESTIONS FOR BEREAN STUDY

What do the words "resurrection" and "first resurrection" mean? How do the clergy deny the resurrection of the dead? What is our privilege and duty? ¶ 1-5.

How and why did Satan contradict God in Eden, and with what result? How did Jesus testify of the resurrection? Does the soul die? Quote and explain Rev. 1:18. ¶ 6-11.

How and why did God specially provide for the establishment of our faith in the resurrection? What is the apostle's argument in 1 Corinthians 15:12-18? Will everybody be resurrected? ¶ 12-16.

How is Christ the resurrection? (John 11:25) Who only can have part in the first resurrection, and on what conditions? ¶ 17-20.

What determination did Paul express in Philippians 3:8-11, and what lesson should we learn therefrom? Explain the text, "Blessed and holy is he that hath part in the first resurrection." When does the first resurrection begin and end? ¶ 21-24.

Did Paul expect to participate in the first resurrection at his death? Did he know prior to death that he would be triumphant? Who else did he say would gain the crown of life? What does it mean to "love his appearing"? ¶ 25-29.

Why have Bible Students assumed that the resurrection of the sleeping saints took place in 1878? ¶ 30-33.

How does the Jewish Age parallel with the Gospel Age, and when did each part of the "double" begin and end? When was Israel rejected, and how long did it take to enforce the decree? What are the parallel dates and physical facts at this end of the age? ¶ 34-39.

Is there anything in the parallels to show the resurrection of anybody in 1878? Did our Lord take his power and begin his reign at that time? If not, why? ¶ 40-42.

What did Jesus do during his long period of waiting for his kingdom, and what did he do when that period expired? ¶ 43, 44.

When did Jesus begin action as the Melchizedek Priest and King, and how do we know? Can you name any reason why the sleeping saints should be raised up several years prior to the time for them to begin the exercise of their kingly and priestly office? ¶ 45-47.

What is Zion? Does she give birth to the kingdom or nation, and to her children, at one and the same time? Who is the man child, and when was he to be born? When was the travail to come? Who are Zion's children, and when were they to be brought forth? ¶ 48-51.

When was Revelation 12:5-7 to be fulfilled? How was the man child "caught up unto God, and to his throne"? Who are the "angels" of Michael and the "angels" of the dragon? Give Scriptural support for your answer. What reasonable inference should we now draw from the Scriptures concerning the time for the resurrection of the sleeping saints? ¶ 52-56.

More glorious still, as centuries roll,
Shall truth's fair banner be unfurled,
Until in strength, from pole to pole,
Its radiance shall o'erflow the world—
Flow to restore, but not destroy;
As when the cloudless lamp of day
Pours out its floods of light and joy,
And sweeps the lingering mists away.

SAUL CHOSEN KING

——JULY 3—1 SAMUEL 9 TO 11——

"What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"
—Micah 6:8.

SAUL, the first king in Israel, may be said to be the outstanding Old Testament example of the man of great opportunities who fails to make good. There were, of course, other men in high places in Israel who not only failed to rise to their opportunities but who were profligate and sometimes were leaders of these people into indifference toward or even rebellion to their covenant with God; as, for example, Jeroboam, son of Nebat, who gained a permanent addition to his name as the man "who made Israel to sin". —1 Kings 14:16.

[2] But Saul's record is not that of a man who led God's people astray; and in that sense he was not a bad leader of the people. His failures were more personal to himself. His is a record of lost personal opportunities, and there is no record in the Bible which is so pathetic in its story of possibilities and failure. He is an example of those who, moved by self-interest, are found unworthy and are put out of their position of responsibility. This study, indeed, is intended not as historical of the times of Saul, but rather of Saul himself—that help may be gained by means of the record of his privileges, his good service, and his mistakes—that we may learn thereby how to make straight paths for our feet.

[3] The circumstances surrounding Saul's elevation to be king of Israel were as follows: When Saul first appeared amongst them they were almost at the lowest ebb in the tide of their national life. The terrible corruption of the priesthood by the sons of Eli, through which came the destruction of Shiloh, so that Israel had neither tabernacle nor priesthood nor tribal centre, coupled with the extreme oppression of the Philistines even to the extent of destroying the local village forges so that there was hardly a smith to be found who could turn a ploughshare, brought the people to despair.

[4] It was then that God gave them Samuel and spoke to them by him. Their spirit revived; and Samuel, ever seeking in the interests of the people to know and to do the will of God, became of such great service to them that under his guidance and ministry they grew strong and for a time threw off the yoke which the Philistines had fastened so tightly upon them. Samuel not only aroused their national spirit but introduced a system of education, and also established a system of judicature.

[5] Israel had suddenly grown up into self-consciousness as a people; and, realizing themselves, they wanted more than they had. They wished to be like their neighbors—Moab, Ammon, Edom and the Philistines. So they said that they wanted a leader to help them fight their battles. They had forgotten God. This request surprised and pained Samuel. He had labored to build up a structure and had accomplished his purpose; and now, despite the help this had brought and the settlement it had given them, they were not satisfied; they would use his work as a stepping stone to something which they thought would benefit them more. They were feeling their strength and wanted to develop it.

[6] God comforted Samuel, telling him that the people were not rejecting him nor his work but were really rejecting God as their King. (1 Samuel 8:7) He told Samuel that he would give the people what they asked for, and Samuel was to expect guidance from God as to whom he should appoint as king. Saul was God's choice, not because he was the best man for the work but because God would meet the desire of the people. He was a modest man and evidently had in him the making of a good servant for the people. There seemed no forwardness in his disposition but rather a shyness; when the time came that he should be openly chosen by lot and be presented to the people, he hid himself.

[7] Hitherto Saul seems to have been a worker on his father's land and to have been content. Without any kind of governmental training and entirely without experience, he was thus put into an altogether unexpected position of great responsibility which called for qualities of judgment which he had not developed. If he failed ultimately it might be said that it was because he lacked experience to guide him, and that little blame could be attached to his failure. But that is no answer in his case, for it leaves God out.

[8] It is said that God gave Saul another heart. This does not mean, as evangelists have said, that Saul there and then was converted from a bad condition of heart; but rather that God now gave him a mind and heart for greater things than those which hitherto had necessarily occupied his mind. The sheep and goats and asses which had been his particular care were no longer such; the purely local interests of the little homestead gave place to the interests of a nation. In other words, his mind was no longer that of a farmer but had become that of a ruler, that he might be able to do his work of looking after the interests of God's people. God would not call a man to be made king who lacked ability to carry out the duties of the task, and then hold him responsible for failure.

[9] This in a measure is comparable to the position of the Christian. By nature he has been ruled by the ordinary passions of life; whether he be of low estate or whether he has attained to some measure of restraint, he is of himself unable to control and rule his spirit. No

man can of himself overcome the will of the flesh. But God gives his holy spirit to everyone accepted in Christ, and the necessity of walking according to the will of God becomes imperative. Like Saul his mind is turned, he becomes transformed; and to enable him to do the will of God, God gives him the holy spirit with all its power to rule his own spirit and overcome every opposition within or without.

10 Saul was not acceptable to everyone in Israel; for some said, "How shall this man save us?" They saw in him only one who hitherto had received no training other than that which his father's farm had given him, and they saw no reason for thinking that he could guide them in the affairs of the nation. These grumblers, like all others from that time till now, failed to see that such appointments are of God; and that if God chooses a man for a work for his people he will, so long as that man is willing to be used of God, give him ability to do it. Such see only the human side and do not consider the divine.—See Romans 12:3; Ephesians 4:7.

11 Saul's magnanimity toward the complainers and those who withheld seasonable presents for him, and who thus failed to acknowledge that he was the Lord's anointed, is commendable. The new king held his peace; he was as though he were deaf. (1 Samuel 10:27, margin) Than sneers there are few things harder to bear; but certainly sneering is most dangerous to those who indulge in it. It hurts the spirit as surely as it disfigures the face.

12 There came times later when Saul proved his worth and vindicated God's action in making him king. There is, however, an important lesson to note in this, namely, that it does not necessarily follow that because God appointed Saul to be king in Israel Saul was the one whom God would have given had the people not been wilful. God gave the people such a king as pleased *them;* yet it must be understood that God's will might have been worked out by Saul had the latter fully cooperated with Jehovah.

13 Saul's action in hiding himself while the lot was being cast by which God would indicate to the people who was to be king, thus relieving Samuel of any possible charge of partiality, throws an illuminating sidelight on the man. His unusual height of stature made him conspicuous, especially in the company of others, and made him somewhat self-conscious. But perhaps there was less of modesty in this man than at first appears; certainly the effect of his action resulted in a much more impressive and glorifying scene as he was dramatically brought from his hiding place with the eyes of the expectant people upon him than if he had merely been called out from where his family stood. It would have been more modest not to have hidden and thus assume that he would be chosen, but to have waited till the lot called for him. This may be said to be the first of that series of wilful acts which ultimately spoiled his life.

14 As Saul was brought before the people Samuel the judge said, "See ye him whom the Lord hath chosen, that there is none like him among all the people?" (1 Samuel 10:24) Samuel could not mean that there was no man so worthy as Saul among all the people, but none who came so near the ideal that the people had set before them; and the people with acclamation cried, "God save the king." Forthwith Samuel, who had been instrumental in giving the people educational facilities and had again set the law in active operation throughout the land, now wrote out a constitution for the kingdom, which King Saul accepted. Samuel, now a king-maker, was one of the most remarkable men which that remarkable people produced.

15 Besides the lessons which may be taken as personal to every follower of Christ, and also those which are intended for the communities of saints, there is in these simple records of the past that which is of the nature of prophecy; for these incidents are illustrative or typical. Saul represents that great class who in "Christian" days have been elevated to service, but who have misused their privileges.

16 The clergy class started in the church with every opportunity of serving God and their fellows, but they developed into false stewards. Through wilfulness, following in the way of Saul their prototype, they have become perverters of the people, self-seekers rather than seekers of the good of the people and the honor of God; and the people who have supported them have been like Israel, who wanted a king whom they could see rather than have to think of their invisible King, Jehovah. It is easier for a man not quickened in the spirit to trust to something which organized religion gives than to dwell in a community of brethren such as the churches of God were intended to be—small, insignificant, unknown to the world. The churches have wanted to be like the nations, and they have gained a great place amongst them; but only to their hurt. They have climbed to a position in the eyes of men, but they have lost the favor of God.

QUESTIONS FOR BEREAN STUDY

How does the case of King Saul differ from that of other unworthy leaders of Israel? What was the condition of Israel when Saul became their king? What had Samuel done for the people up to that time? ¶ 1-4.

Why did the people want a king? How did Samuel regard their request, and what did the Lord then say unto him? Who was Saul, and why did the Lord allow him to be chosen? ¶ 5-7.

How did God give Saul another heart? How is this comparable to the experience of the Christian? ¶ 8, 9.

Why did some of the people object to Saul, and how did he deal with the complainers? Did Saul therefore fulfil God's purposes for him? ¶ 10-12.

Did Saul's action in hiding himself during the casting of the lots manifest humility? How did Samuel esteem and cooperate with the new king? ¶ 13, 14.

Who seems to be illustrated by Saul? Apply the picture. ¶ 15, 16.

SAMUEL'S FAREWELL

——JULY 10—1 SAMUEL 12——

"Thy lovingkindness is before mine eyes; and I have walked in thy truth."—Psalm 26: 3.

THOUGH this lesson is named Samuel's farewell, because it is based upon his last address to all Israel, his service for his people was not at an end. His words were intended to be a reminder of Jehovah's faithfulness and, in a measure, a vindication of himself in reference to the people's request for a king and the resultant change in the form of their social order, which had now been granted to them.

2 The servant of God, however much injustice he may suffer at the hands of others, is rarely called upon to vindicate himself. In respect to clearing his reputation from misjudgments he does well to follow the Psalmist's words intended for another occasion—"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass; and he shall bring forth thy righteousness as the light, and thy judgment as the noonday." (Psalm 37: 5, 6) But sometimes the honor of God is involved, and then it becomes necessary to speak. Such an occasion had now arisen in Israel. An unexpected event confirmed the people in the course they had taken in making request for a king.

3 After Saul had been designated by lot as God's choice for Israel's king, he went back to his father's farm and continued his work on the homestead. A small company of men "whose hearts the Lord had touched" escorted him to his home, however, and presents of acknowledgment began to reach him from the people. But beyond that there was no immediate change in Saul's life. The people made no move as yet to give him a palace or seat of government, and Saul apparently waited for some instruction from Samuel or some other indication that he should begin to reign.

4 This condition seems to indicate that the desire for a king was a spontaneous popular cry rather than an organized political movement on the part of any faction or company. (1 Samuel 10: 26, 27) It must be put to Saul's credit that he was thus content, in the face of his popularity, to continue at humble work on the farm. He had evidence of his call to the throne and of his acceptance by the people, for Samuel had privately told him of the choice; the lot had designated him, and the people had acclaimed him, crying, "God save the king."—1 Samuel 10: 24.

5 It was a cowardly and insulting act by the king of the Ammonites, who had shamefully treated some men of Israel, that finally brought Saul before the people in the role of king. He was ploughing when the report was brought to him. His natural anger was aroused, also the spirit of God came upon him. (1 Samuel 11: 6) Acting with speed he sent messengers throughout Israel and gathered a large army, and the Ammonites were defeated and punished.

6 This swift and successful action placed King Saul in the eyes of the people as one worthy of their allegiance, for it proved both his ability and energy; and the people rejoiced in what they believed was evidence of God's favor, and were thereby confirmed in their choice. His friends now said, "Who is he that said, Shall Saul reign over us? Bring the men, that we may put them to death." But Saul, in the largeness of his heart and as a true king caring for his subjects, being as yet unspoiled by that meanness which afflicted him later, said, "There shall not a man be put to death this day, for today the Lord hath wrought salvation in Israel."—1 Samuel 11: 12, 13.

7 Under Samuel's direction the people now gathered at Gilgal which, since the destruction of Shiloh, had become their national rendezvous. They went to renew the kingdom before the Lord. There they formally acknowledged and accepted Saul as king before Jehovah and, offering sacrifices, they rejoiced together greatly. (1 Samuel 11: 12-15) It was then that Samuel took opportunity to address the people. He knew that there was something yet to be said, and that the matter of the request for a king could not be considered settled until the people had a true view of the matter.

8 God had given them a king, and the people had now accepted Saul as their monarch; but Samuel knew that they had not done this in righteousness of heart, and that unless there was an acknowledgment of their wrong before the Lord the people might be led astray. He reminded them that he had listened to their voice and had made them a king. He spoke of himself, and how he had walked before them from childhood unto that day. Now he was old and grayheaded, and his sons had grown up before the people. He called upon any to witness against him before the Lord and before "his anointed", that is, before the king. He declared that his hands were clean from bribery and oppression, and called upon any who had cause for complaint to speak; and the people with one accord vindicated him from any such charges.

9 It has been raised as an objection against Samuel that his sons were corrupt even as the sons of Eli were. But in view of this challenge by Samuel, and the vindication he received, the objection can hardly be sustained. There is no evidence that he at that time knew of his sons' conduct; probably they were then only beginning their evil course. The facts thereafter being brought to his notice perhaps made it a little easier for him to accept the idea of the kingdom, which would automatically put his sons out of office.

10 Samuel called the Lord as his witness against the people, also declaring that the king was such witness. (1 Samuel 12: 5) The words are singular. Samuel did not call the Lord as witness for himself, but as witness

against the people. His words indicate that "the men of Belial" who had spoken against Saul had been busy slandering Samuel, and Samuel took this opportunity to vindicate his work as clean before the Lord. Then calling to their mind all that God had done for their fathers in the past, he reviewed the great points in their history since the Lord had taken Jacob down into Egypt; how he had brought them forth; how they had failed him and worshiped other gods; and how that when they had fallen into trouble and had cried to God, always God had delivered them.

[11] Coming then to his own day, Samuel said that when Nahash, the king of Ammon, raided Israel, the people had insisted that they must have a king to lead them against their enemies. This word indicates that before the incident which aroused Saul and Israel, an action of the Ammonites had caused the people to come to Samuel; and that Samuel had reasoned with them, telling them that God was their King. They had then deliberately refused to accept this view and had said, "Nay, but a king shall reign over us."—1 Samuel 12:12.

[12] Thus the people's rejection of Jehovah was not merely a negative act of desiring another form of government; it was a positive act, and for such a people as Israel it was a great sin against their God. But in view of the fact that Saul's leadership had now been proven, and that God had given his seal to the appointment, such an argument would not make a general appeal. Yet it was necessary that the people should understand and that their sin be manifested to them. So Samuel called for a sign. He said, "Is it not wheat harvest today? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king."—1 Samuel 12:17.

[13] As rain during wheat harvest was an unknown thing in Palestine, a response from heaven to his request for a thunder and rainstorm would be the most immediate evidence that God was speaking to the people through Samuel. It was not a question of divine judgment; there was no victim to be brought forward nor scapegoat upon whom the blame should be laid. The answer came quickly. A heavy thunderstorm came, and the people got very practical evidence by which to remember the day, and that the Lord still spoke by Samuel. The very definite evidence they received proved their sin to them, and they said to Samuel, "Pray for thy servants unto the Lord thy God, that we die not." (1 Samuel 12:19) So afraid were they that they now spoke of Jehovah as *Samuel's* God. They admitted not only their wrong in asking for a king, but other sins also.

[14] Samuel then comforted Israel. He said, "The Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people. Morever, as for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:22, 23) His last words were, "Only fear the Lord, and serve him in truth with all your hearts: for consider how great things he hath done for you". He also warned them that if they continued to do wickedly they should be consumed, "both ye and your king." It is significant that Samuel on more than one occasion speaks of Saul as "*your* king".—1 Samuel 12:25; 8:18. Also see Deuteronomy 28:36.

SECRET OF SUCCESSFUL SERVICE

[15] Samuel's service for Israel was notably unselfish. The keynote of his life was service for his God and for his people, with an ardor which only love for them and a desire to honor God could create. No public servant has a cleaner record than does Samuel, and few men accomplished as much as he toward the uplifting of the people from their low condition; and their elevation to a well-ordered state meant unceasing application to the work in hand. The great secret of successful service is unselfish devotion to the Lord. Where there is any desire to serve self in any form, even only to gain notice by means of the opportunities which the Lord's work affords, there is sure to be calamity. Wages gained in this way are soon wasted.

[16] Bible Students may see in Samuel's work something of a similarity to that which was done in the earlier days of the Lord's *parousia*—from 1878 and onward, perhaps until the year 1918. Samuel's work appeared to be that of re-establishing Israel in the favor of their covenant with Jehovah; and it may be said that he set this work continually before him as his work for the Lord, and to it he devoted all his energy. There can be no question but that the people's desire for a king came upon him with surprise, and very probably Jehovah's agreement to their request also surprised him.

[17] To the Bible Student who knows the history of the harvest work, the similarity between Samuel's work and the work done in the earlier days of the Gospel Age harvest is at once apparent. It appeared then to all the Lord's people that Jehovah was merely seeking to educate *them* in the blessings and favor of his truth, his covenant, the covenant of grace into which Jesus had entered his disciples, and that kingdom service was quite secondary. The literature which was published in those early days was intended mainly for the education of the Lord's people, as witness especially the Sixth Volume of STUDIES IN THE SCRIPTURES. It was thought that this work was permanent and final; but the Lord disclosed that it was only an intermediary work, preparatory to a much greater work in behalf of the establishment of his kingdom.

[18] The immediate correspondency ends there; the request for a King and for a change of order at this end of the age did not arise from the Lord's people. They waited until God manifested that his time had come for

him to send his King to reign in Zion. But Samuel, as a faithful servant of the Lord, never seeking his own way but obedient to every movement of the divine mind, became the Lord's instrument in the establishment of the kingdom, even as the Lord's people, "the remnant", are today.

19 Some of those who had the opportunity of sharing in this kingdom work have lost their privileges and have become like those who sneered at Saul, rather than continuing as faithful servants of the Lord. The sneerers of old paid no attention to the fact that the Lord, through his prophet, had given Saul to the people; nor did they heed the fact that in a no less direct way he had, through the casting of the lot, directly informed the people apart from the message of the prophet. Equally clear evidences are unheeded by the sneerers today.

QUESTIONS FOR BEREAN STUDY

What was the chief purpose of Samuel's last public address to all Israel? Was his vindication of himself justified? ¶ 1, 2.

What did Saul do immediately after being chosen king? What finally brought Saul into active office as the nation's ruler? ¶ 3-6.

When, where and along what lines did Samuel deliver this farewell address? Is it likely that Samuel knew at that time about the corruption of his sons? ¶ 7-10.

Was it in his own behalf that Samuel called upon the Lord as witness? What main facts did he now call to the people's attention, and what great sin did he lay at their door? What sign did he then call for, and why? What resulted? ¶ 11-13.

How did Samuel then comfort Israel? What was the keynote of his remarkable life? ¶ 14, 15.

What may we consider as illustrated by Samuel's work in Israel? Note the specific correspondency and show where it ends. Who may be illustrated by those who sneered at Saul? ¶ 16-19.

INTERNATIONAL CONVENTION

ARRANGEMENTS for the international convention of the Bible Students to be held at Toronto, July 18th to 26th, are nearing completion. For the benefit of those who will attend, the following facts are given:

Canadian friends order railroad certificates of Convention Committee at 38-40 Irwin Ave., Toronto 5, Ontario, Canada, and friends in the States order from the Convention Committee at 117 Adams St., Brooklyn, N. Y. One certificate is good for each member and the dependent members of his or her family. Where possible the class should order certificates through its secretary.

Buy round-trip ticket from your home station, paying therefor full fare one way and half fare returning. You must have a certificate to get this reduced rate. Have your tickets validated immediately on arrival in Toronto or as soon thereafter as possible, at the ticket offices in Toronto.

Both going and return trips must be continuous, and over same route both ways. Children under five years ride free, when accompanied by parents or guardians. Children five to twelve years, one-half of the above mentioned reduced fare.

Tickets will be on sale July 14th to 20th, and expire at midnight August 1st; except in the far west and south, where they will be on sale one or two days earlier and expire one or two days later. Consult your ticket agent about this matter. Summer tourists tickets, at lower cost than the certificate plan, will be offered in western United States and Canada. Consult your ticket agent about these.

Delegates who are not American citizens, but who were lawfully admitted to the U. S., will not need passports or visés in order to re-enter the U. S., but will need to fill out a re-entry blank at the port of entry into Canada. American citizens will need no passports nor visés. Naturalized citizens will need their naturalization papers.

Rooming accommodations can be engaged by addressing the SOCIETY'S Convention Committee, at 38-40 Irwin Ave., Toronto 5, Ontario, Canada. A scale of prices of rooms will be published later.

Toronto is an ideal place for the convention. The convention grounds are situated on the shore of Lake Ontario and they are large and commodious, with plenty of ground-room and shade. There will be no signs to "keep off the grass". There is ample room for all to rest between meetings. The bathing beaches are unusually fine. The halls are large and ample to accommodate all who attend. The means of transportation to the grounds are good. Weather conditions are always expected to be ideal in Toronto in July. A large space is reserved for free parking of automobiles for all who come by their own cars. The Lord has seemingly arranged all the necessary comforts for those who will attend.

Paramount to everything else, the brethren will assemble for the purpose of encouraging one another and for discussing ways and means for a wider and more effective witness to the kingdom, and to give a witness to the public in Toronto and surrounding country. The radio station will be employed to broadcast a greater portion of the program, particularly the public addresses. Besides, a radio program will be put on each evening from the studio. Arrangements will be made for one and probably two Service Days.

This will be the most important convention of the year, and probably the most important convention yet held during the period of the harvest. Every consecrated child of the Lord on earth in present truth will be deeply interested in this convention; and those who cannot attend will be asking the Lord to give his bless-

ing upon those who do attend, that the blessing may extend to those who are unable to be there. Advices have already been received that brethren are coming from various parts of Europe as well as the United States, and this promises to be a wonderful convention.

We suggest that the brethren make arrangements now for their vacations to include the convention period, so that everybody can attend without inconvenience.

The Convention Committee and leading citizens of Toronto have promised to use all means within their power to make those who attend the convention comfortable and happy. Those who attend from the United States will be given the least possible inconvenience by immigration officers.

It is suggested that each class begin to canvass the situation in their home immediately and ascertain who s going, and arrange to travel in parties or companies; and where possible engage a special car or special train. All trains will be unloaded in the convention grounds. Remember that the convention opens on July 18th, and it is expected that there will be a great number present at the opening. All special trains should be so timed as to arrive in Toronto in the forenoon of Monday, July 18th. This will enable the committee to handle the crowds and direct them to their rooming places in the daytime and with the least possible inconvenience.

On the day following the convention, arrangements will be made for all to visit Niagara Falls, on both the Canadian and the New York side. There will be no night sessions of the convention; and those who desire may attend the Niagara Falls illumination at night, special excursion trains and boats being operated for that purpose.

Arrangements are being made to publish a full report of the convention. Watch for more detailed information concerning this.

INTERESTING LETTERS

EFFECTIVE PREACHING—ABUNDANT BLESSINGS

MY DEAR BROTHER RUTHERFORD:

This is just a little note to say that I am greatly enjoying your several presentations regarding the prisoners, all glorious unfoldings of truth evidently just now due. The Samson story was especially fine.

A personal item may interest you. As you know, I take advantage of my spare time, after doing my work in the Brooklyn office, to sell books. During the year 1926 I sold 5,792 volumes. Reckoning in the usual way, five readers to the book, this makes a weekly audience of about 557.

Surely this is now one of the most effective methods of preaching. Many of the sales were to Catholics, Jews and others who could not have been induced to attend meetings in Bible Students' halls.

A smile on the lips and in the heart, a brief and tactful introduction of (a) author, (b) books, (c) price, (d) message, and (e) closing offer, makes the books go. What was at first somewhat of a trial to the flesh has become such a blessing as to make me wonder how I could have gotten along without it.

One of the Brooklyn friends recently reminded me that less than two years ago I said to him, jokingly, "If it is necessary for me to learn how to sell books in order to get into the kingdom, I guess they will have to leave me out, as I feel sure I never can learn." But, "The blessing of the Lord it maketh rich, and he addeth no sorrow therewith."

Your brother in Christ,

C. J. WOODWORTH.

EYES BEGINNING TO OPEN

DEAR SIRS:

I just want to let you know that I tune in on WBBR every Sunday and enjoy your programs very much, especially last Sunday and today, when Judge Rutherford spoke.

The first time I heard him speak was in 1919, when he was locked out of the Rajah Theatre, in Reading, Pa. I was glad to hear him, because there my eyes began to open.

My father, who at first would not believe anything along this line, is also now getting interested; and when I went to his home one Sunday he had his radio tuned in on WBBR. I had taken him to Reading to hear some Bible lectures, but he had said that the things the Bible Students claimed were impossible—that there would be too many people on the earth if they were all brought back, etc. I hope he was listening in this morning when Judge Rutherford explained about the desert places becoming like the garden of Eden.

I believe that radio is a good thing to get the truth to the people. I have a five tube Atwater Kent.

Yours truly,

STANLEY STRUNK.—*Pa.*

JOYFUL PRIVILEGES

DEAR BROTHER RUTHERFORD:

I cannot refrain from sending you a few lines to express my deep appreciation of your labor of love on behalf of the Lord's flock. The articles in THE WATCH TOWER are indeed like flashes of light from the Temple (Revelation 11:19), illuminating our minds to our privileges in being witnesses of the Lord to vindicate his holy name.—Isaiah 43:10.

The "Son and Servant" article has been especially helpful to me. The Lord's faithful ones, like their Master, have become voluntary bond-servants. Hence they are duty-bound to fulfil their covenant in doing his will in every respect. As we see clearly the expressed will of our heavenly Father at this time, what a wonderful privilege the faithful remnant class has in delivering the message to those who are sighing and crying unto the Lord for help!—Psalm 102:19, 20.

The Lord gave me the privilege of canvassing some Jewish people here. I found no bitterness in any of them, and placed a number of copies of COMFORT FOR THE JEWS. My method of "fishing" was to go to the stores and inquire for the manager or owner, and then ascertain if he was a Jew. In some instances after purchasing, the party would introduce me to Jewish clerks and they too would purchase. A number said, "You are doing a good work," and spoke favorably of you. I imagine that there is a great field in every city, for brothers and sisters to engage in and thus place many books. It is a joyful service to work among the Jews.

May the Lord comfort and uphold you to the end.

Your sister in the Lord,

MRS. DAVID DAVIDIAN.—*Calif.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Lima, O.	June 7, 8	Jamestown, N. Y.	June 19
Marion, O.	" 9, 10	Elmira, N. Y.	" 20
Akron, O.	" 12	Binghamton, N. Y.	" 21
Youngstown, O.	" 13, 14	Albany, N. Y.	" 22
Erie, Pa.	" 15-17	Boston, Mass.	" 26

BROTHER J. A. BOHNET

South Haven, Mich.	June 15	Clarksburg, W. Va.	June 22
Benton Harbor, Mich.	" 16, 17	Grafton, W. Va.	" 23
Muncie, Ind.	" 19	Oakland, Md.	" 24, 26
Cincinnati, O.	" 20	Lonaconing, Md.	" 27, 28
Parkersburg, W. Va.	" 21	Frostburg, Md.	" 29, 30

BROTHER C. W. CUTFORTH

Springhill, N. S.	June 13, 14	Fredericton, N. B.	June 23, 26
Alma, N. B.	" 15, 16	Millville, N. B.	" 24
Moncton, N. B.	" 17, 19	Cody's, N. B.	" 27
Sunny Corner, N. B.	" 20, 21	Woodstock, N. B.	" 29
Nashwaak Bridge, N. B.	" 22	Piercemont, N. B.	June 30, July 1

BROTHER H. H. DINGUS

Lafayette, Ga.	June 13	Loudon, Tenn.	June 24
Chattanooga, Tenn.	June 14, 15, 23	Knoxville, Tenn.	" 26, 27
Normandy, Tenn.	June 16, 17	New Tazewell, Tenn.	" 28
Doyle, Tenn.	" 19	Luttrell, Tenn.	" 29
Beans Creek, Tenn.	" 20, 21	Knoxville, Tenn.	" 30

BROTHER G. H. DRAPER

Arlington, Kan.	June 17	Dodge City, Kan.	June 26
Hutchinson, Kan.	" 19, 20	Elkhart, Kan.	" 27
Garfield, Kan.	" 21	Rolla, Kan.	" 28
Rozel, Kan.	" 22	Garden City, Kan.	" 29
Jetmore, Kan.	" 23, 24	Friend, Kan.	" 30

BROTHER M. M. FRESCHEL

Marengo, Ia.	June 7, 8	Waukon, Ia.	June 20, 21
Readlyn, Ia.	" 9, 10	Clinton, Ia.	" 23, 24
Sumner, Ia.	" 12, 13	Davenport, Ia.	" 26
Elma, Ia.	" 15, 16	Keokuk, Ia.	" 27-29
Waucoma, Ia.	" 17, 19	St. Louis, Mo.	June 30, July 1, 3

BROTHER R. G. GREEN

Indianapolis, Ind.	June 15, 16	Youngstown, O.	June 24, 26
Muncie, Ind.	" 17, 19	Sharon, Pa.	" 27
Mansfield, O.	" 20, 21	W. Middlesex, Pa.	" 28
Akron, O.	" 22	Farrell, Pa.	" 29
Warren, O.	" 23	Meadville, Pa.	June 30, July 1

BROTHER M. L. HERR

Duluth, Minn.	June 12, 16	Aitkin, Minn.	June 24
Two Harbors, Minn.	" 14, 15	Ironton, Minn.	" 26
Hibbing, Minn.	" 17, 19	Boy River, Minn.	" 27, 28
Grand Rapids, Minn.	" 20, 21	Superior, Wis.	" 29
Proctor, Minn.	" 22, 23	Grantsburg, Wis.	" 30

BROTHER H. S. MURRAY

Vicksburg, Miss.	June 13, 14	West Point, Miss.	June 26
Meridian, Miss.	" 15, 23	Columbus, Miss.	" 27
Vosburg, Miss.	" 16, 17	McCool, Miss.	" 28
Enterprise, Miss.	" 19	Okolona, Miss.	" 29
Waynesboro, Miss.	" 20-22	Houlka, Miss.	" 30

BROTHER H. E. PINNOCK

Erskine, Minn.	June 14-17	Zippel, Minn.	June 26
Kennedy, Minn.	" 19, 20	Fort Frances, Ont.	" 27
Thief River Falls, Minn.	" 21	Northome, Minn.	" 28
Haug, Minn.	" 22, 23	St. Paul, Minn.	" 29
Badger, Minn.	" 24	Ellsworth, Wis.	" 30

BROTHER G. R. POLLOCK

Spokane, Wash.	June 10, 12	Pocatello, Ida.	June 20, 21
Walla Walla, Wash.	" 13	Laramie, Wyo.	" 22, 23
Pendleton, Ore.	" 14	Cheyenne, Wyo.	" 24, 26
Weiser, Ida.	" 15	Big Spring, Neb.	" 27, 28
Boise, Ida.	" 17-19	North Platte, Neb.	" 29, 30

BROTHER V. C. RICE

Jeffersontown, Ky.	June 13	Emma, Ky.	June 20, 21
Shelbyville, Ky.	" 14	Paintsville, Ky.	" 22, 23
Frankfort, Ky.	" 15	Whitehouse, Ky.	" 24, 26
Lexington, Ky.	" 16	Ashland, Ky.	" 27-29
McRoberts, Ky.	" 19	Carter, Ky.	June 30, July 1

BROTHER W. J. THORN

West Chester, Pa.	June 15	Lansdale, Pa.	June 22
Chester, Pa.	" 16, 17	Allentown, Pa.	" 23, 24
Philadelphia, Pa.	" 19	Kunkletown, Pa.	" 26
Chester Springs, Pa.	" 20	Bangor, Pa.	" 27, 28
Norristown, Pa.	" 21	East Stroudsburg, Pa.	" 29, 30

BROTHER J. C. WATT

Willimantic, Conn.	June 13, 14	Meriden, Conn.	June 23
Norwich, Conn.	" 15, 16	Hartford, Conn.	" 24, 26
New London, Conn.	" 17, 19	New Britain, Conn.	" 27
Deep River, Conn.	" 20	Waterbury, Conn.	" 28
Cromwell, Conn.	" 21, 22	Torrington, Conn.	" 29, 30

BROTHER J. B. WILLIAMS

Waynesboro, Va.	June 13	Clifton Forge, Va.	June 21, 22
E. Radford, Va.	" 14	Waynesboro, Va.	" 23
Wytheville, Va.	" 15, 16	Dayton, Va.	" 24, 26
Pulaski, Va.	" 17	Berryville, Va.	" 27, 28
Roanoke, Va.	" 19, 20	Winchester, Va.	" 29, 30

Following is a list of radio stations over which the message of God's kingdom is broadcast regularly.

WBBR, New York, N. Y; 416.4 meters; 1000 watts;
Schedule effective until May 26, 1927:
Sunday 10-12, 2-4, 6-8:30; Monday, Wednesday, Friday 2-4, 6-8; Tuesday, Thursday 2-4, 11 p. m. - 1 a. m.

WORD, Chicago, Ill; 275.1 meters; 5000 watts;
Sunday 10-12, 2:30-5, 7-10; Tuesday 3-4, 7-10; Wednesday 7-10; Thursday 7-10; Friday 7-10; Saturday 7-10.

WHK, Cleveland, Ohio; 273.6 meters; 1000 watts;
Sunday 10-11:30, 7:30-9; Monday 7-8:30; Thursday 7:30-10.

KFWM, Oakland, Calif.; 325.9 meters; 500 watts;
Sunday 9:30-11, 1-2:30, 7:30-8; Monday 8-10; Tuesday 2-3, 8-10; Wednesday 2-3; Thursday 8-10; Friday 2-3; Saturday 8-10.

CKCX, Toronto, Ont.; 291 meters; 1000 watts;

CHCY, Edmonton, Alta.; 517 meters; 250 watts;

CHUC, Saskatoon, Sask; 330 meters; 250 watts;

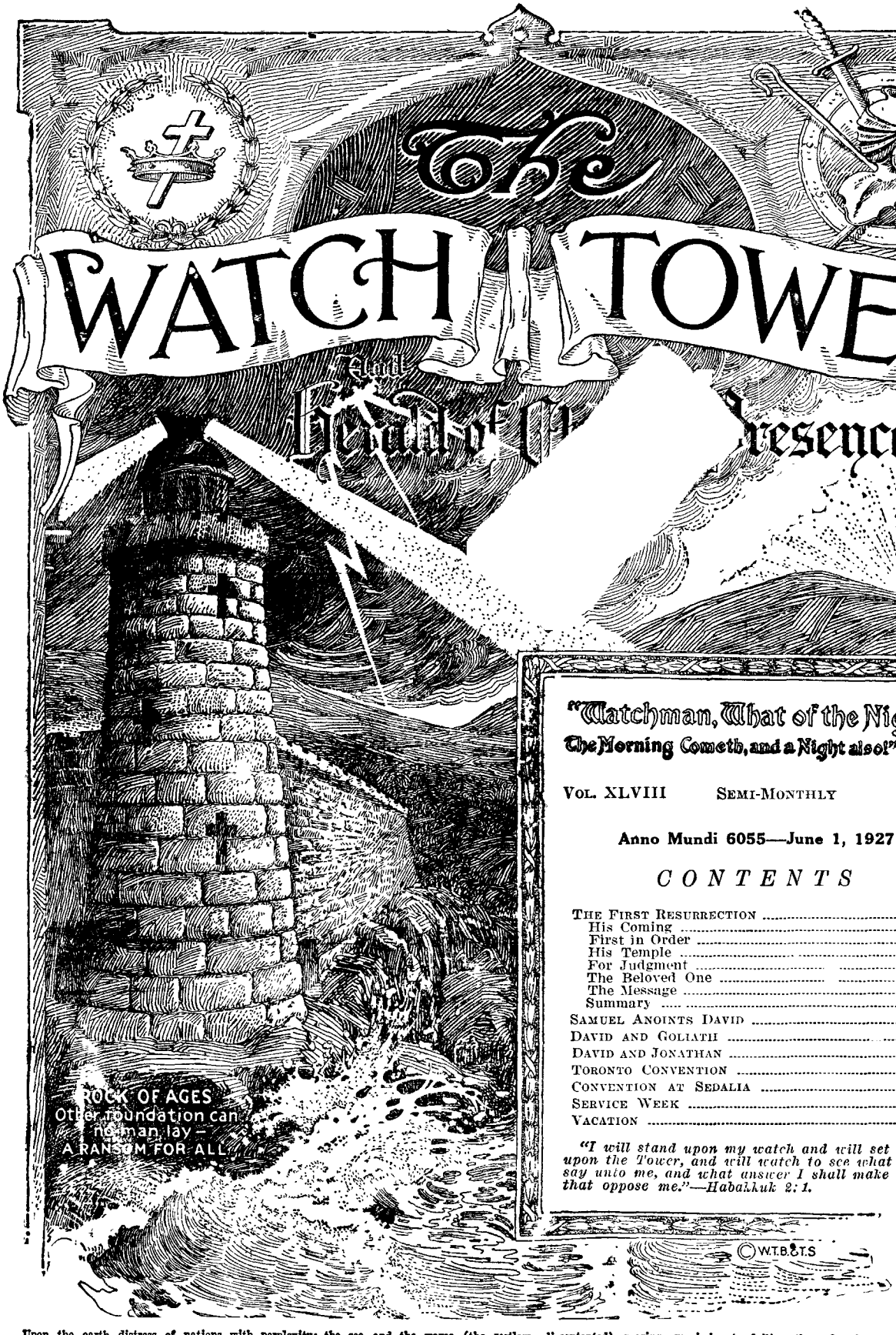
CFYC, Vancouver, B. C.; 411 meters; 500 watts;

WLSI, Providence, R. I.; 441 meters; 500 watts;
Sunday 6:30-7:30 p. m.

WCAH, Columbus, Ohio; 500 watts;

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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CONTENTS

THE FIRST RESURRECTION 163
His Coming 163
First in Order 164
His Temple 165
For Judgment 166
The Beloved One 166
The Message 167
Summary 168
SAMUEL ANOINTS DAVID 169
DAVID AND GOLIATH 171
DAVID AND JONATHAN 173
TORONTO CONVENTION 162
CONVENTION AT SEDALIA 162
SERVICE WEEK 162
VACATION 162

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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TORONTO CONVENTION

If the Lord opens the way for you to attend the convention this year, do so. It will be a blessing to you. (Hebrews 10:25) To go may entail upon you some financial burden, but the Lord will make it up to you in some other way.

The brethren are coming from many parts of the earth. You will be glad to see and encourage one another. You will be better equipped for the service in the days that are to follow. There will not be many more conventions on earth. Each one further prepares the anointed for the general assembly of the first-born. Arrange your vacations suitable to attend the Toronto convention July 18th to 26th.

For rooming accommodations address the Convention Committee, 38-40 Irwin Ave., Toronto 5, Ontario, Canada.

VACATION

The SOCIETY, following its usual custom of giving a two weeks vacation to all the office and factory force, has arranged for the vacation for this year to begin July 16th and end July 30th. During that period of time will be the International Convention at Toronto. During the convention the office, factory and home will be closed, only a guard being left in charge. In ordering books and literature please have in mind the convention period, during which the office will be closed.

SERVICE WEEK

The Lord heretofore has blessed the efforts put forth by the friends annually, in engaging in one week of special service. August 28th to September 5th is set aside this year for Service Week. Notice is given now that the classes everywhere may make their arrangements so that they can devote as much time as possible during that week to service. Service directors will please make special arrangements for canvassing parties during that period. The Service Week as observed this year will close on Labor Day; and that should be made a special drive day, concluding with a testimony meeting on the evening of September 5th. This matter should be kept before the Lord that we may have his blessing.

CONVENTION AT SEDALIA

The Missouri State Fair will be in session at Sedalia, Mo., August 21st to 28th. This being an opportune time for a convention of the Bible Students, arrangements have been made to hold such a convention there August 21st to 24th. Brother Macmillan will be the chief speaker and will address the public, and there will be other visiting pilgrims. All the surrounding classes are invited to cooperate with Sedalia in arranging for this convention, especially for the Service Day.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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THE FIRST RESURRECTION

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Corinthians 15: 51, 52.

IN THIS text the apostle discussed the first resurrection. In Revelation 20: 6 it is called "the first resurrection" because it is the resurrection of The Christ, both Head and body members thereof. None other will ever receive immortality and be immune from the second death. This resurrection therefore is the first in that it is of primary importance, and first in that it is the earliest in time.

[2] No one can have a part in that first resurrection except Christ Jesus and his body members. Hence every one else must be excluded from consideration. The great company class of course has no part in it, because not a part of The Christ. The inspired apostle limits that resurrection to The Christ when he says: "This mortal must put on immortality." (1 Corinthians 15: 54) The reference is to that class of Christians who patiently continue in well doing, seeking for glory, honor and immortality, and who are faithful even unto death.—Romans 2: 7; Revelation 2: 10.

[3] Not all the members of the body of Christ will be resurrected at the same time. That conclusion is warranted by the words of the apostle when he says: "Behold, I shew you a secret: We shall not all sleep, but we shall all be changed." This language shows two separate divisions of the same class; that is to say, one part of those who participate in the first resurrection sleep and are awakened out of the sleep of death, and another part or division of those who have part in the first resurrection do not sleep in death but are changed instantly from human to divine nature.

[4] In our text the apostle indicates that those who have slept in death shall be raised first, and that thereafter comes the change of those who are on the earth at the time of the Lord's presence. In this same epistle he has shown that the resurrection of the sleeping saints does not take place until the coming of the Lord. The word "coming" here used means at or during his presence. To here consider some texts relating to the second coming of the Lord may throw some light upon the time of the resurrection.

HIS COMING

[5] The presence of the Lord has been difficult to explain and to clearly understand. Many have labored under the impression that the Lord Jesus must be bodily in the very vicinity of the earth in order to be present. Such a conclusion is unreasonable. Distance is no hindrance to the Lord. He could be in the Pleiades and at the same time direct the affairs of earth as well as he could if he were on the immediate surface of the earth.

[6] We understand that the presence of the Lord began to be made manifest about 1874, that he took his great power and began his reign in 1914, and that he came to his temple in 1918. Some one in his confusion has inquired: "Did the Lord come to the earth in 1874 and then go back and come again in 1914, and then go back to heaven and come again in 1918, and then go back to heaven to come again at the final overthrow of Satan's organization?" Surely not. There would be no necessity for such a procedure.

[7] The Scriptures bear out the following conclusion, to wit: that Jesus Christ, when he had finished his sacrifice and ascended on high, sat down on the right hand of Jehovah God, and from that time forward waited until the time when the enemy should be made his footstool. (Hebrews 10: 12, 13; Psalm 110: 1) From the time of his resurrection the world belonged to the Lord Jesus Christ, but the time for him to take possession was a long time in the future. He must wait until God's due time, and that due time would be at the end of the Gentile Times or "end of the world".

[8] Prior thereto it was the will of God that Jesus Christ should do a work of preparation. That work included gathering together the saints on earth who had made a covenant with Jehovah by sacrifice and restoring to them the fundamental truths which had long been hid from them. That marked the beginning of the time of restitution. (Psalm 50: 5; Matthew 17: 11) Now the Scriptures show that our Lord's presence began about 1874. That was when he began to give his attention

to preparing the saints and restoring to them the truth, and also preparing to oust the Devil. While doing this work the Lord Jesus is still at the right hand of Jehovah God, and at the same time he is present in the earth, because directing the things of his church on earth as above stated.

9 From the time shortly following 1874 forward the truly consecrated, begotten and anointed ones, could discern the presence of the Lord. The word translated "coming", from the Greek word *parousia,* means presence. His presence when once begun continues without interruption. It means that from that time forward he is giving his attention to things pertaining to his church and kingdom, as these things have to do with the saints on the earth.

10 The question which Jesus' disciples propounded to him was: "What shall be the sign of thy presence, and of the end of the world?" (Matthew 24:3) The end of the world came in 1914. Jesus was then present and had been present since 1874. The anointed had discerned his presence for several years prior to 1914, but with 1914 there began to transpire such things as manifested his presence to others aside from the anointed. The World War and attending circumstances enabled all who read the Scriptures and believed them to see the presence of the Lord. That time is represented by the Greek word *epiphania,* which is properly translated in the Scriptures "appearing". Thus from 1914 forward another and different class of people were able to understand his presence who had not previously, and who could not previously, understand.

11 Stated in another way: Jesus was present but unobserved by all except the spiritually minded from 1874 forward. Later, to wit, 1914, his presence began to be made known or manifest, by the physical facts, to all who gave attention to prophecy, but not to scoffers and unbelievers. Then the outward manifestation of his presence continued to increase or progress, and will continue until the complete uncovering [*apokalupsis*], when all shall see him. That uncovering or complete revealment of his presence will take place during the great time of trouble.

12 The title of the Book of Revelation is translated from the Greek *apokalupsis,* which means to reveal; and this revelation of the Lord to all mankind takes place in the great time of trouble, as it is written: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."—Revelation 1:7.

13 It is during the presence [*parousia*], and during a wider manifestation of his presence or appearing [*epiphania*], that a greater number discern the Lord's presence; and it is during his *parousia* and *epiphania* that the Devil's organization is to be destroyed in the great time of trouble. This is clearly shown by the words of the apostle: "Then shall that Wicked [Devil's organization] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [*epiphania* or shining forth] of his coming [*parousia* or presence]." (2 Thessalonians 2:8) There are not three phases of the Lord's presence, as some have erroneously stated; but the presence of the Lord, beginning at a time certain, continues to be made known to other classes of people until all shall know it; and these progressive steps are as follows: *parousia, epiphania* and *apokalupsis.* It would not be necessary for the Lord to be actually near the earth during any of these manifestations.

14 Other scriptures heretofore examined on this subject show that the resurrection of the sleeping saints must take place during the presence of the Lord and after the Lord has taken his power and therefore during the time of his appearing [*epiphania*], or wider manifestation of his presence. This latter period began with the World War in 1914. It follows then that 1914 marks the beginning of the period of time which the Apostle Paul mentions as "that day". It does not mark, however, the *end* of that day. The Apostle Paul said: "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at *that day;* and not to me only, but unto all them also that love his appearing." (2 Timothy 4:8) While "that day" began in 1914, it does not at all follow that the resurrection of the sleeping saints took place at the beginning or even during 1914.

FIRST IN ORDER

15 The Scriptures leave no doubt concerning the order of the resurrection. During the presence of the Lord some of the saints are asleep in Christ Jesus, while others remain alive on the earth. The sleeping or dead ones must be resurrected first, and then thereafter those who remain on the earth will be changed instantly into the likeness of the Lord. The apostle's words make it clear that this is the order of the resurrection, when he wrote: "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 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 4:15-17.

16 In the above text the word "descend" would not necessarily mean that Christ Jesus must take a flight from heaven to earth. The word, as shown by lexicographers, is often used in a figurative sense; and it appears to be used figuratively here. It can therefore properly be understood as meaning that at this particular time mentioned the Lord specially directs his actions to things on the earth, which is below heaven, and at the same time he himself may remain in heaven. This

scripture says that he comes with a shout, which word according to the weight of authority means "a command", such as is given by a general or marshal of an army. We should understand this then to mean a command of the great General of Jehovah God, in command of the hosts of Jehovah.

17 The Scriptures show that Jesus must remain at the right hand of Jehovah, inactive as against Satan's organization until a time certain. Then he goes forth at Jehovah's direction. This makes it certain that the Lord Jesus Christ would not give the "shout" or command mentioned by the Apostle Paul until the time when he is sent forth at the end of the period of waiting. (Psalm 110:1, 2) The end of that period of waiting was at "the end of the world", in 1914.

18 It is also reasonable that this military command concerning things pertaining to the earth would be given when the fight between Christ and the Devil had ended, and after the Devil was expelled from heaven. Concerning this fight in which Satan was cast out of heaven it is written in Revelation: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." (Revelation 12:10) This would seem to fix the time when the shout or the command is given by the Lord. It is the voice or command of the archangel, which shows therefore that it is the command of him who is now in supreme authority.

19 The words used by St. Paul, namely, "shout," "archangel" and "trump of God", show that the command is given by him who is in absolute authority and who is in action as the Executive Officer of the great Jehovah God; and therefore the text locates the time of the beginning of his active authority in 1914, at the end of the world. The apostle says that this shout or command first takes place, and thereafter the dead shall rise. It follows therefore that the resurrection of the sleeping saints took place some time after 1914.

20 The statement of the inspired witness is that later "the remnant", or those who remain alive after the resurrection of the sleeping saints, will be caught up together with those who have been previously resurrected and who are with the Lord. The words "caught up together" prove that a number of the saints constituting the remnant will be changed at one and the same time. But at what time?

21 The DIAGLOTT rendering of this text is that the remnant, or those who remain over, "shall be caught away in the clouds." Clouds are symbols of trouble; and since other scriptures show that some of the remnant while in the flesh will see at least the beginning of Armageddon, that would indicate that the completion of the first resurrection will take place during the battle of Armageddon or the great time of trouble. That will be the time when the glorious Lord will be leading the hosts of Jehovah in the final assault upon the Devil's organization. In this trouble, represented by "the clouds", the remnant will be caught up to meet the Lord; so shall they be for ever with him.

22 Rotherham's rendering of this text supports the foregoing conclusions. It reads: "Because the Lord himself, with a word of command, with a chief-messenger's voice and with a trumpet of God shall descend from heaven,—and the dead in Christ shall rise first, after that we the living who are left together with them shall be caught away in clouds to meet the Lord in the air; —and thus evermore with the Lord shall we be!" (1 Thessalonians 4:16, 17) This shout, command or trumpet call evidently followed the victory of Christ over the Devil, when the Devil was cast onto the earth.

23 Without a question of a doubt there is a lapse of time between the event of the resurrection of the sleeping saints and the change of those who remain on the earth and who constitute the remnant. That period of time begins with the authoritative shout or command from heaven given by the Lord, and ends with Armageddon. It must be borne in mind, however, that within that period of time, to wit, after the resurrection of the sleeping saints and until the completion of the first resurrection, all who die faithful experience their change from mortality to immortality "in a moment" and do not sleep in death. This is the mystery or secret about which the apostle speaks when he says: "We shall not all sleep, but we shall all be changed."—1 Corinthians 15:51, 52.

24 What could be the purpose of the Lord in awakening the sleeping saints and then some time thereafter giving the remnant their resurrection change? Manifestly one purpose is that during the time that elapses between the awakening of the sleeping saints and the change of the remnant God would have a special witness given to his name amongst the nations of the earth, and the remnant must give that witness. This latter work or witness is the Elisha work of the church.

HIS TEMPLE

25 The anointed and faithful ones constitute the temple of God. (1 Corinthians 3:16, 17; 2 Corinthians 6:16; Ephesians 2:18-23; 1 Peter 2:5) Such of course include both the sleeping saints and the faithful ones who afterwards have their instantaneous change. When Jesus was about to be taken away he said to his disciples: "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 14:3.

26 Jesus went to heaven to prepare a place for his saints. It would seem reasonable that the Lord would *complete such preparation* before he would come for those who would make up the temple class. The sleeping saints are a part of the temple class. Surely the preparation promised would include the clearing of the Devil out from heaven, since Christ begins his reign by taking possession of heaven and ousting the Devil. In view of the language of the Master and his disciples,

it would hardly seem that he would awaken the sleeping saints *until this preparatory work was completed.*

27 If that reasoning is correct then the resurrection of the sleeping saints would not take place until after the Devil is expelled from heaven. Through his holy prophet God declared that his beloved One should do a preparatory work, and that then he shall suddenly come to his temple. (Malachi 3:1) If this preparatory work spoken of includes the expelling of Satan from heaven, then it would be reasonable to conclude also that the next step would be to awaken the sleeping saints in order that the temple of God might be established.

28 THE WATCH TOWER of August 1st, 1926, submits Scriptural proof showing that the Lord came to his temple in 1918. This fact, however, was not known to the saints on earth until some time thereafter. Seeing now that the temple of the Lord is made up of the saints, including those who slept and those who do not sleep, and that the Lord came to his temple in 1918, would not the fact of his coming to the temple at that date fix approximately the time of the resurrection of the sleeping saints? The Lord comes to his temple before the great witness to Jehovah's name is given. It follows then that the temple of God was brought together in 1918, and that that marks the time of the resurrection of the sleeping saints. It is written: "When the Lord shall build up Zion, he shall appear in his glory."—Psalm 102:16.

29 The building up of Zion undoubtedly means the Lord's coming to his temple. That marks the time of his glorious appearing. In this connection let us consider the words of the apostle: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13) Neither Jehovah nor Jesus is on the earth, yet the apostle says that he is looking for their glorious appearing. The word "appearing" here is from *epiphania,* which means the glorious shining forth or manifestation of the Lord's presence. The blessed hope of the apostle was that he might have a part in the first resurrection, because he so says. (Philippians 3:11) In his statement in the epistle to Titus he seems to fix the time when that hope would be realized; to wit, at the glorious appearing of the Lord, which takes place at the time the Lord comes to his temple in 1918.—Psalm 50:2.

FOR JUDGMENT

30 The Scriptural authority is conclusive that the Lord comes to his temple for the purpose of judgment. (Malachi 3:1-3; Matthew 25:19, 21) Such judgment must begin at the house of God. (1 Peter 4:17) It is after the time when "the nations were angry" that the time comes for "the dead, that they should be judged". (Revelation 11:18) With this thought in mind note the words of the Apostle Paul: "[He] shall judge the living and the dead at his appearing." (2 Timothy 4:1) The word here rendered "appearing" does not mean his coming; but it means that while the Lord is present, and at the time of his *shining forth* or clearer manifestation of his presence, that judgment begins.

31 The sleeping saints must be first raised. Their raising up constitutes their final judgment, because it is the awarding to them of the prize for which the apostle declared he was running. It is the time of the realization of the blessed hope spoken of by the Apostle Paul, because it marks the time when the sleeping saints come into their everlasting portion. If the Lord came to his temple in 1918, and came for the purpose of judgment, and began the judgment of the saints first, that would be a strong and persuasive argument that the awakening of the sleeping saints took place in 1918 or thereabouts.

THE BLESSED ONES

32 Another text bearing upon the time of the resurrection reads: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Revelation 14:13) This scripture says: "Blessed are the dead which die." How is it possible for one who is dead to die?

33 For example, and to aid in the answering of the question, we shall name one Faithful. When Faithful learned of God's provision for salvation through Christ he made a full and complete consecration to do the will of God. Then God justified him. That justification gave Faithful the right to live as a man. God justified him in order to make him acceptable, and then accepted him as a part of the sacrifice of his beloved Son. At the same time Jehovah begot him to the divine nature. From the time that Faithful was justified he had the right to live as a man; but when he was accepted as a part of the sacrifice of Jesus, and begotten to the divine nature, his right to live as a man ceased; therefore as a man he was dead. Concerning this it is written: "For ye are dead, and your life is hid with Christ in God."—Colossians 3:3.

34 Faithful is now a new creature, but he must actually go into death in order to have part in the first resurrection. Then the instantaneous change will constitute the death of the human and the immediate life of the divine. As a new creature Faithful is in Christ, and if he continues loyal and obedient unto death he dies in Christ. All faithful Christians who die between the time of Pentecost and the beginning of the resurrection during the presence of the Lord must sleep in death. But the Scriptures, in Revelation 14:13, state that a time would come when some saints who die in the Lord would be blessed. When that time is reached then would be true the saying: From henceforth "blessed are the dead who die in the Lord". The reason why they are called "blessed" is that they do not sleep in death but receive their change instantaneously, "in the twinkling of an eye."

[35] All the faithful ones at that time will be working, and will continue to work until the time of their glorious change. That change, being instantaneous, will not stop them from working; but their work will no longer be laborious. While in the flesh the true saints doing service in the name of the Lord work and become fatigued and grow weary. But when changed to glorious beings, never more could they again know fatigue or weariness. As they work, their work is a constant and everlasting joy.

[36] What marks the beginning of that blessed time? That time could not begin until the sleeping saints are resurrected; and since the evidence shows that the Lord came to his temple in 1918, and that the resurrection of the sleeping saints took place approximately at that time, it follows that from and after that time those who die in the Lord will be blessed, because they would have an instantaneous change from mortality to immortality.

[37] When the Lord came to his temple and found some faithful ones he said to them: 'You have been faithful over a few things, I will make you ruler over many. Enter into the joy of your Lord.' (Matthew 25:21) These faithful ones here receive the evidence that they were identified with the saved ones; and this is figuratively represented by their being clothed with the garments of salvation and brought under the robe of righteousness; and this brings to them great rejoicing.—Isaiah 61:10.

[38] It follows then that at the time the Lord came to his temple in 1918 those whom he approved at that time, and who thereafter continued faithful unto death, received the crown of life; and since this would be by an instantaneous change from mortality to immortality the scripture would apply to such which says: "Blessed are the dead which die in the Lord from henceforth." (Revelation 14:13) From that time forward the faithful saints entered instantly into their glorious reward. The context gives a description of those who belong to this blessed class when the Lord comes to his temple, and who continue thus thereafter.

[39] We read: "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women [that is, they have no relationship whatsoever with ecclesiastical systems and denominations or organizations]; for they are virgins [that is to say, they are pure, because wholly devoted to the Lord]. These are they which follow the Lamb whithersoever he goeth [meaning that they hear and understand his commands and joyfully obey them]. These were redeemed from among men, being the firstfruits unto God and to the Lamb [meaning that being approved when the Lord came to his temple, and being brought under the robe of righteousness, they are considered a part of the firstfruits of the resurrection, and that if faithful to the end they are certain to receive the glorious reward. They are not seeking the approval of others but seeking only the approval of the Lord]. And in their mouth was found no guile: for they are without fault before the throne of God."—Revelation 14:3-5.

THE MESSAGE

[40] An angel is a messenger. The faithful remnant, approved when the Lord came to his temple, became the messengers of God, because these are of The Servant; and to such faithful class is committed all the goods of the Lord or interests of the kingdom. (Matthew 24:46, 47) These constitute "the feet of him", the great Servant or Messenger of God; and in harmony they proclaim his message.

[41] The words of the Revelator continue: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Revelation 14:6) Mark that this class proclaim a message "in the midst of heaven". It was after 1918, to wit, in the beginning of 1923, that the message of the Lord's kingdom began to be broadcast regularly by radio. Being broadcast this message flew through the air, which is sometimes spoken of as the heaven.

[42] What was and is that message? The everlasting good news to the people who are dwelling on the earth concerning God and his kingdom, which message must go to all the nations of the earth. (Matthew 24:14) This message is indicated by verse seven: "Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Rev. 14:7.

[43] That which is spoken fearlessly is spoken loudly. A human voice, perfectly trained, is the most harmonious sound ever heard on earth. This indicates that the message given forth by the messengers from that time forward would be a sweet, harmonious message. Since the Lord came to his temple, and since the faithful ones had their minds illuminated and knew that fact, they have joined in one grand, harmonious message, proclaiming the truth. They have not called upon any one to give glory to man or to any other creature, but to give honor and glory to Jehovah God, the Creator of heaven and earth, and from whom comes every good and perfect thing. These have been doing exactly what is described here in Revelation.

[44] It must be the temple class this side the vail who are mentioned as the "angel" or Servant or Messenger, in Revelation 14:6. Be it noted that the message delivered is an "everlasting gospel" or good news unto them that dwell on the earth, and to every nation and kindred and tongue and people. This exactly corresponds with the command of the Lord Jesus in Matthew 24:14, which states: "This gospel of the kingdom shall be preached in all the world for a witness unto all na-

tions: and then shall the end come." It is generally agreed by Bible Students that the scripture last above quoted did not begin to apply until after the World War, which ended in 1918, and therefore not until the Lord came to his temple. Then it was that the temple class must deliver the message.

45 The sleeping saints were first resurrected and, with those remaining on earth being brought under the robe of righteousness, constituted the temple class. The resurrected saints must have something to do beyond the vail. We are more concerned, however, about what the temple class this side the vail must do. It is manifest that this class must give a special witness; and that witness is to tell every nation, kindred, tongue and people on the earth the good news that Jehovah has set his King upon his throne and that the time for the kingdom and deliverance is at hand. This class must now call upon the people to honor Jehovah God and give him glory, because the time for his judgment upon the nations is come. All the temple class will be able to see and appreciate this marvelous time in which we are living, and will lift up their heads and rejoice and sing.

46 This same class is described by the Prophet Isaiah, in the 52nd chapter, verses seven and eight. Here the prophet speaks of them as the "feet of him"; showing that they are part of The Servant, therefore part of the temple class; and that they bring good news and publish peace and salvation, and that together they lift up the voice and sing. Undoubtedly the "voice" here is a symbol of the message referred to in Revelation fourteen, and it means the message of the kingdom.

47 The prophet here furthermore encourages this class to break forth into joy and sing together, and to call even upon those in the Babylonish systems to hear the message and pass it on to their brethren. Then the prophet (Isaiah 52:10) indicates that the Lord will reveal himself to all the nations, and that all the ends of the earth shall see the salvation of God. The context shows that before this takes place, however, the temple class must give the witness, while the saints on the other side are performing the duties assigned to them. What a blessed and marvelous combination, and what a sweet relationship! Those on this side the vail having on the garments of salvation, under the robe of righteousness, are working together with their resurrected brethren, knowing that their individual dissolution means an immediate transfer from earth to heaven. It means the glorious change into the likeness of our Lord and to be for ever with him.

48 How wonderfully the physical facts show the fulfilment of this prophecy since 1922! Since that time more than twenty-seven million volumes of books carrying the message of God's kingdom have gone into the hands of the people. In addition thereto the message in the form of free tracts, resolutions, proclamations, etc., numbering many millions, have been distributed throughout the earth. The radio has carried the message of the kingdom from Holland, Spain and other parts of Europe; more than a dozen radio stations in the United States and Canada are now regularly broadcasting the message of the kingdom of God. Two stations are being built in Australia for broadcasting the truth, while other methods are employed for telling the glad tidings. Never have the saints on earth been so joyful. They know now that death means to them a blessed change if they are faithful unto the end. Therefore they fear neither man nor Devil, but delight to represent the Lord. There is much to be done, and happy are they who have a part in it.

SUMMARY

49 What then is the sum of these scriptures here examined as they appear? The presence of the Lord began in 1874. He was there at the right hand of Jehovah God; yet, in harmony with God's will, he there began a special work with and in behalf of his saints on earth, to wit, gathering them together and restoring to them the truth, and making preparation to overthrow Satan's rule and to receive the saints unto himself. His presence continued uninterrupted. In 1914 it was manifest to a larger class of people when he stood up, took his power and cast out Satan; and these events were made manifest by physical facts discernible by all watchers. That marked the beginning of his "appearing", the *epiphania* of his presence.

50 His presence continues uninterrupted, and in 1918 the resurrection of the sleeping saints takes place and the Lord brings together his temple. There the judgment of his saints begins. The evidence manifesting his presence continues and increases, and an increased number of people discern it while his saints on earth begin a world-wide proclamation of the message of the kingdom; and this proclamation must continue until his presence is known by all. The complete uncovering of the Lord's presence is his *apokalupsis*. Now the evil-minded will not hear nor understand; but his presence will be completely made known even to them, in the great time of trouble. "And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:27) Then the Devil's organization, made manifest to all, will be destroyed by the brightness of his presence.—2 Thessalonians 2:8.

51 Let no one slack his hand now. Let his joy abound. It must be that unto the faithful class at this stage particularly the Master addressed his words when he said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28) The resurrection of the sleeping saints took place in 1918. The remnant is under the robe of righteousness and have the garments of salvation. Those who continue faithful to the end will be finally of the "remnant". Before their change and before the battle of Armageddon the nations of the earth must have the witness. Blessed is the man who has a part therein. Let every one who loves the Lord

put everything else in the background and press on in the fight, and joyfully sing that sweet and blessed song which God provided should be understood and sung only by those specially redeemed from the earth and brought into his holy temple.—Revelation 14:3.

QUESTIONS FOR BEREAN STUDY

What is the first resurrection, and why is it so called? Will the great company share therein? Will all the body members of Christ be raised at the same time? Quote a scripture in support of the answer. ¶ 1-3.

When was the resurrection of The Christ to take place? Of what does the Lord's second presence consist? When did it begin? When did Christ Jesus begin his reign? When did he come to his temple? Does this indicate three comings? ¶ 4-6.

From what time did the world belong to our Lord? When was he to take possession of it? What was he to do in the interim? ¶ 7, 8.

Explain the Lord's *parousia*, *epiphania* and *apokalupsis*. When will the Devil's organization be destroyed? ¶ 9-13.

When did "that day" of 2 Timothy 4:8 begin? Explain 1 Thessalonians 4:15-17. How does our Lord "descend", and what is meant by the "shout", the "voice of the archangel" and "the trump of God"? When did these occur? ¶ 14-19.

Who will be "caught up together" to meet him, and when? When will the first resurrection end? What are the Diaglott and the Rotherham renderings of 1 Thessalonians 4:16, 17, and wherein do they differ from the Common Version? ¶ 20-22.

Will there be a lapse of time between the awakening of the sleeping saints and the glorification of the remnant, and if so why? ¶ 23, 24.

Who comprise the temple class? What is meant by the statement, "I go to prepare a place for you"; and when would that preparatory work be completed? ¶ 25, 26.

Is it reasonable that the sleeping saints would be awakened before the Devil is expelled from heaven? In view of this, what added force is given to the coming of the Lord to his temple in 1918, and to Psalm 102:16? ¶ 27-29.

Why does the Lord come to his temple? Where was judgment to begin, and how? When were the nations "angry", and what was to occur thereafter? (Rev. 11:18) Explain 2 Timothy 4:1 in this connection. ¶ 30, 31.

Read Revelation 14:13 and explain why it is said that the *dead* die? Why are they called "blessed"? Do their works stop when they die? What marks the beginning of that blessed time? ¶ 32-37.

Explain Revelation 14:3, 4. ¶ 38, 39.

Who is the "angel" of Revelation 14:6? Explain this verse and its setting. How does this text agree with Isaiah 52:7, 8, 10? ¶ 40-47.

What are the physical facts in corroboration? Summarize the Biblical facts reviewed in this lesson. In view of these things, what should be our present attitude as members of the "remnant"? ¶ 48-51.

SAMUEL ANOINTS DAVID

——JULY 17—1 SAMUEL 16:1-13——

"Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity."—1 Timothy 4:12, R. V.

WE HAVE already said that when Samuel spoke his farewell to Israel his work for them was not finished. He had accomplished the task set for him; the people were settled in such fashion as would enable them to enjoy the blessings of God as a family in the land of their promise, and in the new system of judicature he had provided a national bond which was suited to their need. Since their entrance into Canaan Israel had never been so well fixed as then.

[2] Now that Israel had asked for and had been given a king, Samuel was no longer responsible for the welfare of the people. But he was still the servant of Jehovah, and as God's representative it became his unhappy task of conveying to King Saul God's final message of his rejection from the throne of Israel. Saul himself was not to be dethroned by any direct action on God's part, but his house was cut off; his son was not to rule after him. Also, it was Samuel's office to anoint another to be king in place of Saul.

[3] It is evident that Saul did not keep his balance long. Soon after he had begun his reign the Philistines again crowded in upon Israel, oppressing them; indeed their pressure had never been fully removed since Samson's day. Saul took measures to oppose the Philistines; and encouraged by a successful raid by Jonathan his son, he sent a trumpet call to all Israel to gather to Gilgal, where Samuel would meet them. Meanwhile the Philistines gathered in great force, and with horsemen and chariots; and Saul's men became fearful and began to desert him. Even Samuel seemed to delay. Perhaps Samuel was testing Saul, by not appearing early on the day appointed.

[4] Instead of waiting for the priest, Saul, who knew he had no authority to offer a sacrifice, took upon himself to do this. He was impatient, and was without faith in God. His action was sinful in itself, and showed him to be presumptuous before God. Samuel was much moved, and said, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."—1 Samuel 13:13, 14.

[5] By a daring act on the part of Jonathan and his armor-bearer, stimulated by faith in God, it came about

that the Philistines' army was put to flight. Saul had the privilege of leading his men in the running fight which followed the confusion and flight of the Philistines; but it was not his victory, it was Jonathan's day.

6 When Saul was established in the kingdom God gave him an important commission, one for which time had long been waiting. In pursuance of his purpose to smite the Amalekites, as declared when that people attempted to stop Israel in their journey to Canaan (See Exodus 17:8-14.), Saul was now commanded to do this work. (1 Samuel 15:2, 3) The story of how he acted the hypocrite in this matter is so well known that it has become a typical instance of glaring hypocrisy. Commanded to destroy, he chose to disobey, acting as if he had a right to exercise his own judgment as to how God's command should be carried out. Yet he made profession to Samuel, whom God sent to inquire as to the work done, that he had done everything that he had been told to do. Explicitly he said he had fulfilled the command. Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" (1 Samuel 15:14) Then Saul began to make excuses, and his hypocrisy was manifest.

7 It is conceivably possible that Saul might have retrieved himself from the position in which he was involved by his presumption in offering the sacrifices at Gilgal if he had been faithful in this commission to destroy the Amalekites—Samuel's words of remembrance and counsel seem to indicate this—but the wilfulness of Gilgal had now developed to persistent hypocrisy. Samuel then showed Saul that the kingdom was rent from him. Yet this was hidden from the people, for they needed a leader; and the one whom God had in view was not yet ready for this work, nor the people ready to understand Saul's rebellion. Thus Saul had put himself into the terrible position of being accepted by the people as a God-appointed leader, while at the same time he well knew that God had cast him off. Yet as he was God's king he still could have help from God until the time came for his office to be taken from him.

8 Samuel was now told by the Lord to go to Bethlehem to the house of Jesse of the line of Judah, from whose sons God would choose a king; but owing to Saul's wilfulness even Samuel was fearful of going to Bethlehem on this commission. But God gave him assurance. Samuel was told to go to sacrifice and to call Jesse and his sons. Jesse brought seven of his sons before Samuel, evidently a company of fine young men. Samuel was so moved by the eldest as he came before him that he thought surely this was the one whom the Lord had sent him to anoint.

9 But the Lord held Samuel back, and showed him that none of the seven was his choice. On being questioned Jesse said that his youngest son, yet a boy, was in the fields minding sheep. When he was brought before Samuel the prophet was told by Jehovah that this was the one for whom he had been directed to visit Bethlehem; and then over the head of David the shepherd boy was poured the anointing oil, which meant that some day he would be king in Israel.

10 Samuel must have contrasted this experience with his first, when he anointed Saul. Saul was head and shoulders above Samuel, and had to bow his head while the prophet had poured the oil upon him; now Samuel must stoop and anoint a ruddy-faced little boy. God, nevertheless, gave his aged servant a consolation of heart; for Samuel had loved Saul and clung to him, almost pleading to God for Saul. (1 Samuel 16:1) That his heart now warmed to the boy David is manifest, and it became easy for him to acquiesce in the will of God.

11 Perhaps the chief lesson of this incident is in Jehovah's word to Samuel when Eliab came before him. When Samuel, seeing that Eliab was a well-built, well-favored young man, had said, "Surely the Lord's anointed is before him," Samuel was told, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Samuel 16:7) It appears as if Samuel still retained the idea which had been foremost in the minds of the people when Saul was chosen king; namely, that a king should be one who outwardly looks as if he would make a leader of men. Samuel, left to his own judgment, would willingly have anointed Eliab.

12 It is not easy even for God's servants, though faithful to him as Samuel was, to keep from judging outwardly; God's people need the help of the holy spirit to discern true values. The calamity of Saul's wilfulness now forced home the lesson that that which God finds most useful to him is heart obedience. Later it was demonstrated that at heart Eliab was of a jealous and small mind, not such a one to whom God could intrust the interests of his peoples; but that the boy David was ever desirous of seeking the will of Jehovah was abundantly demonstrated. No two men could give more pointed illustrations of differences of heart than the first two kings of Israel, though they were alike in some phases of temperament; for on occasion both were as impetuous as a river in flood or a mountain stream in spate.

13 The boy David might be conceived of as having every temptation to develop pride; but after his anointing he was just as willing as before to go back to the fields to mind his father's sheep. Even from those earliest days David always kept in mind that the king of Israel was the anointed of the Lord, and that Jehovah was really King in Israel. There is no evidence that as a boy he began to think what he would do for himself when he became king, nor any such evidence later; but there is much to show that in the days of his youth, even in the fields of Ephratah, he thought of what he would do for the glory of God when he became king in Israel. —Psalm 132:6.

[14] When Samuel told Saul that God had put him away from the kingdom the prophet said that God had chosen a man after his own heart. Saul, the wilful man, had developed into a self-seeker. David's life proved that he too was a man of strong will and purpose, but he ever used that strength of will for the good of the people and for the glory of the God of Israel. As a young man Saul had shown little evidence of being high-minded, but now he had allowed himself to be overcome by his position. The young boy David had evidently already submitted himself to righteousness, as his boyish humility shows.

[15] There is no evidence that God needed to change the heart of the boy David; his young mind was already set upon right ways. In this he was like Samuel, who anointed him; and the old man's heart must have gone out to the lad as Samuel remembered how his own mother had given him to God in childhood. These two learned to love one another; and Samuel was comforted in his heart for the loss of Saul, whom he had placed there and whom he had learned to love in the earlier days of Saul's sincerity.

[16] The ruler whom God now chose was of the tribe of Judah. This was according to Jacob's patriarchal blessing on his sons; for he had said that the future ruler of the tribes should come out of Judah (Genesis 49:10), even though that favor might seem to have belonged to Joseph, because he held the birthright. (1 Chronicles 5:1) Joseph's son Ephraim, however, forfeited his chance through self-will and lack of faith. (See Psalm 78:9, 67, 68.) Now God had tried Benjamin, and that tribe also had failed—for it supported Saul in his ways. The way for God to give the rulership to Judah was therefore clear, without any manifestation of favoritism on his part.

[17] There is a pictorial significance which this story carries, in common with its fellows. The anointing of David many years before he could be king represents God's preparation at this present time, when he would lead all who would hear out of the unfortunate position in which they have been placed by those unfaithful servants, the clergy class who, like Saul, have misused their privileges. These are now cast off, and God has others to do his work.

[18] The time when the kingdom of heaven was due to be set up in authority was when the Gentile times ended in the year 1914 A. D. Forty years before that date God began to give the light of truth; and there were some who, like David, began to serve the Lord by it. A company was prepared for the time when they would be called to serve, when God would bring them out openly as his chosen instrument. For this great and honored service Jehovah would have those who were not self-servers, but who would seek his interests and the interests of his people.

QUESTIONS FOR BEREAN STUDY

What had Samuel accomplished for Israel prior to and following the anointing of Saul? What two unhappy tasks now fell to his lot? ¶ 1, 2.

Why did Saul summon all Israel to Gilgal? What presumptuous sin did he there commit, and how did Samuel rebuke him? ¶ 3, 4.

Who was the hero of the battle with the Philistines on this occasion? What divine command had been given to Saul, and how did he disobey it? What final message did Samuel now deliver unto him? ¶ 5-7.

What commission now came to Samuel, and what were the incidents in this connection? What great lesson may we learn therefrom? ¶ 8-12.

What were the similarities and contrasts between Israel's first two kings? ¶ 13-15.

Of what tribes were Saul and David respectively? What was Jacob's ancient prophecy in this regard? What did the casting off of Saul, and the anointing of David several years prior to his induction into office, aptly illustrate? ¶ 16-18.

DAVID AND GOLIATH

——JULY 24—1 SAMUEL 17——

"Jehovah is the strength of my life; of whom shall I be afraid?"—Psalm 27:1.

THE graphic story of the giant Goliath and the youth David, and how David killed the boasting giant, might have been written for youth. It certainly has inspired many a young man to deeds that have appeared to be above his strength, trusting in the help of God; and it has stirred the heart of many besides those of young years. But the story was not written to stir the heart of youth, nor merely to give to us a historic account of an unusual event. It is part of those sacred writings which are intended to spiritually instruct the man of God.—Romans 15:4.

[2] The event had a great effect on the life of David; indeed, it marked a turning point in his life. Through it he was changed from youthhood to manhood, from a shepherd to a man of affairs at court. It took him from the sheepfolds of Bethlehem to prominence in the eyes of the people.

[3] The Philistines who at that time continued to distress Israel do not appear to have disturbed Bethlehem in their raids. Generally they took a more northern course, or kept to the western side of the ridge of hills which runs north and south across the country. They were Israel's hereditary enemies; and they crowded upon the chosen people even as in later days the Devil has tried to distress the disciples of Jesus, and would rob them of their peace.

4 About the time David was anointed, a giant, evidently related to the stock which now and again "sported" these monstrosities, was growing up amongst the Philistines in Gath. He was Goliath of Gath. The Philistines had invaded Israel, and Saul had gathered his army. But instead of either army attacking the other —perhaps neither felt strong enough to take the offensive—the Philistines put forward this Goliath as their champion as against any champion of Israel, with the professed agreement that if Israel's champion won the single combat the Philistines would be the Israelites' servants; while if the Philistines won the combat, then Israel was to submit to the Philistine domination.

5 The Philistines were wise in their suggestion; for the giant fighting in ordinary battle, with other soldiers on his right and left, would have been little more than merely an unusually big soldier; and his size might have even prevented him from being of special service to his army. On Israel's side King Saul was the only one who could be compared with Goliath in height. But Saul was not the kind of man to undertake such a combat. Head and shoulders taller than any of the men of his army, yet he made no move; and the sneers of Goliath were borne for forty days.

6 The eldest three of Jesse's sons had gone to the war. After they had been away some weeks David was sent with refreshments to them and to see how they fared. When his business was done David watched the morning march of the armies as they moved from their trenches to confront each other. He saw the champion of the Philistines come forth, and heard the loud voice of blustering defiance. More than his interest was aroused; to his urgent spirit the affair seemed strange, and he went about inquiring how it came about that this enemy was going on unchallenged from day to day.

7 His eldest brother Eliab, the man whose appearance had commended him to Samuel, heard David and told him that he (David) was only trying to bring attention to himself. David, conscious of his anointing to be king, paid little attention to his brother's sneers. He still went about talking, for the fear on the hearts of Israel was a surprise to him; he saw that they had left God out of the reckoning. Saul heard of the youth and sent for him. David said that he feared not, and told Saul how that when a lion and a bear attempted to raid his father's flock the Lord had helped him to kill both and to rescue the sheep; and he declared that Jehovah, who had helped him then, would surely help him in the battle.

8 David was ready to go; and Saul said, "Go, and the Lord be with thee." He clothed David with his armor, put a brass helmet on his head, and armed him with his coat of mail. David, girded with Saul's sword upon his armor, started to go; but said, "I cannot go with these, for I have not proved them." (1 Samuel 17:37-39) It was not that the sword was not sharp, nor the armor sufficiently protective, but that he was limited and hampered by them; he could fight better free.

9 So taking merely his shepherd's staff and his sling, David went out to meet the Philistine giant. The Philistine was contemptuous, and mouthed his contempt loudly. David answered that he came to Goliath in the name of the Lord God of Hosts, "the God of the armies of Israel, whom thou hast defied," and said that that day by the death of the giant all the earth should know that there was a God in Israel.—1 Samuel 17:45, 46.

10 David put a stone into his sling, ran forward, and the Philistine received the stone in his forehead. As one good man has said, "Such a thing had never entered his head before." He fell upon his face to the earth, stone dead. David then used the giant's own sword to cut off his head. The Philistines saw their champion slain, and they fled; and Israel got a great victory that day.

11 There was more than courage in David's action; his was not the rash act of one who does not understand the danger he faces, or who, moved by impulse, blinds himself to it. The simple fact is that the youth had a clear vision of the issue. David saw in the giant one who defied the living God. To him the honor of Jehovah was involved by Israel's allowing this champion to defy them for forty days. He wondered that this should be so, and that none in Israel had put himself forward to stand forth as the instrument of Jehovah. He knew himself as the anointed king to be; and, though he did not presume, the knowledge affected his conduct, and he belived God would use him.

12 Without doubt the slaying of the lion and the bear had had an important effect on David's mind. If God had helped him to rescue his father's sheep, which to him, because they were his father's, were under the care of Jehovah, God would help him to destroy this monster who defied the armies of the living God. Faith grows by acts of faith, as do all the other qualities of heart and mind which go to make up the mature life of a follower of God. Had David been afraid in the pastoral fields it is not probable that his faith would have been equal to enable him to challenge the giant. In other words, his faith now was not simply a special gift of God.

13 We have already said that David's visit to the battlefield altered the course of his life. But it did not do so immediately; for he was as ready to go back home after this exciting event—a day in which by his hand Israel had won a great victory and he had received the acclamations of the people—as he had been to go back to take care of his father's sheep when, a few years before, he had been anointed by the Prophet Samuel as the future king of Israel.

14 It did not please God to have his anointed, the boy and then the youth, treated in any unusual manner. Probably if this combat had not had so great an effect on the fortunes of his people it would not have been recorded; it would have been included only in David's private life as one of the things that happened to him, just as was the case with the slaying of both the lion and the bear, which came to light only in an incidental fash-

ion. David took these things as victories for the Lord.

15 It is proper to take the view that deeds that are done for the Lord are never small, and are only considered as large when there are other interests depending upon them. The servant of the Lord should be clothed for his work for the Lord with the simple instruments with which he is ordinarily equipped; he should neither seek to copy others nor endeavor to fight with their armor; nor should he consider himself as doing other than things that are ordinary to the life of faith.

16 Goliath is usually represented as a symbol of the power of sin, and David's victory over him as that of one who overcomes that mighty power. This giant of Gath is even said by some to represent the Devil, and it is claimed that the Christian is called upon to slay the Devil. That interpretation betrays a lack of Bible knowledge, about both that great evil spirit and the Christian's work. The Devil will not be destroyed until the end of the reign of Christ, and then it will be by the act of God.—Revelation 20:10.

17 The illustration here is not that of the conflict between righteousness and sin; it is rather that of truth against an abnormal outgrowth of malignant error. Error may be that of ignorance, which is its negative form; or it may be a more positive growth, namely, an attempt to pervert the truth. It is not generally perceived by Christians that the clergy system of organized religion is a very definite enemy of truth.

18 In this series of picture stories the establishment of the kingdom of Israel under Saul and David represents the present establishment of the kingdom of heaven under the Lord Jesus. The Philistines, who occupied a position in the land of Canaan and who were the persistent enemies of Israel in that land, correspond to the clergy class of the present day, who occupy positions amongst Christians to which they have no right. Goliath represents an abnormal growth of an error or theory which the clergy class put forward as their champion against those who hold to the covenant of God, and who at this time represent his truth.

19 But in an unexpected manner, and from a not altogether acceptable quarter, Jehovah has raised up an anointed company to vindicate his name. In God's own due time, the time of the Lord's return, God caused a few faithful servants to understand both the fact of the return and also the purpose, namely, to institute the times of restitution. This knowledge brought many into covenant relationship with God, and well corresponds with the anointing of young David to restore Israel to their covenant blessings. To this ever-increasing company there came also in due time the further knowledge that God had an immediate work for them; they were to share in the setting up of his kingdom on earth. To these because of that knowledge the stalking about of the giant of error brings no fear.

20 With no other weapons than the simplicity of the truth, and of faith and of loyalty to Jehovah, this little company go out to meet the monster. Like David they declare that the time has come when the living God will destroy the monstrous growths which have kept men in fear and bondage, and which oppose themselves to him. Taking the pebble of the truth and putting it into their sling—service work, which the Lord has arranged for that particular purpose—they go forth to meet the giant of unbelief. Their message, that Jehovah is the living God and that he is now setting up his kingdom, is the means by which that monster will be slain and all the enemies of truth be put to flight.

QUESTIONS FOR BEREAN STUDY

Why is the story of David and Goliath recorded? What effect did the incident have upon the life of David? ¶ 1, 2.

What were the attending circumstances? Who was Goliath, and how and why was he put forth? Why was he not challenged by Saul or his men? ¶ 3-6.

What brought David to the battle-field, and how were his observations regarded by his brethren? Narrate his meeting with King Saul, and tell how he was finally matched with the giant, and the result. ¶ 7-10.

What made David so courageous in the face of such odds? How did he regard the victory, and what did he do following his triumph? What is the lesson to be gained from his attitude? ¶ 11-15.

How has this incident been regarded by many Christians? What is really illustrated thereby? Describe its setting in the attending series of picture stories, and apply its lessons in detail. ¶ 16-20.

DAVID AND JONATHAN

——JULY 31—1 SAMUEL 18:1-4; 19:1-7; 29:1-42; 23:15-18; 2 SAMUEL 1:17-27——

"There is a friend that sticketh closer than a brother."—Proverbs 18:24.

OUR study today is of David and Jonathan and of their wonderful friendship. The story of their mutual love is not only one of the finest stories of the Old Testament; it is one of humanity's treasures. Jonathan has been called the noblest figure of the Old Testament. That is a great compliment, but it is hardly just to some others whose names are enrolled in the sacred records; for Jonathan, with all his wealth of love, cannot be given a place amongst the men of great faith.

2 In Jonathan's comparatively short record there is nothing mentioned concerning his relation to his fellows, and particularly toward David, that stains or blemishes his honesty and nobility. But such a record is not to be compared with those which give the vicissitudes of

a checkered life such as that which is recorded of Jacob, of Moses or of David, whose faith and loyalty to God are set for examples to the church. Nevertheless the friendship between Jonathan and David was singularly beautiful; there is not a jarring note; and the covenant which was made between them was a loving bond to the end of their lives.

3 When David had slain the giant Goliath, Abner, the chief of Saul's army, took David to King Saul; and David, in answer to Saul's questions, told about himself. As Jonathan heard the youth talking with his father, and watched the bright and courageous youth, loyal to his God, to his king and to his father, Jonathan saw in him a kindred spirit; and he gave his heart to David, or, as told in the beautiful words of Scripture, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."—1 Samuel 18:1.

4 Jonathan sought to cement the friendship; and being considerably older than David, it was proper that the advance should be made by him. We are given a record of what happened as Jonathan took David apart, but not of the whole conversation which took place between them. But Jonathan stripped himself of the robe he wore and gave it to David, also his garments, even to his sword and his bow and his girdle. It was a strange action, and can be understood only when considered as symbolic; for David was not in need. By it Jonathan meant to say that he well understood that his father had had the kingdom taken from him by the Lord, and that he, Jonathan could never sit on the throne of Israel.

5 It also means that Jonathan saw in David the one who would have the throne; and that he would not only not oppose nor manifest any mean disposition toward David, but that voluntarily and in love he would give to David that which he might have expected to be his own. It means also that Jonathan saw David's worth, and that he gladly agreed to God's choice. It was a great renunciation, which has no near correspondency in Scripture, though it does not stand alone. David must have seen the hand of God in it, and Jonathan's action must have kindled a fire of love in his heart.

6 But Saul was afflicted with a great jealousy of David, a not unusual accompaniment of a wilful disposition. Though Samuel had not told him that David was to be king, yet, knowing his own rejection, it was not, under the circumstances, difficult for Saul to see in David the one chosen of the Lord to take his place. David's great courage, his service to Israel, his loyalty to his king and to Jehovah, were forgotten by Saul when he heard the women of Israel singing, extolling the exploits of David as greater than his own. A larger nature would have rejoiced in what God was doing for Israel.

7 A weakness in Saul, partly mental, surely brought on by his wilfulness and jealousy, finally brought David to the king's house and to the court. It was believed that David's music would soothe Saul's wild nerves, and as David was known as an excellent player on the harp he was sent for. But all that David did only served to increase Saul's insane jealousy of David.

8 Jonathan, on the other hand, took David all the more to his heart. Jonathan remonstrated with his father, and showed him that David was a loyal and faithful servant to him; and for the moment Saul was reconciled. But having no mind to free himself of his jealousy it broke out again, and he tried to kill David by casting his javelin at him. But David, ever alert, dodged it.

9 Jonathan saw the danger to David and warned him; but he loved his father, and it was not easy for him to see more in these rash actions of his father than temporary acts of madness. But David, who saw more clearly, perceived the deep intent of Saul to kill him, and that it would be foolish for him to continue to attend Saul. They then agreed upon a plan to discover Saul's real purpose. David was to stay away from a set feast without making request for the king's permission. Saul missed him from the feast and asked concerning David's absence, and Jonathan said that David had requested of him leave to absent himself. Saul then charged Jonathan with being in a conspiracy with David against him, and in his madness cast his javelin at his own son Jonathan. In fierce anger Jonathan went from the table, grieved for David and shamed for his father.—1 Samuel 20:24.

10 Fearing the possibility of their being unable to meet again, the two had agreed upon a method by which Jonathan could acquaint David of the result. However, they found it safe to meet, and they renewed their covenant of friendship; and the record of the parting words of these two lovers touches the heart. While their love was mutual it was probably greater on the part of Jonathan, for Jonathan was at least seventeen years older than David and it was his wider experience of the wealth and value of men that had drawn him to the bright, warm-hearted youth. Their parting was with much emotion; each gave way to tears, but the younger man wept the greater.—See 1 Samuel 20.

11 The two friends met once again. With his father in his hunt for David, Jonathan seized a chance opportunity to go to David in the woods. He strengthened David's hand in God and revealed his own heart by saying, "And I will be next to thee on the throne." (1 Samuel 23:16-18) We may not say that it was selfishness which caused Jonathan thus to speak; it probably seemed to him the natural consequence of the circumstances and of their friendship. But yet it was hardly the right thing to do, for a king must have his choice as to whom he would have near to him. And now, had Jonathan lived, David on ascending the throne could have done no other than give Jonathan a place at his right hand, as requested; yet the fact that Jonathan was the son of the first king might have embarrassed David before the people. Perhaps Jonathan presumed somewhat in his request.

12 Nor would David find it the most pleasant thing to know that Jonathan was apparently helping his

father to entrap him. On the other hand, when David went to the Philistines, the avowed enemies of Israel, both to give and to obtain aid, it would be hard for Jonathan to understand why he took such a course. Even the closest bond of friendship sometimes gets severely strained; the cord may be pulled taut by something which is not explained and cannot well be. But friendship based on love, respect and admiration will survive.

13 In these two there was no maudling sentiment but strong affection; theirs was a friendship such as Solomon speaks of when he says, "There is a friend that sticketh closer than a brother." (Proverbs 18:24) Even the bond of blood cannot unite hearts together as firmly as a friendship truly based on worth and affection. But there is that which rises beyond even that tie; it is the bond of the new life in Christ, based on mutual love for the Head of the new creation, and on devotion to God.

14 Following the pictorial significance of these stories, we note a correspondency between the record of Jonathan's course in relation to his father and in what is said of that "great multitude which no man could number", whom the Revelator saw having come out of great tribulation and who had "washed their robes and made them white in the blood of the Lamb".—Rev. 7:9, 14.

15 Many scriptures show that at the end of the age, now upon us, there will be a very large number of Christians who will discover that they have allowed themselves to be misled by the great religious systems, and have neglected to pay heed to the message which God has sent to warn them to flee from the wrath coming upon "Babylon". They will see that they can save themselves as followers of Jesus in respect to the covenant they made with God, openly professing to be true worshipers, only as they flee from those systems. The circumstances of their flight will make their going so hard that it will bring them tribulation; they will suffer much from their fellows as they desert the doomed "city".

16 The similarity to be noted is in the attitude which Jonathan took toward his father, and in the attitude which the great multitude take toward their leaders and the religious systems, which are well represented by Saul. Jonathan died in Mt. Gilboa with his father, who was cut off from God. Apparently they shared in the same end. But in their end the great company are saved. In this, therefore, there is a vital difference. The point of comparison is that Jonathan held on to that which he knew was out of divine favor; and this "great multitude" (familiarly known as the great company) also hold on to that which God plainly has cast off.

17 Father and son died together in the terrible battle on Gilboa, where Israel was disgraced. It seems almost ungracious to suggest that blame should be put upon Jonathan for staying with his father so long, even to the end of his life. But his decision to stay with his father, and his lack of taking a more decided stand against his father's course in respect to David, must be held to be questionable.

18 There is no question as to Jonathan's fidelity to his covenant with David; but the question does arise, Was he as faithful to God's arrangement as he ought to have been? He knew that his father was against God; he knew that his father acted outrageously and that he did David a great injury; yet, beyond his pleading with his father at the first, there is no record that he did anything to help his father to the right way or to help David.—1 Samuel 19:4.

19 This is exactly the course that very many Christians take who now see that the great religious systems are not being blessed of God, but rather that they are cast off from him. They know the truth, that is, the message which is being promulgated so freely and which tells of the end of the age and of the setting up of God's kingdom; and they see that it brings a light upon the sacred Scriptures which "orthodoxy" entirely fails to do. But they prefer to stay in the darkness of creed-dom. They cling to the old systems, and show that they will continue to do so; and they will get free only as these are about to be destroyed.

20 That which is considered to be fidelity to the systems (organized religion) will as surely bring thousands of good people into the sharpness of the time of trouble, and into sorrow for lost opportunities, as fidelity to his father brought Jonathan to a sad and lonely end on Gilboa. Fidelity to the systems will bring destruction of hopes to all who cling to them, and they will surely see their life's work destroyed.

21 Because of his attachment to his wicked father and, after the first fierce remonstrance, his refraining from any attempt to stop his father's wilful action against David as the anointed of Jehovah—as Jonathan knew David to be—there is some reason for doubting that Jonathan is 'the noblest character of the Old Testament'. We may not judge Jonathan, but every Bible student may take a warning to himself of the need to stand firm in that which Jehovah has indicated as his will.

QUESTIONS FOR BEREAN STUDY

Who has been called the noblest figure in the Old Testament, and is the title correctly placed? How long did the bond between Jonathan and David endure? When and how did it begin? ¶ 1-3.

How was the friendship sealed, and what did Jonathan's actions in this connection signify? ¶ 4, 5.

What brought David to Saul's house? Why was Saul jealous of David, and how did he manifest it? What did Jonathan think of his father's action, and how did he and David resolve to test him? ¶ 6-9.

How much older was Jonathan than David? What request or suggestion did Jonathan make to David, and wherein was it improper? ¶ 10, 11.

How was their friendship severely tested? What bond could be stronger than that between Jonathan and David? ¶ 12, 13.

What typical lessons are there in this account? What happened to each of the three characters considered in this lesson? What fault can be charged against Jonathan, and what does this illustrate? ¶ 14-21.

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Lectures and Studies by Traveling Brethren

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Taylors Falls, Wis.	" 3	Kalamazoo, Mich.	" 13, 14
Minneapolis, Minn.	" 4	Ann Arbor, Mich.	" 15
St. Paul, Minn.	" 5	Detroit, Mich.	" 17
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Durham, N. C.	" 20, 21	York, Pa.	" 29
Greensboro, N. C.	" 22, 23	Pittsburgh, Pa.	July 3, 4
Danville, Va.	" 24	Toronto, Ont.	" 18-26

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Tunnel City, Wis.	July 1, 3	Jackson, Mich.	" 13, 14
Milwaukee, Wis.	" 4, 5	Detroit, Mich.	" 15, 17
Chicago, Ill.	" 6	Toronto, Ont.	" 18-26

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Ashland, Ky.	June 27-29	Wheeling, W. Va.	July 10, 11
Carter, Ky.	June 30, July 1	Butler, Pa.	" 12, 13
Huntington, W. Va.	July 3, 4	Dubois, Pa.	" 14, 15
Parkersburg, W. Va.	" 5, 6	Buffalo, N. Y.	" 17
Marietta, O.	" 7, 8	Toronto, Ont.	" 18-26

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Norristown, Pa.	June 21	E. Stroudsburg, Pa.	June 29, 30
Lansdale, Pa.	" 22	Upper Black Eddy, Pa.	July 1
Allentown, Pa.	" 23, 24	Easton, Pa.	" 3
Kunkletown, Pa.	" 26	Brooklyn, N. Y.	" 10
Bangor, Pa.	" 27, 28	Toronto, Ont.	" 18-26

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New Haven, Conn.	" 3	Stamford, Conn.	" 11, 12
Branford, Conn.	" 4	Port Chester, N. Y.	" 13
Milford, Conn.	" 5	Allentown, Pa.	" 14-17
Danbury, Conn.	" 6	Toronto, Ont.	" 18-26

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Sharon, Pa.	" 6	Westfield, N. Y.	" 16
Farrell, Pa.	" 7	Toronto, Ont.	" 18-26

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	METERS	TIME
WBBR	New York, N. Y.	416.4	Daily
WHK	Cleveland, O.	278.	Sun. & Thurs.
WORD	Chicago, Ill.	275.	Daily
KFWM	Oakland, Calif.	214.2	Daily
CKCX	Toronto, Ont.	291.	Sun., Tues., & Fri.
CHCY	Edmonton, Alta.	517.	Sunday [& Thurs.
CHUC	Saskatoon, Sask.	329.5	Sun., Tues.
WCAH	Columbus, O.	265.3	Sunday [& Sat.
CFYC	Vancouver, B. C.	411.	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	205.4	Sunday
WLSI	Providence, R. I.	441.	Sun., Wed., & Fri.
WBAX	Wilkesbarre, Pa.	256.	Sunday
WCBM	Baltimore, Md.	229.	Sun. & Sat.
WBT	Charlotte, N. C.	275.	Thursday
WSAS	Huntington, W. Va.	243.8	Sunday
WBRL	Tilton, N. H.	420.	Sunday
WTAL	Toledo O.	250.	Sunday
KFJF	Oklahoma City, Okla.	261.	Sunday
KFEQ	St. Joseph, Mo.	267.7	Sunday
KLZ	Denver, Colo.	384.4	Sunday
KWTC	Tustin, Calif.	441.	Saturday
WRHM	Minneapolis, Minn.	252.	Sunday
WREC	Memphis, Tenn.	254.	Sunday



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

VOL. XLVIII SEMI-MONTHLY No. 12

Anno Mundi 6055—June 15, 1927

CONTENTS

RESURRECTION BODY 179
Safe Rule 180
The Argument 181
Immortal Body 182
The Mystery 183
DAVID SPARES SAUL 185
DAVID BRINGS THE ARK TO JERUSALEM 187
INTERESTING LETTERS 189
RESOLUTION 190
TORONTO CONVENTION 190
RADIO STATIONS BROADCASTING TRUTH 192
RADIO 178
WORLD-WIDE WITNESS 178
VACATION 178

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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RADIO

The Lord has clearly demonstrated that it is his will that the message of the kingdom shall be proclaimed by radio. There is not a radio station in the immediate vicinity of every class. If a class residing in a city where there is a radio station can make arrangements for the use of said station, other classes in nearby towns or cities should cooperate in arranging and putting on programs. Cooperation can be either by communicating with the SOCIETY at Brooklyn, Radio Department, or by writing the class that has made the contract for the broadcasting and arranging with them to share the expenses and the other burdens.

We also make this suggestion: If a radio discourse is put on Sunday afternoon or evening, then on the following Sunday morning let canvassing parties go out in the vicinity and canvass the people for the books. This will afford an opportunity for all members of the class to have a part in the preaching of the gospel. The friends who have tried this have been wonderfully blessed. This is an indication that the Lord wishes it to be done.

WORLD-WIDE WITNESS

We strongly advocate that every class on Sunday, August 28th, and Sunday, September 4th, suspend all meetings, and let these be general field days for every member of the class to go out in the active service from door to door, and close the day with a testimony meeting at 7:00 o'clock. This will afford an opportunity for everyone to preach the gospel.

BETHEL HYMNS FOR JULY

Sunday			**3**	151	**10**	226	**17**	233	**24**	65	**31** 221
Monday			**4**	45	**11**	184	**18**	27	**25**	294	
Tuesday			**5**	248	**12**	277	**19**	29	**26**	68	
Wednesday			**6**	292	**13**	237	**20**	179	**27**	89	
Thursday			**7**	273	**14**	91	**21**	239	**28**	139	
Friday	**1**	202	**8**	141	**15**	220	**22**	215	**29**	70	
Sat.	**2**	148	**9**	156	**16**	173	**23**	225	**30**	196	

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Elijah Work" Z March 1, 1927	"The Elisha Work" Z March 15, 1927
Week of July 3 . . . ¶ 1-27	Week of July 17 . . . ¶ 1-19
Week of July 10 . . . ¶ 28-55	Week of July 24 . . . ¶ 19-30
Week of July 31 . . . ¶ 31-49	

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII JUNE 15, 1927 No. 12

RESURRECTION BODY

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."
—1 Corinthians 15: 44.

IT IS stated by the inspired witness of God that the fact of the resurrection of Jesus Christ from the dead by the power of Jehovah is assurance or guarantee that all men shall have an opportunity for judgment. (Acts 17: 31) This statement implies, of course, that all the dead are to be brought forth from the condition of death for the purpose of giving each one a trial for life. In support of the same Jesus stated: "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of judgment."—John 5: 28, 29.

[2] There is no doctrine more clearly and definitely settled by the Scriptures than that of the resurrection of the dead. Among Christians and professed Christians there has been expressed a diversity of opinions as to what is resurrected and with what body the dead come forth. If you should ask a so-called orthodox clergyman about this he would answer to this effect: "When death occurs the soul, which is immortal, departs and goes back to God, and the body is put into the tomb. When the resurrection trump is sounded the soul is brought back, and the same body which that soul once possessed will be resurrected, and the soul and body will again be united." That theory is so completely out of harmony with the Scriptures, of course, that it is hardly worth considering; but many have believed that theory regardless of how unreasonable and unscriptural it is.

[3] The Apostle Paul, in discussing the resurrection, among other things said: "But God giveth it a body as it hath pleased him, and to every seed his own body." (1 Corinthians 15: 38) The question at once arises, What did the apostle mean by the word "it"? In a number of places in the literature of the Bible Students in discussing the resurrection the statement has been made that the "it" is the soul or being, while in still other places it is stated that the "it" refers to the new creature. (Volume 2, p. 133) The following quotations bear upon the question under consideration:

[4] It is the *soul*, the sentient being, that God purposes to *restore* by resurrection power; and in the resurrection he will give to each person (to each soul or sentient being) such a body as his infinite wisdom has been pleased to provide; to the church, the "bride" selected in this age, *spirit* bodies; to the restitution class, human bodies, but not the ones lost in death. (1 Corinthians 15: 37, 38)—Volume 5, p. 344.

[5] He [the apostle] taught a resurrection of the soul or sentient being from unconsciousness, from death; but denied the resurrection of the body.—Volume 5, p. 349.

[6] Describing the differences between present conditions and those of the future, the apostle says, "It is sown in corruption: *it* is raised in incorruption." "It"—the new creature, whose existence began at the time of consecration and begetting of the spirit; the new creature that has been developing, in accord with the divine will—the new creature that is said to have lived in the flesh, as in a tabernacle, while waiting for the new body. "*It*" was sown in corruption, in a corruptible body; "*it*" went down into death; and yet "*it*" is not represented as being dead, but as merely sleeping, while its earthly tabernacle was dissolved. It is the same "*it*", the new creature, that is to be clothed upon with the heavenly house, the spiritual body, in the First Resurrection.—Volume 6, pp. 726, 727.

[7] When the Lord shows us that we have erred in the consideration of his Word, and reveals this by giving us a clearer understanding, we should be quick to make a correction of the mistake and rejoice because of the better understanding. There is no disposition here to be captious nor to find fault with what has been written. Upon a careful consideration of the above paragraphs it is manifest that the wrong thought has been expressed.

[8] According to the Scriptural definition of soul (Genesis 2: 7), no soul can exist without a body. The body of flesh was first made from the elements of the earth, and then the breath of life was breathed into it; and a moving, sentient being or soul came into existence. That soul, like all other human souls, consisted of a will, mind, heart and organism. A soul could no more exist without a body than it could without the breath of life. That being true, when a man dies it is the soul that dies; hence there is no soul to which a body could be resurrected. When the soul or being is resurrected

that soul or being must be made up of will, mind, heart and body, with the breath of life causing the organs to function; and therefore there could be no occasion to say that the soul or being or creature is brought forth and given a body. Nor would it be Scriptural to say that "it" went into death and yet that "it" is not represented as being dead but asleep, while its earthly tabernacle is dissolved.

9 The substance of the above and foregoing quotations is this, to wit: That the soul, being, new creature or "it" is in existence somewhere, and that when the resurrection takes place the "it", soul, or new creature is brought forth and given a body as it pleases the Lord. It is true that the statement is made that the "it" is asleep, but the statement nevertheless implies the existence of the "it"; and the only difference between that statement and the conclusion announced by the orthodox clergy is that the latter say that the soul is alive and conscious somewhere and will be brought forth to be united with the body, whereas the latter statement is that the soul, new creature, being or "it" is asleep and will be awakened and given a body. So far as the philosophy of the resurrection is concerned, what difference does it make whether the new creature or being is alive somewhere without a body or asleep somewhere without a body? In both statements the point is made that the soul and body are separate and are brought together at the resurrection.

10 It is apparent that we have had a misunderstanding about this text. We know to a certainty that the dead are dead, unconscious and completely out of existence until God's due time to awaken them in the resurrection. We speak of death as "sleep" because of God's purpose to awaken the dead. We know also from the Scriptures that the new creature must go into death in order to participate in the resurrection. Some of these sleep in death, that is to say, remain out of existence for a long time, while others who are on the earth will have an instantaneous change from human to spirit.—1 Corinthians 15: 53; Philippians 3: 10, 11.

11 We fell into the same error when we said concerning the new creature that only the mind is begotten and that this new creature or treasure is contained in the body of flesh, which is called an "earthen vessel". It would be impossible for merely the mind to be a creature. The conclusion that we have a new creature dwelling in an earthen vessel was based upon a misunderstanding of the words of the apostle, which read: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Corinthians 4: 7.

12 The context shows that the apostle was not here speaking of the new creature as a "treasure", but was speaking of the ministry or commission given to him and to others of "like precious faith" to preach the truth; and he says that this ministry or commission is a great treasure, and that this is possessed or kept in an imperfect or earthen vessel. Otherwise stated, the Lord has committed to imperfect earthly creatures the great treasure, commission or office of being "ministers of reconciliation" by proclaiming his message of salvation.

A SAFE RULE

13 The aforementioned error and like errors occur by taking an isolated statement and ignoring the context of the scripture. When one who knows how to formulate an argument in proof of a question at issue has written that argument based upon a specific question, then the proper way to examine that argument is this: Determine (1) what is the principal question at issue or for determination; (2) what is the proof brought forth in support of the question at issue; and (3) what is the conclusion reached based upon that argument.

14 The Apostle Paul was capable of formulating a logical argument. In addition thereto, and of far more importance, he was an instrument in the hand of the Lord; and his words were guided by the Lord and therefore impart absolute verity and truth. We may be absolutely certain that the apostle's argument in support of the question at issue is consistent with itself and with every other part of the divine plan. To take a paragraph or sentence out of its setting and attempt to ascertain its true meaning aside from the context is not always possible, and often leads to grievous error. Full force and effect should be given to every statement made by the apostle bearing upon the question at issue.

15 Taking the entire chapter of 1 Corinthians fifteen together, what is the paramount question at issue or for determination? It is this: Was Christ raised from the dead? Satan, acting through his visible representatives, had tried to destroy all the evidence concerning the resurrection of Jesus Christ. His priests or clergymen bribed witnesses to lie concerning the resurrection of Christ Jesus. (Matthew 27: 63-65; 28: 11-15) Of course Satan was using every possible means to destroy men's faith in the resurrection of Christ. He had succeeded well with many. It is manifest that some of the Christians of the ecclesia at Corinth were wavering in their faith concerning the resurrection of Christ. This conclusion is reached by reason of the words of the apostle: "If Christ be not raised, your faith is vain; ye are yet in your sins." The burden of the apostle's argument is to show that there could be no resurrection of the followers of Christ Jesus except they be resurrected as a part of The Christ.

16 It is not unusual for the Scriptures to refer to The Christ collectively, or as one. In his memorable prayer on the night preceding his crucifixion Jesus prayed in behalf of his disciples who had been faithful, and in behalf of others who should come into a like precious relationship with him; and his prayer to Jehovah was that these all might be made one. (John 17: 21) The prophet represents Jesus speaking concerning the mem-

bers of his body this side the vail, and who are foolish and imperfect, as being a part of himself. (Psalm 69:5) That this thought was in the mind of the apostle is clearly proven by his words when he refers to all as one body, meaning The Christ.—1 Corinthians 10:17; Ephesians 4:4, 25.

17 An examination of the entire chapter (1 Corinthians 15) discloses these cardinal points, to wit: (1) That the resurrection of Christ is the paramount question at issue; (2) that this resurrection includes the body members with the Head, and that all constitute one; and (3) that the "it" mentioned in verse forty-four, and in other places in this same chapter, does not mean the soul, being, new creature, ego, character, entity or identity; that the "it" has no reference to an individual but that the "it", as here used, means The Christ, the anointed of God. The words of the apostle show the consistency of this conclusion. It will be profitable to consider the main point of his argument as set forth in the chapter; and to this end divisions are here made of the chapter, and the argument of the Apostle Paul is paraphrased in language with which every-day people are familiar.

THE ARGUMENT

18 Verses 1-11, the substance of the argument is this: 'My brethren [fellow Christians], let me call your attention to the good news in which you stand and through which you obtain salvation, provided your faith is real. I brought to you the all-important truths which I have been taught, to wit: that Christ died for our sins, that he was buried in the tomb, and that he arose to life again, even as was foretold by the Scriptures; after he arose he was seen by Peter, and then by all the twelve, who were witnesses to his resurrection. Later more than five hundred persons saw him at one time. After that James saw him, and then he was seen by all the apostles. Last among these I saw him also. All of these are witnesses of his resurrection. Because I persecuted the church I am not fit to be an apostle; but I am an apostle, and I am what I am by the grace of God, and therefore I am a competent witness. Here is a great array of witnesses proving the resurrection of Christ. That is what I believe and preach.'

19 Verses 12-20, the argument is in substance: 'All of these witnesses testified to the resurrection of Christ. Why then are there some among you who deny the resurrection of the dead? If Christ be not risen our preaching is vain, we are false witnesses, you are still sinners, and your brethren who have died in Christ have perished. Therefore you see that the resurrection of all these Christians depends upon the truth of the resurrection of Christ. These Christians are a part of Christ, because of his body; and if Christ is not resurrected, then they are gone for ever and there is no hope for them. If that were true then we would be the most miserable amongst all men. But, my brethren, the truth is that Christ *is* risen from the dead and is the firstfruits of those that sleep in death.'

20 Verses 21, 22 continue the argument: 'You must know that death came upon all because of the wrongful act of one man, Adam; and now by one man [Christ] also comes the resurrection. If Christ is not resurrected, then no one could ever be resurrected.'

21 Verses 23-28, the substance of the argument is: 'The order of the resurrection is this: Christ the first, both in time and in rank; then the others who become Christ's during his presence, because he comes to judge the living and the dead. (2 Timothy 4:1) All who become Christ's during his presence shall live. (Acts 3:21) The reign of Christ will result in the destruction of the wilfully wicked, and death itself will be destroyed; and then Christ shall turn over to Jehovah the restored race of humanity. Such a wonderful work could not be possible unless Christ is raised.'

22 Verses 29-34, the argument in substance is: 'My brethren, I am a Christian. I have been baptized into Christ's death that I might have a part in his resurrection. If there is no resurrection, then why would any of us be baptized into Christ? Why do we expose ourselves to persecution of the enemy every day, and lay down our lives in the service of the Lord, if there is no resurrection of the dead? If Christ does not arise from the dead then there is no hope, and we might as well eat and drink and be merry and forget everything else. But do not permit yourselves to be deceived. You have been listening to the false and foolish arguments of certain men against the resurrection, which arguments have lulled you to sleep. You have been keeping bad company, and this bad company has corrupted your morals. I speak this for the purpose of arousing you to righteousness, that you might hear from me of the resurrection of Christ.'

23 Verses 35-38, the argument is in substance: 'I have shown you that Christ arose from the dead and that the resurrection of all others depends upon that great fact. But the opponents will raise some captious questions; some among them who deny the resurrection will say, How can the dead arise? With what body do they come? Those are foolish questions. I will give you an illustration: When you sow a seed no life springs from it except it first die. If you sow wheat, that grain of wheat dies and a body comes forth. If you sow some other grain, that grain dies and a body comes forth. The same body or grain that you put into the ground does not come forth. God has provided a body, and will provide a body for every seed according to its kind. If it is wheat seed a body of that kind will come forth, or if some other seed a body that is suitable.'

24 Verses 39-41, the argument is in substance: 'As a further illustration, all flesh is not the same. There are human flesh, cattle, birds and fishes, all of different flesh. Bodies are not all the same. You look above you, and see the heavenly bodies; and you look about you,

and you see earthly bodies. They are different in glory. That is the way it will be in the resurrection; there will be some heavenly bodies and some earthly, and they will be different in glory.'

25 Verses 42-44, the argument is in substance: 'But now I am writing you concerning the resurrection of Christ, which is disputed by our opponents. The all-important question is his resurrection, because without his resurrection all other resurrection is impossible. In this same epistle I have shown you that although The Christ is made up of many members yet they form one body; Christ is one. By one spirit all of us are baptized into one body. ["Now ye are the body of Christ, and members in particular."—1 Corinthians 12: 12-27.] The body of Christ, consisting of the members in particular on this earth, is a dying body. It is a body of humiliation. It is weak and dishonorable in the sight of men. Christ Jesus, the Head of The Christ, went into death dishonored of men; and all the members must follow the same course.

26 'Therefore concerning the resurrection of Christ I say unto you: "*It* [The Christ] is sown in corruption; *it* [The Christ] is raised in incorruption: *it* [The Christ] is sown in dishonor; *it* [The Christ] is raised in glory; *it* [The Christ] is sown in weakness; *it* [The Christ] is raised in power: *it* [The Christ] is sown a natural body; *it* [The Christ] is raised a spiritual body." The Christ on earth anointed of God is a body of humiliation, a natural body. In the resurrection it is a spiritual body of glory and honor. Christ means Anointed One of God. The anointing takes place on earth. The body when anointed is natural or human. It is planted in death, and then God raises it up out of death and gives it a body as it pleaseth him.'

27 Verses 45-50, the argument is in substance: 'You know that it is written in the Scriptures that Adam, the first man, who was to give life to the human race, was made a living soul. That soul or being or creature was made by forming the body from the elements of the earth and then breathing into it the breath of lives. That soul failed because of sin. The last Adam, The Christ, is a life-giving spirit when completed in the resurrection, and will give life to the human race; and there is no other means given under heaven whereby mankind can get life, except through Christ Jesus. (John 10: 10) The spiritual was not made first; the animal was made first, and later comes the spirit. Christ must die as the animal body and be raised out of death a spiritual body, because such is God's plan. They who are now devoted to the Lord and who are in Christ are men. Our nature is animal, our body is animal, and we are members of the body of Christ, and we are in humiliation. We must go down into death in the image of Christ Jesus, as when he died, and then we shall bear the image of the heavenly in the resurrection.'

28 But suppose one who heard Paul's argument at that time should have said: "But, Paul, may I ask a question? You have stated that 'it' is sown in corruption, and that the 'it' means Christ. Did Jesus Christ have a corruptible body? Was it not written of him that his body did not see corruption?" (Psa. 16: 9, 10) To this the apostle would answer:

29 'True, it was written concerning the Lord Jesus that his literal body did not see corruption. That body would have corrupted, because it was an animal body, except for the miracle performed by Jehovah our Father, who in his own good way and for his own good purposes has preserved that body. But every member of the body of Christ, which is the church, is imperfect; and therefore *it* must go into death a corruptible body, and in the resurrection God raises up The Christ incorruptible. As I said to you, the seed which you sow is not the body which comes forth, but God gives that seed a body suitable to its kind. The Christ is the seed of promise, which seed God promised to Abraham. (Galatians 3: 16) That seed is sown a natural body. It pleases God to give that seed at the resurrection a spiritual body. Now I assure you, brethren, that flesh and blood cannot inherit the kingdom of God, neither can a corruptible body be in the kingdom of God.'

30 Verses 51-55, the argument is in substance: 'Now I will disclose to you a mystery and a secret concerning the resurrection. The faithful members of the body of Christ who go into death prior to his second coming, as he promised, shall be out of existence until the coming of the Lord; and in that day he shall raise them up. But some members of the body will not sleep in death, but will be instantaneously changed from an animal to a spiritual body. This will take place in a moment, because all must be changed from animal to spiritual in order to be of The Christ. The body this side the vail, which is corruptible, must put on incorruption; the mortal must put on immortality. When this change takes place from corruptible to incorruption, and this mortal has become the immortal Christ, then shall be brought to pass the saying of God's prophet: "Death is swallowed up in victory." Then can be said: "O death, where is thy sting? O grave, where is thy victory?" Those who shall constitute the glorious body of Christ will never be subject to the power of death.'

IMMORTAL BODY

31 It is believed that those who have carefully followed this consideration can see that the conclusion is irresistible that the "it" refers to The Christ. No one outside of Christ will ever be incorruptible. It is to The Christ alone that the promise is given that over such the second death will have no power. (Revelation 20: 6) None outside of Christ will ever receive immortality. These are they that are admonished while on earth to seek immortality. (Romans 2: 7) The members of The Christ while on earth are, by the will of God and his precious promises, begotten to an inheritance incorruptible, reserved in heaven, which is the divine nature. (James

1:18; 1 Peter 1:1-3; 2 Peter 1:3, 4) None others are begotten to this incorruptible inheritance, which is immortality. No one will ever have even a chance of being immortal.

32 It is therefore easy to see that the apostle in using the word "it", which he says is sown corruptible and raised incorruptible, does not refer to individual souls or beings or characters or entities or egos, but his reference is to *The Christ as a whole.* If the apostle, when he says that God gives *it* a body as it pleases him, means each individual, and that some of these get mortal bodies and others immortal bodies, the apostle would be manifestly inconsistent; because subsequently, and in the same argument, he says that the "*it* must put on immortality". On this very snag the clergy of Christendom have fallen. They contend that at the resurrection every one will be given an immortal body, and they use this statement of the Apostle Paul as authority. But that is not what the apostle said at all.

33 In the general resurrection of course every one of the human race will be raised up with a human body. Long before the time of the Apostle Paul Job wrote: "And though, after my skin, worms destroy this body, yet in my flesh shall I see God." (Job 19:26) Job believed in and spoke of the resurrection. The apostle of course was familiar with this, and doubtless those Christians at Corinth were familiar with the same scripture. Other prophets had taught the resurrection of the dead, and that God would open their graves and cause them to come up out of their graves.—Ezekiel 37:12; Jeremiah 31:15-17; Isaiah 35:10.

34 The apostle and his brethren would all understand that these prophecies concerning the resurrection have reference to mankind coming forth in human bodies. That question was not troubling the Corinthians at all. The apostle was telling them about the resurrection of The Christ, and this they could not understand. He was telling them about a change from human to spirit being. If the question propounded to the apostle, 'With what body shall the dead come forth?' had reference to the general resurrection of all the human race, the apostle would not have given the answer: 'Thou foolish person.' On the contrary he would have said: 'You are familiar with what the prophets have taught. A man is dead and in the tomb. He went down into death a human being and he will be brought forth a human being.' This is further proof that the apostle was not discussing the general resurrection, but that he was discussing the resurrection of The Christ, and shewing that the general resurrection absolutely depends upon the resurrection of The Christ.

35 The apostle and the others knew that the general resurrection would be in a body known to man; but the apostle did not know what kind of body God would give The Christ. His brother John had said: "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) The Apostle Paul, being also an inspired witness of God, would know exactly the same things as expressed by John. Therefore his answer to the question concerning the resurrection of The Christ was: 'God will give *it* [The Christ] a body as it pleaseth him'; and it will be a glorious body.

THE MYSTERY

36 The Christ, God's great mystery, was hid from all for many ages and generations. That mystery was first made known to Christ Jesus after he was anointed at the Jordan. It began to be uncovered and made known to the followers of Christ Jesus after Pentecost. In God's due time Paul became an apostle of Jesus Christ, and the mystery was revealed to him. He then wrote that those who will inherit the realms of glory must be of Christ. He stated that the true church while on earth is the body of Christ in the flesh, and that this body is suffering ignominy, persecution and shame at the hands of the enemy, even as the Head suffered.

37 As a member of the body of Christ, Paul wrote: "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; whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 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 1:24-27.

38 It was concerning this mystery or glorious resurrection of The Christ that the apostle was writing to the Corinthians. He knew that if these Christians were to turn away from the great truth of the resurrection of Christ they could never be of the glorious body of Christ. His argument therefore was for the purpose of showing them that Christ died and arose from the dead according to Jehovah's plan; that Christ is made up of many members, yet all one body; that as the Head suffered, the body must also suffer; that "it", The Christ, must go down into death in dishonor and weakness and shame, and that God would raise "it" up to honor, power, glory and immortality. His argument is clear, cogent and convincing, and brings joy to the heart of the Christian.

39 Now those on the earth who are of the temple class can appreciate the promise of God made through Jesus: "Be thou faithful unto death, and I will give thee the crown of life." Those who bear the reproaches that came upon the Head, and go down into death with him, faithful to the end, shall be granted in the resurrection great honor of life on the divine plane, and be for ever members of the glorious body of Christ.

40 It is easy to be seen what difficulty we find ourselves in if we say that the apostle in 1 Corinthians fifteenth

chapter means the soul, new creature, character, or entity, when he speaks of the "it". When a Christian dies, to say that his character is somewhere in existence and that that is what will be resurrected is without meaning. The character is the man or creature. No man *has* a character, separate and distinct from himself. If he is a man he *is* a character. If the man dies the character is dead. Man is a soul, and when the man dies the soul is dead. Man is a creature; when the creature dies the creature is dead, regardless of whether it is an old or a new creature. The apostle's argument was that the new creature, a member of Christ, remains dead until the time of the resurrection, during the second presence of the Lord. The creature when dead is nowhere; it is out of existence, and in due time shall be awakened out of death by being brought again into existence.

41 If a man dies not ever having known Christ, his opportunity to be brought to a knowledge of the truth is during the reign of Christ. Then the man will be awakened out of death and be given a knowledge of the truth and an opportunity for life. But surely there is no question about what kind of body he will have when he comes forth from the grave in the resurrection. He could have no other kind of body except a human body. It is likewise certain that he would not have the identical body that went down into the tomb, but nevertheless he would have a human body given to him at the recreation or resurrection. This question, however, was not really discussed by the apostle, except that he said that during the reign of Christ all would be brought forth from the tomb. Not so, however, with the members of The Christ. They come forth as spirit beings, but with what kind of body no man on this earth has ever known

42 In 1 Corinthians 15 the apostle was not discussing the individual members of Christ's body separately; he was discussing The Christ as a whole. But in Revelation 3:12 the promise is made to individuals that those who are overcomers will be made a part of the temple of God. It would not be possible, however, to be of the temple except one is a member of Christ. When discussing The Christ, if the individual and separate members are kept out of mind and The Christ is considered as one, Head and body, then it is clear what the "it" in 1 Corinthians 15 means. "It" (the Christ) goes into death as a human being, with a human organism, and comes forth with a divine organism.

43 Confusion on this question, as on others, has resulted from thinking that each Christian must 'develop a character' when he becomes a new creature; and from the further error that each new creature exists inside of a human organism; and that when death ensues the body dies, but that the new creature continues to live somewhere and will be resurrected and given a body as pleases the Lord. Confusion is bound to result when we have the wrong premise. When we get the proper understanding of the new creature and the proper understanding of character, then it is easy to see what the apostle meant when he spoke of the "it"—that he had reference to The Christ, the seed of promise, which constitutes "the mystery of God".

44 No one will be resurrected as a member of the body of Christ unless while in the flesh he grows into the likeness of Christ. But this likeness is not "character" likeness, as has been erroneously stated through misunderstanding that the character is something separate and distinct from the man. The likeness of the Lord spoken of in the Scriptures is an unqualified, unswerving and absolute devotion of the creature to Jehovah God; and never, sympathetically or otherwise, allying oneself with any part of the Devil's organization.

45 The Lord Jehovah has been developing and is now completing the new creation, which is The Christ. This new creation stands out separate and distinct from Satan's organization. When begotten and anointed of the holy spirit, and then when put on trial one proves his love for the Lord, Jehovah will be faithful in the performance of his part of the covenant; and thus doing the Christian is certain to have a part in the "first resurrection". He therefore becomes a part of the "it" while in the flesh; and if faithful unto death, he is a part of the "it" that is resurrected to immortality.

QUESTIONS FOR BEREAN STUDY

What assurance does the resurrection of Jesus Christ give? What do the clergy say concerning the resurrection of the dead? How have Bible Students ordinarily interpreted 1 Corinthians 15:38, 42-44? ¶ 1-6.

If a former interpretation is seen to be wrong what should be the attitude of true Christians relative thereto? What is a soul, and can it exist apart from the body? Summarize our former view of the "it" of 1 Corinthians 15, and point out the inconsistency thereof. ¶ 7-10.

What similar error has prevailed concerning 2 Corinthians 4:7? Explain the passage. What led to these errors, and how may they be avoided in studying these and other texts? ¶ 11-14.

What is the main question being considered by the apostle in 1 Corinthians 15, and why? How did he regard The Christ, here and in his other writings? Quote other scriptures in corroboration. What three cardinal points does he make in the chapter? ¶ 15-17.

Paraphrase 1 Corinthians 15:1-28 inclusive. ¶ 18-21.

Paraphrase verses 29 to 41, cite the captious questions which the apostle discusses, and explain his illustrative answers thereto. ¶ 22-24.

What now is the crux of the apostle's argument in this chapter? What does he then mention in support thereof, and how does he dispose of possible objections relative to the corruptibility of The Christ body? ¶ 25-29.

What "mystery" does the apostle now disclose, and what is the reason therefor in this connection? When will death be "swallowed up in victory"? Who only will ever be beyond the power of the second death and enjoy an "incorruptible" inheritance? What now is the irresistible conclusion concerning the "it" of 1 Corinthians 15:38,42-44? ¶ 30-32.

With what body did Job expect to be raised? What other prophets spoke about the resurrection of mankind? Did the apostle need to explain to the Corinthians the nature of the general resurrection? What was the question that

troubled them, and how did Paul answer it? ¶ 33-35, 41.
What is the "mystery of God", and when and to whom was it first disclosed? Read and explain Colossians 1:24-27 and show how it bears upon the argument in 1 Corinthians 15. ¶ 36-38.
What difficulty results from a misinterpretation of the "it" in this chapter? Does the new creature die? ¶ 39, 40.
Is the resurrection of new creatures, as individuals, discussed in 1 Corinthians 15? Are individuals referred to in Revelation 3:12? How may we avoid confusion in the study of certain scriptures? ¶ 41-43.
What does it mean to grow into the likeness of our Lord? How may a Christian be certain to be of the "it" class now and in the first resurrection? ¶ 44, 45.

DAVID SPARES SAUL

——AUGUST 7—1 SAMUEL 26——

"Be not overcome of evil, but overcome evil with good."—Romans 12:21.

DAVID'S absence from Saul's feast on the first day of the month, to which reference was made in our last study (1 Samuel 20:24), brought about a complete break in the strained relationship which had been manifesting itself for some time. It was no longer safe for David to return to Saul's court; so, taking with him a few young men who had joined themselves to him, David went south into the country of his own tribe. He had made no preparation; for his going was in the nature of a flight.

[2] David called on Ahimelech at Nob, where the tabernacle of Moses was, and where Ahimelech ministered as priest. There, under some stress and by saying that he had urgent business on the king's account, he obtained the shewbread which had been presented before the Lord; also, with the priest's consent, he took the sword of Goliath, which was kept there. He said of it, "There is none like that; give it me." (1 Samuel 21:1, 6, 9) He then went into the country of the Philistines, and for fear of Saul joined himself to Achish, king of Gath. No doubt the sight of Goliath's sword, back in the city of Goliath, made the men of Gath fear treachery on David's part; and seeing that his life was in danger David escaped from there, feigning madness.—1 Samuel 21:13.

[3] The Scriptures make no adverse comments upon David's course. It cannot be commended, but it must be taken that David was learning hard lessons in the school of experience. The lack of Scriptural condemnation should make the Bible student hesitant of judging him; and it should be noted that when Jesus referred to David's act of taking the shewbread, he referred to the incident as if it established the authority of need over precedent and ceremony.—Luke 6:3, 4.

[4] After escaping from Gath David dwelt in the cave of Adullam, and there his brethren and all his father's house went to see him. Evidently Eliab had lost his jealousy, and all of them wished to help their brother; for they realized that King Saul was treating him hardly. Now there went to him "every one that was in distress, and every one that was in debt, and every one that was discontented, . . . and he became a captain over . . . about four hundred men." (1 Sam. 22:2) Not trusting Saul, David took his father and his mother into the land of Moab, beseeching the care of the king of Moab; and there his parents lived for some years in the land of Ruth, whose children they were.—Ruth 4:21, 22.

[5] Saul was disturbed about David and his company of strong men, over whom he as king had no control; and in his council in Gibeah he complained bitterly to all those round about him, charging that they favored the son of Jesse more than they did him, and that they had all conspired against him. (1 Samuel 22:7, 8) There was present one Doeg, an Edomite in authority over Saul's personal servants who, wanting to curry favor, told Saul that Ahimelech had given David some sustenance, and had inquired of the Lord for him and had given him the sword of Goliath the Philistine (for Doeg had been present on the occasion). This information was of no service to Saul; it was merely a sneak's attempt to stand well with his master.

[6] The king, wanting an outlet for his anger and his vicious spirit, sent for Ahimelech and all the men of the priesthood who were serving the tabernacle at Nob. He charged the priest with conspiracy in favor of "the son of Jesse" (He would not mention David's name.). Ahimelech denied the charge and said, "Who is so faithful among all thy servants as David . . . and is honorable in thine house?" (1 Samuel 22:14) He told the king that he had understood that David was upon the king's business, and had helped him accordingly. But the king, mad with jealousy and passion, commanded those about him to slay all the priests. No Israelites would obey the terrible order; and the king then turned to the Edomite, and he slew on that day eighty-five persons that did "wear a linen ephod". More than that, "Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword." (1 Samuel 22:18, 19) Only one escaped, Abiathar; and he fled to David.

[7] David now entered upon the most painful part of his very varied life. Saul began to hunt him, as David said, like a "partridge in the mountains" (1 Samuel 26:20); and yet David's hand was continually made

strong, for men continued to join him till there were about six hundred. (1 Samuel 23:13) Saul made desperate attempts to capture him and his men but was never able to do so; for David's sentinels were alert and he and his men were mobile, and in the wilderness of Ziph there were many caves in the mountains where they could hide.

8 It was while David was there that Jonathan, who was evidently with his father in his hunt for David, met David secretly in the wood and "strengthened his hand in God". (1 Samuel 23:16) On one occasion Saul had compassed the mountain in which David and his men were. It was the tightest place David had been in; but Jehovah gave him relief, for a hasty message came to Saul to say that the Philistines were attacking Israel. Saul hastily withdrew; and David escaped and went further south to the strongholds of En-gedi, on the Dead Sea.

9 Saul again returned to the pursuit of David, now taking 3000 chosen men. Before he reached, as he supposed, the rocks where David was, he retired alone into a cave. But David and his men were in the cave, and they thought David's God-given opportunity to slay his enemy had come. What David did was to approach behind Saul, with footsteps as soft as a panther's, and in the darkness cut off the skirt of Saul's robe spread behind him. Saul went out of the cave, not knowing how near death he had been. When he had gone some distance David called to him, bowing himself to the earth. He spoke pleadingly to the king, showing that those who said that David sought his hurt spoke lies.

10 Holding up the skirt of Saul's robe in his hand David showed him the proof of how he could have killed the king. Then he called upon Jehovah to judge between them, and for Jehovah to avenge him of Saul; but he said, "Mine hand shall not be upon thee." (1 Samuel 24:12) He called upon God to judge between them and to deliver him out of the hand of Saul. Saul saw that David could not be his enemy and, momentarily moved with emotion, he wept much. He acknowledged that David must be king after him, and pleaded with David for a covenant that David would not hurt his family or destroy his name out of his father's house. David swore this unto Saul, and Saul went home.—1 Samuel 24:20-22.

11 If Saul had lived up to the avowal of that moment his after-life would have been very different; but his emotion, while it seemed to stir him, was only a temporary thing. Before long his madness of jealousy overcame him again. David had not trusted him, and therefore did not disband his army of men, but went back into the wilderness. It could not have been long after this that Saul again gathered an army to go after David. Again taking 3000 chosen men with him, he went as if it were to make civil war. David's men, always on the lookout, advised him; and he saw that Saul was making another determined attempt to take him.

12 Saul pitched his tent; and David, with Ahimelech the Hittite and Abishai, David's nephew, from the height looked down on Saul's camp. David said, "Who will go down with me to Saul to the camp?" Abishai, ever more than ready for any deed of daring and valor said, "I will go down with thee." (1 Samuel 26:6) By night these two daring men penetrated the outposts of Saul's army, and made their way into the inner circle where Saul was sleeping, with Abner the captain of his host and the other officers round about him.

13 Abishai whispered to David that God had delivered his enemy into his hand. He begged David to let him smite, saying, "I will not smite him the second time." David answered, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?" (1 Samuel 26:9-11) But David instructed Abishai to take Saul's spear, which was stuck in the ground to indicate that the king was there, and his cruse of water; and they returned. The scripture says that the Lord had caused a deep sleep to fall upon Saul's men.

14 Next morning David stood on the hill overlooking the valley where Saul's army was, and cried to the people and to Abner the captain of the host. Abner contemptuously replied, "Who art thou that criest to the king?" And David said to Abner, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. . . . As the Lord liveth ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster." (1 Samuel 26:14-16) And as David lifted these for them to see they saw that it was he who had been there, and that the king's life had been in his hand; not as before when Saul was alone in a cave amongst his enemies, but David and his men had been into the heart of their camp, where the king lay.

15 David spoke strongly to King Saul, blaming much of what was happening upon those who were jealous of him, and calling for the curse of Jehovah upon those who had driven him out from abiding in the inheritance of Jehovah, and who had said to him, "Go, serve other gods." (Verse 19) Saul again acknowledged his wrong, and finally said to David, "Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail."—1 Samuel 26:25.

16 Still David did not trust Saul. He went on his way, and Saul returned to his place. It was the last time they met. It might seem as if David ought now to have trusted Saul and have disbanded his company. Perhaps he did not now consult Jehovah as on other occasions; for the next word written of him is one of fear: 'I shall one day fall by the hand of Saul.' (1 Samuel 27:1) His fear caused him to take one of the most risky steps of his adventurous life—he again went

to the Philistines, joining himself to one of their lords.

17 Saul was heading on for the final disaster of Gilboa. As he turned away from God, going in his distraction to the witch of Endor for guidance, God left him to perish; and we may take it that God did not intend that David should cast in his lot with Saul, for had he done so his army and his leadership would certainly have turned the scale against the Philistines on Gilboa. Probably it would be correct to say that God left both these men to themselves; but that David's heart was right with the Lord, even though for a moment he lost faith, and even though he made the mistake of joining the Philistines. The Lord preserved him from entering the ranks of Israel's enemies, and saved him from the disloyalty of his own men, who in their bitterness over a great momentary loss were ready to destroy him. God brought David out of all his distress.—1 Sam. 30:6.

18 While much might be said of the injustice to which David was subjected by Saul's determination to kill him and thus prevent him from becoming king of Israel, even though he well knew that he was trying to kill one who was the anointed of the Lord, there are other things in the narrative which call for attention for instruction for the people of God. One of the most important is David's correct view of the sanctity of the Lord's anointed. It was evident to all Israel, as well as to the two chief persons concerned, that Saul was entirely in the wrong, and that he was perverse in his attitude toward the God of Israel, whose representative he was; and that thus he was really unfitted to be king and shepherd over God's people. But David did not allow his own judgment to interfere with God's arrangement; it was not for him to attempt to alter it or even to interfere.

19 Here is an important lesson for God's people of the present day. Private judgment as to the fitness of things in connection with the Lord's work, as to whether one or another is the better fitted for offices which are in the appointment of the Lord, must not be allowed to interfere with the Lord's arrangements; and he who attempts to interfere will surely bring himself into the judgment of the Lord. The local matters in any church are the cares which the Lord has given to his people, but the general care and direction as to the work to be done are his concern alone.

QUESTIONS FOR BEREAN STUDY

What caused the break between Saul and David? What did David say and do at Nob? How did Jesus refer to this incident? Where next did David go, and what happened to him there? ¶ 1-3.

What following did David have after his escape from Gath? What was Saul's next rash act, and what precipitated it? ¶ 4-6.

Where did David and his company now go, and who visited him at that time? Tell how David spared Saul's life in the cave. What effect did this have on Saul? ¶ 7-10.

On what other occasion did David spare Saul's life? Relate the incident in detail. ¶ 11-15.

What risky step did David now take, and why? What happened at Gilboa? ¶ 16, 17.

What lessons may we learn from this narrative? ¶ 18, 19.

DAVID BRINGS THE ARK TO JERUSALEM

——AUGUST 14—2 SAMUEL 2:1-4; 5:1-5; 6:1-15; PSALM 24——

"We shall be satisfied with the goodness of thy house, of thy holy temple."—Psalm 65:4.

FROM the time he slew Goliath, when he was seventeen or eighteen years old, till he was thirty years of age, David had bitter experiences because of King Saul's jealousy of him. It was much the hardest period of his life. The incidents which gave us the last study—wherein David, having had to flee for his life, on two occasions proved to Saul that he was not his enemy, as Saul professed to believe—occurred two or three years before Saul's death.

2 But if this time of persecution was the hardest time of David's life, it was also a most profitable time to him. It was then, and in his many varied experiences which he had, that he learned the care of God over him; and it was then that he cultivated that magnanimous disposition which fitted him to be a leader and a caretaker of God's people Israel. For amongst these men, of whom it is said that each had a grievance, David learned of the general conditions of the people, and what was necessary to better their conditions; just as Jesus has all judgment given to him because he is the Son of man, that is, because of his actual experience among men. It was in that experience that David learned how to handle rough men, and how to keep himself alert for every occasion.

3 While Saul had been following David, the Philistines had been gathering their armies for an attack on Israel. Probably if Saul had not been so eager in seeking David's life he would have been better prepared for the fierce battle which was to come. It was a sad day for Israel when the battle was fought. Israel lost heavily to the Philistines, and both Saul and Jonathan were slain—Jonathan in battle. But Saul, first wounded by the archers, then tried to end his life, and was finally slain by a vagrant Amalekite. (1 Samuel 31:3; 2 Samuel 1:10; 21:12) It was a day of calamity for Israel, and none suffered in spirit more than David. His lamentation tells of his loss and of his sense of loss to Israel.

4 David had reached thirty years of age when Saul was slain. On hearing of the calamity on Mt. Gilboa, and knowing that he had been anointed to be king, he, according to his usual practice, sought God's guidance. Through Abiathar the priest he asked if he should go up to the men of Judah, and where he should go. He was directed to Hebron, and there he presented himself to his brethren and was accepted of them as king. His position was difficult; his alliance with the Philistines made him a suspect before all Israel. Though Judah accepted him, Abner, who was a self-seeker and had no love for David, kept the northern tribes of Israel from accepting David; and for five years Abner led the northern tribes, during which time there was constant strife between Judah and them. Then Abner got Ishbosheth, Saul's son, appointed king; and it was not until seven years had passed that his cause failed.

5 Abner now came to David, acknowledged that David was God's appointment, and wanted to make a bargain with him. *He* would bring the northern tribes into subjection to David. But Abner had to be put into his place; the people were not his to bargain with. David was kindly considerate toward him, and gave him a position in the army, which, however, he never held; for Joab, being jealous of him, slew him.

6 All the tribes now gathered to David to Hebron to acknowledge him king, saying that they knew him to be the Lord's anointed. David, directed by true wisdom, moved to Jerusalem; for the move was a concession to the northern tribes and to Benjamin, as well as that Jerusalem was a better center for government than Hebron. There were two things ever present in the mind of David: One, to establish a kingdom in Israel which should bring honor to Jehovah as Israel's great King; and the other, associated with it, to erect a temple suitable for the worship of Jehovah's great Name. Without doubt God was guiding David's mind, in order that there might be a prophetic picture made which should guide God's people as to his will when the time came for the establishment of the real kingdom, and thus that in the last days they might know that he was fulfilling prophecy by completing every vision.

7 The tabernacle of Moses was at Nob, in the tribe of Benjamin, not far from Jerusalem; but the ark, which was the main feature of the tabernacle and without which there could be no high priestly service, consequently no day of atonement for Israel, had been in Kirjath-jearim since the days when the Philistines returned it. Probably well-nigh eighty years had elapsed since the ark had been in its tabernacle, its tent covering. Why David made no attempt to reunite the ark and the tabernacle we may not know; probably there was not sufficient room on Mt. Zion for the tabernacle structure.

8 When his place for the ark was ready he made great arrangements to transfer it. It was then that the tragic incident of the death of Uzzah occurred, because unlawfully he put out his hand to steady the ark. Divine disapproval had to be shown, and this was one of the occasions when it must be manifested. The ark was hastily taken into the house of Obed-edom, until the divine will should be understood. (2 Samuel 6:6-10) About three months later it was carried with great joy up the hill of Zion to its place near the throne, and there it remained until in Solomon's days it found its final resting place.

9 Without doubt the overruling providence of God guided David. Also he was moved by the holy spirit (2 Peter 1:21), so that he is numbered amongst those holy men of old who by that spirit spoke of things to come. This is abundantly proved by the fact that the things he wrote not only have been food for God's people of all ages since, realized specially by those who were called to the high calling of God in Christ Jesus (Philippians 3:14), but are found to have particular instruction for those who are of the "servant" class in the last days.—Isaiah 43:10.

10 The kingdom of Israel under David is God's illustration of the establishment of the kingdom of heaven upon earth, and of the work which is to be done in the time of that establishment, when the anointed Son of God is being placed upon the throne of God's glory, not indeed visible to men but yet in absolute power and authority. The Scriptures show by various pictures the One who was to come, God's appointed Savior; and that he should be the great Prophet, Priest and King. By Moses he was pictured as the great Prophet and Instructor of God's people (Deuteronomy 18:15); by David, as God's King to rule (Psalm 72:2, 11); and by Aaron, as God's Priest to make the efficacious sacrifice for mankind.—Hebrews 10:14.

11 The great Messiah therefore will be in his relation to God and the people, a Prophet, Priest and King. The Ruler will teach the people and will give them the advantage of his priestly services; the Priest will enforce the rule of righteousness, but will help to the uttermost those who will come to God by him. (Hebrews 7:25) And as God's great Prophet, he will clearly teach all men the truths of salvation, so that there will not be the present ignorance of the salvation which God has provided for all men.

12 With David in Zion, and the ark in a place set for it there, these three offices of The Christ came as near as possible to being accurately foreshadowed. David the king was a true prophet, as the Psalms show. He could not be a priest, but he could and did put on an ephod when he brought the ark into Zion (2 Samuel 6:14); and that he had a true priest's heart to serve the people is shown by his acts as king. (2 Samuel 24:17) The manner of setting up the kingdom is also pictorial. Jerusalem and Zion as the center of government were not chosen until the actual time came for the establishment of the kingdom.

13 Zion, now to become so prominent in Israel and in the purpose of God, is not mentioned in Scripture until

David appeared before it, took it, and there established it as the place of power in God's representative kingdom. Hitherto from Joshua's day, 500 years before, it had been held by the Jebusites, who therefore dominated the city of Jerusalem. David could have no sacrifice on Mt. Zion even though the ark was homed there, for he must not build an altar; but the ark was a symbol of power, and its presence there represented the kingdom of God being established in power.

[14] Similarly God's organization, Zion, the place of his power and the organization he would use upon earth to accomplish his last purpose, was unknown to his people until the time came for his kingdom to be set up in power. Since that time it has been realized as the home and the place of his government, and whence all the truth which he has for his people is being made known to them. In picture and in reality aliens, Canaanites, have occupied that which was to be God's home for his ark and the center of his government and truth.

[15] The removal of the ark to Zion was an occasion for praise. It is supposed, and apparently with good reason, that the Twenty-fourth Psalm was written for that occasion and first sung then. The "gates" and the "everlasting doors" in the Psalm may readily be taken *to represent the gates and doors of God's government*, which have been shut against him since Satan's rebellion and Adam's sin against his Creator.

[16] The time is now here when these things, represented by David's ascension to the throne of Israel and the setting of the ark in its place on Mt. Zion, are being enacted for the establishment in the earth of God's truth and the reign of righteousness. Satan is gathering his forces to battle; and men, both those in power in the earth who are fighting to retain their hold upon the advantages they are reaping from their grip upon the necessities of their fellows and those also who are in the grip of the present evil arrangements but who nevertheless do not want to be ruled by truth or be obligated to serve God, are opposing the coming kingdom.

[17] The Bible student who sees what God is doing sings with great joy the song of the homing of the ark. He knows that those bolted gates and barred doors must open before the onward march of the truth, which is the power of God to accomplish his purposes. Jehovah, represented by his Son, who is called the Word of God (Revelation 19:13), leads his armies to the conquest of evil. The King of glory comes into his own.

[18] As later events show, Mt. Zion was not the final resting place of the ark. Later it was removed to Mt. Moriah, a little distance away, but of course still in Jerusalem. Even so the work Jehovah is now doing is a means to an end. It will only be when the last battle is fought that the temple of God will be erected and the ark placed in it. In the meantime the servants of the Lord, represented by David, strengthened by the knowledge that God is with them, proceed to the completion of the work to which God has called them.

QUESTIONS FOR BEREAN STUDY

What was probably the hardest and yet the most profitable period of David's career? How was Saul punished for his seeking David's life? ¶ 1-3.

What course did David take on hearing of King Saul's death? Did all Israel accept him as Saul's successor? Who were Ishbosheth and Abner, and what happened to them and their scheme? ¶ 4, 5.

When and where did all the tribes acknowledge David? What wise move did he then make? What two things were ever present in his mind? Where were the tabernacle and the ark at this time? When was the ark moved, and where to? ¶ 6-8.

How was David guided in his acts? Whom did David foreshadow, and how? When did Mt. Zion first come into prominence? Were sacrifices performed there? Apply the picture in detail. ¶ 13, 14.

What are the "gates" and "everlasting doors" mentioned in Psalm 24? What is God now doing in the earth, and who are his chief opponents? Who are his witnesses? What is represented by the final removal of the ark from Mt. Zion to Mt. Moriah? ¶ 15-18.

INTERESTING LETTERS

TWO WITNESS SUNDAYS

DEAR BRETHREN:

Last month the Johnstown class voted to use one Sunday a month during the months of May, June, July, August, September and October in the service—canvassing. Last Sunday, May 22nd, was the first one planned. All meetings were cancelled, and all the friends who could do so went out. *The results* were wonderful, far surpassing all expectations. There were eight workers engaged in the service, and two of these acted as drivers on rural territory most of the time. At the end of the day, we found that exactly 150 books had been sold. Each face was radiant with joy, and the workers could hardly wait for one another to relate his or her experiences.

The Lord certainly showed his approval of our canvassing on Sunday, in many, many ways. We found that not one of all the people (mostly farmers) whom we canvassed said a word against our selling books on Sunday. Many thanked us for calling on them and asked us to call again whenever we were in that section. We found (as each worker testified) that Sunday is the best day of the whole week for canvassing rural territory. The farmers were in from the fields, and the housewives were not busy with their numerous duties (which would be the case on any week day). *In several instances the workers had an audience of six* to eight persons at once, visitors or the whole family circle, all manifesting keen interest.

The class here has now voted to have two Sundays a month to be used in canvassing rural districts.

With much rejoicing in the witness of the kingdom, and with Christian love we are,

Your fellow servants by his grace,
JOHNSTOWN (N. Y.) CLASS,
K. H. CARPENTER, *Director.*

RESOLUTION

We, of the International Bible Students Association, gathered in convention at Pasadena, Calif., desire to declare our complete allegiance to our Heavenly Father, his beloved Son our High Priest, and his servant the WATCH TOWER BIBLE AND TRACT SOCIETY, and express our love and loyalty to our President, J. F. Rutherford.

We unanimously rise to our feet to acclaim this convention the best that we have ever attended, due to the following special features of the program, viz:

1. That all speakers have spoken on recent WATCH TOWER articles.
2. That all who spoke at this convention were actively engaged in house-to-house canvassing, so that they could speak with authority.
3. That we had two splendid service drives during the convention in which the friends enthusiastically participated.

Whereas, this being a "WATCH TOWER Convention", we humbly raise our voices to our Heavenly Father in thankfulness for the abundance of the clearer light that is now shining on the pathway of the anointed through THE WATCH TOWER.

Whereas, we have received great comfort and joy at this convention, we take solemn oath that we will not slack our hands against the Devil's organization, realizing that this is the only way in which we can show our appreciation of kingdom privileges and interests.

We hereby go on record as heartily approving the actions taken during this convention, which have proved by witnesses that the accusations against and the blot upon the names of Brothers C. F. Condart and R. V. Toutjian are false, and that by vote of this convention Brother Toutjian filled his appointment at Pasadena.

Whereas, we have received the cooperation of the Brooklyn headquarters in connection with this convention, we desire to especially express our gratitude for the services rendered by Pilgrim Brothers Bohnet, Murray and Sexton.

Resolved, that this resolution be mailed to Brother J. F. Rutherford, and a copy be sent also to the Pilgrim Department at Brooklyn.

APPRECIATING THEIR PRIVILEGES

OUR DEAR BROTHER RUTHERFORD:

We rejoice in the privilege of conveying to you the love and esteem of the East Liverpool ecclesia.

We have many reasons to rejoice, not the least of which is the knowledge that the Heavenly Father has a definite plan and is carrying it out in orderly sequence to a completion; and that he has an organization in the earth, upheld by his mighty right hand.

Our privileges of service for the past year we feel have been greater than ever before; and we desire to do this year all we can, dear Brother, to encourage and sustain you in carrying out the marvelous work which we know the King is directing.

We appreciate also something of the extent and malignancy of the Devil's organization, and the importance of keeping our garments which the Lord has so graciously provided.

Please accept our love for all the brethren at Brooklyn and especially do we remember you as we realize your great load of responsibility.

EAST LIVERPOOL (O.) CLASS, C. R. STAATS, *Secy.*

TORONTO CONVENTION

A DETAILED report of events of a general convention are of great interest to the brethren who attend and to those who do not attend. All of these have many friends to whom they would like to send a synopsis of the discourses and of the events as they occur each day. There will be published during the convention a paper carrying a synopsis of the discourses, illustrations of the speakers, convention hall and other matters of interest. There will be at least six issues of such a paper. If the SOCIETY can be assured in advance that there will be a subscription of not less than ten thousand, then the entire series of not less than six papers will be mailed to any address with the postage prepaid, for the sum of 35¢.

Announcement is made at this time to enable the friends to send in their subscriptions. All who reside in the United States may send their subscriptions to the Brooklyn office, for convenience in remitting American money, the address being, WATCH TOWER BIBLE & TRACT SOCIETY, 117 Adams Street, Brooklyn, N. Y., Convention Press Department.

Those residing in Canada will send their subscriptions to the Canadian branch, remitting Canadian money, addressing WATCH TOWER BIBLE & TRACT SOCIETY, 38 Irwin Ave., Toronto 5, Ont., Canada, Convention Press Department. Remittance should be made in Post Office money order or stamps. Do not send cash in letters unregistered, as it is almost certain to be lost.

Anyone residing outside of the United States should make his subscription and remittance to the Canadian office, remitting 40¢ for each subscription, in Canadian money or its equivalent. The extra charge of five cents is made to cover extra postage outside of the United States and Canada.

All subscriptions should be written plainly, if possible using a typewriter. Write out the name, street address, town or city.

ENTERING CANADA

Many brethren are inquiring as to what are the regulations for persons going from the United States into Canada and returning. For the benefit of such the following information is given:

Automobilists: (1) Have your state registration certificate with you. (2) Have your driver's license with you. (3) Before leaving the United States apply at U. S. Customs House at port of exit (Buffalo, Niagara Falls, Lewiston or Ogdensburg, N. Y., Port Huron, Mich., Detroit, Mich., Windsor Short Ferry) for an automobile touring certificate (no charge), which will entitle you to return to the United States with your automobile at any port of entry. (4) On the Canadian side the Canadian Customs will issue an automobile certificate free of charge, if you make out your own entry card. There will be some handy men ready to make out the card for you and charge you 50¢, but you can

save that by making it out yourself. This entry card will entitle the holder to remain in Canada with his automobile for thirty days.

IMPORTANT: Automobilists desiring to remain longer than thirty days must present this certificate to the Canadian Collector of Customs, who will give information as to requirements for extension of time.

Attention is called to the fact that a splendid camping ground is arranged at Toronto so that parties traveling by automobile and desiring to camp out, can arrange so to do. Further information about camping may be had by addressing Convention Committee at the Toronto office.

RE-ENTERING UNITED STATES

Native American citizens: Ordinarily, only oral answers to a few simple questions by an immigration inspector are required. It is wise to have with you a birth certificate or a certificate of identification, endorsed by a reputable citizen of the United States.

Naturalized citizens should have their naturalization papers with them.

Those who are not American citizens, but who have been residents of the United States prior to the time of the convention, must be prepared to establish the fact that they entered the United States legally. Passports and steamship landing cards will help, also date and name of ship upon which you came to the United States.

All articles acquired in Canada (whether exempt from duty or not) must be declared to the U. S. Customs officers.

All baggage will be inspected at the port of entry. Trunks may be offered for inspection by the U. S. Customs officers at the Union Depot in Toronto before departure, thus avoiding delay at the frontier.

It is suggested that conventioners returning to the United States wear the official convention badge, so as to readily identify themselves to the border inspectors.

VACATIONS

We advise the brethren everywhere possible to arrange for vacations during the period of the convention so they may attend this convention. While it is true that attending a convention entails upon each one considerable of a burden financially and otherwise, each one is fully repaid by the blessing received. All of us will have in mind that our great Jehovah God is having a witness given in the earth preparatory to the elimination of Satan's organization and the complete establishment of his government of righteousness. It is a great encouragement to each one who is interested in the Lord's kingdom to meet together with others and to talk over that which is dear to their hearts. It is hoped that all the discourses will be in harmony with the present kingdom work and that everyone who attends will have a great blessing and receive a new incentive to press on with vigor and zeal in the service.

MUSIC

The brethren who are first-class musicians, and can play some instrument in an orchestra, should bring their instruments with them and report to the music director, so that an orchestra can be organized to furnish music at the auditorium.

SERVICE DAY

There will be probably two Service Days. On these days organized canvassing parties will visit Toronto and surrounding territory within a radius of fifty miles. Everyone who comes in an automobile should list it upon arrival with the Service Committee and arrange to enter the field on Service Day.

Much of the convention proceedings will be broadcast. This will create a lively interest in convention matters and doubtless point the way for a more successful Service Day than would be had otherwise. The occasion will be an unusual one for giving testimony to the Name of Jehovah and his King and kingdom.

Information received is to the effect that a number of brethren are coming from different parts of Europe. The enthusiasm that started at London last year is continuing to grow, and the brethren in Europe are anxious to have a part in the International Convention in Toronto.

Special trains are being arranged to run from the Pacific Coast, from the South and from the East. We are advised that a special train will start from Los Angeles, Wednesday, July 13th, coming by way of San Francisco, Ogden, Cheyenne and Chicago. The railroad route will be the Southern Pacific R. R. to Ogden; Union Pacific R. R., Ogden to Omaha; Chicago, Milwaukee & St. Paul R. R., Omaha to Chicago; Grand Trunk R. R., Chicago to Toronto. This special train will arrive in Chicago at the Union Station and leave from the Dearborn Station.

For further information concerning this train address the following: E. D. Sexton, 739 E. Walnut St., Pasadena, Calif.; E. A. Jurd, 355 Pac. Electric Bldg., Los Angeles, Calif.; C. W. Gerdes, 61 Diamond St., San Francisco, Calif.

Chicago will operate a special train over the Grand Trunk to Toronto, leaving July 17th at six in the morning, Central time. All desiring to go on this train should address A. L. Seeley, 7642 Normal Avenue, Chicago, Ill.

ACCOMMODATIONS

The accommodations for those who attend the convention will be hotels and private residences. There are no hotels on the convention grounds. A committee has charge of arranging for rooms. For all information desired upon this point letters should be addressed to the Convention Committee, Toronto, as follows: WATCH TOWER BIBLE & TRACT SOCIETY, 38 Irwin Ave., Toronto 5, Ont., Canada, Convention Committee.

The prices will vary according to the accommodation. We hope to give more exact information in next issue.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Hagerstown, Md.	July 4	Reading, Pa.	July 12, 13
Walkersville, Md.	" 5	Hazleton, Pa.	" 14
Baltimore, Md.	" 6, 7	Wilkes-Barre, Pa.	" 15
Havre de Grace, Md.	" 8	Toronto, Ont.	" 18-26
Philadelphia, Pa.	" 10, 11	Brooklyn, N. Y.	" 31

BROTHER C. W. CUTFORTH

Blaine, Me.	July 4, 5	Ottawa, Ont.	July 14, 15
Easton, Me.	" 6	Toronto, Ont.	" 18-26
McAdam Jct., N. B.	" 8	Stouffville, Ont.	" 28
Tracy, N. B.	" 9, 10	Lindsay, Ont.	" 29
Montreal, Que.	" 12, 13	Haliburton West, Ont.	" 31

BROTHER H. H. DINGUS

Coeburn, Va.	July 10	Harrisburg, Pa.	July 15
Honaker, Va.	" 11	Toronto, Ont.	" 18-26
East Radford, Va.	" 12	Erie, Pa.	" 28
Waynesboro, Va.	" 13	Elyria, O.	" 29
Hagerstown, Md.	" 14	South Bend, Ind.	July 31, Aug. 1

BROTHER G. H. DRAPER

Kansas City, Mo.	July 6	Cleveland, O.	July 13, 14
Jefferson City, Mo.	" 7, 8	Buffalo, N. Y.	" 15, 17
St. Louis, Mo.	" 10	Toronto, Ont.	" 18-26
Terre Haute, Ind.	" 11	Westfield, N. Y.	" 27, 28
Indianapolis, Ind.	" 12	Erie, Pa.	" 29, 31

BROTHER R. G. GREEN

Mobile, Ala.	June 18	Mansfield, O.	July 12, 13
Birmingham, Ala.	July 3, 4	Toronto, Ont.	" 18-26
Nashville, Tenn.	" 5, 6	Chatham, Ont.	" 27
Louisville, Ky.	" 7, 8	Michigan City, Ind.	" 28
Cincinnati, O.	" 10, 11	Dubuque, Ia.	" 29, 31

BROTHER M. L. HERR

Minneapolis, Minn.	July 4	Kalamazoo, Mich.	July 13, 14
St. Paul, Minn.	" 5	Ann Arbor, Mich.	" 15
Black River Falls, Wis.	" 6, 7	Detroit, Mich.	" 17
Madison, Wis.	" 8, 10	Toronto, Ont.	" 18-26
Michigan City, Ind.	" 11, 12	Pittsburgh, Pa.	" 31

G. S. KENDALL

Danville, Va.	June 24	Toronto, Ont.	July 18-26
Lynchburg, Va.	" 26	Ashtabula, O.	" 27, 28
Baltimore, Md.	" 27, 28	Sandusky, O.	" 29
York, Pa.	" 29	Chicago, Ill.	" 31
Pittsburgh, Pa.	July 3, 4	Clinton, Ia.	Aug. 1, 2

BROTHER G. R. POLLOCK

Lincoln, Neb.	July 1, 3	Ann Arbor, Mich.	July 12, 13
Omaha, Neb.	" 4, 5	Toronto, Ont.	" 18-26
Des Moines, Ia.	" 6, 7	Niagara Falls, N. Y.	" 27, 28
Moline, Ill.	" 8, 10	Cleveland, O.	" 29, 31
Joliet, Ill.	" 11	Toledo, O.	Aug. 1

BROTHER W. J. THORN

Norristown, Pa.	June 21	E. Stroudsburg, Pa.	June 29, 30
Lansdale, Pa.	" 22	Upper Black Eddy, Pa.	July 1
Allentown, Pa.	" 23, 24	Easton, Pa.	" 3
Kunkletown, Pa.	" 26	Brooklyn, N. Y.	" 10
Bangor, Pa.	" 27, 28	Toronto, Ont.	" 18 26

BROTHER J. C. WATT

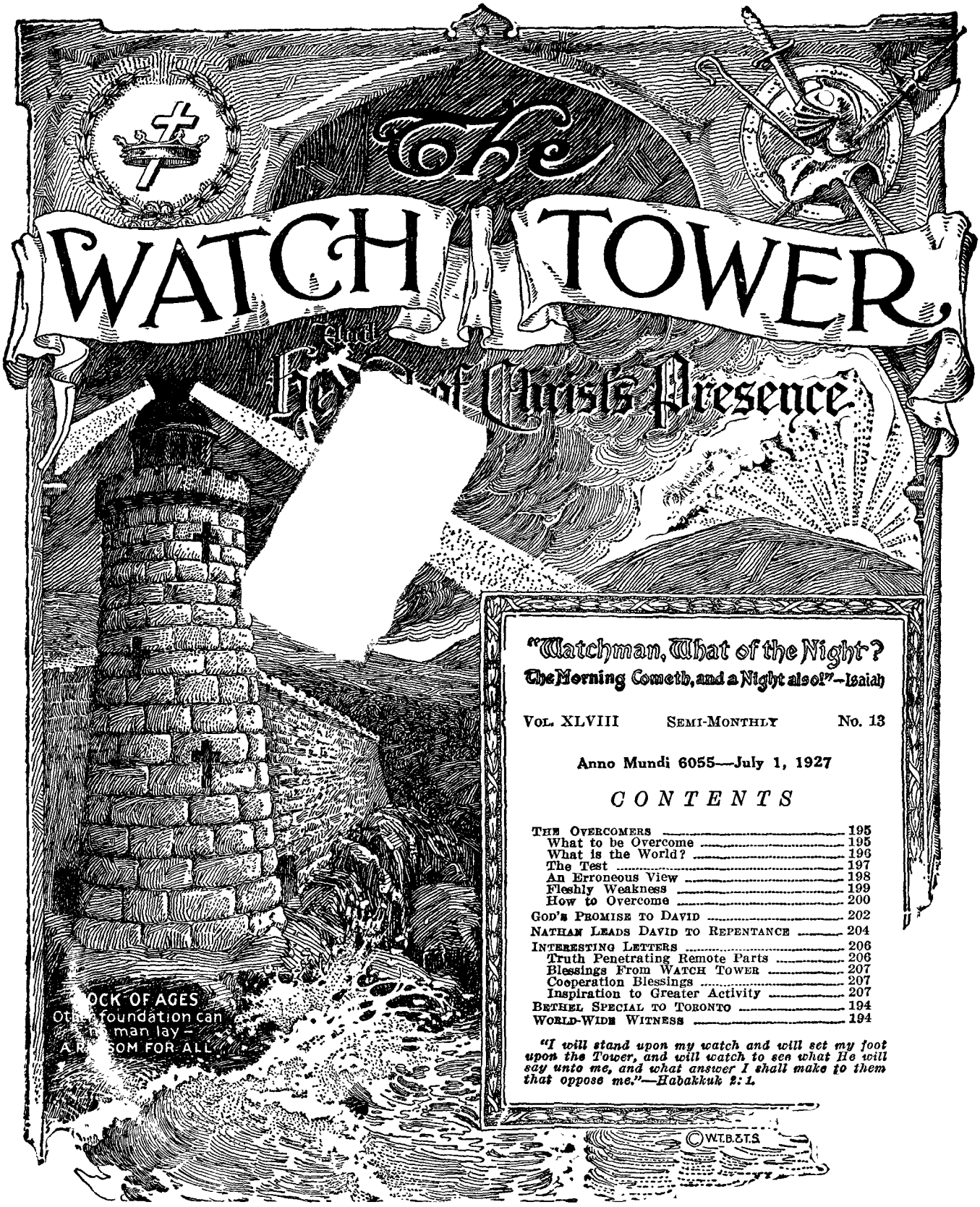
New Haven, Conn.	July 3	Bridgeport, Conn.	July 10
Branford, Conn.	" 4	Stamford, Conn.	" 11, 12
Milford, Conn.	" 5	Port Chester, N. Y.	" 13
Danbury, Conn.	" 6	Allentown, Pa.	" 14-17
South Norwalk, Conn.	" 7, 8	Toronto, Ont.	" 18-26

BROTHER J. B. WILLIAMS

Pittsburgh, Pa.	July 3	Cambridge Spgs., Pa.	July 11, 12
New Brighton, Pa.	" 4, 5	Erie, Pa.	" 13, 14
Sharon, Pa.	" 6	Westfield, N. Y.	" 15
Farrell, Pa.	" 7	Toronto, Ont.	" 18-26
Meadville, Pa.	" 8, 10	New York, N. Y.	" 31

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	METERS	TIME
WBBR	New York, N. Y.	416.4	Daily
WHK	Cleveland, O.	278.	Sun. & Thurs.
WORD	Chicago, Ill.	275.	Daily
KFWM	Oakland, Calif.	214.2	Daily
CKCX	Toronto, Ont.	291.	Sun., Tues., & Fri.
CHCY	Edmonton, Alta.	517.	Sunday [& Thurs.
CHUC	Saskatoon, Sask.	329.5	Sun., Tues.
WCAH	Columbus, O.	265.3	Sunday [& Sat.
CFYC	Vancouver, B. C.	411.	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	205.4	Sunday
WLSI	Providence, R. I.	441.	Sun., Wed., & Fri.
WBAX	Wilkesbarre, Pa.	256.	Sunday
WCBM	Baltimore, Md.	229.	Sun. & Sat.
WBT	Charlotte, N. C.	275.	Thursday
WSAS	Huntington, W. Va.	243.8	Sunday
WBRL	Tilton, N. H.	420.	Sunday
WTAL	Toledo O.	250.	Sunday
KFJF	Oklahoma City, Okla.	261.	Sunday
KFEQ	St. Joseph, Mo.	267.7	Sunday
KLZ	Denver, Colo.	384.4	Sunday
KWTC	Tustin, Calif.	441.	Saturday
WRHM	Minneapolis, Minn.	252.	Sunday
WREC	Memphis, Tenn.	254.	Sunday



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

VOL. XLVIII SEMI-MONTHLY No. 13

Anno Mundi 6055—July 1, 1927

CONTENTS

THE OVERCOMERS 195
What to be Overcome 195
What is the World? 196
The Test 197
An Erroneous View 198
Fleshly Weakness 199
How to Overcome 200
GOD'S PROMISE TO DAVID 202
NATHAN LEADS DAVID TO REPENTANCE 204
INTERESTING LETTERS 206
Truth Penetrating Remote Parts 206
Blessings From WATCH TOWER 207
Cooperation Blessings 207
Inspiration to Greater Activity 207
BETHEL SPECIAL TO TORONTO 194
WORLD-WIDE WITNESS 194

"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; for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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BETHEL SPECIAL TRAIN TO TORONTO

The Bethel Special train will leave Pennsylvania Station, New York, at 6:05 p. m., Sunday, July 17th, arriving at destination Monday morning about 8:30 o'clock, in time for breakfast in Toronto. Returning this train will leave Toronto at 9:30 a. m., on Wednesday, July 27th, arriving Niagara Falls about noon; leaves Niagara Falls at 11:30 p. m., and arrives at Pennsylvania Station, New York, at 11:35 a. m., Thursday the 28th. Note: TIME SHOWN IS DAYLIGHT SAVING TIME.

A special car will be run from Atlanta, Ga., to Toronto. Friends living in that vicinity may address C. R. Thomas, 441-2 East Hunter St., Atlanta, Ga., for information in re this car.

Special train from Chicago, via Grand Trunk Railroad, will leave Chicago 6:00 a. m., Standard Time (7:00 a. m., Chicago Time), July 17th, arriving in Toronto early that evening. Later trains can be taken if desired. Write A. L. Seely for information regarding this train, addressing him at 7642 Normal Avenue., Chicago, Ill.

WORLD-WIDE WITNESS

We strongly advocate that every class on Sunday, August 28th, and Sunday, September 4th, suspend all meetings, and let these be general field days for every member of the class to go out in the active service from door to door, and close the day with a testimony meeting at 7:00 o'clock. This will afford an opportunity for everyone to preach the gospel.

BETHEL HYMNS FOR AUGUST

Sunday	**7** 289	**14** 292	**21** 266	**28** 317
Monday	**1** 157	**8** 87	**15** 225	**22** 310	**29** 330
Tuesday	**2** 314	**9** Ap. C	**16** 140	**23** 313	**30** 93
Wednesday	**3** 219	**10** 1	**17** 177	**24** 272	**31** 154
Thursday	**4** 251	**11** 280	**18** 178	**25** 269
Friday	**5** 200	**12** 152	**19** 72	**26** 40
Saturday	**6** 176	**13** 49	**20** 30	**27** 171

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The New Creation"	"Ministry of The New Creation"
Z April 15, 1927	Z May 1, 1927
Week of Aug. 7 . . . ¶ 1-24	Week of Aug. 21 . . . ¶ 1-23
Week of Aug. 14 . . . ¶ 25-48	Week of Aug. 28 . . . ¶ 24-46

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII JULY 1, 1927 No. 13

THE OVERCOMERS

"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.

THIS text is included in the revelation which God gave to Jesus Christ to show unto his servants that which must shortly come to pass. For this reason overcomers are limited to the anointed servant class. All who are begotten and anointed by the holy spirit become members of the servant class. Whether all these remain as members of that servant class is another thing. The Scriptures show that many do not remain of that class, because of unfaithfulness. Those who are overcomers must finish their earthly course faithfully serving God.

2 An overcomer is one who engages in a conflict or contest, subdues his enemy and gains the victory. That victory must be complete. There is no Scriptural authority for one to expect or even hope to quietly enter the back door of the kingdom of heaven. No battle can be fought nor can any victory be won by anyone who is slothful, fearful or indifferent. There are no "exceeding great and precious promises" to the inactive or compromising ones. On the contrary it is written: "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 Saviour Jesus Christ." (2 Peter 1:10, 11) Those whom the Lord admits into his holy presence as members of the bride class must be such as gain a decided victory; and the time will come when all shall know who these are.

WHAT TO BE OVERCOME

3 The Servant of Jehovah is composed of Christ Jesus the Head, and his church, who are members of his body. The battle of the overcomers must be fought while the members of The Christ are on the earth and in course of development. In order that we may determine what is to be overcome we must have in mind what Christ overcame. Concerning him it is written that he "was in all points tempted [put to the test] like as we are, yet without sin". (Hebrews 4:15) Although perfect and without blemish or fault, and having no sin, yet the enemy put Jesus to a great test or conflict, and Jesus gained the victory. The above text is proof that the body members must engage in a similar conflict and gain the victory in order to be with the Lord. The fight of the body members who are overcomers must be with the same enemy and upon the same general points as those with which Jesus contended. Seeing that his body members are by nature sinners it is manifest that none of these could overcome in his own strength, but he must gain the victory by and through the strength received through the Head, Christ Jesus.

4 Many who have made a consecration to do the will of God have been induced to believe that by the 'development of a character' pleasing to the Lord they could gain the kingdom as overcomers. How absolutely unfounded in the Scriptures is such a conclusion! This has been one of the subtle tricks of the adversary to ensnare the consecrated. The generally accepted definition of character is moral quality, chastity, virtue, and honesty in dealing with fellow creatures. If a man is moral, chaste and honest it is properly said that he is a good character, because man *is* a character. He must be either a good or a bad character. Surely every one must admit that the man Jesus was a good character. He was perfect, holy, harmless, and without sin. He was therefore good. Notwithstanding his perfection he was put to a test; and the Scriptures show that his body members are put to a like test and that as he overcame they must overcome, because this is the condition precedent to sitting with him on his throne.

5 What was it against which Jesus fought? What was necessary for him to overcome? When he was about to take his departure from the earth he called his disciples together and to the faithful eleven he gave advice and instruction. He told them how that they would be cast out of the synagogues and would be ill-treated, and how they would have much sorrow. He told them that if during these experiences of sorrow they were faithful, the holy spirit would comfort them; and then for their aid he said to them: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome

the world." (John 16:33) It is therefore certain that it was the world that Jesus had to fight against and to overcome, and it likewise follows that it is the world against which the members of the body of Christ must war and gain the victory if they would enter the kingdom.

WHAT IS THE WORLD?

6 There has been a great misconception of what constitutes "the world". Many have thought that the things that are grossly evil and immoral in the sight of men are the things of the world. Others have thought that harmless amusements constitute the world. Since the Lord came to his temple there has been a clearer vision of what constitutes the world. In harmony with his promise there have been flashes of light illuminating the minds of the temple class. (Revelation 11:19) It is now clearly understood by the anointed that "the present evil world" is the Devil's organization. This is one of the 'wonders appearing in heaven'.—Revelation 12:3.

7 At the time that Jesus was giving his last instruction to his disciples he referred to Satan as the "prince of this world". That meant that Satan was the world's chief ruler. The Apostle Paul wrote concerning Satan the Devil that he is "the god of this world". (2 Corinthians 4:4) Being the prince or god or chief ruler of this world, therefore it follows that the world must be Satan's organization. There is a visible and an invisible part of the world. Symbolically the invisible part is spoken of as "heaven", while the visible part is spoken of as "the earth". While it is true that Satan has now been cast out of heaven, to which he long had access, yet he is still invisible to human eyes; and the invisible part of his organization is made up of himself and the demons that work with him, who are also invisible. The visible part of his organization or earth is designated under the symbolic term "beast", because of its harsh disposition.

8 When God pronounced the judgment upon man and Lucifer, 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) Since the seed of the woman is to bruise the head of the serpent, which is the Devil and his organized power, it follows that the seed of the woman is God's instrument; and therefore the woman symbolizes God's organization, which is sometimes called Zion. God is the Father or Lifegiver; and Zion is the mother, which gives birth to the government and to the individuals making up that government of righteousness.

9 The Scriptures bear out the conclusion that the enemy Satan has counterfeited every part of the divine plan. This he has done to ridicule Jehovah and to turn the minds of the people away from him. Satan has a "seed", of which he is the father. There must also be a mother of that seed; and since the mother of the seed of promise or seed of righteousness is symbolized by a woman, we should expect to find a woman used as a symbol **of the Devil's wicked system. This we do find in the Scriptures. That woman is called "mystery, Babylon the great, or mother of harlots". (Revelation 17:5) It is** that devilish and wicked organization, symbolized by the evil woman or great city, that has long ruled over the nations and kingdoms of the earth. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."—Revelation 17:18.

10 The city of Jerusalem is used as a symbol of God's organization. It is authoritatively stated that Jerusalem is the mother of all of the seed of promise. This mother is otherwise spoken of as Zion, which gives birth to the kingdom that rules the nations of the earth, symbolized by a man child. Babylon, the counterfeit, that great evil city, that 'mother of harlots and abominations', the Devil's organization, gives birth to the wicked government, both visible and invisible, which rules the kingdoms of the earth.

11 As the term Zion is properly applied to God's organization as a whole and also to the members of the body of Christ individually, even so the name Babylon is properly applied to the Devil's organization as a whole and also to the members of the official family of that wicked organization. Since the chief purpose of all the members of Zion is to glorify God and worship God, even so the chief purpose of Babylon and the members thereof is to worship and glorify the Devil. For this reason some kind of religion is made paramount in every government of earth. Man is so constituted that he naturally worships something; and when he knows not God and does not worship him the Devil sees to it that he, the Devil, is the recipient of man's service and worship.

12 The "beast", which is a visible part of the Devil's organization and symbolically called in the Scriptures "the earth", is composed of the commercial, political and religious elements which constitute the ruling factor or the instrument of power that rules the people. Is it true then that every man and women on the earth who is not of God's organization is a part of the Devil's organization? No; because the people in general are ignorant of Satan's organization and submit to it because they know nothing better to do. There are those who have "the mark of the beast" in the *hand,* which means that they lend their power to the support of the wicked organization of Satan. There are those who have the mark of the beast in the *forehead,* which means that they mentally assent to the wicked system of Satan that controls mankind.

13 There are millions of people who, by reason of coercion and fear, are kept in subjection to the Devil's organization, but who could not properly be said to be willingly a part of that organization. There are persons who are members of God's organization now on earth and who have children that are not consecrated to the Lord; yet these children, as a rule, have no sympathy with the evil systems of the world controlled by

the Devil. Are these children a part of the Devil's organization? They are *not*, because they are no part of the official system; and yet they are under that system that rules the nations of the earth.

[14] The Devil's organization is therefore that official body, both visible and invisible, that exercises power over mankind, together with the visible and invisible creatures that support those who exercise the ruling power. And when Jesus said, "I have overcome the world," we must understand that he meant that he had completely gained the victory over Satan and his organization, and over the influence brought to bear upon him from and by that wicked organization. His words of encouragement to his disciples, and through them to all his followers, strongly support the conclusion that all who gain the kingdom of God must, through Christ, overcome the Devil and his organization and every part thereof.

THE TEST

[15] Shortly following the anointing of Jesus his test began. He went into the mountain, and for forty days he was there engaged in studying the divine plan. Being perfect in organism, and with his mind illuminated by the holy spirit, only a very limited time was required for him to have a clear understanding of the Scriptures. Without doubt he soon saw that the pictures which God had made, by using Israel, foreshadowed what he, Jesus, was to do in reality. God had sent his beloved Son to the earth to perform a special work in the name of Jehovah. The foundation of God's kingdom was now being laid.

[16] Previous to that time God had sent his servants, the prophets, to be his witnesses in the earth; and these had foretold the coming of the Messiah. Satan had falsely accused them, ill-treated them and caused them to be put to death. Now "the seed of promise" had come, he who was to be the King of God's kingdom. Satan knew these things, and his objective was to destroy Jesus. Following his customary way he resorted first to subtlety, flattery, fraud and deception, in attempting to induce Jesus to destroy himself. Failing in this, he resorted to murder.

[17] What was the real issue? Satan and his organization against God and his organization. It was a manifestation of enmity by Satan and his seed against Jehovah and the seed of promise. He who was to be the Head of God's organization had now come to begin a work on earth. God could not approve any creature or thing that would not be entirely loyal to him. Jesus had said: "Lo, I come to do thy will, O my God." He must now prove fully the truth of this statement, and God's way for him to prove it was to be put to the crucial test. If Jesus met the test and won the victory he would prove himself perfect. In order to meet that test he must suffer; and it is written that he learned obedience by the things which he suffered, and was thereby made perfect.—Hebrews 5: 8, 9.

[18] Jesus was not "made perfect" as a man, but he proved his perfect, complete, loyal devotion to God. Satan knew that if he could induce Jesus to show the slightest disloyalty to God Jesus would thereby prove his unfitness for God's purposes and would destroy himself. Satan knew of God's promise to send a King upon whose shoulder should rest the kingdom. The contest, therefore, was the evil world and its god against Jehovah and his kingdom of righteousness. Since Jesus was now appointed to the position of King, all Satan's power was now pitted against him to bring about his destruction.

[19] The opportune time for the test was when Jesus had completed his long fast and was hungry and much in need of food. Satan approached Jesus and with words of flattery said, in substance, to him: 'You are the Son of God, and now you have been long without food and you need bread. There is nothing around here to eat. But, of course, with the power you possess as the Son of God you can make bread out of these stones. Do it and satisfy your needs.' On the face of it this statement or suggestion did not seem so bad; but it was a sly and wicked suggestion which, if followed, would have resulted in Jesus' destruction, for the reason that it was not the will of God to have him do that thing.

[20] Jesus had said: "Of mine own self I can do nothing. I came to do the will of my Father." Had he taken any other course it would have been fatal to him. It seems to be God's way to prove anyone who agrees to do God's will. To be loyal means to pursue the course marked out by the law of God. Disloyalty would be to take some other course than that prescribed by Jehovah, regardless of how innocent it might appear. Instead of Jesus' yielding to this seeming unimportant suggestion, he said to Satan: "It is written, That man shall not live by bread alone, but by every word of God." (Luke 4: 4) The flattery of the world to induce violation of God's law by self-gratification had failed.

[21] Then Satan tried another scheme. Again he resorted to fraud and deception. The issue was, Shall Satan continue for ever to rule, or will God have a kingdom of righteousness on earth? Knowing this, Satan suddenly asked Jesus to visualize all the kingdoms of the world. That would include not only the nations of earth but also the invisible part of the world. Then he said to Jesus, in substance: 'You know that I am god of this world and that all these kingdoms are mine. God has sent you to be King, but in order for you to take possession you would have to oust me. Why should we enter into a contest? I will abdicate now and will give over to you all the kingdoms of the world; and I ask you only one thing in return, and that is that you worship me.'

[22] What would a weakling have done under similar conditions? He would have reasoned something like this: 'My ultimate purpose is to be King and to take over all the kingdoms of the world, and why should I have a combat with Satan when he is willing to give up

to me now? I will make peace with him and thus pursue the course of least resistance. I will take over the kingdoms now, and reform them. Of course, Satan should be considered as entitled to something for this concession; therefore I will give him some worship, and will worship God also.' But Jesus knew no compromise. He replied with vehemence to this assault of the enemy: "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.

23 Satan then attacked from another viewpoint. He said, in substance, to Jesus: 'You have no army, and you have no following of any consequence. You observe that these Pharisees, politicians and wealthy men have great power. If they were for you they could quickly turn the people to you. Or, if all the people should suddenly rise up and demand that you be made King, the Pharisees and the politicians and the big business men would quickly get in line. Now in order for you to convince them that you are the Son of God you must do something out of the ordinary. Go up on the temple and leap from the top thereof into the valley; and when they see that you have come off unhurt they will know that you are a god and not a man. You know that it is written in the Word of Jehovah that his angels will bear you up lest you dash your foot against a stone.'

24 That was a plausible argument on the part of the Devil, and a man who was inclined to exalt himself would have readily fallen for it. Had Jesus yielded to this temptation he would have died. In response to the Devil he said: "It is said, Thou shalt not tempt the Lord thy God." (Luke 4: 12) Again the Devil had failed and Jesus had won.

25 Then the Devil went away and thought out some other scheme. He lined up the clergy and the politicians and the ultra-rich, and injected into their minds the belief that the man Jesus would advance to power and deprive these earthly great ones of all their power and influence unless they took some action to rid the earth of him. The Devil and his visible agents then concocted a wicked scheme to induce Jesus to say or to do something contrary to God's law. It would prove his disloyalty, and result in his death.—Luke 6: 7.

26 When the Devil and his agents desire to take advantage of one who is striving to do right it is the custom to invite such an one to dine or otherwise partake of hospitality. This course is taken evidently upon the theory that if a man of great influence and power honors an ordinary person with an invitation to eat with him, the ordinary man will be so overwhelmed thereby that it will be easy for him to conclude that in return he must show some favor to his host. On more than one occasion some Pharisee made a dinner and invited Jesus to partake thereof, and then invited some of the Devil's leading agents to be present. (Luke 7: 36; 11: 37-54) On these occasions of dinner there would be present lawyers, politicians, Pharisees and other tools of the Devil and his organization, all bent upon catching Jesus in something that he might say, that they might use it to cause him to be destroyed. Satan knew that anything that would induce Jesus to be disloyal to Jehovah would result in his destruction.

27 On such occasions when Jesus was put to the test he did not bow to these instruments of the world, nor did he smile and fawn upon them; but he told them the plain truth, that they were instruments of the Devil, even while partaking of their food. He made them understand that he knew the motive back of their feigned hospitality. Jesus suffered at their hands, but he was always loyal to his Father. The Devil would see to it that one of these doctors of the law was conveniently at hand to entrap Jesus in his words. (Luke 10: 25) The purpose always was that some occasion might be found to cause the death of Jesus. (Matthew 12: 10; Mark 3: 2; Luke 11: 54; John 8: 6) For three and one-half years Jesus suffered at the hands of the Devil and his organization, but never wavered one jot or tittle.

28 Jesus was always loyal to God and thereby proved his perfection under test. For this reason he could say to his disciples, in substance: 'You will be hated of the world, because I have chosen you out of the world. If you were of the world, the world would love you; but now, instead, the world will seek your destruction. In the world you shall have tribulation, because the servant must suffer even as the Master has suffered. Do not be discouraged, however; I have overcome the world. Be of good cheer. You can overcome. I will be with you.' Jesus overcame the world, which is the Devil's organization, by reason of the fact that he followed the letter and spirit of God's law and never for one moment deviated therefrom. He was tempted and suffered, and won. The temptation and suffering of his followers must be of like kind; and they who overcome in like manner have the promise of being received into his kingdom, and shall sit with him on his throne.

AN ERRONEOUS VIEW

29 It has been difficult for Christians to learn really and truly what is meant by overcoming. The great difficulty has been because of the subtle and fraudulent schemes of Satan the Devil. He has worked upon the selfish desires and ambitions of men, to overreach them. Many a person upon becoming a Christian has reasoned like this: 'Now I am a Christian and I must develop a character, and by this means overcome the world, the flesh, and the Devil; and when I have done this, God will take me into his kingdom.' Their course of action has proven that many did not understand and appreciate what is meant by "the world". Such have erroneously thought that overcoming "the world" means to desist from such things as wicked deeds and also from the various diversions that the people engage in to amuse and entertain themselves, such as baseball, football, dancing, etc. They have believed that yielding to "the

flesh" means indulging in immoral or lewd conduct. As to the Devil, they have concluded that Satan is nearby, inducing all he can to steal and to commit other wicked acts.

30 Reasoning along this line the conclusion of many is that by resisting the world, the flesh and the Devil, as above defined, they will be ready for the kingdom. Reasoning along these lines such then say, in substance, to themselves: 'Now I must see to it that I appear in the presence of others garbed in clothes that will mark me as a Christian. I must smile sweetly at every one and really have the outward appearance of being a Christian. I must never say any word that would sound harsh upon the ears of others. I must see to it that I always shake hands in a gracious manner. I must never look at anything that appears to be an amusement, especially when any one sees me; if I should be seen looking at a baseball game my neighbors would think ill of me, and therefore my character would suffer. I must walk in a very sedate manner, and also see to it that I regularly attend the church.

31 'If I am called upon to speak before the congregation I must wear a long coat and black tie, and look very solemn; and when I ascend into the pulpit I must strike an attitude of devoutness by bowing my head in the presence of others, apparently praying in silence; and when I am called upon to pray aloud I must utter my words with great sanctimoniousness; I must always assume an attitude of heavy dignity. In fact I must come to the point in the development of my character where everybody who looks upon me will say, Behold a saint! What a wonderful man he is! Should I be invited to dine with the rich and influential I must be very careful to do as they do, and always address them by their honorable titles, and avoid speaking of the name of my Lord lest it should offend and I would appear ridiculous in their presence. Of course I am moral and honest and upright; and when I bring my character up to this high point of development where others can see what a wonderful character I am, I shall be ready for heaven. If I thus continue until I die, then the people assembling at my funeral will say, Here lies a man of great character and a true saint.'

32 How many professed Christians have fallen into this very trap of Satan, and have become so impressed with their own wonderful 'character development' that they forget entirely the necessity of trusting in the Lord! Many such have induced themselves to believe that because they are professing to believe in Jesus Christ as the Son of God, and are developing what they call 'a character', they thereby are overcoming the world, the flesh, and the Devil; while the fact is, at that very time such are a part of the world and are supporters of the Devil's organization. Satan has turned the minds of millions into the channel of supposed 'character development', and has thereby caused them to lose sight of the necessity of being true and loyal to God and to trusting in the merit of Christ as the only means of salvation. This very deception of Satan has been the chief element in the development of ecclesiasticism. It has made cowards of men; they deny the Lord and completely fall into the Devil's trap.

FLESHLY WEAKNESS

33 Every one of Adam's offspring is weak. All were born sinners. God gave the Jews an opportunity to learn that by nature they are imperfect, and that by one's own efforts man cannot possibly be saved. The lesson given to the Jews was intended for the benefit of Christians. The law was a schoolmaster, and all who become Christians should profit by the lessons that the schoolmaster taught. Had a Jew kept the law, that would have proved him to be a perfect character or a perfect man. Such, however, was an impossibility; and the Lord showed the honest Jews that only through Christ could perfection be attained.

34 When one becomes a new creature in Christ he still has an organism or body of flesh. That organism is weak by nature. The Christian must fight against the inherited weaknesses. The Apostle Paul enumerates these as works of the flesh, and then adds that any one who practises these wrongful things, and does so willingly, will never inherit the kingdom of God. (Galatians 5:19-21) To the new creature he says: "For if ye live after the flesh, ye shall die." (Romans 8:13) These inherited weaknesses the Christian must resist with all of his power. Therefore the apostle says: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds."—Colossians 3:5-9.

35 The new creature must constantly fight against these inherited weaknesses of the flesh and see to it that he does not willingly yield to that which is wrong. Every honest person should do this. He should strive to be chaste, virtuous, clean in thought,word and action. The nearer he can come to perfect conduct the better man he is, and therefore the better character he is. But the Devil deceives many and induces them to believe that by developing a character, so-called, that will entitle them to a place in God's kingdom. Those who are thus deceived fall, because they fail to rely upon the Lord. Others, believing thus, become discouraged, because of their inability to do perfectly. Every Christian knows, or at least ought to know, that he cannot even *think* perfectly, and surely cannot speak nor act perfectly. The true Christian finds himself always striving to do his best; and even then he finds that he makes

many mistakes, and he would become completely discouraged were it not for the promises given to him in the Lord's Word.

[36] The apostle points out what God has done for the Christian through Christ, and then says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1) Otherwise stated, he tells the Christian to war against the inherited weaknesses of the flesh, but that if because of his weaknesses he comes short he should remember that he has an advocate in Christ Jesus, and that if he confesses his wrong and asks his forgiveness he may confidently expect to be forgiven. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) God has provided that the merit of Christ shall make up for or cover all of the unwilling weaknesses of the new creature. God judges, therefore, not according to the outward appearance but according to the honest devotion of the heart of the new creature.

[37] If by fighting inherited weaknesses of the flesh character is developed and if such 'character development' constitutes overcoming and is a guarantee of entrance into the kingdom, then no one of Adam's race could ever be of the kingdom class. We know that God could not even look upon that which is imperfect. We also know that man cannot develop himself to perfection in the flesh. This alone should convince us that "overcoming" means something more than merely fighting against inherited weaknesses.

[38] There is only one thing in which a Christian can attain perfection while in the flesh, and that is perfection in complete loyalty and faithfulness to God. This is the perfection that is required of every one who will be of the kingdom. To reach this perfection the Christian must overcome the world. The precious promises are given only to those who do overcome. In plain phrase, the apostle says that if we suffer with the Lord we shall reign with him; and that if we deny him he will also deny us. (2 Timothy 2:12) Jesus never did suffer by reason of weakness of the flesh. When we suffer because of our imperfections of the flesh that counts for nothing, within the meaning of the Scriptures. To 'suffer with Jesus' means to suffer for the same cause and from the same enemy that made him suffer. He suffered because of his absolute devotion to God, and his suffering was induced by the world and its god, who is opposed to Jehovah.

[39] Let us now imagine a man who is well educated, and polished in word and in action; his conduct is beyond reproach amongst men; he speaks with kindness to every one; he is attentive and considerate; he professes to be a Christian; he is a regular attendant at church service; when called upon to pray he assumes an attitude of great piety and speaks with grace; he would not engage in nor look upon any so-called worldly amusements; he is honest and trustworthy with his fellow creatures; he is moral and chaste, and of good reputation. Would such conduct be evidence that he is a true follower of Christ? Not at all. "Man looketh on the outward appearance, but God looketh on the heart." (1 Samuel 16:7) With God it is the motive that counts. It may be that such a man, while pursuing the course marked out, is using his religion and his piety that he may gain some personal advantage to himself. He may be doing so merely to gratify his eyes; that is to say, to enable him to move in a circle that he enjoys and would look upon with admiration. He may be doing so for pride; that is to say, that others might speak highly of him. If so, the motive is worldly, therefore devilish.—1 John 2:15-17.

[40] Suppose a professed Christian says: "I will join the Masonic lodge or some like organization, because by so doing I can have some personal benefits that I could not otherwise possess. It will give me some advantage in my business or social standing." Would such be wrong? It would be yielding to the "lust of the flesh" and, at least indirectly, approving and supporting the world, and would therefore mean to that extent disloyalty to God.

[41] One may say: "I would like to be associated with the Presbyterian church, because there everything is so genteel in appearance. The music is grand and lofty, the preacher uses such choice phrases, and the entire environment is pleasing." A Christian thus doing would be yielding to worldly temptations described as the "lust of the eye".

[42] Another may say: "I am a Christian and expect to be of God's kingdom, and I now see that there is a movement of reformation to better the world; therefore I will join in this and have a part in this reformation to establish righteousness; and the people will look upon me and say, Here is a real Christian and a noble character." Such a course would be yielding to the "pride of life", because it would show a disposition to ignore God's way. Jehovah has his time of reformation and his way of reformation, and of this he has informed us. Any one who pursues a course contrary to the Lord's way is not overcoming but is being overcome by the world.

HOW TO OVERCOME

[43] Since Jesus was "in all points tempted like as we are" it follows that there is but one way for the Christian to overcome, and that is the way that Jesus overcame. He overcame the world by strictly adhering to the Word of God. Against each and every temptation he launched the polished shaft of truth. His one weapon was: "It is written" in God's Word. He refused to take a contrary course. For centuries the Devil and his organization had reproached God. With the coming of Jesus these reproaches fell upon him, and this was because of his zeal and devotion to the Father. (Psalm 69:8, 9) The Christian must follow in Jesus' footsteps.

His zeal and loyalty as a witness for the Lord will bring upon him reproach from the Devil's organization. If he is suave and prides himself upon his speech or his appearance, that he might have the approval of men, he is falling under the temptation of the world and is not overcoming.

44 Character improvement, or development, means to become a better man by being improved or advanced mentally, morally and physically. Such improvement is eminently proper and right. Every honest person should strive to thus improve, whether he is a Christian or not. To teach, however, that by character improvement or development the Christian can be an "overcomer" is to teach a delusion and a snare of the Devil. One who is pleased and satisfied with his own character development is exercising selfishness and is not looking to the Lord, from whom cometh his strength. Such produces pride within him, and he falls an easy victim of the adversary. Nowhere in the Scriptures is it written that by character development we can be overcomers. On the contrary it is written: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—1 John 5:4.

45 Faith means to know God's will as expressed in his Word, and to confidently rely thereupon. Loyalty means to faithfully obey the commandments of God as they are written. No one can be faithful unless prompted by love so to be. It was the love of Jesus for his Father that caused him to be loyal under the most adverse conditions. No matter how much he suffered, he was loyal, faithful and true. That is the reason why he was perfected and made the Author of eternal salvation and the Head of God's organization. It was only after he had thus proved his loyalty by overcoming the world that God exalted him to the place on his throne.

46 To his followers Jesus says: 'If you overcome I will make you to sit down with me on my throne, even as I overcame and am set down with my Father on his throne.' (Revelation 3:21) This statement of the Lord is proof conclusive that only those will be in the kingdom who overcome the world as Jesus overcame. He did not overcome by character development, but he overcame by an unswerving and unyielding devotion to Jehovah. He did not possess the weaknesses that the body members have in the flesh, but he stands sponsor for them and covers their weaknesses and mistakes that are not willingly done. The body members therefore stand on an equal footing with him because of his merit, and they must fight the same fight and win the same victory.

SUMMARY

47 Now the issue is clearly drawn: The world is the Devil's organization; and within that organization are many who profess to be Christians, many of whom have no doubt made a consecration to do God's will. God's organization is Zion, of which Jesus Christ is the Head. It is God's will that each one of those who consecrate to do his will must be put to the test as to whether he will be loyal to God or will compromise with the Devil and his organization. The overcomer is he who absolutely refuses to sympathize with or in any manner support any part of the Devil's organization. He must be always for the Lord God. He must be a faithful and true witness of God. To such the Lord, through his apostle, has said: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (1 John 4:4) Thus it is proven that the overcoming is not by reason of character development, but because God is for his own people and through Christ Jesus he gives the victory to them, the faithful, who remain loyal and faithful and true to him unto the end.

48 All who are the Lord's will delight to keep his commandments. His commandments include being faithful witnesses to the name of Jehovah. All such now "see eye to eye" and together lift up their voices with singing, which means a harmonious proclamation of the name and the kingdom of God. (Isaiah 52:8) All such will love God and will have boldness in this day of judgment to declare the message of his kingdom. (1 John 4:17, 18) There can be no real faithfulness without love. Therefore he who is unselfishly devoted to God will count not his life dear unto him but will delight to do the will of God, and he will be loyal and faithful and true and through Christ will be an overcomer.

49 The great climax of the Christian era has been reached. The Lord has taken his power and begun his reign. He has come to his temple and is completing the temple of God. The test is on. The question now is, Who shall stand the test and abide the fiery ordeal? (Malachi 3:1-3) Who shall stand in the holy place of the Lord and be counted through Christ an overcomer? "He that hath clean hands [that is, he who is using all his faculties to the glory of God], and a pure heart [that is, he who is unselfishly devoted to the Lord]; who hath not lifted up his soul unto vanity, nor sworn deceitfully [that is, he who has made a covenant with the Lord and is diligently carrying it out]. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."—Psalm 24:4, 5.

50 Those who are true, loyal and faithful to God, and who are prompted by love in so doing, will overcome. To such the Lord has said: "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." —Revelation 3:12.

QUESTIONS FOR BEREAN STUDY

What is the difference, if any, between the anointed class and the overcomers? Did Jesus need to overcome anything? If so, what? ¶ 1-3.

What have many erroneously thought "overcoming" means? How is character generally defined? How should the term be used? If Jesus was a perfect character, against what did he need to fight? ¶ 4, 5.

What have many erroneously considered "the world" to mean? What is the correct definition? What do the symbolic "heavens" and "earth" comprise? ¶ 6, 7.

Who constitutes "the seed of the woman" that shall bruise the Serpent's head? What does the woman symbolize? Has Satan counterfeited both? Explain fully. ¶ 8-10.

Explain the twofold meaning of the terms Zion and Babylon. What is meant by the symbol "beast" in the Scriptures, and what does it include? What is meant by having the mark of the beast in the *hand* and in the *forehead*? ¶ 11, 12.

Who are specifically included in the Devil's organization? ¶ 11-13.

What did Jesus mean by saying, "I have overcome the world"? Why did Jesus need to be tested? ¶ 14-17.

How was Jesus made perfect? When, why and how did Satan tempt Jesus? Show how the Devil's propositions would constitute a real test to the perfect One, and explain how he met them. ¶ 18-24.

Failing in these attempts against Jesus, what did Satan do next? How and why did certain Pharisees extend hospitality to Jesus, and how did he converse with them on such occasions? Why did he say that the world would hate his followers? ¶ 25-28.

Explain in detail how some have reasoned concerning the matter of overcoming the world, the flesh and the Devil. Why would Satan emphasize "character development"? ¶ 29-32.

What great lesson should the Mosaic law teach to the Christian? What do the Scriptures say about fighting against hereditary weaknesses? Should we not strive to overcome these and live as nearly perfect lives as possible? But will this entitle us to a place in the kingdom? If not, why should we not be discouraged? ¶ 33-36.

Can the Christian while in the flesh be perfect in anything? If so what? What caused Jesus to suffer, and what does it mean to "suffer with him"? Can a person be religious, pious, kind, honest and moral, and at the same time be actuated by wrong motives? Explain. Give three specific illustrations of subtle temptations to yield to the "lust of the flesh", "lust of the eye" and "pride of life". ¶ 37-42.

What is the one and only way to overcome the world? Should we not strive for character improvement or development? What delusion must be guarded against in this connection? ¶ 43, 44.

Define faith and loyalty, and show how perfectly they were exemplified in Jesus. Do his body members stand on an equal footing with the Head; and if so, why? ¶ 45, 46.

Summarize the chief points of this lesson, showing what is included in the terms "world", "Zion" and "overcomers". How do the Lord's witnesses now see "eye to eye"? Who shall stand on the Lord's side as overcomers? ¶ 47-50.

GOD'S PROMISE TO DAVID

——AUGUST 21—1 CHRONICLES 17——

"Thy throne, O God, is for ever and ever; and the scepter of uprightness is the scepter of thy kingdom."
—Hebrews 1: 8.

THE reign of David, who as king in Israel was a man after God's own heart, may be called the "golden age" of the kingdom of Israel. It is true that in the days of his son Solomon when the temple, the distinguishing feature of Jerusalem as a city, was erected, and when there was none of the distraction of war which had marked David's days, there were more feasting and more show of kingly glory. But David was so true to Jehovah, and to the high ideal of the kingdom of Israel as Jehovah's kingdom, that Israel under him was stronger and more firmly knit together than at any other period of their national life.

[2] That which distinguished David and made him strong was his ready submission to the fact that he was king according to God's appointment. He claimed no right to rule, therefore was not wilful in respect to the rights and privileges of God's people, over whom for a time he was caretaker. He does not appear to have had or to have claimed that absolute authority which eastern monarchs usually claimed; but, recognizing that Jehovah had raised up men who were faithful to him, his reign was more that of constitutional rather than absolute monarchy. But it was he to whom the form of government was committed, and it was his idea to have Jerusalem the center of Israel's government and of their worship.

[3] It is evident that the spirit of God guided David; and that God intended Jerusalem to be the place where his name should dwell is manifest from many scriptures, as for example, "But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel" (2 Chronicles 6: 6), and, "Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen."—1 Kings 11: 13.

[4] David had set his heart upon bringing together the altar of burnt offering, the golden altar and the ark, which since the days of the desolation of Shiloh had been separated, and to place them in a temple, a permanent building worthy of the housing of these three most sacred things. He began to gather material of much value to accomplish his purpose. The Prophet Nathan encouraged him. But Nathan spoke only out of his own heart; for Jehovah later sent Nathan to David to tell him that while his desire was not unacceptable, nevertheless since David had been a man of war who had shed much blood in battle, such a building as he desired would not be acceptable to God from David. It

could not be that the temple of peace should be built by a man of war.

5 But because David's heart was right God permitted the material he gathered to be saved for the time when his son should be ready for that work who, God said, should build the temple. And God gave to David the pattern which the temple should bear, as he had given Moses the pattern of the tabernacle. God also gave David an unexpected reward. David could not build a house for God, but God said that he would build David a house, and it was then that Jehovah gave him the promise, saying, "I will make thee a name like unto the name of the great ones that are in the earth . . . and I will subdue all thine enemies. Moreover I tell thee that Jehovah will build thee a house . . . I will set up thy seed after thee, . . . and I will establish his kingdom. He shall build me a house, and I will establish his throne for ever."—1 Chronicles 17: 8-14.

6 That David's desire to build a temple for the ark meant more than merely housing it is seen from Jehovah's word to him, when he said, "I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another." (1 Chronicles 17: 5) This expression associates the ark with Jehovah. The ark of Jehovah's covenant with Israel always represented him. Thus when the pillar of cloud or fire removed from over the tabernacle, signifying that the ark was to be removed to another place, Moses taught the people of Israel to sing, "Rise up, O Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." (Numbers 10: 35) The ark was thus the symbol of Jehovah's presence with Israel.

7 God continued to speak to David by the prophet, and asked, "Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?" (1 Chronicles 17: 6) God had never called upon them to build a more permanent dwelling for the housing of the ark than that which he himself had instructed Moses to build. But the proposal of David that came from so warm and so loyal a heart was acceptable to Jehovah.

8 Then God, as aforementioned, said to his beloved servant that though he (David) could not build a house for the Lord, yet his son should do so. Jehovah said, "And it shall come to pass, when thy days be expired that thou must *go* to be with thy fathers [We note in passing that Jehovah did not say, When thou shalt *come* to me to heaven.], that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne for ever."—1 Chron. 17: 11, 12.

9 These words correspond with Psalm 132, which tells how David when a youth minding his father's sheep in the fields of Ephratah, determined that when he came to be king he would find out a place for Jehovah, a habitation for the mighty God of Jacob, when he could say, "Arise, O Lord, into thy rest; thou, and the ark of thy strength." (Psalm 132: 4-8) David in vision saw the enemies of God conquered and the ark going no more out before the people to battle, but now at rest in the building which to his mind would be suitable for it. He saw the saints shouting for joy, and the priests clothed with righteousness.

10 All these things are symbols of the great things of the heavens. They show that Jehovah, the Most High, who rules all things according to his own will, with none to stay his hand, does not come into his rest until his Zion is established and the powers of evil are subdued. It is not until then that God's glory is fully manifest and he is seen as established in his permanent place of power. For his own wise purpose he allowed evil to have an apparent triumph over him. Even the angels have been tried, and it is only when the powers of evil are subdued that the angels fully know. Then heaven and earth are made at one, never again to be disturbed by the powers of evil, save that at the end of the Millennial reign of Christ the Devil will be loosed for a brief space of time from his prison house where he will have been bound for a thousand years.

11 God's promise to David (1 Chronicles 17: 11, 12) was the second occasion in which the Lord entered into a personal covenant with a man. The first was his covenant with Abraham, which was that Abraham should be the blesser of all the families of the earth, and with which was associated the inheritance of the land of Palestine. It is true that God gave a personal promise to Isaac and to Jacob, but that was entering them into his covenant with Abraham rather than making a new covenant with them.

12 Now out of one branch of the patriarch's family a king is chosen. Here is a significance that with the blesser there shall be power to enforce the purpose of God; an assurance, too, that no enemies shall be able to thwart the purpose and will to bless. For there are both in the heaven and in the earth enemies of God, and men who will do all that is possible to prevent God from doing good, and to prevent man from receiving any good from God or from knowing of his good designs.

13 The favor of God to David, in which he promised him and his seed the throne of Israel, and which represented the throne of God's kingdom, was, however, a great step forward in the divine purpose. It is that which is spoken of by Isaiah as "the sure mercies of David" (Isaiah 55: 3), sure because God gave the covenant to him by oath. (See Psalm 89: 35.) The only other covenant made by God with a person is that which he made with Jesus, and to which Jesus referred when he entered his disciples into his covenant.—See Luke 22: 29.

14 These two covenants rank together. As the one to Abraham selected him out of the ever-increasing families of earth, that through his family should come the

seed of the woman who should bruise the serpent's head and thus bring hope of a deliverance (See Genesis 3:15.); so now the covenant with David chose his family through Solomon as the one by whom the Deliverer of Israel would come. Both covenants are alike in that they are not limited to an individual, as the afterwards-revealed Word of God showed. Abraham could not know that the seed which he was to have would prove to be such as Paul saw it to be, as the spirit of God revealed it.

15 It was made clear to Paul that when Jesus entered the church into his covenant "on the night in which he was betrayed" The Christ of Scripture was composed of Jesus and as many others as God may choose to call. He saw that God gave these the same spirit and the same anointing. It therefore became clear to him that God had an ideal Israel, whom he would gather out of the world as a "people for his name". Thus he proclaimed the oneness of those "in Christ", as having one hope, one faith, one baptism, one God and Father. (Ephesians 4:5, 6) Therefore he said, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3:29.

16 To those who thus share with Jesus in the faith of Abraham, and who share in becoming "the seed of promise", the promise of becoming the seed of David is made, and therefore these have the hope of becoming joint-heirs with him. (Romans 8:17) To these are given "the sure mercies of David", gained by resurrection to spirit life and elevation to sit with Jesus on his throne of glory.

17 This does not mean that either Jesus or they will have an earthly crown—that could mean nothing to those raised to the divine image. It means that the power of the kingdom of God, represented by David, will be theirs; and it is God's guarantee that all the evil, opposing forces which began with Satan in his deflection, and which have continued through evil spirit beings and evil men, will be for ever destroyed; that those who love righteousness and the will of God may enjoy him and his blessings for ever—the church in heaven, mankind in the earth.

QUESTIONS FOR BEREAN STUDY

What may be called the "golden age" of the Israelitish kingdom, and why? Wherein lay King David's strength? ¶ 1-3.

On what achievement had David set his heart, and why was he not permitted to accomplish it? How did God nevertheless reward him? ¶ 4, 5.

What did the ark of the covenant represent, and what did God say to David concerning it? What covenant did he then make with David? ¶ 6-8.

Read and explain Psalm 132:4-8 in this connection. ¶ 9, 10.

What other personal covenant had God made with imperfect man? How are these two covenants related? ¶ 11-14.

What great truth was first revealed through the Apostle Paul? To whom are given "the sure mercies of David", and what does that imply? ¶ 15-17.

NATHAN LEADS DAVID TO REPENTANCE

——AUGUST 28— 2 SAMUEL 11:1-12; 12:1-25——

"A broken and a contrite heart, O God, thou wilt not despise."—Psalm 51:17.

THAT David made mistakes, and that he made some purposely—as when he deceived Ahimelech by saying he was on the king's business when he was actually leaving Saul's service—is plain from the records of his life. In some instances he seems to have been very careful to seek the will of God, but in other cases he took his own way. He was ever watchful in matters where his course seemed to have immediate connection with the honor of Jehovah; but where Jehovah's honor did not seem to be in question he took his own way, and appears to have been ruled by his discretion or his own desire. His justice was not to be questioned; he was not a robber. Indeed, he acted as a caretaker for the people when King Saul was not ready enough to do his duty, as when he protected the people of the south lands from attacks of the wandering murderous Amalekites.—1 Samuel 25:14-16.

2 David has been freely condemned for taking to himself many wives; as if he were a man of unusual passion, giving himself up to inordinate fleshly desires. The facts do not warrant that conclusion, and it should be noted that the Bible does not condemn him; though on the other hand it should not be inferred that the absence of condemnation means God's approval. Without doubt David's many marriages, though customary in those days, laid up a possible store of trouble for him. In his older days it was the means God used to bring righteous retribution upon him, when he might have been in the enjoyment of family peace. His several families brought him much trouble.

3 It is proper to consider that David, realizing that God had called him to the throne of Israel, brought himself to believe that it would be good policy to have a large family in order that his throne might be made secure to his house. It has ever been common for kings thus to try to secure their throne to their family. If David did so think, it would be once more a case of man trying to help God with his plans—as when Abraham married Hagar in order to have the seed which God had promised him and which Sarah was apparently

unable to give him, and afterwards married Keturah in order to have such a number of children as would seem to be some fulfilment of God's promise of a numerous progeny. David, as well as Abraham, might better have left all these things with God; and yet God overruled in these matters to make them work out for some good.

4 But in this matter David broke no divine commandment. The Mosaic law had no commandment against polygamy; indeed, it allowed for plural marriages (See Deuteronomy 21:15.); though in saying, "Thou shalt not covet thy neighbor's wife," it indicated the will of God in such matters, as at the first had been clearly shown, even though not specially defined. (Genesis 2:24; Matthew 19:5) However, it must have been obvious that David could not take to himself many wives without some breaking down of those barriers which preserve a man in purity. This may be said to be a natural consequence to be met and fought. The disciple of Christ must live according to the example of his Master, and walk after the spirit; and he may not contravene God's original purpose in respect to marriage.

5 Our story specially concerns the outstanding sin in David's life, that which made the greatest blot on his ordinarily fine record. David was 'a man after God's own heart', but this was not said in respect to his personal and family relationship. It was in respect to his care as king over God's people; for whom he was a true shepherd of the sheep and willing to give his life for the sheep. Never was this more pointedly shown than when, after another sin of pride on his part, a plague was sent upon the people, and David's heart smote him as he saw the destroying angel abroad amongst the people as the result of his sin; and he exclaimed, "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." (2 Samuel 24:17) He was willing rather to be blotted out, and have the kingdom taken from his house, than that the people should be made to suffer.

6 After David had settled his government on Mt. Zion, and the ark had been taken there, he entered upon a series of wars against the neighboring peoples who were occupying the land which God had given to Abraham by promise (Genesis 15:18), and who, without exception, had shown themselves to be enemies of Israel. David, seeing himself as God's anointed king on God's throne, could do no other than follow his purpose of bringing the Abrahamic covenant, so far as it applied to Israel, into full operation.

7 Joshua had overcome seven nations when he led Israel (Deuteronomy 7:1); but he was commanded to destroy those degenerate peoples. David had a difficult objective; his purpose was to destroy the opposition of the neighboring nations, so that Israel might dwell in safety and have the freedom of all the land of promise. It was during this time that he fell into the sin which most marred his life's record.

8 It was David's custom to lead his army in their wars (1 Samuel 8:20), but for some reason unexplained he did not go with his army against Ammon. At this time, while resting on his housetop in the cool of the day, he saw a woman (Bathsheba) washing herself. She was beautiful, and his desire for her was excited. On inquiry he found that she was the wife of one of his officers, a Hittite who fought for Israel; yet David sent for her. Apparently she willingly gave herself to the king. Later, being with child, she informed David; and he began a series of subterfuges. He sent for her husband from the war, as if he would inquire from him as to its success. Then he sent the husband home, where he had sent food for feasting. But Uriah, a true soldier, would not go home; he slept with the king's servants. Next David, apparently giving him a lead, made him eat and drink too much; but still Uriah would not go to his house.

9 David then sent him back to Joab to the war, bidding Joab put him in such a position as would almost certainly lead to Uriah's death. This scheme was carried through. Uriah was slain; and David as soon as possible married Uriah's wife. This thing "displeased Jehovah". (2 Samuel 11:27) David had sinned grievously, and had involved many others with him. Nathan, the Lord's prophet, was sent to David. He placed a matter before the king, mentioning no names; and the king was exceedingly angry at that which he supposed to be a case of great injustice on the part of one of his subjects. For the wrong he had done in Israel, said David, the man should surely be put to death. Nathan, in a word which has become the world's example of courage, said, "Thou art the man."—2 Samuel 12:7.

10 Then speaking through his servant the prophet, Jehovah told David of the many things he had done for him. David had been taken from the sheepfold to be king over God's people. God had given him much honor, and there was nothing that God would have withheld from him. But he had misused his trust, and had done that which in the eyes of the nation would tarnish the name of the God of Israel. (2 Samuel 12:14) David had thus damaged his moral sense by his actions, done in deceit and so carefully planned; else he would surely have seen his wrong and confessed it without this stern measure by Jehovah. Now no expression of sorrow could make amends; there must be punishment, severe, in accordance with the sin of the king against Jehovah.

11 There were two things which David must suffer: As he had destroyed a family union by taking a man's wife and causing the death of her husband, his own family should henceforth never be free from trouble. The other punishment was immediate; the son born to David and Bathsheba should not live. This was a great blow to David; it was probably the first death in his family; but it marked for all Israel the disapproval of God, whom David had otherwise so earnestly sought to honor before all Israel.

12 In Jehovah's rebuke and mark of disapproval there was no forgetfulness of David's endeavors to honor him; but in this break David had misused his privilege and trust, and had done much to dishonor the name of Jehovah. His pleading for the life of the child could not be heard. The child died. The greatest affection in David's life was then manifested. While the child was alive David would not eat; but when by its death he saw that it did not please Jehovah to hear his prayer, he rose and began again his regular life. He knew what death meant. He said, "I shall go to him, but he shall not return to me." (2 Samuel 12:23) That new little life in itself could hardly be so precious to David as to cause him so much sorrow at its passing; rather we must suppose that he mourned so much because of what its death meant. That death was a special mark of God's disfavor. The child, had it lived, would have been heir to the throne.

13 David henceforth had to live under changed conditions; the past could not be undone. God forgave him his iniquity; but the lesson which he had to learn, and which is intended too for all God's people, is that there are some things wrong in the sight of God which can never be undone. The sin is forgiven, but God does not undertake to make the life as if the sin had not been committed.

14 But David had not lost Jehovah's favor. Another son by Bathsheba was born to him, and by Nathan the prophet he was told of Jehovah's love for the child. The child was Solomon, who was to have the throne of Israel after David. Thus God manifested to David his acceptance, and the acceptance of the mother. (2 Samuel 12:24, 25) If it be asked why the child of David's latest wife was accepted as his heir instead of one of the earlier born children, the answer is that Bathsheba was the only wife whom David married after he became king of all Israel. Thus Solomon was the legitimate heir to the throne.

15 The heading of the fifty-first Psalm connects that psalm with David's sin; and though these superscriptions are no part of the sacred writings, there seems some reason for thinking that the tradition which unites the psalm and the sin is correct. The psalm is not the triumphant song of the overcomer; it is rather the wail of the disciple who finds that he has been blinding himself by following his own way. To suggest that in this psalm David speaks for that great company who "wash their robes in the blood of the Lamb" does no violence to any principle of interpretation; for David in his experiences seems to represent the whole church.

16 More than any other, this psalm tells of the awakening and the consequent distress of those who have had much privilege from God but who have failed to use it. They have sacrificed to God—as we must suppose David did at the time, during the greater part of the year before his sin was brought home to him. They find, as he did, that the sacrifices which please God are not offerings made to him such as a man might give out of his substance, nor those observances of worship which are rendered, but are those of a "broken spirit" and a "contrite heart". —Psalm 51:17.

17 The golden text of this lesson is a very gracious word. Satan tempts those who have sinned into the belief that they have committed a sin unto death; but there is God's own assurance that if there is true contrition and submission of spirit there is sure acceptance with him.

QUESTIONS FOR BEREAN STUDY

In what matters was David faithful, and in what things was he wilful? ¶ 1.

Why does not the Bible condemn David for taking many wives? How did David probably reason in this matter, and did he act wisely? ¶ 2-4.

In what sense was David a man after God's own heart? What was his purpose in engaging in aggressive wars? ¶ 5-7.

Who was Uriah, and what great sin did King David commit against him? How was the king rebuked by Nathan the prophet? ¶ 8-10.

What two things must David now suffer, and why did the death of Bathsheba's infant grieve him so greatly? What lesson may we learn from these things? How did God later bless David, and why? Why was Solomon the legitimate heir to the throne? ¶ 11-14.

What seems to be the significance of the fifty-first Psalm, and whose entreaty does it apparently foreshadow? What comforting suggestion does it contain? ¶ 15-17.

INTERESTING LETTERS

TRUTH PENETRATING EVEN REMOTE DISTRICTS

DEAR BROTHER RUTHERFORD:

In submitting our monthly reports we do so with much gratitude to the dear heavenly Father, who has opened the way for greater activity in his service.

With fair weather, and an average of about thirty-five workers weekly, we continued to specialize on the cheap edition of DELIVERANCE, 1,600 of which were put out as against 600 in the preceding month.

During the month we were able to charter a bus on several occasions, when a band of twenty-five workers was able to canvass various rural districts that had never before been systematically done. Although the cost is high, we believe that a good witness is so given, because we always bring to the attention of the people our belief that Messiah's kingdom is now being established. Hundreds here, living in quiet places quite out of touch with world events, have now heard this testimony; and many are rejoicing.

At the same time a systematic canvass of the city of Georgetown and the town of New Amsterdam (the capital, and the principal town), is being undertaken. All the workers are zealous, rejoicing in present privileges, and looking forward to greater opportunities in the future.

We rejoice that in addition to the usual work, we were

able to arrange for an Easter visit to the town of New Amsterdam, Berbice—about seventy miles from Georgetown, on the other side of the Rio Berbice.

Twenty workers traveled thither on Thursday, 14th, in order to cooperate with our Berbice brethren in an extended witness in that county. Incidentally, we were privileged to partake of the Memorial with them, much to their joy as well as ours.

It is impossible to describe the joy and enthusiasm of the dear friends when they learned that they could spend four consecutive days entirely in the Lord's service!

We canvassed the villages on the right bank of the Rio Berbice for about eight miles from New Amsterdam (the farther stretches having already been done), and then along the "Corentyne Coast" for forty-seven miles, i. e., to Skeldon, the eastern end of the Colony, almost opposite to Nieuw Nickerie, Dutch Guiana.

The result was one of the greatest witnesses given in this Colony in such a short space of time, and 1,000 DELIVERANCE books were sold.

The Town Hall, New Amsterdam, was engaged for a public lecture on Sunday evening, April 17th, the topic being "The Destiny of Men and Nations". Although the attendance was not all that could be desired, on account of the holiday atmosphere, yet the 100 persons who attended manifested good attention.

The workers, and indeed all members of the Classes concerned, have been greatly refreshed by this visit; and all are rejoicing in the fact that whereas formerly only one lecturer could give a witness, now all can participate in the wonderful work of advertising Messiah's kingdom.

All join in sending you much love, dear Brother; and we wish you continued joy and encouragement in the Father's service,

Yours in the Redeemer,

BRITISH GUIANA BRANCH.
FRED PHILLIPS

BLESSINGS FROM WATCH TOWER STUDY

DEAR BRETHREN:

We are rejoicing in the wonderful spread of the truth. The message over the radio is preparing the field for the workers. Surely the Lord is blessing this means of spreading the gospel of the kingdom! Our privileges thus far this year have been so wonderful that we hope you will enjoy hearing of what we have done.

Comparing the result of the effort put forth during the first quarter of 1927 with that of the same period of 1926 we rejoice in the part the Lord has permitted us to have in this great work. We placed a total of 3019 books and booklets in 1927, as compared with 987 in the same period of 1926, or an increase of 206%. We also find an increase of workers, ten workers per week this year and five workers per week during the same period last year. This shows that each worker averaged twenty-four books per week against sixteen books last year, or an increase of fifty percent per worker, and an average of three hours per worker this year and last year.

The WATCH TOWER articles are getting better and are very encouraging. Surely the Lord is using the SOCIETY as a channel for his truth. We are glad to note the effort put forth to show that the Lord is making a name for himself in the earth and we agree that all honor and glory is due him. The work of the "remnant" and the great privilege that is now ours as outlined in the WATCH TOWER to us seems reasonable, and by studying the WATCH TOWER we have been enabled to impress upon the brethren what a wonderful opportunity the Lord has granted us. This explains the increase in the number of workers.

May the Lord continue to bless you and the zealous workers who make it possible for us to have the message in printed form to leave with the people. We know your privileges and responsibilities are great and we want you to know we appreciate your labor of love and watchful care for the interests of the church. Our hearts go out to you in Christian love.

Your fellow servant,

F. E. MCPHERSON.—*N. J.*

COOPERATION BRINGS JOY AND STRENGTH

DEAR BROTHER RUTHERFORD:

We always fear to trespass on your time. I have written perhaps a half dozen times lately. Each time I tore up the letter because I did not wish to bother you; and I felt that my message might not be worth the time for you to read it. It is not always easy to tell whether a word of appreciation is of value. The great cumulation of blessings which have come to us impels me to mention to you again the fact that you are inexpressably dear to us who are in the field. We can see that God is using you in your capacity of leader of his people. If you could see how wonderfully we are blessed by your faithful stewardship of kingdom interests, then you would surely be encouraged. It is plainly to be seen that the Lord is teaching us through his channel. We see that you have his spirit and his blessing. And we find as we cooperate in the orderly program that you present to us for honoring his name, we surely have the joy of the Lord; and it is to us a great strength.

The WATCH TOWER is a never-failing help. The current "Feast of Deliverance" study is the most satisfying Memorial study I have ever seen; likewise the Elijah Work and Elisha Work studies. The book DELIVERANCE was a delightful class study; and the pleasure of putting it into the people's hands is most *wonderful*.

Our class is happy in service. Our quota is 15,000 against a previous record of 7,000; and we are going at quota speed, and have been since February 10. At our recent convention ("the best ever") we greatly enjoyed and profited by Brother Barber's presence. Please be assured that your brethren in the field, as they wait before the Lord to learn of his pleasure in his way, are happy; and that they surely greatly love you.

Yours in the hope,

C. E. CROOK.—*Ohio.*

INSPIRATION TO GREATER ACTIVITY

DEAR BROTHER RUTHERFORD:

Greetings in the name of Christ our King. The Spokane Ecclesia wish to convey their grateful appreciation to you for the many spiritual blessings received through the SOCIETY during the past year. Among the greatest of these blessings are the studies in THE WATCH TOWER, which are meat in due season. They give us an incentive to a deeper spiritual life and an inspiration to greater activity in the kingdom service.

We assure you, dear Brother, of the loyal support of the Spokane friends; we are glad to cooperate with you in spreading the "glad tidings" of the kingdom as a witness.

The progress of the work of putting out the books and booklets, as well as that of radiocasting the kingdom message in the Spokane territory, has increased in volume; and surely this is a criterion of the progress of the work at headquarters and over all the earth.

Praying the continued blessing of the Lord on your faithful efforts in directing the work of witnessing, and your ministry to the saints, we are,

Your brethren in Christ,

THE SPOKANE (WASH.) ECCLESIA,
W. J. BAXTER, *Sec'y.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Boston, Mass.	July 3	Vermillion, S. Dak.	Aug. 3, 4
Toronto, Ont.	" 18-26	Conde, S. Dak.	" 14, 15
Detroit, Mich.	" 28	Mitchell, S. Dak.	" 5-7
Chicago, Ill.	" 29, 31	Mellette, S. Dak.	" 8, 9
Cedar [illegible] Ia.	Aug. 1, 2	Ipswich, S. Dak.	" 11, 12

BROTHER J. A. BOHNET

Hazleton, Pa.	July 14	Binghampton, N. Y.	Aug. 5, 7
Wilkes-Barre, Pa.	" 15	Buffalo, N. Y.	" 8, 9
Toronto, Ont.	" 18-26	Detroit, Mich.	" 10, 11
Brooklyn, N. Y.	" 31	Saginaw, Mich.	" 12, 14
Scranton, Pa.	Aug. 3, 4	Bay City, Mich.	" 15, 16

BROTHER C. W. CUTFORTH

Toronto, Ont.	July 18-26	Cameron, Ont.	Aug. 10, 11
Stouffville, Ont.	" 28	Lindsay, Ont.	" 12
Lindsay, Ont.	" 29	Toronto, Ont.	" 14
Haliburton West, Ont.	" 31	Brampton, Ont.	" 15
Haliburton East, Ont.	Aug. 7	Orangeville, Ont.	" 16

BROTHER H. H. DINGUS

Erie, Pa.	July 28	St. Louis, Mo.	Aug. 7
Elyria, O.	" 29	Little Rock, Ark.	" 8, 9
S. Bend, Ind.	July 31, Aug. 1	Atlanta, Tex.	" 10, 11
Logansport, Ind.	Aug. 2, 3	Texarkana, Tex.	" 12, 14
Decatur, Ill.	" 4, 5	Bassett, Tex.	" 15, 16

BROTHER G. H. DRAPER

Westfield, N. Y.	July 27, 28	Indianapolis, Ind.	Aug. 7, 8
Erie, Pa.	" 29, 31	Brazil, Ind.	" 9, 10
Marion, O.	Aug. 1, 2	Terre Haute, Ind.	" 11
Muncie, Ind.	" 3, 4	Mattoon, Ill.	" 12, 14
Anderson, Ind.	" 5	Pana, Ill.	" 15, 16

BROTHER R. G. GREEN

Michigan City, Ind.	July 28	Berlin, N. Dak.	Aug. 8, 9
Dubuque, Ia.	" 29, 31	Enderlin, N. Dak.	" 10
Sioux City, Ia.	Aug. 1, 2	Kathryn, N. Dak.	" 11, 12
Yankton, S. Dak.	" 3, 4	Wyndmere, N. Dak.	" 14
Mitchell, S. Dak.	" 5-7	Milnor, N. Dak.	" 15, 16

BROTHER H. E. HAZLETT

Toronto, Ont.	July 18-26	Minneapolis, Minn.	Aug. 12, 14
Zion, Ill.	Aug. 3, 4	Glenwood, Minn.	" 15, 16
Milwaukee, Wis.	" 5, 7	Parkers Prairie, Minn.	" 17
Fond du Lac, Wis.	" 8, 9	Detroit, Minn.	" 18
Stevens Point, Wis.	" 10, 11	Fargo, N. Dak.	" 19-21

G. S. KENDALL

Toronto, Ont.	July 18-26	Cedar Rapids, Ia.	Aug. 3, 4
Ashtabula, O.	" 27, 28	Omaha, Neb.	" 5, 7
Sandusky, O.	" 29	North Platte, Neb.	" 8, 9
Chicago, Ill.	" 31	Fort Laramie, Wyo.	" 11
Clinton, Ia.	Aug. 1, 2	Casper, Wyo.	" 13

BROTHER H. E. PINNOCK

Hammond, Ind.	July 8, 10	New York, N. Y.	Aug. 7
Battle Creek, Mich.	" 11, 12	Lewistown, Pa.	" 14
Jackson, Mich.	" 13, 14	Altoona, Pa.	" 15
Detroit, Mich.	" 15, 17	Wheeling, W. Va.	" 16
Toronto, Ont.	" 18-26	Parkersburg, W. Va.	" 17

BROTHER G. R. POLLOCK

Toronto, Ont.	July 17-26	Kansas City, Mo.	Aug. 5, 7
Niagara Falls, N. Y.	" 27, 28	Wichita, Kan.	" 8, 9
Cleveland, O.	" 29, 31	Arkansas City, Kan.	" 10
Toledo, O.	Aug. 1	Oklahoma City, Okla.	" 11, 12
Chicago, Ill.	" 2, 3	Fort Worth, Tex.	" 14

BROTHER J. C. WATT

Stamford, Conn.	July 11, 12	Toledo, O.	Aug. 8, 9
Port Chester, N. Y.	" 13	Defiance, O.	" 10
Allentown, Pa.	" 14-17	Fort Wayne, Ind.	" 11, 12
Toronto, Ont.	" 18-26	Danville, Ill.	" 14, 15
Detroit, Mich.	Aug. 7	St. Louis, Mo.	" 16, 17

BROTHER J. B. WILLIAMS

Erie, Pa.	July 13, 14	Wilson, N. C.	Aug. 8, 9
Westfield, N. Y.	" 15	Florence, S. C.	" 10, 11
Toronto, Ont.	" 18-26	Savannah, Ga.	" 12, 14
New York, N. Y.	" 31	Jacksonville, Fla.	" 15, 16
Washington, D. C.	Aug. 7	Waldo, Fla.	" 17, 18

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	METERS	TIME
WBBR	New York, N. Y.	416.4	Daily
WHK	Cleveland, O.	278.	Sun. & Thurs.
WORD	Chicago, Ill.	275.	Daily
KFWM	Oakland, Calif.	214.2	Daily
CKCX	Toronto, Ont.	291.	Sun., Tues., & Fri.
CHCY	Edmonton, Alta.	517.	Sunday [& Thurs.
CHUC	Saskatoon, Sask.	329.5	Sun., Tues.
WCAH	Columbus, O.	265.3	Sunday [& Sat.
CFYC	Vancouver, B. C.	411.	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	205.4	Sunday
WLSI	Providence, R. I.	441.	Sun., Wed., & Fri.
WBAX	Wilkesbarre, Pa.	256.	Sunday
WCBM	Baltimore, Md.	229.	Sun. & Sat.
WBT	Charlotte, N. C.	275.	Thursday
WSAS	Huntington, W. Va.	243.8	Sunday
WBRL	Tilton, N. H.	420.	Sunday
WTAL	Toledo O.	250.	Sunday
KFJF	Oklahoma City, Okla.	261.	Sunday
KFEQ	St. Joseph, Mo.	267.7	Sunday
KLZ	Denver, Colo.	384.4	Sunday
KWTC	Tustin, Calif.	441.	Saturday
WRHM	Minneapolis, Minn.	252.	Sunday
WREC	Memphis, Tenn.	254.	Sunday



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

VOL. XLVIII SEMI-MONTHLY No. 14

Anno Mundi 6055—July 15, 1927

CONTENTS

VISITS FROM JEHOVAH 211
Inspection and Deliverance 211
Chastisements 212
God Visits the Gentiles 212
Responsibility of the Gentiles 213
Time of Visitation 213
Learning of Jesus 214
Ambassadors 215
Who Will Glorify God? 216
MEMORIAL REPORTS FOR 1927 218
SOLOMON'S WISE CHOICE 221
TORONTO CONVENTION 223
BETHEL SPECIAL TRAIN TO TORONTO 210
IDENTIFICATION TAGS 210
WORLD-WIDE WITNESS 210
CONVENTION AT SEDALIA 210

"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; for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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BETHEL SPECIAL TRAIN TO TORONTO

The Bethel Special train will leave Pennsylvania Station, New York, at 6:05 p. m., Sunday, July 17th, arriving at destination Monday morning about 8:30 o'clock, in time for breakfast in Toronto. Returning this train will leave Toronto at 9:30 a. m., on Wednesday, July 27th, arriving Niagara Falls about noon; leaves Niagara Falls at 11:30 p. m., and arrives at Pennsylvania Station, New York, at 11:35 a. m., Thursday the 28th. Note: TIME SHOWN IS DAYLIGHT SAVING TIME.

IDENTIFICATION TAGS

Many of the brethren have inquired about identification in crossing the Canadian border. The SOCIETY has prepared a very nice badge; and the name and address of each one wearing it can be written on a card and slipped inside so it will show. The immigration officers can see then who you are and where you are from.

These can be furnished at 8¢ apiece. Where a class orders twenty-five or more to be sent in bulk to be distributed amongst the class, they can be furnished for 7¢ each. Send in your order in ample time, that you may be supplied.

WORLD-WIDE WITNESS

We strongly advocate that every class on Sunday, August 28th, and Sunday, September 4th, suspend all meetings, and let these be general field days for every member of the class to go out in the active service from door to door, and close the day with a testimony meeting at 7:00 o'clock. This will afford an opportunity for everyone to preach the gospel.

BETHEL HYMNS FOR AUGUST

Sunday			**7**	289	**14**	292	**21**	266	**28**	317
Monday	**1**	157	**8**	87	**15**	225	**22**	310	**29**	330
Tuesday	**2**	314	**9**	Ap. C	**16**	140	**23**	313	**30**	93
Wednesday	**3**	219	**10**	1	**17**	177	**24**	272	**31**	154
Thursday	**4**	251	**11**	280	**18**	178	**25**	269		
Friday	**5**	200	**12**	152	**19**	72	**26**	40		
Saturday	**6**	176	**13**	49	**20**	30	**27**	171		

CONVENTION AT SEDALIA

The Missouri State Fair will be in session at Sedalia, Mo., August 21st to 28th. This being an opportune time for a convention of the Bible Students, arrangements have been made to hold such a convention there August 21st to 24th. Brother Macmillan will be the chief speaker and will address the public, and there will be other visiting pilgrims. All the surrounding classes are invited to cooperate with Sedalia in arranging for this convention, especially for the Service Day. For information address Mrs. S. E. Bowser, 320 E. 4th St., Sedalia, Mo.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII JULY 15, 1927 No. 14

VISITS FROM JEHOVAH

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."
—1 Peter 2: 12.

IN THIS text the apostle was addressing his brethren. The ones addressed include all those who are the anointed class. He identifies them by speaking of them as "dearly beloved" and as "elect according to the foreknowledge of God". He is there giving some wholesome advice as to the proper course of action to be taken by the Christian looking forward to that time of God's visitation which would be of special importance.

[2] What thought is intended to be conveyed by the Scriptural phrase, "day of visitation"? Generally the term "visit" means the act of going to view or inspect a thing or person. As related to the Scriptures it is quite common to speak of "visitations" as acts of judgment. This is too narrow a view of it and was evidently induced by ecclesiasticism. The same system is doubtless responsible for incorporating that thought in the laws of the land throughout Christendom.

[3] For instance, a man is struck by lightning and dies. The coroner and jury hear the facts and render a verdict that the man died by reason of a "visitation from God". A corporation, which is a common carrier, undertakes to transport personal property, and in so doing is legally liable for any negligence in transportation or delivery. If in course of transportation the property is destroyed by a storm and the corporation carrier is sued, the defense is made by the corporation that it is not liable because the destruction was the result of an act or "visitation" of God. A great property loss and loss of lives recently have been caused by the flooding of the Mississippi River. This is being charged up to Jehovah, but as a matter of fact it resulted from the disturbed elements. There is no Scriptural reason to believe that Jehovah directed the flood.

[4] Among Bible Students the above words of the apostle concerning the day of God's visitation have been held to refer to the time during the Millennial reign of Christ, and that it will be during his reign that those who have spoken evil of Christians and have denounced them as evil doers will then glorify God because of the honorable course taken by the Christians. The Scriptures do not support that thought, however. It is necessary to get the proper setting of a text in order to see its application and to learn the lessons that God would have us learn therefrom.

[5] The Scriptures show that at stated times Jehovah has visited his people and his enemies, and that he will visit them. He visits his people for the purposes of inspection, chastisements, deliverance and blessing. He visits his enemies for the purpose of chastisement and destruction. Those whom God visits are brought into a condition of greater responsibility by reason of his visit. This responsibility is in proportion to the knowledge possessed.

INSPECTION AND DELIVERANCE

[6] The faithful Joseph served God in Egypt as a true witness. He had seen his aged father and his brethren brought into that land, and he had cared for them. He had witnessed the death of his father. For many years thereafter Joseph ministered to and comforted his brethren. The time of his departure into "the land of the enemy" (death) came, and Joseph said: "I die: and God will surely *visit* you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." (Genesis 50: 24) That was a prophecy uttered by Joseph, foretelling that God would visit his people in due time.

[7] The evil ruler of Egypt greatly oppressed the Israelites. God called Moses to go unto that people and bear them a message. "Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely *visited* you, and seen that which is done to you in Egypt." (Exodus 3: 16) That was a visitation of inspection. God had heard the cries of the oppressed and visited his people for inspection; and now he would visit them and deliver them, and he would use Moses in so doing. When the Israelites were hard pressed by their enemies God put his hand over them and delivered them into safety. This was a visitation of Jehovah.

CHASTISEMENTS

[8] Jehovah established Israel in the land of promise. He placed David upon the throne. He made a covenant with David, which covenant he made known unto him through Nathan the prophet. (2 Samuel 7th chapter) Concerning that covenant God caused one of his prophets in Israel to write: "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I *visit* their transgression with the rod, and their iniquity with stripes."—Psalm 89: 28-32.

[9] The Israelites did forsake that covenant and failed to walk in the way of righteousness. In due time God visited them and administered to them a terrible chastisement. The iniquities and transgressions of that people became so flagrant that God visited them and entered his decree against them and enforced that decree by permitting the Israelites, and especially the king, to be captured and carried away to Babylon.—Ezekiel 21: 24-27; Jeremiah 52: 1-12.

TO BLESS

[10] Never again did Israel have a king. Affliction had been for a long time upon Israel when the time came for the birth of John the Baptist, the forerunner of Jesus the Savior of the world. Then it was that Zacharias prophesied and said: "Blessed be the Lord God of Israel; for he hath *visited* and redeemed his people." (Luke 1: 68) That was a visit of blessing from Jehovah.

[11] Then came Jesus of Nazareth, the anointed One of God. Of and concerning him the prophets had written. The devout ones of Israel had looked for his coming. Jesus was preaching concerning the kingdom of heaven. He was at Capernaum. A widow had lost her only son to the enemy death. As they carried the dead man out, Jesus saw him and observed his mother weeping. He had compassion upon her and raised the young man out of death. "And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath *visited* his people."—Luke 7: 16.

[12] The holy prophets had written concerning the coming of the Messiah, who was foreshadowed by Moses. Jehovah had provided at the hand of Moses the Law Covenant with Israel and had decreed that the Law Covenant should be a "schoolmaster" to lead the Israelites in the right way unto the coming of the Messiah. This favor brought responsibility upon the Jews. The nation failed to keep the Law Covenant, and many turned away therefrom. Then came John the Baptist, warning the Jews to repent and be baptized and return unto harmony with God. The responsibility of the Jews increased when they heard this warning. John was the forerunner of the Messiah; and when Jesus began his ministry John pointed him out and said to those within his hearing: "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."—John 1: 29-31.

[13] The coming of Jesus Christ was a visitation from God for good unto Israel. Many of the common people heard him gladly, and doubtless the entire nation would have turned to him and accepted him as the Messiah except for the wrongful influence of the clergy of that time. The clergy were familiar with the text of the Scriptures concerning the coming of the Messiah. They were properly informed that Jesus was the Messiah. He told them that he was sent from Jehovah. Their knowledge brought upon them greater responsibility, and also responsibility rested upon all the people in proportion to the knowledge that they had received concerning Jesus as God's anointed One.

[14] Because the people were misled by the clergy they did not appreciate the time of their visitation. Jesus had come to them to bring them blessing and happiness, but their leaders would not have it so. Only a few of the Israelites accepted Jesus, and to them he gave the power to become the sons of God. For three and one-half years he taught the people. Then he rode into the city and offered himself to them as their King. He was rejected. Jesus wept because the people did not appreciate the favor that had come to them by the visit of God.

[15] "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. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19: 42-44) On that occasion Jesus prophesied the visitation of God upon Jerusalem and its complete destruction. Only a few years elapsed until that prophecy was fulfilled. God laid the city in waste.

GOD VISITS THE GENTILES

[16] For three and one-half years after the crucifixion of Christ Jesus the opportunity to become members of God's chosen race was confined to the Jews. By their own efforts the Gentiles never could have come to God and found him and been partakers of the great salvation. But few Jews appreciated God's visit to them, and now he would turn his hand to the Gentiles. In the exercise of his loving kindness God made himself known unto the Gentiles, and made it possible for Gentiles to be partakers of the great salvation through Christ Jesus.

[17] This incident is beautifully described in the Scrip-

tures. There was a little band of Romans at Cæsarea. A Gentile by the name of Cornelius was captain of that band, or company of soldiers. That this man happened to form a part of the Devil's organization did not wholly preclude him from having God's favor. Of course the military of Rome was a part of Satan's organization. Cornelius, although an officer in that military, was a devout man. He feared God and prayed often to Jehovah. He was not harsh but kind and generous, and gave much to aid the poor. He did not use his office for oppressive purposes, but he did good in spite of his official position. He was doubtless a kind and sympathetic man.

[18] Cornelius did not know God, because the way for a Gentile to come to God had not been opened. He did not understand God's plan of redemption and salvation, but he believed in the existence of God and that God had a way whereby he would bless him and others who loved righteousness; and therefore he prayed. While he thus prayed God sent to him an angel. Cornelius was afraid when he beheld an angel, and cried out: "What is it, Lord?" The angel said to him: "Thy prayers and thine alms are come up for a memorial before God."

[19] That was a visit from God to a Gentile. At the direction of God's messenger Cornelius sent to Joppa for Peter. At the same time God gave Peter a vision directing him to go to Cornelius. When the two had met, Peter said: "Of a truth I perceive that God is no respecter of persons." (Acts 10:34) Peter then recounted to Cornelius God's great plan of redemption through the blood of Christ Jesus. This visit of God to Cornelius brought him a wonderful blessing. He was then and there anointed by the spirit of Jehovah.

[20] Peter went up to Jerusalem and related the circumstances of God's visit to Cornelius. There were amongst the Jews those who opposed the act of Peter in going to a Gentile. But when they had heard the circumstances of Peter's going to Cornelius the Jews said: "Then hath God also to the Gentiles granted repentance unto life." On another occasion, when some Christians were gathered together and some were teaching that only circumcised Jews could be saved and there was much talk between them, Barnabas and Paul told what God had done by them amongst the Gentiles. Then James, gaining the attention of the audience, said: "Simeon hath declared how God at the first did *visit* the Gentiles, to take out of them a people for his name." —Acts 15:14.

[21] From that time forward the Gentiles were brought nigh unto God and within his favor, by reason of God's visit to them. Thereafter God made no distinction between Jews and Gentiles, bond or free; but all who came to him, confessing Christ Jesus and consecrating themselves to do his will, were received regardless of nationality. The good effect of that visit to the Gentiles must continue "until the fulness of the Gentiles be come in". (Romans 11:25) That time marks the completion of the anointed class.

RESPONSIBILITY OF THE GENTILES

[22] The period of time elapsing from the beginning of the ministry of Jesus Christ until the completion of The Christ is properly called the sacrificial day of atonement. In that period of time very few Jews have accepted Christ as the Savior, or even pretended so to do. From among the Gentiles there has come a great multitude professing the name of Christ. Organized systems of religion have arisen which call themselves by the name of Christ, and with their mouths they profess to be followers of the anointed One. In all these systems there have been and yet are some who believe in Jesus Christ and who have agreed to do God's will. There are many more who merely call themselves by the name of Christ. Each one, however, has a responsibility to God by reason of his knowledge and his profession of faith. The day of accounting must come, in which every one of the systems must give an account for their course of action, and this in proportion to their knowledge. Also each Christian individually must give an account.

TIME OF VISITATION

[23] When will that time of accounting take place? If the Apostle Peter, when he said, "That they may glorify God in the day of visitation," did not refer to the Millennial reign of Christ, to what time did he refer? Jesus showed that the time of God's visitation to the Jews to do them good was during his ministry, and thereafter there came upon the Jews as a nation great judgment and chastisement. This aids us in determining what is the period of visitation mentioned by the Apostle Peter. In 1914 Jesus took his power and began his reign, and in 1918 he came to his temple. There God began to visit spiritual Israel; that is to say, those who professed to be his people. Since all things are from the Father and all things are by the Son these visits may be spoken of as *God's* visitation, even though Jesus is the active agency.

[24] The visit of God when Jesus came to his temple is for the purpose of inspection, judgment and blessing. About 1918 there came upon the Lord's people many very trying circumstances. The experiences following were exceedingly sore. As it was in the days of the rebuilding of the walls of the holy city by Nehemiah and his brethren when the prayer was made, "Remember me, O Lord, for good," even so the Lord's anointed ones prayed during the time of stress herein mentioned.

[25] The prophet of God had written of and concerning the Lord's people this prayer: "Remember me, O Lord, with the favour that thou bearest unto thy people: O *visit* me with thy salvation." (Psalm 106:4) When Jeremiah was prophesying concerning Israel after the flesh a prophecy in the nature of a prayer was uttered in behalf of spiritual Israel, which applies particularly in the time of stress in 1918: "O Lord, thou knowest: re-

member me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke."—Jer. 15:15.

[26] When God visited his people at that time he provided the robe of righteousness, that the Bridegroom might use for the bride class on earth; and the approved were brought under that robe and given the garments of salvation. They entered into the joy of the Lord and realized that the joy of the Lord is their strength. (Isaiah 61:10) The period of inspection and blessing of the temple class continued, and will continue until all have been made meet for the Master's use in glory. This judgment, there begun at the house of God, was to extend to those who named the name of the Lord not in truth and in sincerity.—1 Peter 4:17.

[27] The visits of Jehovah do not mean that he must leave his throne in heaven and come to earth, but they do mean the exercise of his power toward things of earth and the exercise of it through his duly constituted agency. The words of the Apostle Peter (1 Peter 2:12) are of greatest importance to the anointed just now. This is the time especially when God's people must be honest in their course of action amongst the peoples and nations of the earth.

[28] What is meant by the apostle when he says: 'Let your conversation be honest among the nations'? It means that the one who is anointed of the Lord must, amongst the nations and peoples of earth, pursue a course of action that is honest and true. He must manifest the spirit of virtue and true manliness, stedfastness and immovability in things pertaining to the Lord. It means that the Christian who has taken his stand on the side of Jehovah must pursue a course of action that is consistent with one who loves God and who gives his entire allegiance to the Lord. It means that he refuses to compromise in any manner with the Devil or any of his systems. It means to be kind and considerate, yet firm for God and for his cause.

LEARNING OF JESUS

[29] Personal experiences furnish opportunities to learn valuable lessons. These lessons once learned qualify the learner to instruct others in the proper course of action. By personal experience Peter had learned what are the proper speech and proper course of action for an honest man. His experiences eminently qualified him to give advice to his brethren. It is written concerning Peter and John, "And they took knowledge of them, that they had been with Jesus." (Acts 4:13) Time and again this scripture has been explained to mean that all with whom we come in contact should be able to see by our sweetness of spirit, by our patience under provocation, that we have indeed been with Jesus and learned of him. The misunderstanding of this scripture has made many a man a "sissy" and caused him to appear before others with the air of apology for being a Christian. This has caused many a Christian to quail in the presence of those opposed to the Lord.

[30] We are not to understand that Jesus was long-faced, easy-going, easy-speaking, and careful to say nothing that might grate upon the ears of the opponents of the truth. Because many have misunderstood what manner of man Jesus was they have followed this easy-going method and have been exceedingly careful never to say anything that might grate upon the ears of the rich, influential and great. We have been led to believe that this was the kind of men the apostles were, and that because of their apparent piety, long faces, sanctimoniousness, sweetness and patience others took note of them that they had been with Jesus and learned of him. Such is a misrepresentation of the Lord and a misrepresentation of the apostles; the context plainly shows that such a conclusion is incorrect.

[31] The real facts have been hid by quoting only a part of the above text, and that out of its proper setting. The circumstances were as follows: It was at Pentecost. Peter and John had boldly declared the gospel of Christ and him crucified. The ecclesiastics, made up of the priests and Pharisees, financiers and politicians, were offended, and caused these men to be put into prison. On the day following, John and Peter were brought before the high priest and others of that august assembly. The high priest demanded to know by what power and authority these men were speaking and healing the sick. Peter, with boldness and frankness of speech, replied: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."—Acts 4:10.

[32] There was not much apology in those words, and evidently they did not fall with much sweetness on the ears of the high priest and his associates. It was not necessary for them to be rude and harsh, yet Peter plainly said to these fellows, 'You murdered the Lord! But God raised him up from the dead.' The apostles made no apology for representing Jesus Christ, nor for trusting implicitly in Jehovah. They did not cringe and quail before that body of proud and arrogant ecclesiastics. Fearlessly and with plainness of speech they told the truth. Therefore it is written: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts 4:13.

[33] What was the effect of this? Their speech and course of action identified them as followers of Christ. The word "boldness" here used means frankness, bluntness, speaking freely and with confidence, outspokenness. This proves what kind of man Jesus was, of whom the apostles learned. It also proves that Jesus has been grossly misrepresented by others. Grace was poured upon Jesus' lips. But that did not mean that he had to rub his hands together, pull his beard, and look down when he spoke to somebody else. Jesus was straightfor-

ward. He was an honest man. He was a real man. He represented his Father, who has all power and authority.

[34] Jesus hesitated not to tell the Pharisees that they were not only wrong but were willingly so, and were criminals. His speech was so straightforward and frank that it could not be disputed. When the apostles appeared before the ecclesiastical body at Pentecost their speech also was so bold, fearless and frank that the ecclesiastics, wagging their heads to each other, recognized that these men had been with Jesus and were followers of him. It is not necessary to think that they were rude or harsh, but they were straightforward, confident and fearless in what they had to say.

[35] Many Christians have been induced to believe that they must be so sweet in the presence of the enemy that the enemy may take note of their sweetness and say, That is a Christian. There is no scripture that warrants a Christian in taking such a course. Christians, above all others, should be real men and women. They should deport themselves in a dignified way, with frankness and straightforwardness. That is what Paul said about it. He stated: 'Let your conversation [or course of action] be as becometh a Christian.' "Only let the lives you live be worthy of the Good News of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the Good News. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God."—Philippians 1: 27, 28, *Weymouth.*

AMBASSADORS

[36] The Apostle Peter in his epistle was telling the brethren to be real men, and to be so honest and straightforward in speech and in action that there would be no mistake about it in the minds of others that here are men and women who are real Christians and are not ashamed of it. If all those who go from door to door to speak to the people would get the right view of this matter they would not fear or quail, but would feel an absolute confidence in Jehovah and that they are representing him. A man or a woman is most highly honored by being made the ambassador of Christ and the representative of the Most High God.

[37] Why should anyone feel ashamed or manifest an apologetic air in the presence of others because of being a Christian? On the contrary the spirit of the Lord should give him such complete confidence that he would always speak with frankness and straightforwardness concerning the great God and his King and kingdom. This honest course of action and speech will bring reproach upon the Lord's faithful ones; but, says the apostle, 'in the day of God's visitation many will glorify God that the witness was boldly given.'

[38] Following the days of Pentecost the zeal and unswerving devotion of the apostles to God and to Christ were shown. Many of the people saw the honesty and consistency of their course. Because of their faithfulness the apostles were evilly spoken of by many. But doubtless many observed their zeal and straightforwardness for the Lord and were inherently glad. It was doubtless the zeal and boldness of these faithful ones that induced Cornelius to often pray to God. Now a similar condition arises; and it becomes the privilege and duty of the anointed ones on earth to be equally zealous, straightforward and honest in their course of action.

[39] That the period of God's visitation began with the coming of the Lord to his temple is further shown by the prophecy of Isaiah. (6th chapter) The Lord there shows through his prophet that the anointed class are entirely devoted to him, and that their hearts' desire is expressed in the words of the prophet: "Here am I; send me." When the prophet asked of the Lord how long this strenuous witness must be given, the answer was, "Until the cities [organized systems] be wasted without inhabitant, and the houses without man, and the land be utterly desolate." (Isaiah 6:11) God's visitation upon the nations will reach a climax in the great time of trouble.

[40] In the time of the Prophet Jeremiah there were false priests and ecclesiastical teachers who misrepresented God and misled the people. The words of the prophet directed to them find an even stronger application to the pastors and false religious teachers of the present time. "As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge. Shall I not *visit* for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jeremiah 5: 27-31.

[41] This is a forceful description of the unrighteous systems that parade under the name of Christ. That the great day of God's visitation upon the nations, including organized Christianity so-called, is just ahead is clearly marked out by the words of the prophet, and it will be a time of trouble such as was never known. (Jeremiah 5:9-29; 6:15; 9:9; 23:2, 20-22) The leaders in these ecclesiastical systems have prospered, grown fat and sleek, are proud and haughty; and God will visit them for the purpose of bringing their haughtiness low.

[42] It is written: "Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him

up: and I will kindle a fire in his cities, and it shall devour all round about him." (Jeremiah 50: 31, 32) The Lord, through his prophet, further describes these unholy systems and expresses his determination to visit them: "Every man is brutish by his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors: in the time of their visitation they shall perish."—Jer. 51: 17, 18.

43 And now the Lord has made it clear what is the issue—Who is for God and who is not? Before the final overthrow of the systems, during the time of God's visitation, he will have a witness given in the earth concerning his purposes. To the anointed ones he said: "Ye are my witnesses, that I am God." That means then that every one who is anointed by Jehovah is commissioned to perform this duty; and this he must do in proportion to his opportunities, in order to be acceptable and blessed of the Lord.

44 It seems certain that some of the anointed are making a serious blunder. God has provided the radio, the means of giving public addresses, caused his people to build manufacturing plants for books, and arranged for a systematic distribution of these amongst the people. God is no respecter of persons when he begins to deal with his people. If one thinks that because of his standing amongst the brethren some part of the service is menial for him he does injury to himself. Some who are elders have thought such work as going from door to door and putting the books into the hands of the people should be done by the weaker ones of the ecclesia or the less prominent. They deem it to be their own special calling to make speeches from the platform and to refrain from an individual witness. Undoubtedly such are making a great mistake for themselves.

45 The question is, Can it be said of such that they are taking a stand on the side of the Lord and that their course of action is honest and consistent, within the meaning of the words of the apostle in our text? What is here said is not written for the purpose of holding anyone up to harsh criticism, but as a warning for the benefit of those who are neglecting their opportunities. It is not the part of one Christian to criticise another for not going into the field. It is his duty to beseech his brother to put forth the proper zeal, and when that is done the Scriptures do not advise to do more. (Romans 12: 1) The brethren would be negligent of their duty, however, if they did not mention to each other the great responsibility that rests upon the anointed during and up to the great visitation of God upon the nations.

WHO WILL GLORIFY GOD?

46 The apostle declares that some will speak of the faithful as evil doers and yet that they will see the good works of the honest ones and in due time will glorify God. Having in mind that the day of God's visitation upon Christendom began shortly after 1918 and will continue with increased severity until all the systems are overthrown, who then shall glorify God in this day of his visitation? Not every one, of course. The Scriptures indicate that there will be many, however, who will glorify him.

47 Within the past few years there have been a faithful few who with continued zeal and devotion to the Lord have consistently given a witness to the name of Jehovah and to his Christ. These have been targets for the darts of the enemy and have received harsh criticisms from many and have been denounced as evil doers. At the same time there doubtless have been many who, like Cornelius, have desired something better and have been praying for deliverance. The facts show that many are hearing the truth now who in times past have spoken evil against faithful Christians. While they are not consecrating themselves to do God's will they are manifesting a spirit of kindness toward all who are showing the spirit of the Lord.

48 In the denominational systems is a great multitude of "prisoners". The zealous remnant, in obedience to God's command, is bidding these prisoners to show themselves and to go forth. Many of these are hearing the message and are increasing in courage. Many of these in times past have spoken evil against the zealous ones for the Lord. The zealous ones will continue to pursue a course of honesty as God's witnesses, and multitudes of the great company class will glorify God in the day of his visitation because the faithful witness has been given.

49 The numbers of the faithful witnesses are not increasing, but the zeal of the remnant is not lacking. The effect of the witness is increasing; and now as never before the words of the apostle come to these, saying, 'Let your course of action be honest now, that even those who speak evil against you shall see your good works and in the day of God's visitation glorify his name.' In that day of God's expressed indignation many more will call to mind the honest and consistent course of the faithful remnant, and then they will praise the Lord that he had some faithful witnesses in the earth who gave them warning.

50 Let no one who is anointed of the Lord make the great blunder now of making himself believe that the "good works" mentioned here by the apostle consist in what is generally known as 'Christian character development'. Outward piety is not what the apostle had in mind. Without a question of a doubt the Apostle Peter had in mind the same thing as that expressed by the Apostle John, to wit, that love for God would be manifested by boldness in the proclamation of the message concerning his name and his kingdom. The real test of the Christian is love for God. That love is not made manifest by a quiet and inoffensive demeanor. It is manifested by a bold and zealous witness for the Lord.

51 Concerning this it is written: "Herein is our love

made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." (1 John 4:17, 18) This does not mean that anyone should be rude, but that the true Christian who loves the Lord would count not his life dear unto him but would count it the greatest joy to be permitted to take his stand on the side of the Lord, so that every one who sees and knows will have no doubt as to where he stands. The elder who contents himself merely to address a congregation of Bible Students, or occasionally a public meeting, and who refuses to avail himself of an opportunity to individually engage the public in personal conversation and encourage them to read the literature, is coming short of his privileges.

52 Mark the apostle's words: "Herein is the love of God made perfect." To love God means to keep his commandments and to do so joyfully. (1 John 5:3) The commandment that is paramount at this time is to be a faithful witness to the Lord and to proclaim the message of his kingdom as a witness to the nations before God's great visitation upon them. (Isaiah 43:10, 12; Matthew 24:14) Will any one who is anointed of the Lord be willing to remain idle and inactive in the Lord's service and take his chances of final approval? God has provided the means to give the witness now and to give it in no uncertain terms, and this is just before his great visitation to the nations.

53 Those who receive the Lord's approval will be the ones who not only are willing but who are anxious to tell the peoples of earth that Jehovah is God, that Christ is King, that God has set his King upon the throne, and that the kingdom of heaven is at hand. The zeal of such will result to the glory of God, when the institutions of Satan are crumbling in the dust and the people are being delivered out of bondage. The Christian's chief duty is to glorify Jehovah.

54 Never was there a time more important to the Christian than now. Seemingly quite a number forget the importance of the hour, while some become weary in well doing. In the ecclesias there are some drones, some sloths, some trouble makers, and some zealous for the Lord. Let every one who loves the Lord lay aside all selfishness, and let all cease from strife and trouble-making, and let those who are inclined to be sleepy or indifferent awake to their privileges and all go forth in united action. This course of action will bring reproach, certainly. But blessed is he who suffers as a Christian in pursuing that course of righteousness.

55 A man who is honestly representing an honest superior never feels that he must make any apology, either by word or action, for pressing the interest of his cause. The truly anointed ones are representing the great Jehovah God and his King and kingdom. Surely there is no occasion for these or any one of them to apologize, by word or by course of action, while representing the Lord. Because of the importance to the anointed, individually and collectively, and because of the great opportunity to glorify God now that the hour is approaching for the great visitation of God upon the nations of the earth, every one of the anointed is urged to put forth the greatest possible zeal and earnestness in the representation of the kingdom. When the work is done it will be a blessed and happy thing to be told by the Lord that their honest course of action in representing him has brought glory to his name. Such faithfulness will be rewarded in keeping with God's loving kindness.

56 The fact that the Scriptures declare that "God . . . did visit the Gentiles to take out of them a people for his name" is conclusive proof that those who are taken out and ultimately approved must glorify his name. The honor now to be bestowed upon the name of Jehovah by those who are taken out and who remain on earth is to proclaim his name as his witnesses. Only those who joyfully do this can have the final approval of the Lord henceforth. The necessity therefore for joyful participation in the service of the Lord cannot be overstated. As Paul urged upon the brethren zealous activity, even so now we should urge upon one another the same thing.—Romans 12:1.

QUESTIONS FOR BEREAN STUDY

To whom is our text addressed? What is the common view of the Scriptural term "visitation"? Illustrate. How have Bible Students generally viewed this text? Whom does God visit and why, according to the Scriptures? ¶ 1-5.

What prophecy did Joseph utter along this line, and how was it fulfilled? Quote and explain Exodus 3:16. Show how Psalm 89:28-32 was fulfilled, and why. ¶ 6-9.

What visit of blessing finally came to Israel? Cite pertinent texts. Why did not Israel accept Jesus as the Messiah? What is the measure of their responsibility? When was Luke 19:42-44 fulfilled? ¶ 10-15.

Tell how, when and why God began to visit the Gentiles. How has he been generally received by them? ¶ 16-22.

When will God visit the nations, and why will he require an accounting from so-called Christendom? Is this the day of Jesus' visitation, or God's? To whom, and for what purpose? What visible evidences do we have in corroboration? ¶ 23, 24.

To what time does Jeremiah 15:15 seem to have applied? What blessings did God then grant to his people? ¶ 25, 26.

A "visit" from Jehovah means what? What is meant by the statement, "Let your conversation be honest among the nations"? ¶ 27, 28.

How has it been customary to explain Acts 4:13? To what has this error often led? Explain this text in the light of its context, and show what this narrative reveals concerning the Master. ¶ 29-34.

What qualities does the Apostle Paul say that a Christian should manifest? What should always give him great confidence and courage? How were these qualities exhibited by the early church? ¶ 35-38.

What does Isaiah 6th chapter reveal concerning the day of visitation? Read and explain Jeremiah 5:27-31. How else does the prophet describe the unholy systems? ¶ 39-42.

What is the present issue before us, and how are some failing to meet it? ¶ 43-45.

Who will glorify God in the day of visitation, and how? What are the "good works"? ¶ 46-51.

How is "the love of God made perfect"? What divine command is paramount now, before God's visitation upon the nations, and how only can it be complied with? Why do some manifest an apologetic manner before the people of the world, and how may it be overcome? What now should we urge one another to do? ¶ 52-56.

1927 MEMORIAL REPORTS

THOSE of the Lord's people who have thus far made report to us of having participated in the memorial celebration this year bring the total to 82,409 according to the list published below. We note, however, that not all of the classes in the United States and in certain foreign countries have as yet reported. Up to the time of going to press nothing has been received from Poland or Roumania. Rather than further delay the publication of these reports, those at hand are being set forth in this issue.

We list here, according to countries, the ecclesias which have reported twenty or more participants. Those of less than twenty are included in the total shown at the end of each country's list. We remind the reader, also, that the total opposite each city does not always represent the full number of consecrated in that city; for some cities have classes in various languages, and the classes speaking the respective tongues are each listed in regular numerical order, with the language or nationality shown in parenthesis. The reports follow:

New York, N. Y. 1236
(Includes 238 Colored)
Los Angeles, Calif. 788
Chicago, Ill. (Polish) 600
Cleveland, Ohio 463
Boston, Mass. 462
Chicago, Ill. 432
Pittsburgh, Pa. 430
Detroit, Mich. (Includes German) 362
Philadelphia, Pa. 336
St. Louis, Mo. 315
Seattle, Wash. 294
Detroit, Mich. (Polish) 298
Cincinnati, Ohio. 255
Columbus, Ohio. 244
Washington, D. C. 237
Minneapolis, Minn. 226
Baltimore, Md. 216
Cleveland, Ohio (Polish) 212
Oakland, Calif. 210
San Francisco, Calif. 205
Buffalo, N. Y. 195
Denver, Colo. 177
Dayton, Ohio. 175
Milwaukee, Wis. 169
Kansas City, Mo. 167
Spokane, Wash. 164
Tacoma, Wash. 163
Everett, Wash. 159
Milwaukee, Wis. (Polish) 151
Reading, Pa. 146
Detroit, Mich. (Hungarian) 144
San Diego, Calif. 144
Akron, Ohio 139
Chicago, Ill. (Lithuanian) 139
Toledo, Ohio 126
Houston, Texas 125
Buffalo, N. Y. (Italian) 124
Erie, Pa. 120
Portland, Oregon 119
Roseland, Ill. 118
Buffalo, N. Y. (Polish) 115
Worcester, Mass. 115
Grand Rapids, Mich. 112
Louisville, Ky. 112
San Antonio, Texas 110
St. Paul, Minn. 106
Allentown, Pa. 105
Fresno, Calif. 101
Oklahoma City, Okla. 100
Rochester, N. Y. (Italian) 100
Chicago, Ill. (Ukrainian) 98
Wichita, Kans. 98
New York, N. Y. (German) 94
Lancaster, Pa. 91
Tampa, Fla. 86
Miami, Fla. 83
San Jose, Calif. 83
Jacksonville, Fla. 82
Youngstown, Ohio. 82
Flint, Mich 81
La Salle, Ill. (Polish) 81
New Kensington, Pa. 80
Springfield, Mass. 80
St. Petersburg, Fla. 77
Dallas, Tex. 76
East St. Louis, Ill. 76
Norfolk, Va. 75
Auburn, Ala. (Colored) 73
Atlanta, Ga. 72
Pasadena, Calif. 72
New York, N. Y. (Greek) 72
Santa Ana, Calif. 71
Philadelphia, Pa. (Polish) .. 70
Rockford, Ill. 70
New Brighton, Pa. 69
Birmingham, Ala. 68
Cleveland, Ohio (German) .. 68
Paterson, N. J. 68
Washington, D. C. (Colored) 68
Duquesne, Pa. 67
Portsmouth, Ohio. 67
Schenectady, N. Y. 67
York, Pa. 67
Richmond, Va. 66
Binghamton, N. Y. 65
Brownsville, Pa. (Russian) 64
Rochester, N. Y. 64
Watertown, N. Y. 64
Canton, Ohio 63
Wheeling, W. Va. 61
Chicago, Ill. (Swedish) 60
Glendale, Calif. 60
Newark, N. J. 60
Philadelphia, Pa. (Colored) 60
Camden, N. J. 59
Fort Worth, Texas 59
Wilkes Barre, Pa. (Polish) .. 59
Cleveland, Ohio (Slovak) ... 58
Jackson, Mich. 58
Memphis, Tenn. 58
Tiffin, Ohio 58
Brooklyn, N. Y. (Italian) ... 57
Philadelphia, Pa. (Italian) 57
Dubuque, Iowa 56
New Haven, Conn. 56
Phoenix, Arizona 56
Bridgeport, Conn. 56
Chicago, Ill. (German) 55
Omaha, Nebr. 55
Des Moines, Iowa 54
Easton, Pa. 54
Long Beach, Calif. 54
Pittsburgh, Pa. (Polish) 54
Providence, R. I. 54
Pueblo, Colo. 54
Syracuse, N. Y. 54
Clinton, Iowa 53
Lawrence, Mass. (Italian) 53
Cleveland, O. (Hungarian) 52
Elizabeth, N. J. 52
Hawthorne, Calif. 52
Riverside, Calif. 52
Painesville, Ohio (Hungarian) 51
Cleveland, Ohio (Colored) .. 50
Fort Wayne, Ind. 50
Lima, Ohio. 50
Pawtucket, R. I. 50
Utica, N. Y. 50
Youngstown, Ohio 50
Curtis, Wis. 49
Scranton, Pa. 49
Newburgh, N. Y. 48
Passaic, N. J. 48
St. Joseph, Mo. 48
Detroit, Mich. (Colored) 47
Hartford, Conn. 47
Waterbury, Conn. 47
Hammond, Ind. 46
Terre Haute, Ind. 46
Zanesville, Ohio 46
Chicago, Ill. (Greek) 45
New Bedford, Mass. 45
Saginaw, Mich. 45
Toledo, Ohio (Polish) 45
Aurora, Ill. 44
Colver & Vintondale, Pa. (Russian) 44
Akron, Ohio (Ukrainian) 43
Quincy, Mass. 43
Sacramento, Calif. 43
Waltham, Mass. 43
Boston, Mass. (Greek) 42
Brownsville, Pa. (Hungarian) 42
Johnstown, Pa. 41
Mattoon, Ill. 41
Moline, Ill. 41
Pottstown, Pa. 41
Warren, Ohio 41
Albany, N. Y. 40
Detroit, Mich. (Ukrainian) .. 40
Kingston, N. Y. 40
Salt Lake City, Utah 40
Tulsa, Okla. 40
Alliance, Ohio 39
Buffalo, N. Y. (German) 39
Mobile, Ala. 39
Butler, Pa. 38
Lorain, Ohio 38
South Bend, Ind. 38
Springfield, Ill. 38
Stottville, N. Y. 38
Waterloo, Iowa 38
Altoona, Pa. 37
Barberton, Ohio (Hungarian) 37
Bloomfield, N. J. 37
Cristobal, C. Z. 37
East Liverpool, Ohio 37
Kalamazoo Mich. 37
Massillon, Ohio 37
Niagara Falls, N. Y. 37
Orlando, Fla. 37
Port Huron, Mich. 37
Pullman, Ill. (Polish) 37
Wausau, Wis. 37
Altadena, Calif. 36
Duluth, Minn. 36
Royal Oak, Mich. 36
San Antonio, Texas (Colored) 36
Sharon, Pa. 36
Bay City, Mich. 35
Beaumont, Texas 35
Gary, Ind. (Slovak) 35
Manchester, N. H. (Greek) 35
New Brunswick, N. J. 35
Urbana, Ill. 35
Bevent, Wis. (Polish) 34
Brazil, Ind. 34
Chicago, Ill. (Norwegian) .. 34
Lowell, Mass. 34
Mansfield, Ohio. 34
Nanticoke, Pa. 34
Springfield, Mo. 34
Tonawanda, N. Y. 34
Great Falls, Montana 33
Muskegon, Mich. 33
South Bend, Ind. 33
Bremerton, Wash. 32
Brockton, Mass. 32
Gary, Ind. (Polish) 32
McKeesport, Pa. 32
McKeesport, Pa. (Russian) 32
Nashville, Tenn. 32
Boise, Idaho 31
Cleveland, Ohio (Lithuanian) 31
Evansville, Ind. 31
Fargo, N. D. 31
Linton, Ind. 31
Newark, Ohio 31
Benton Harbor, Mich. 30
Danville, Ill. 30
Elkhart, Ind. 30
Elwood, Ind. 30
Little Rock, Ark. 30
Marietta, Ohio 30
Midland, Mich. 30
Monessen, Pa. 30
Morgantown, W. Va. 30
Muncie, Ind. 30
New York, N. Y. (Ukrainian) 30
Port Chester, N. Y. 30
Stockton, Calif. 30
Topeka, Kans. 30
Elizabethtown, Ky. 29
Freeport, Ill. 29
Glens Falls, N. Y. 29
Harrisburg, Pa. 29
Iola, Kans. 29
New Albany, Ind. 29
Newark, N. J. (Colored) 29
Paso Robles, Calif. 29
Shreveport, La. 29
Anaheim-Fullerton, Calif. 28
Bayonne, N. J. (Polish) 28
Bradenton, Fla. 28
Cedar Rapids, Iowa 28
Chickasha, Okla. 28
Cincinnati, Ohio (Colored) .. 28
Cleveland, Ohio (Ukrainian) 28
Fall River, Mass. 28
Huntington, W. Va. 28
Hutchinson, Kans. 28
Joplin, Mo. 28
Lansing, Mich. 28
Meadville, Pa. 28
New Britain, Conn. 28
San Antonio, Texas (Spanish) 28
Auburn, Ind. 27
Berlin, N. D. 27
Boston, Mass. (Albanian) 27
Detroit, Mich. (Lithuanian) 27
Erie, Pa. (Polish) 27
Framingham, Mass. 27
Hamilton, Ohio 27
Johnstown, N. Y. 27
Martins Ferry, Ohio 27
Michigan City, Ind. 27
Portland, Maine 27
Pottsville, Pa. 27
Akron, Ohio (Hungarian) 26
El Paso, Texas 26
Greenfield, Mass. 26
Parsons, Kans. 26
Philadelphia, Pa. (Ukrainian) 26
Salem, Oregon 26
Tulsa, Okla. 26
Yakima, Wash. 26
Aberdeen, Wash. 25
Alvordton, Ohio 25
Atlantic City, N. J. 25
Atlantic City, N. J. (Colored) 25
Bedford, Ind. 25
Bridgeport, Conn. (Hungarian) 25
Chester, Pa. 25
Coplay-Allentown, Pa. (German) 25
Greensboro, N. C. 25
Knoxville, Tenn. 25
New Castle, Pa. 25
Santa Monica, Calif. 25
Wooster, Ohio 25
Belvidere, Ill. 24
Beverly, Mass. 24
Birmingham, Ala. (Colored) 24
Chattanooga, Tenn. (Colored) 24
Geneva, Ill. 24
Hartford, Conn. (Italian) 24
Lorain, Ohio (Polish) 24
Madison, Wis. 24
Providence, R. I. (Polish) 24
Elmira, N. Y. 23
Elmsford, N. Y. 23
Fort Smith, Ark. 23
Lake Worth, Fla. 23
Lynchburg, Va. 23
Nemacolin, Pa. (Russian) .. 23
Philadelphia, Pa. (Greek) .. 23
Santa Barbara, Calif. 23
Akron, Ohio (Polish) 22
Burlington, Wash. 22
Crooksville, Ohio 22
Danville, Va. 22
Haverhill, Mass. (Greek) 22
Honolulu, T. H. 22
Lawrence, Mass. 22
Lewistown, Pa. 22
Linfield, Pa. 22
Marion, Ohio 22
Monroe, Wis. 22
Newcastle, Ind. 22
Niles, Ohio 22
Salem, Ind. 22
Sanford, Fla. 22
Sioux City, Iowa 22
Spring Valley, Ill. (Lithuanian) 22
Toledo, Ohio (Ukrainian) 22
Trenton, N. J. (Polish) 22
Wilmington, N. C. 22
Abilene, Kans. 21
Augusta, Ga. 21
Austin, Texas 21
Beaver Falls, Pa. (Polish) .. 21
Cambridge, Ohio 21

Carteret, N. J. (Hungarian) 21
Chattanooga, Tenn. 21
Chillicothe, Ohio 21
Clarksburg, W. Va. 21
Farrell, Pa. 21
Hayne, N. C. 21
Holyoke, Mass. 21
Lansdale, Pa. 21
Madison, Ind. 21
New Philadelphia, Ohio 21
Petersburg, Va. 21
Pittsburg, Kans. 21
San Rafael, Calif. 21
Vestaburg, Pa. (Russian) 21
Ashtabula, Ohio 20
Colorado Springs, Colo. 20
Dover, Ohio 20
East Palestine, Ohio 20
Fremont, Ohio 20
Gary, Ind. 20
Kokomo, Ind. 20
Lakeland, Fla. 20
Lowell, Mass. (Greek) 20
Midland, Wash. 20
Millville, N. J. (Ukrainian) 20
Norristown, Pa. 20
Piqua, Ohio 20
Richmond, Ind. 20
Santa Cruz, Calif. 20
Stamford, Conn. (Italian) 20
Yankton, S. D. 20
Youngstown, Ohio (Greek) 20
In classes of less than twenty participants 6878

CANADA

Toronto, Ont. 612
Winnipeg, Man. 335
Vancouver, B. C. 329
Winnipeg, Man. (Ukrainian) 177
Saskatoon, Sask. 134
Montreal, P. Q. 126
Edmonton, Alta. 110
Victoria, B. C. 109
Brantford, Ont. 96
London, Ont. 80
Wakaw, Sask. (Ukrainian) 72
Hamilton, Ont. 60
Brandon, Man. 44
Tarnafal, Sask. (Ukrainian) 41
Calgary, Alta. 40
Moose Jaw, Sask. 39
Windsor, Ont. 37
St. John, N. B. 36
Niagara Falls, Ont. 36
Sault Ste. Marie, Ont. 35
Stratford, Ont. 35
Regina, Sask. 34
Ottawa, Ont. 33
Camper, Man. 32
Camper, Man. (German) 32
Chatfield, Man. 32
Chiswick, Ont. 32
Lethbridge, Alta. 32
Beamsville, Ont. 29
New Liskeard, Ont. 29
Penticton, B. C. 27
Galt, Ont. 26
Peterboro, Ont. 26
New Westminster, B. C. 26
Portage La Prairie, Man. 24
Sydney, N. S. 24
Barrie, Ont. 22
Gilbert Plains, Man. 22
Kitchener, Ont. 22
Medicine Hat, Alta. 22
Chatham, Ont. 21
Guelph, Ont. 21
Kingston, Ont. 21
Port Arthur, Ont. 21
Prince Albert, Sask. 21
Owen Sound, Ont. 20
Truro, N. S. 20
Winnipeg, Man. (German) 20
In classes of less than twenty participants 1448

BRITISH ISLES

London Tabernacle 1292
Glasgow 610
Liverpool 446
Manchester 246
Birmingham 173
Edinburgh 160
Bristol 143
Leicester 134
Hull 131
Stoke-on-Trent 130
Sheffield 108
Newcastle-on-Tyne 107
Oldham 102
Lincoln 98
Belfast 91
Warrington 91
Coventry 80
Walsall 74
Leeds 73
Dundee 72
Nottingham 70
Gloucester 69
Gosport 66
Kircaldy 65
Birkenhead 64
Wolverhampton 60
Lancaster 59
Southend 59
Westcliffe on Sea 59
Grimsby 57
St. Helens 54
West Bromwich 54
Bournemouth 53
Clydach 53
Gillingham 50
East Kirkby 48
Darlington 47
Old Hill 47
Portsmouth 46
Stockport 46
Sunderland 45
Ashton under Lyne 44
Wigan 44
Aberdeen 43
Hastings 42
Huddersfield 42
Altrincham 41
Barnoldswick 41
Poole 41
Blackpool 40
Hamilton 40
Margate 40
Brighton 38
Yeovil 38
Blaby 37
Bradford 37
Mansfield 37
Preston 37
Derby 36
Rockdale 36
Tunbridge Wells 36
Widnes 36
Bexley Heath 35
Eastwood 35
Rotherham 35
Cardiff 34
Bramley 33
Windsor 33
Bedford 31
Beverley 31
Colne 31
Kettering 31
Middlesbrough 31
Stockton on Tees 31
Accrington 30
Dowlais 30
Halifax 30
Nelson (Burnley) 30
Nuneaton 30
Southport 30
Spennymoor 30
Ipswich 29
Radcliffe 29
Peterborough 28
Coatbridge 27
Penarth 27
South Shields 27
Abersychan 26
Bath 26
Bolton 25
Chelmsford 25
Oxford 25
Perth 25
Llanelly 24
Luton 24
Ashton in Makerfield 23
Beaconsfield 23
Cheltenham 23
Llantrisant 23
Swindon 23
Newport (Mon.) 22
Wakefield 22
West Stanley 22
Basingstoke 21
Beaufort 21
Chase Terrace 21
Doncaster 21
Rugby 21
Southampton 21
Weymouth 21
Norwich 20
Stratford on Avon 20
In classes of less than twenty participants 2222

GERMANY

Dresden 1414
Leipzig 1195
Berlin 965
Chemnitz 556
Hamburg 493
München 430
Magdeburg 419
Stuttgart 322
Nürnberg-Fürth 320
Stettin 302
Essen 285
Kiel 245
Zwickau-Sa. 243
Hamborn-Rhein 215
Herne-Westf. 215
Frankfurt-Main 201
Aue mit Umg. 184
Breslau 176
Wilhelmshaven 176
Dortmund-Hörde 175
Planitz 171
Danzig 168
Halle mit Umg. 160
Freiburg i.-Br. 157
Mannheim 152
Freital 143
Pforzheim mit Umg. 138
Bochum 132
Limbach-Sa. 132
Königsberg-Pr. 131
Plauen-Vogtl. 120
Wanne-Westf. 116
Kirchlengern 115
Bremerhaven 113
Karlsruhe-Baden 113
Augsburg 112
Lodz-Polen (Deutsche Versammlg.) 112
Bad Oeynhausen 110
Schwerin-Mechlbg. 105
Ludwigsburg 104
Pirna-Elbe 104
Meissen 98
Bremen 97
Lübeck mit Umg. 96
Prösen-Elsterwerda 95
Gera 93
Marienwerder-Westpr. 93
Treuen-Vogtl. 92
Falkenstein-Vogtl. 90
Oberhausen-Rheinl. 89
Waldenburg-Schlesien 87
Velten mit Umg. 86
Waldenburg-Sa. 86
Altona mit Umg. 84
Liegnitz 82
Erkenschwick-Datteln 82
Freiberg-Sa. mit Lichenberg 80
Speyer mit Umg. 80
Göppingen 78
Ludwigshafen-Rheinl. 78
Nordhausen-Harz mit Umg. 78
Reutlingen-Kirchheim 78
Görlitz 76
Remscheid-Rheinl. 76
Witten a. Ruhr 76
Zeitz 76
Haspe-Gevelsberg 75
Heilbronn 75
Burgstädt 74
Hochlarmark 74
Reichenbach-Vogtl. 72
Wilkau-Sa mit Umg. 72
Bünde-Westf. 71
Erfurt 68
Gelsenkirchen 68
Altdamm mit Umg. 66
Kassel 66
Stargard-Pom. 66
Auerbach mit Umg. 63
Wattenscheid 62
Altenburg-Thür. 61
Hirschberg-Schlesien 61
Eickhorst b.-Minden-Westf. 61
Offenbach-Main 61
Tilsit 61
Traunstein 61
Hannover 60
Vienenburg 60
Sterkrade-Niederrhein 59
Vegesack 58
Barmen 57
Bitterfeld 57
Chemnitz-Markersdorf 57
Katernberg 57
Neumünster 57
Duisburg 56
Flensburg 56
Kolberg-Pom. 56
Gleiwitz-Hindenburg-Beuthen 55
Güstrow-Malchow-Mecklbg. 55
Lingen-Ems mit Umg. 55
Kirchberg-Sa. 54
Wilhelmsburg 54
Oldenburg mit Umg. 53
Bielefeld 53
Obercrinitz 52
Zwönitz-Sa. mit Umg. 52
Eickel 52
Castrop Rauxel 51
Crimmitschau 51
Osterfeld 50
Gottesberg-Schl. 50
Otterndorf mit Umg. (Nied. Elbe) 50
Jannowitz 50
Buer-Westf. 50
Gollnow 49
Hennigsdorf 49
Friedland 49
Tailfingen mit Ebingen-Balingen 49
Hagenow 48
Sensburg 47
Wittenberge 47
Schwenningen-Neckar 47
Heidelberg 47
Darmstadt 47
Rostock-Ribnitz-Mecklbg. 47
Hildescheim 46
Harburg-Elbe 46
Gerthe 46
Weigelsdorf-Schlesien 46
Konstanz mit Umg. 46
Bottrop 45
Marktredwitz 45
Bautzen 45
Eisenach 45
Siegen 44
Wiesbaden 44
Mülheim-Ruhr 43
Werdau 43
Lörrach 43
Köslin 43
Gladbeck-Westf. 42
Bad Warmbrunn-Schlesien 42
Marienberg-Westerw. 42
Gütersloh 41
Herford 41
Hohenstein-Ernstthal 41
Cüstrin 41
Herringen b.-Hamm-Westf. 41
Wismar-Mecklbg. 41
Holzminden 40
Wehdel 40
Herten 40
Ingolstadt 40
Tapiau-Ostpr. 40
Wehofen 40
Mainz 40
Peissenberg 40
Weissenfels 39
Löhne 39
Bublitz 38
Kehl-Rhein 38
Spandau 38
Wildau-Mark 38
Langendreer-Westf. 38
Lössnitz-Erzgeb. 38
Possessern 37
Wermelskirchen 37
Pirmasens 37
Weimar 37
Eberswalde 37
Cainsdorf 36
Hausberge 36
Zeithain 35
Gestringen 35
Rothenkirchen-Vogtl. 35
Schlawe-Pom. 35
Esslingen-Neckar 35
Baumgarten-Schlesien 35
Rodewisch-Röthenbach 35
Essen-Rellinghausen 34
Glauchau 34
Köln-Rhein 34
Fürthen bei Hamm 34
Singen a.-Htw. 34
Lützen-Hohenmölsen 34
Nordhorn 33
Wittenberg 33
Halberstadt 33
Ahlen-Westf. 33
Calbe-Saale 33
Tonndorf 33
Penig-Sa. 33
Belgard a. Pers. mit Umg. 33
Emmendingen 32
Wildenau-Vogtl. 32
Insterburg 32
Duisburg-Beck 32
Gehlenbeck 32
Wernigerode 32
Vlotho 32
Leubingen-Thür. 32
Oranienburg 32
Steinperf 31
Grünhain-Sa. 31
Krefeld 31
Frankfurt-Oder 31
Kaiserslautern 31
Malente-Holst 31
Greiz 31
Friedeberg 31
Crostau-Wilthen-Sa. 30
Osnabrück 30
Rummelsburg 30

Tempelburg 30
Dessau 30
Bad Meinberg-Detmold 30
Eutin mit Umg. 29
Wagersrott 29
Lütgendortmund 29
Heessen bei Hamm 29
Wiescherhöfen bei Hamm 29
Gaggenau-Loffenau 28
Radeberg 28
Zschopau 28
Einswarden i. O. 28
N.-Lungwitz 28
Lauban-Schlesien 28
Crossen-Weida-Thür. 27
Hamm-Westf. 27
Wolgast 27
Ebersbrunn 27
Sindelfingen 27
Wesel-Rhein 27
Rheydt 27
Zittau-Sa. 27
Landshut-Bay. 27
Rotta bei Kemberg 27
Wasserleben 27
Blankenloch 26
Kray 26
Hagen-Westf. 26
Rheinberg-Meerbeck 26
Elmshorn 26
Meuselwitz 26
Schönebeck-Elbe 26
Oberstein mit Umg. 26
Sehmatal 26
Burgsolms-Wetzlar 25
Bruckmühl 25
Braunsberg-Ostpr. 25
Oederan-Sa. 25
Celle-Hann. 25
Braunschweig 24
Augustusburg-Erzgeb. 24
Lyck-Ostpr. 24
Aurich-Osterfr. 24
Roscnheim 24
Worms-Rhein 24
Freiburg-Schlesien 24
Hoyerswerda-Senftenberg 24
Hüls-Westf. 24
Muskau-Weisswasser 24
Friedrichstadt-Eider 24
Bad Charlottenbrunn 24
Schönheide 24
Eberfeld 24
Geringswalde 23
Cammin-Pom. 23
Ichenhausen mit Umg. 23
Heesseen bei Bad Eilsen 23
Grün-Lengenfeld 23
Gumbinnen-Ostpr. 23
Öhringen-Wittbg. 23
Solingen-Rhld. 23
Freilassing-Bayern 23
Markneukirchen 23
Rollinghausen 23
Oelsnitz-Erzgeb. 23
Achersleben 23
Molmeck-Sandersleben 23
Naumburg-Saale 23
Meggen-Littfeld 23
Eggersdorf 22
Hartmannsdorf 22
Schwäb.-Gmünd-Aalen 22
Neuruppin 22
Walsum-Rhein 22
Frauenstein-Erzgeb. 22
Hombruch 22
Baden-Baden 22
Degow 22
Meerane-Sa. 22
Arolsen-Waldeck 22
Essen-Altenessen 22
Berthelsdorf 22
Schöningen-Jerxheim 21
Munster-Westf. 21
Bärenstein-Neudorf 21
Suderwich 21
Grossgründlach-Erlangen 21
Annaberg-Sa. 21
Grosspostwitz 21
Minden-Westf. 21
Quedlinburg 21
Wildbach-Erzgeb. 21
Wensöwen-Ostpr. 20
Buschau 20
Winnenden 20
Elbing 20
Einfeld-Tungendorf 20
Weisstein-Schl. 20
Bütow-Klechinz 20
Recklinghausen 20
In classes of less than twenty participants 1649

ARGENTINA
Buenos Aires 39
Leandro N. Alew 24
In classes of less than twenty participants 7

ARMENIANS
Beirut, Syria 40
Misc. the world over 66

AUSTRALASIA
Sydney 220
Brisbane 185
Melbourne 185
Perth 153
Adelaide 145
Auckland, N. Z. 137
Wellington, N. Z. 38
Launceston, Tas. 31
Christchurch, N. Z. 27
Dunedin, N. Z. 22
Toowoomba, Aus. 21
Bendigo, Aus. 20
In classes of less than twenty participants 252

AUSTRIA
Vienna 356
Gratz 44
Klagenfurth 34
Salzburg 27
In classes of less than twenty participants 53

BELGIUM
Miscellaneous Classes 25

BRAZIL
Miscellaneous Classes 117

BRITISH GUIANA
Georgetown 126
New Amsterdam 30
In classes of less than twenty participants 24

BRITISH WEST INDIES
Kingston, Ja. 100
Bridgetown, Barbados 81
Port of Spain, Trinidad 75
Linstead, Ja. 57
Tunapuna, Trinidad 57
San Fernando, Trinidad 34
St. George's, Grenada 28
Enterprise, Trinidad 24
Hillside, Ja. 24
In classes of less than twenty participants 154

BULGARIA
Baldji-Omers 6

CEYLON
Colombo 22

COSTA RICA
Port Limon 38
In classes of less than twenty participants 32

CUBA
Miscellaneous 26

CZECHO-SLOVAKIA
Veliki Lucki (Russian) 70
Kobylecka 44
Polena (Ukrainian) 44
Karbitz and Teplitz 41
Grushova (Russian) 39
Hrushywo (Ukrainian) 39
Veliki Bychok (Ukrainian) 39
Brux 35
Krasnovce 32
Garany 31
Zahor 31
Krayne 30
Preschen and Dux 30
Angna 29
Fereshvo 28
Veshniaya Apsha 29
Bodenbach u. Umgeb. 23
Ungvar 20
In classes of less than twenty participants 214

DENMARK
Copenhagen 300
Randers 42
Skive 32
Viborg 31
Aalborg 29
Esbjerg 27
Aarhus 26
Hjerring 24
Holback 22
In classes of less than twenty participants 376

DUTCH GUIANA
Paramaribo 21

ALSACE-LORRAINE
Strasbourg 156
Bischwiller-Wissembourg 36
Mulhouse 23
Sarreguemines 20
In classes of less than twenty participants 88

ESTHONIA
Reval 3

FEDERATED MALAY STATES
Bater Cares, Selangor 7

FINLAND
Helsinki 313
Tampere 58
Pori 57
Turku 56
Kemi 28
Kuopio 27
Forssa 22
Jyväskylä 22
Tervola 22
Hammaslahti 21
Lahti 21
In classes of less than twenty participants 390

FRANCE
Ecaillon (Polish) 70
Barlin (Polish) 60
Denain 54
Fouquiers (Polish) 52
Sin le Noble 51
Lens (Polish) 49
Sallaumines (Polish) 40
Sin le Noble (Polish) 40
Paris 35
Vicoigne (Polish) 34
Villiers (Polish) 34
Vieux-Conde (Polish) 33
Lievin 31
Calonne-R. (Polish) 26
Escaudain (Polish) 26
Harnes (Polish) 26
Bruay (Polish) 25
Dourges (Polish) 20
Wasquehal (Polish) 20
In classes of less than twenty participants 154

GREECE
Athens-Piraeus 90
Kerkyra 37
Kavala 27
Salonica 24
Drama 23
Chios 22
Larissa 21
In classes of less than twenty participants 152

HOLLAND
Rotterdam-Schiedam 34
Den Haag 22
In classes of less than twenty participants 31

HUNGARY
Budapest 37
Hajduboszormeny 32
Hayduszoboszlo 28
Mako 24
Zemplenricse 24
Nagy Visnyo 22
Bodrog-Zemjen Laca 21
Nagyrozvagy 21
In classes of less than twenty participants 135

INDIA
Travancore (Native) 148
Kottayam 79
Trivandrum 25
Annikkadu 20
In classes of less than twenty participants 39

ITALY
In classes of less than twenty participants 60

JAPAN
Kobe 33

KOREA
Seoul 33

LATVIA
Riga 18

LITHUANIA
Memel 57
Uszlokven 37
Heydekrug 36
Plaschken 27
In classes of less than twenty participants 48

NEWFOUNDLAND
St. John's 26

NORWAY
Oslo 113
Skien 50
Bergen 43
Trondhjem 38
Drammen 21
Arendal 20
In classes of less than twenty participants 113

PARAGUAY
Yegsos 5

POLAND
Juranvenks (Ukrainian) 13

PORTUGAL
Lisbon 23

REPUBLIC OF PANAMA
Panama 57
In classes of less than twenty participants 5

ROUMANIA
Camushyn, Bukovina (Ukrainian) 30
Lugi (Russian) 16

SAARBASIN
Saarbrucken 108
Sulzbach 64
Neunkirchen 60
Furstenhausen 19

SOUTH AFRICA
Johannesburg (Convention) 110
Cape Town 70
Johannesburg (Native) 63
West Rand 34
Durban 31
In classes of less than twenty participants 84

STRAITS SETTLEMENTS
Pulo Bukum 1

SWEDEN
Gothenburg and Surroundings 108
Stockholm 95
Orebro-Hallsberg 44
Malmo 41
Lulea and Surroundings 34
Norrkoping and Surroundings 30
Vaxio and Surroundings 30
Karlskrona-Torhamn 27
Halsingborg & Surroundings 21
Hjo 21
Karlsstad & Surroundings 21
Segmon and Surroundings 21
Stromsund 21
In classes of less than twenty participants 608

SWITZERLAND
Basel 295
Bern 265
Zurich 130
Rorschach 57
Biel 50
St. Gallen 49
Baden 34
Winterthur 33
Rheineck 30
Solothurn 30
Frauenfeld 29
Thun 29
Genf 28
Zurach 28
Eppishausen 26
Weinfelden 26
Langnau 25
Aarau 23
Wildegg 22
Zofingen 22
Reinach 21
In classes of less than twenty participants 415

SYRIA
Bechmezzeen, Lebanon 30
Anfeh, Lebanon 10

WEST AFRICA
Freetown 25
In classes of less than twenty participants 26
Grand Total 82,409

SOLOMON'S WISE CHOICE

——SEPTEMBER 4—1 KINGS 3:4-15——

"Happy is the man that findeth wisdom, and the man that getteth understanding."—Proverbs 3:13.

SOLOMON is sometimes said to have been the wisest man who ever lived. Probably that is the right view to take of the intention of God's word to him; for God said, "Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." (1 Kings 3:12) That this comparison could not refer merely to the kings of Israel is clear from the fact that as there had been only two kings before Solomon on the throne of Israel, the words would have been inappropriate to the circumstances; and also because God immediately and otherwise distinguished between Solomon and the other kings of Israel.

[2] Solomon was the first king in Israel who inherited the throne; both his father David and Saul who preceded him were appointed to the kingdom without natural expectation. His father, however, certainly had some training in rulership and in a king's business before taking up the throne; for he was anointed early in life. Saul was given special help from God to enable him to take up his responsibilities.—1 Samuel 10:9.

[3] Solomon was very young when he was made king—tradition says thirteen to fifteen years old. The probability is that he was about twenty years old, and that when he spoke of himself as "but a little child" (1 Kings 3:7) he was thinking of the great problems and responsibilities which lay before him, and not so much of his years. Certainly some of the earliest acts of his life do not reveal him as an immature youth, but as one who had arrived at manhood. His early maturity is so remarkable, and his disposition toward Jehovah also so unusual, that there are those who think that Solomon must have been trained by others rather than by his father, probably by the Prophet Nathan. They maintain that the household of David, when Solomon was a child and during his youth, make it impossible that one like him could be a product of David's household. This we believe is altogether wrong, and does a great injustice to a faithful and loyal servant of God.

[4] It is true that the circumstances of Solomon's birth and those of the days of his youth were not such as would in themselves be naturally conducive to educate and prepare a great and wise ruler. There was much trouble in David's house in the later days of his life; for that was part of the punishment which he had to bear for his sin against God in the matter of Bathsheba, and for his wrong in breaking up Uriah's home. But there is no reason whatever for thinking that David became degenerate in his later days. The evidence is rather that David mellowed through the trials of his later days, and that the discipline which God had found necessary to inflict upon him had a salutary effect.

[5] During these years the house which David had so earnestly desired to build for the Lord was his continued thought. God had not disapproved of his desire to build a temple for the ark which should be an honor to Jehovah; but because he had been engaged in so many wars, not indeed out of a wild desire for fighting but for the honor of the name of Jehovah and to see Israel delivered from all fear of those enemies which were always ready to injure him, God would not permit him, a man of war and bloodshed, to be the builder of his temple of peace. But David continued to gather material for that building, and pursued his purpose.

[6] The record of some of David's last sayings, especially in relation to the preparation for the temple, and in his words of counsel to Solomon, reveal the maturity of a man of God, wholly set for God, the fitting conclusion of a life of devoted service. Neither in heart nor in mind had David done other than continue to seek the honor of Jehovah; he was faithful to the end of his days. The probability is that David took more care to the training of Solomon than he did to his other sons.

[7] Those who detract from David's reputation almost necessarily do so in respect to Bathsheba, as if she were an unworthy woman. It is an unworthy presumption. That which brought her into David's life is no proof that she was a woman not fitted for a place in the king's home, nor to share with him in his royal place. There is indeed no record that she resisted his advances; but it must be remembered that she was not an Israelite, but a Canaanite, and probably had not the same training in the law concerning marriage as a woman of Israel would have. Her actions in the time of emergency at the end of David's life show that she was a woman of action and purpose. Nathan the prophet honored her, and also did Solomon her son.—1 Kings 1:11, 12, 28-31; 2:19.

[8] Today's study is especially of Solomon's choice of *wisdom,* in preference to any outward dignity or honor or riches, when in a dream God gave him liberty to ask what he would. The circumstances were these: Solomon desired to make a notable offering to Jehovah in recognition of Jehovah as the God of Israel, and to draw the worship and homage of the people to Jehovah. At that time the tabernacle of Moses was on the high place then known as Gibeon, but known later as Nebi-Samwel, or the hill of the Prophet Samuel. It had been removed from Nob, which was nearer to Jerusalem. The reason for its removal is not stated. Nebi-Samwel is the highest hill in the sight of Jerusalem. With the tabernacle of Moses upon it, and God's altar there, it was known as the great high place.—1 Kings 3:4.

[9] After the days of Shiloh God had not directed his people as to where the tabernacle should be erected. As it was the custom of the neighboring nations to use their hilltops as places of sacrifice to their gods, it is easy to see how Israel might fall into that custom; and God had not marked his disapproval. After taking their

liberty to erect altars where they pleased, Israel became averse to being limited to the altar which God caused to be erected in the temple; and never afterwards were they wholly free from this negative form of rebellion against the will of God. When God appointed a place their liberty, which had been tolerated, now persisted in became a transgression. (See 2 Chronicles 17:6.) This occasion was made notable by reason that Solomon caused one thousand burnt offerings to be made to Jehovah. It was here, at night, that God said to Solomon in a dream, "Ask what I shall give thee."

10 Such a choice as Solomon made puts the greatest honor upon him. It is so unusual as to give positive proof of his careful training and upbringing through youthhood. It is probable, however, that the first incidents of his reign had forced him to realize the necessity of being guided by heavenly wisdom. He had not ascended the throne in peace; indeed his ascent was somewhat hurried, because of the attempted usurpation of his elder half-brother, Adonijah, who made a bold attempt to seize the throne. David at that time was still alive, but confined to his room; and it was necessary to make some demonstration as to who was to be his successor. On hearing of Adonijah's attempt, David, acting with his old alertness, caused Solomon to be proclaimed king.

11 Solomon was "young and tender"; but he was mature in mind and was capable of the responsibilities which fell upon him. Before this, David had given Solomon some instructions relative to two men who were to be dealt with on severe lines, but whose judgments were yet to be dependent upon their own acts. There was Shimei, who had cursed David in the day of David's disaster; and there was Joab, an ever unruly servant. (1 Kings 2:5, 8) Solomon undertook the task committed to him by his father; and Joab and Shimei, as well as Adonijah, were brought to justice. These things showed to Solomon his need of wisdom.

12 It was at the close of the last days of sacrifice that Solomon, in his dream, was asked what he would choose. His answer reveals the noble condition of his heart, and a true sense of his situation. He responded that he knew that it was because he was the son of his father and not because of himself that he had been chosen king. In this he recognized and honored the covenant which God had made with his father David; and he also honored his father David, saying that David had walked before Jehovah in truth and in righteousness and in uprightness of heart. Also he acknowledged Jehovah's goodness and loving kindness to his father in giving David a son to sit upon the throne. Further, he acknowledged that the people over whom he reigned were Jehovah's chosen people, and that the greatest service he could do for them was to serve them as God's people. He asked therefore for understanding.

13 The speech pleased Jehovah, and he said that he would give Solomon that which he asked, and to such an extent that it should be that as there had been none before like him neither should any after arise like unto him. (1 Kings 3:12) And because Solomon had asked nothing for himself, nor for those outward things which men think make them great, he was promised both riches and honor; so that even amongst *kings* there should be none like him. God also promised him length of days if he followed in the footsteps of his father, "keeping my statutes and commandments."—1 Kings 3:14.

14 This, God's summary of David's life, ought to close the mouths of all commentators who would detract from his record. That this happened in a dream does not invalidate its truthfulness; for it was confirmed by Solomon's action when he awoke, and also by its being placed on record as part of the Word of God.

15 Solomon was wise enough to know how to make his choice. His decision gives an illustration of the way in which God's law of giving "to him that hath" operates. It is in the proper use of those things given for the service (or possible service) of God that God gives his reward of further service, with added ability. God ever blesses those who seek his interests and honor.

16 This special gift of wisdom, together with the acquired knowledge which the youth Solomon possessed caused him to become one of the world's men of knowledge. He was wise in understanding many things besides the knowledge of nature, from the cedar of Lebanon to the hyssop that springeth out of the wall. (1 Kings 4:33) The queen of Sheba witnessed to his wide understanding.—1 Kings 10:6, 7.

17 But there is a better wisdom than that which Solomon enjoyed, and which gave him such prominence among men. It is the wisdom which comes through the holy spirit. This also is a gift of God. It cannot be acquired. But to him who follows in the footsteps of Christ and, like him, makes full consecration to God, and who seeks in all things to follow the way of God as he is directed, there comes the blessing of wisdom according to the spirit of a sound mind; and with it there is justification in the sight of God, and in God's due time there will come the full redemption or deliverance for an even greater service beyond.

QUESTIONS FOR BEREAN STUDY

Can it properly be said that Solomon was the wisest man that ever lived? In what other respect was Solomon first among the kings of Israel? About how old was he when he ascended the throne, and what training had he received? ¶ 1-4.

What had been David's great ambition throughout his reign, and how did he direct Solomon concerning its realization? Was Solomon's mother, Bathsheba, necessarily an unworthy woman? How did the Prophet Nathan and Solomon honor her? ¶ 5-7.

What were the circumstances surrounding God's request of Solomon to "ask what I shall give thee", and what did he choose and why? What was among Solomon's first difficulties upon ascending the throne? ¶ 8-11.

What did Solomon's choice of God's proffered gifts indicate, and how did Jehovah manifest his pleasure at the decision? What lesson may we learn from all this? ¶ 12-15.

What wisdom did Solomon possess; and what greater wisdom, if any, may now be enjoyed? ¶ 16, 17.

TORONTO CONVENTION

ASSURANCE has been given that the rooming rates will be 50¢ per night or five dollars per week at private homes. There will be, of course, some better accommodations for single rooms that cost a little more. In writing the Convention Committee at Toronto, state how many are in your party; if husband and wife, so state; if children state that, giving age and what accommodation will be required. This will enable the committee to select what you need. Write immediately, as there is not much time now to make preparation.

RAILROAD RATES

Our readers everywhere are advised to consult their local railroad ticket agent in regard to special summer excursion rates to Niagara Falls and return. Often these allow for 16 or 25 days return limit and are much cheaper than the convention rate. In that event you could buy your ticket to Niagara Falls and return, on any road and pay the full railroad fare from Niagara Falls to Toronto, or else go by boat. Or you could use the I. B. S. A. certificate from Niagara Falls, buying another ticket from there. Some of these summer excursion rates extend to Toronto as well as Niagara Falls. These may afford you a better rate.

REQUIREMENTS TO ENTER CANADA

Please refer to THE WATCH TOWER of June 15th and read carefully with reference to requirements to enter Canada and return.

SERVICE DAYS

Let everybody be ready to participate in the service. These service days will be announced later. Ample opportunity will be given for all automobiles to participate in the service. Register your car as soon as you arrive and notify the Service Committee that you will be ready for service.

SPECIAL TRAINS

The Bethel Special train will leave Pennsylvania Station, New York, at 6:05 p. m., Sunday, July 17th, arriving at destination Monday morning about 8:39 o'clock, in time for breakfast in Toronto. Returning, this train will leave Toronto at 9:30 a. m., on Wednesday, July 27th, arriving Niagara Falls about noon; leaves Niagara Falls at 11:30 p. m., and arrives at Pennsylvania Station, New York, at 11:35 a. m., Thursday the 28th. Note: Time shown is Daylight Saving Time.

A special car will be run from Atlanta, Ga., to Toronto. Friends living in that vicinity may address C. R. Thomas, 441-2 East Hunter St., Atlanta, Ga., for information regarding this car.

Special train from Chicago, via Grand Trunk Railroad, will leave Chicago 6:00 a. m., Standard Time (7:00 a. m., Chicago Time), July 17th, arriving in Toronto early that evening. Later trains can be taken if desired. Write A. L. Seeley, 7642 Normal Ave., Chicago, Ill., for information regarding this train.

Special train will start from Los Angeles, Wednesday, July 13th, 6:05 p. m., Pacific Time, going by way of San Francisco, Sacramento, Ogden, Cheyenne and Chicago. For further information about this train address the following: E. D. Sexton, 739 E. Walnut St., Pasadena, Calif.; E. A. Jurd, 355 Pac. Electric Bldg., Los Angeles, Calif.; C. W. Gerdes, 61 Diamond St., San Francisco, Calif.

CONVENTION REPORT

A detailed report of events of a general convention is of great interest to the brethren who attend and those who do not attend. All of these have many friends to whom they would like to send a synopsis of the discourses and of the events as they occur each day. There will be published during the convention a paper carrying a synopsis of the discourses, illustrations of the speakers, convention hall and other matters of interest. There will be at least six issues of such a paper. If the SOCIETY can be assured in advance that there will be a subscription of not less than ten thousand, then the entire series of not less than six papers can be mailed to any address with the postage prepaid, for the sum of 35¢.

Announcement is made at this time to enable the friends to send in their subscriptions. All who reside in the United States may send their subscriptions to the Brooklyn office, for convenience in remitting American money, addressing WATCH TOWER BIBLE & TRACT SOCIETY, 117 Adams Street, Brooklyn, N. Y.

Those residing in Canada will send their subscriptions to the Canadian branch, remitting Canadian money, addressing WATCH TOWER BIBLE & TRACT SOCIETY, 38 Irwin Ave., Toronto 5, Ont., Canada. Remittance should be made in Post Office money order or stamps. Do not send cash in letters unregistered, as it is almost certain to be lost.

Anyone residing outside of the United States should make his subscription and remittance to the Canadian office, remitting 40¢ for each subscription, in Canadian money or its equivalent. The extra charge of five cents is made to cover extra postage outside of the United States and Canada.

All subscriptions should be written plainly, using a typewriter if possible. Write out the name, street address and town or city.

MUSIC

The radio station will be used every day during the Convention. Good musicians will be able to have some opportunity of service here. If you play some instrument efficiently, bring it along. If you sing well, report to the music director upon your arrival.

IMPORTANT

Above all, this convention is to be a witness to the honor of Jehovah. Let everyone go with a single purpose in view; that is, to show forth the praises of Jehovah God, who has called us out of darkness into the marvelous light. The Lord, through his apostle, instructs that in this day his witnesses will have boldness in the proclamation of the truth. That means that they will fearlessly, yet kindly and considerately, speak the truth. This is a time for action and not an occasion for doing nothing.

Do not get the wrong idea about fellowship. Fellowship really means partnership. It does not mean to merely stand around and talk about some uninteresting matters and shake hands a number of times. Much handshaking is a waste of energy. Talking about needless things is also a waste of energy. Energy should be used at this time to the Lord's glory. Fellowship means the considering of the best ways and means to be employed to give a witness to the kingdom. It really means partnership, and everyone who is devoted to the Lord is a partner with everyone else who is devoted to the Lord; and the Chief Member of the firm is Christ Jesus himself. Come to this convention with a view of making this the best convention for giving a witness to God's Name that has yet been held.

If you are unable to attend the Convention you can ask the Lord to bless those who do go, and when you get the convention reports you can put them into somebody's hands who will want to know about the Lord's kingdom. It is of paramount importance now that the people know about God and his kingdom. Do your part to let it be known. The purpose of the convention and of those who attend it will be to enable the brethren, who are God's witnesses, to become better equipped to go back to the field and do what the Lord has given us to do.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Conde, S. D.	Aug. 14, 15	Nisland, S. D.	Aug. 22, 23
Roslyn, S. D.	" 16, 17	Parker, S. D.	" 25
Mellette S. D.	" 18	Menno, S. D.	" 26, 28
Huron, S. D.	" 19, 24	Avon, S. D.	" 29, 30
St. Lawrence, S. D.	" 21	Yankton, S. D.	Aug. 31, Sept. 1

BROTHER J. A. BOHNET

Detroit, Mich.	Aug. 10, 11	Marquette, Mich.	Aug. 23, 24
Saginaw, Mich.	" 12, 14	Superior, Wis.	" 25, 26
Bay City, Mich.	" 15, 16	Grand Rapids, Minn.	" 28
Sault Ste. Marie, Mich.	" 18, 22	Hibbing, Minn.	" 29, 30
Sault Ste. Marie, Ont.	" 19, 21	Proctor, Minn.	Sept. 1

BROTHER H. H. DINGUS

Bassett, Tex.	Aug. 15, 16	Winnsboro, Tex.	Aug. 26
DeKalb, Tex.	" 17, 18	Dallas, Tex.	" 28
Paris, Tex.	" 19, 21	Thornton, Tex.	" 29
Wolfe City, Tex.	" 22, 23	Hearne, Tex.	" 30
Dallas, Tex.	" 25	Waller, Tex.	Aug. 31, Sept. 1

BROTHER G. H. DRAPER

Indianapolis, Ind.	Aug. 7, 8	Alton, Ill.	Aug. 17, 18
Brazil, Ind.	" 9, 10	E. St. Louis, Ill.	" 19
Terre Haute, Ind.	" 11	Sedalia, Mo.	" 21-24
Mattoon, Ill.	" 12, 14	Springfield, Mo.	" 25
Pana, Ill.	" 15, 16	Memphis, Tenn.	" 28

BROTHER R. G. GREEN

Kathryn, N. D.	Aug. 11, 12	Belfield, N. D.	Aug. 22, 23
Windmere, N. D.	" 14	Brisbane, N. D.	" 25, 26
Milnor, N. D.	" 15, 16	Flasher, N. D.	" 28
De Lamere, N. D.	" 17, 18	Moffit, N. D.	" 29, 30
Fargo, N. D.	" 19-21	Bismarck, N. D.	Aug. 31, Sept. 1

BROTHER H. E. HAZLETT

Parkers Prairie, Minn.	Aug. 17	Rugby, N. D.	Aug. 25, 26
Detroit, Minn.	" 18	Sherwood, N. D.	" 28
Fargo, N. D.	" 19-21	Mohall, N. D.	" 29
Neche, N. D.	" 22	Minot, N. D.	" 30, 31
Grand Forks, N. D.	" 23, 24	Powers Lake, N. D.	Sept. 1

BROTHER M. L. HERR

Ann Arbor, Mich.	July 15	Lima, O.	Aug. 23, 24
Detroit, Mich.	" 17	Gary, Ind.	" 25, 26
Toronto, Ont.	" 18-26	Chicago, Ill.	" 28
Pittsburgh, Pa.	" 31	Belvidere, Ill.	" 29, 30
Massillon, O.	" 21, 22	Rockford, Ill.	Aug. 31, Sept. 1

G. S. KENDALL

Casper, Wyo.	Aug. 13	Laramie, Wyo.	Aug. 22, 23
Midwest, Wyo.	" 14, 15	Greeley, Col.	" 25, 26
Casper, Wyo.	" 16	Loveland, Col.	" 28
Slater, Wyo.	" 18, 19	Berthoud, Col.	" 29, 30
Cheyenne, Wyo.	" 21, 24	Boulder, Colo.	Aug. 31, Sept. 1

BROTHER H. S. MURRAY

Louisville, Ky.	July 8, 10	Cleveland, O.	July 27-Aug. 24
Cincinnati, O.	" 11, 12	Muncie, Ind.	Aug. 25
Columbus, O.	" 13	Indianapolis, Ind.	" 26, 28
Cleveland, O.	" 14, 15	Champaign, Ill.	" 29, 30
Toronto, Ont.	" 18-26	Peoria, Ill.	Aug. 31, Sept. 1

BROTHER H. E. PINNOCK

Wheeling, W. Va.	Aug. 16	Lebanon, Mo.	Aug. 24, 25
Parkersburg, W. Va.	" 17	Monett, Mo.	" 26, 28
Chillicothe, O.	" 18, 19	Joplin, Mo.	" 29
Washington, Ind.	" 21	Commerce, Okla.	" 30, 31
E. St. Louis, Ill.	" 22, 23	Locust Grove, Okla.	Sept. 1

BROTHER G. R. POLLOCK

Denison, Tex.	Aug. 15, 16	Alvarado, Tex.	Aug. 23
McKinney, Tex.	" 17, 18	Waco, Tex.	" 24, 25
Plano, Tex.	" 18	Temple, Tex.	" 26, 28
Dallas, Tex.	" 20, 21	Taylor, Tex.	" 29, 30
Midlothian, Tex.	" 22	Bastrop, Tex.	Aug. 31, Sept. 1

BROTHER V. C. RICE

Anniston, Ala.	Aug. 16	Birmingham, Ala.	Aug. 24
Piedmont, Ala.	" 17, 18	Brilliant, Ala.	" 25, 26
Pell City, Ala.	" 19	Birmingham, Ala.	" 28
Lincoln, Ala.	" 21	Northport, Ala.	" 29, 30
Seddon, Ala.	" 22, 23	Gorda, Ala.	Aug. 31, Sept. 1

A. S. ROGERS

Hepworth, Ont.	Aug. 18	Allenford, Ont.	Aug. 25, 26
Wiarton, Ont.	" 19	Harriston, Ont.	" 28
Mar, Ont.	" 21	Clifford, Ont.	" 29
Dyer's Bay, Ont.	" 23	Fordwich, Ont.	" 30, 31
Owen Sound, Ont.	" 24	Mount Forest, Ont.	Sept. 1

BROTHER W. J. THORN

Chincoteague, Va.	Aug. 14	Bridgeton, N. C.	Aug. 23
Exmore, Va.	" 15, 16	Trenton, N. C.	" 24, 25
Norfolk, Va.	" 18	Kinston, N. C.	" 26, 28
Currytuck, N. C.	" 19	Mt. Olive, N. C.	" 29, 30
Vanceboro, N. C.	" 21, 22	Clinton, N. C.	Aug. 31, Sept. 1

BROTHER J. C. WATT

Fort Wayne, Ind.	Aug. 11, 12	Burton, Mo.	Aug. 25, 26
Danville, Ill.	" 14, 15	Boonville, Mo.	" 28
St. Louis, Mo.	" 16, 17	Jefferson City, Mo.	" 29
Jefferson City, Mo.	" 18, 19	Mexico, Mo.	" 30
Sedalia, Mo.	" 21-24	Macon, Mo.	Aug. 31, Sept. 1

BROTHER J. B. WILLIAMS

Jacksonville, Fla.	Aug. 15, 16	Lakeland, Fla.	Aug. 23, 24
Waldo, Fla.	" 17, 18	Tampa, Fla.	" 25
Williston, Fla.	" 19	Palm Harbor, Fla.	" 26
Homasassa, Fla.	" 21	St. Petersburg, Fla.	" 28, 30
Ocala, Fla.	" 22	Clearwater, Fla.	Aug. 31, Sept. 1

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	METERS	TIME
WBBR	New York, N. Y.	256.3	Daily
WHK	Cleveland, O.	278.	Sun. & Thurs.
WORD	Chicago, Ill.	275.	Daily
KFWM	Oakland, Calif.	214.2	Daily
CKCX	Toronto, Ont.	291.	Sun., Tues., & Fri.
CHCY	Edmonton, Alta.	517.	Sunday [& Thurs.
CHUC	Saskatoon, Sask.	329.5	Sun., Tues.
WCAH	Columbus, O.	265.3	Sunday [& Sat.
CFYC	Vancouver, B. C.	411.	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	205.4	Sunday
WLSI	Providence, R. I.	441.	Sun., Wed., & Fri.
WBAX	Wilkesbarre, Pa.	256.	Sunday
WCBM	Baltimore, Md.	229.	Sun. & Sat.
WBT	Charlotte, N. C.	275.	Thursday
WSAZ	Huntington, W. Va.	243.8	Sunday
WBRL	Tilton, N. H.	420.	Sunday
WTAL	Toledo O.	250.	Sunday
KFJF	Oklahoma City, Okla.	261.	Sunday
KFEQ	St. Joseph, Mo.	267.7	Sunday
KLZ	Denver, Colo.	384.4	Sunday
KWTC	Tustin, Calif.	441.	Saturday
WRHM	Minneapolis, Minn.	252.	Sunday
WREC	Memphis, Tenn.	254.	Sunday



The WATCH TOWER
And Herald of Presence

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

VOL. XLVIII SEMI-MONTHLY No. 15

Anno Mundi 6055—August 1, 1927

CONTENTS

PLACE OF SECURITY 227
A Prophecy 229
The Fowler 231
AN UP-TO-DATE MEETING 233
SOLOMON DEDICATES THE TEMPLE 234
THE KINGDOM DIVIDED 236
INTERESTING LETTERS
Faithful Service Appreciated 238
In the Hollow of God's Hand 238
To God Be All the Praise 239
Dazzling Brightness of Present Truth 239
Those Comforted Who Mourn 239
Books More Valuable than Church Attendance 239
SERVICE WEEK 236

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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WATCH TOWER BIBLE & TRACT SOCIETY

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4⅞ x 7⅜,	French Morocco	$4.00
P125	do	with concordance	4.35
P130	do	Full Leather	5.65
P135	do	with concordance	5.80
K60	4⅜ x 6¼	French Morocco	3.40
K65	do	with concordance	3.57
K70	do	Full Leather	4.85
K75	do	with concordance	5.20

SERVICE WEEK

The Lord heretofore has blessed the efforts put forth by the friends annually, in engaging in one week of special service. August 28th to September 5th is set aside this year for Service Week. Notice is given now that the classes everywhere may make their arrangements so that they can devote as much time as possible during that week to service. Service directors will please make special arrangements for canvassing parties during that period. The Service Week as observed this year will close on Labor Day; and that should be made a special drive day, concluding with a testimony meeting on the evening of September 5th. This matter should be kept before the Lord that we may have his blessing.

BETHEL HYMNS FOR SEPTEMBER

Sunday		**4** 160	**11** 66	**18** 120	**25** 44
Monday		**5** 177	**12** 9	**19** 195	**26** 236
Tuesday		**6** 147	**13** 194	**20** 59	**27** 63
Wednesday		**7** 55	**14** 157	**21** 104	**28** 81
Thursday	**1** 209	**8** 300	**15** 259	**22** 208	**29** 27
Friday	**2** 296	**9** 265	**16** 69	**23** 231	**30** 216
Saturday	**3** 217	**10** 71	**17** 280	**24** 73	

I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Watch Tower"**

"The Resurrection"	"The First Resurrection"
Z May 15, 1927	Z June 1, 1927
Week of Sept. 4 . . . ¶ 1-29	Week of Sept. 18 . . . ¶ 1-24
Week of Sept. 11 . . . ¶ 30-56	Week of Sept. 25 . . . ¶ 25-51

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII AUGUST 1, 1927 No. 15

PLACE OF SECURITY

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."—Psalm 91: 1, 2.

JEHOVAH has provided a place of security for certain ones. That place is secret to all men, but becomes known to certain Christians who seek it in God's appointed way. The consecrated ones are subject to danger, and particularly so at a certain period of time. Those who are brought into "the secret place of the Most High" and abide there are safe from all harm. We are positively assured that after Satan is cast out of heaven he goes forth to make war with the remnant of the seed of Zion which keep the commandments of God and have the testimony of Jesus Christ. (Revelation 12: 17) Those who are of the "remnant" will surely seek with diligence to know the secret place of safety and, being brought into it, will be anxious to abide there.

[2] In considering the secret place it will be observed that in the above quoted passage the prophet of God used four separate and distinct names descriptive of the Self-existing One. This fact must have some peculiar interest and significance to the student to whom God will grant an understanding of and concerning the place of safety. The four names used are: Most High, Almighty, Jehovah and God. In giving consideration to the place of security it may be found profitable to take note of the different names which the Lord in this prophecy applies to himself.

[3] MOST HIGH. This is the name that appears in this text in the most prominent position; it is the secret place of the Most High wherein security is found. It appears that whenever the Eternal One begins operations along some specific line or course of action he gives himself a name peculiarly appropriate to that course of action. In support of this statement the following proof is submitted:

[4] When God directed Moses to go unto the Israelites in Egypt Moses inquired by what name the Lord would be known unto them. He asked what he should say to the Israelites when they inquired who had sent him. The Lord's reply was: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto thee." (Exodus 3: 14) According to Rotherham's translation, in this same connection God said to Moses: "I will become whatsoever I please." This indicates that it pleases God at different times and under different conditions to apply to himself a certain name. His prophet speaks of God's kingdom, which would mean that I AM is the king. He speaks of God as the Lord of hosts, which would imply an army and that the Lord is the Head of that army.—Psalm 24: 10.

[5] When Jesus came to earth that was the first time that Jehovah made himself known by the name of Father. The name father means begetter or life-giver of children. That marks the beginning of the new creation. Jesus was the beginning or the first begotten One of God the Father. "The Father loveth the Son, and hath given all things into his hand." (John 3: 35) God begets all the members of the new creation, but he does it through and by his beloved and only begotten Son. (James 1: 18; 1 Peter 1: 1-3; John 5: 26; 6: 27, 57) It was at that time that Jesus taught his disciples to pray: "Our Father who art in heaven." (Matthew 6: 9) Those who had been brought into the body of Christ have become a part of the new creation and have become children of God, and thereby address him as Father.—Romans 8: 15.

[6] Most High is a name signifying his relationship to all creation. It refers to him as Supreme Ruler over all powers and principalities. In him reside all power and authority. Anything and everything that is held in possession by any creature is from and subject to the will of the Most High. He is above all. There is none like unto him, and no power can prevent him from carrying out his will. The name Most High bespeaks supremacy over all; the One to whom all governments, powers and creatures must be in subjection. He is the Author, the Maker, the Executor and the Finisher of the great divine plan.

[7] The Lord permitted Solomon, the son of David, to build a house or temple in the city of Jerusalem, and he placed his name there. (2 Chronicles 7: 16) Stephen, being directed by the spirit of the Lord, said concerning that temple: "But Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet." (Acts 7: 47, 48) That

house or temple foreshadowed the new creation, and it therefore seems reasonable that the name Most High has some peculiar application to the new creation. It is for the benefit of the new creation that "the secret place of the Most High", the condition of safety, is provided.

[8] ALMIGHTY. This is the name of the Eternal One, first made mention of in Genesis 17:1. At that time the Lord was about to make a covenant with Abraham, and he did there make a covenant with him. It was at that time that the name Abram was changed to Abraham. In substance the Almighty stated to Abraham: 'I have made and do now make a covenant with you that you shall be the father of many nations, and this shall be signified to you by your name, which from henceforth shall be Abraham, which means father of many nations.' Then he said to Abraham: "I am the Almighty God."

[9] What was the purpose of announcing this name? By this the Lord said to Abraham: 'The name Almighty God is a complete guarantee to you of my ability to carry out and that I will carry out the covenant which I am now making with you.' It was as though God said this: 'Abraham, even though you are an aged man and your wife is also old, I can and will multiply you exceedingly; kings shall come out of you; and my name ALMIGHTY is a guarantee that this shall be done.' Then God said to Abraham in substance: 'Abraham, be honest, blameless, faithful and true to me and carry out your part of the covenant; and you may be assured that I will make good my part of the covenant with you, because I am the Almighty and my power knows no limitation.'—Genesis 17:1-21.

[10] Abraham needed assurance from God in order that his faith might be complete. He was almost a hundred years old at that time, and his wife was an old woman. Abraham knew that in the ordinary course of nature he could not have a son by his wife. For him to become the father of many nations seemed absolutely impossible from the human viewpoint. But now God would make his faith certain. The Lord was here beginning a course of action with his servant whom he would use as the father of many nations, and he guaranteed the result of that course of action by his own name Almighty God.

[11] Abraham believed God, and his faith was counted unto him for righteousness. He believed that the Almighty was able to carry out whatsoever he promised, and that he would do so. "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."—Rom. 4:19-21.

[12] Abraham's faith rested in God's unlimited power as signified by his name ALMIGHTY. When his son Isaac was born that was a physical fact in further proof that his faith was well grounded. Then came the time that God asked Abraham to sacrifice his only son. Abraham's faith was now put to the most severe test, because this was the seed through which he expected the promise to be fulfilled. But believing that Almighty God is powerful beyond limitation he was assured in his mind that God could and would raise up Isaac out of death after he had sacrificed him. When Abraham had proven his complete faith, then the Almighty God called to Abraham through his angel and said:

[13] 'Because thou has not withheld thy son I will bless thee, and multiply thy seed as the stars in heaven and as the sands upon the seashore. In thy seed all the nations of the earth shall be blessed.' This is further proof that the name Almighty marked the beginning of faith of the one used to foreshadow the new creation and the faith that is required of the new creation, and clearly teaches that the members of the new creation are to rest securely by faith in the promises of God because he is the Almighty and his promises are absolutely sure and will be performed. This is the reason why when the time came for the selection of the members of the body of Christ that those who have the faith of Abraham were selected.—Hebrews 2:16, DIAGLOTT.

[14] JEHOVAH. This is the name which the Lord gives himself by which he is known to the people of Israel, his chosen people. Translators have rendered the name Jehovah as "Self-existing One". The name means that, but it means much more. It is written: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them." (Exodus 6:3) These words God spake to Moses. It is of course true that long before that time Abraham had known God by the name Almighty, which necessarily means that he is the Self-existing One; but never had he been known unto Abraham as Jehovah. That proves that the name Jehovah signifies more than merely Self-existing One.

[15] The name Jehovah seems to signify his purposes toward his chosen people. God had chosen the Israelites as his people. He informed Moses that he would be known unto that people by the name Jehovah, and that the name Jehovah would signify to them his purposes concerning his chosen people. Then he directed Moses to go unto the Israelites and to tell them that the Almighty is JEHOVAH, and to then explain to them what his purposes toward or concerning them were. "Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: . . . and I will be to you a God; and ye shall know that I am Jehovah, your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, which I sware to give to Abraham, to Isaac, and to Jacob; and I will

give it you for a heritage: I am Jehovah."—Exodus 6:6-8, R. V.

16 In substance Jehovah here said to the Israelites that he had made a promise to Abraham, and that now he had chosen the Israelites as his own people, and that his purpose toward them was to carry forward his promise made to Abraham. The Israelites here foreshadowed the new creation. (1 Peter 2:9, 10) Therefore the name Jehovah signifies to the new creation God's purposes concerning them, and testifies that the new creation is the special class that shall receive his great favor. It is the new creation that is the apple of his eye. (Deuteronomy 32:10) This is further proven by the prayer of David, which is really the prayer of the new creation: "Keep me as the apple of the eye; hide me under the shadow of thy wings."—Psalm 17:8.

17 GOD. By this name the Eternal One is made known in the Bible at the very beginning of creation. (Gen. 1:1) That name therefore appears to specifically refer to him as the Creator of heaven and earth and the Giver of breath to all creation. To the same effect the prophet says: "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5) The name God is the name applied to himself as the Supreme One, the Creator and Giver of life, and relates to his responsibility concerning all of his creation. Therefore the term God has specific application to the new creation, because it is God's creation and the highest part of his creation and the only creation to which he grants immortality.

A PROPHECY

18 The 91st Psalm is a prophecy the fulfilment of which is some time future to the date when it was written. It could not be understood until God's due time for its fulfilment and understanding. It is a prophecy which relates specifically to the new creation, and its fulfilment undoubtedly takes place near the time for the completion on earth of the members of the new creation. All four names of the Lord used in the prophecy have much significance to the new creation. It is reasonable to expect that when the time arrives for the understanding and appreciation of this prophecy such would be approximately the time of its fulfilment. The time of understanding the significance of the four names of the Lord might suggest also the time for the understanding of the prophecy, and approximately the time for the favored ones to enter into the place of safety, to wit, the secret place of the Most High. This Psalm being a prophecy, to understand it signifies that it is in course of fulfilment or has been fulfilled. Before that time an interpretation thereof would be merely a guess.

19 Since the name Most High is more directly connected with the place of safety, in the opening verses of this Psalm, the understanding of that name may be material in determining the time of the fulfilment of the prophecy and the meaning of its fulfilment. The place of safety is the secret place of the Most High. The first time the words Most High are used in the Scriptures was in connection with Abraham's rescuing Lot from the enemy: "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth."—Genesis 14:18, 19.

20 Under inspiration the apostle wrote concerning Melchizedek. He refers to him as priest of the Most High God, and states that his name signifies King of righteousness and King of peace. The apostle then shows that Melchizedek foreshadowed Christ Jesus, the great Priest of the Most High God, who is "a priest for ever after the order of Melchizedek". (Hebrews 7:1-17) Let it be noted that Christ Jesus is the Priest of the Most High God, not Priest for man, and which means that he ministers or serves in the Priest's office as the Deputy or Officer of the Most High. In discussing this same matter the apostle says concerning Jesus Christ, the Head of the new creation: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Hebrews 10:12, 13.

21 The word rendered "expecting", in the last above text, means to tarry or to wait in an attitude of expectancy. This is exactly in harmony with the prophet's words: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1) When Jesus ascended on high he sat down at the right hand of his Father on the throne, and must wait until God's due time for him to take action. The time of waiting here mentioned is clearly the time during which the church is in course of selection and development, including the days of God's preparation. (Malachi 3:1; Nahum 2:3) During that period of time Satan has held uninterrupted sway in things pertaining to mankind. He has also had access to heaven. The fact that Jesus Christ is commanded to sit at the right hand of God until the enemy is made his footstool seems clearly to indicate that he would begin activity against Satan at a time certain and would then cast him out of heaven into the earth, which is the footstool of Jehovah.

22 Again referring to the 91st Psalm, it is to be observed that the secret place and which is the place of safety is provided for the use and security of God's favored people during a time of great stress and trouble. Those in that place of security with confidence say: "I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust." (Psalm 91:2) This, in connection with the first verse of the Psalm, plainly shows that the time when the Eternal One first begins to assert himself toward the new creation as the Most High will be in a time of stress or trouble, and that then the Most High

will assert himself through his Executive Officer, the great Priest after the order of Melchizedek. It would be in the time of stress or danger when the name Most High would be specially applicable to the new creation, foreshadowed by Abraham.

[23] Now by reference to Psalm 110:2 we see that the Lord definitely fixes the time when the great High Priest after the order of Melchizedek begins his operations, and therefore fixes the time when the Most High asserts himself in behalf of the new creation. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. . . . The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."—Psalm 110:2, 4.

[24] What now is shown by the facts in harmony with this conclusion? In 1914 the time limit for the waiting of the Lord was reached. The due time had then arrived for the great Priest of the Most High to go forth, because the time had come for him "whose right it is" to take action. (Ezekiel 21:24-27) This matter was discussed more in detail in THE WATCH TOWER of September 15, 1925, beginning on page 275. At that time (1914) the nation or kingdom was born; the temple in heaven was opened; and then followed the great war in heaven, during which Satan the Devil was cast out into the "footstool" of God. There the enemy was made the footstool of the Lord.

[25] Then in 1918 the Lord came to his temple; and the inspection and examination of the temple class, which are the anointed ones of God, progressed. Greater trouble came upon the anointed class about that time. From that time until now the enemy has been making war with the remnant of the seed who have the testimony of Jesus Christ and who keep the commandments of God. (Revelation 12:17) It is manifest that this is the time when there is great need for the place of safety for the members of the new creation on earth.

[26] Approximately at that time (1918) the approved ones received from the Lord the garments of salvation, which identify such as members of the anointed and give assurance of their being on the Lord's side. They were also brought under the robe of righteousness, which symbolizes or represents their approval by the Lord. This robe of righteousness is furnished by Jehovah, and the Bridegroom uses it for the bride class. Thus the anointed are brought into the place of safety. This is God's secret place and the place of safety provided for the anointed class, the members of which are approved by the Lord at the time he comes to his temple. The approved ones enter into the joy of the Lord. They are wholly and entirely on the Lord's side. They count not their lives dear unto them, but their great joy is to magnify the name of the Lord. Their only desire is to serve the Most High under the leadership of his King, their Head.

[27] It is their enemy the Devil that would destroy them, because they are the seed of the woman, the children of Zion. The Most High therefore takes them into his secret place. Through his prophet the Lord foretold the heart sentiments of these protected ones and their expressed appreciation thereof. "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! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord; for he hath shewed me his marvellous kindness in a strong city."—Psa. 31:19-21.

[28] These scriptures show, in harmony with the facts in the fulfilment of prophecy, the Most High beginning his operation, by and through his great Priest, against the enemy at a time certain, to wit, in 1914; that a condition of special danger to the new creation was thus made by the circumstances; that the Most High then provided the secret or place of safety for his people; and that such place is secret to all even thereafter, except the temple class. From that time forward all which are in the secret place of the Most High, and who dwell there, abide under the shadow of the Almighty.

[29] Therefore these favored ones say, as it was prophetically written for them: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." (Psalm 27:5, 6) This scripture shows that it must be fulfilled in a time of stress or trouble; that then the faithful are made secure in the secret place of the Lord; that their understanding is upon a solid foundation; and that then, because of their faith and confidence in the Lord and knowing his great favor to them, they sing the praises of the Lord by telling of his plan and his goodness.

[30] The joy of the temple class increases as the members thereof come to a clearer understanding of the four names the Lord uses through his prophet in connection with this prophecy. These look up to the Most High and say: 'He is my sanctuary and place of my complete preservation. He is my strength and song.' (Psalm 118:14; 27:1; 28:7) It is a time for the accomplishment of things which seem to the temple class impossible, yet they know that the Almighty is in charge. To them the name Almighty means that nothing is impossible, that 'no weapon that is formed against them shall prosper'. (Isaiah 54:17) The name Jehovah means to the new creation his purposes concerning them. He has outlined in his Word his purposes. The time has come for the great and final test, and he will give to them the victory through Christ.—1 Cor. 15:17.

[31] The temple class now understands that God is the great Creator of heaven and earth, that he is the Beginner and Finisher of creation, that the new creation is his great work, and that having begun this great work

he will complete it in his own due time and good way. (Philippians 1:6) Therefore the faith of the temple class is complete; they rest securely, and with joy they can say: 'I am in the secret place of the Most High; abiding under the shadow of the Almighty. Jehovah is my refuge, my God; in him will I trust.'

32 It is manifest therefore that the secret place of the Most High is that condition wherein the faithful on earth find themselves in Christ Jesus; to wit, under the robe of righteousness, in the temple of the Lord, having on the garments of salvation, having on the wedding garments, and having entered into the joy of the Lord. The conclusion therefore is that the secret place of the Most High was provided and available for the members of the church when the Lord came to his temple, and not sooner, because there was no need for it sooner. It means that the issue, Who is God? has come to a climax; and that those who take their stand on the side of the Lord are special targets of the adversary and would be immediately destroyed by him except for the protection furnished by the Lord. The enemy, having been cast out of heaven, goes forth to make war against this remnant. It is the greatest time of danger and the time of greatest protection. Truly then it is the worst of times and the best of times.

33 To those who have found the secret place of the Most High and who have been brought into that condition by the great favor of the Lord, it is of utmost importance that they abide in that condition. Each one of such is under a covenant to do the will of God. The faithful performance of that covenant, prompted by love, is all-essential. Therefore the words of the prophet to the new creation: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

34 It is manifest that those who love the Lord will delight to do his will. None can be faithful unless they do love the Lord, and all the faithful will love him. To all such of the temple class in the secret place of the Most High he says: "Ye are my witnesses, that I am God." Because this great issue has reached a climax God has provided that the temple class shall be his witnesses that he is God. He is the Creator of heaven and earth, also including the new creation. The obligation is therefore laid upon each member of the new creation to be a witness for the Lord.

35 It is clear therefore that all those who fail or refuse to be witnesses to the name of the Most High cannot continue to abide in the secret place. For this reason THE WATCH TOWER time and time again stresses the importance of joyfully serving the Lord. It seems certain that there will be professed ones who will refuse to participate in the service and some who will oppose. The faithful will not engage such in a controversy. They will lose no time to quarrel with such, but faithfully serving the Lord they will hurry on with joy to perform their commission. All such can confidently claim the precious promises of Jehovah made to his people. They may be certain that he will carry out his purposes concerning them.

36 The Most High caused his prophet to take his stand near the close of the earthly experiences of the church and to prophetically speak to the faithful from that viewpoint. The manifest purpose of this prophecy is to strengthen the faith of God's people that they may stand firm and not waver. The prophecy, partially fulfilled and in course of fulfilment, enables the faithful to understand the time of its application and of its fulfilment; and as this progresses they see more clearly its application and have cause for increased joy. None other but the temple class could get into the secret place of the Most High. To them the prophet of God says: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust."—Psalm 91:1, 2.

THE FOWLER

37 It seems good now that we examine the words of the prophecy in the verses following the above text: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." (Verse 3) A fowler is one who makes it his business to entrap or ensnare other creatures to their hurt or destruction. A snare is an instrument or contrivance by which the fowler catches his victim by the neck. The snare is a noose prepared for the neck, and when the animal or creature thrusts its head therein it is caught or ensnared. When the Lord gives an illustration it is an apt one. It seems certain that "the fowler" here named by the prophet is the Devil, and that his snare consists of his methods employed, and by his organization, working in divers and numerous deceptive ways to entrap those who claim to be servants of the Most High God.

38 The Apostle Paul mentions "the snare of the Devil" and how that some are taken captive by him at his will. (2 Timothy 2:26) In the context the apostle says: "Let everyone that nameth the name of Christ depart from iniquity." (V. 19) It is manifest that those who are taken in the fowler's snare have not been diligent in departing from iniquity. The word iniquity means lawlessness. The one who is lawless exercises his own will contrary to God's will. If it is the will of the Most High that a vigorous witness must now be given in the earth that he is God, that his kingdom is at hand and that he has set his King upon his throne, then for a consecrated one to fail or to refuse to participate in this work of the Lord would be doing contrary to the will of God, and therefore that person would be lawless.

39 If for the purpose of giving the witness in the earth God has permitted the construction of printing plants, machinery and factories for bookmaking and publishing, and has qualified consecrated ones to do the manufacturing work, then for the consecrated to fail or re-

fuse to do that work would be acting lawlessly. If the Lord has called into action the radio to proclaim his message of his kingdom and to advertise that message by calling the attention of the people to the books provided, and has provided an organization of workers to get that message into the hands of the people, then anyone of the consecrated who even refuses to do work in connection therewith as opportunity is afforded would be lawless. To oppose such work would be manifestly lawless. If it is true that the WATCH TOWER BIBLE AND TRACT SOCIETY is used by the Lord to carry on his work in an orderly manner, then any one consecrated to the Lord who opposes the work that the Lord is thus doing is lawless.

40 Lawlessness or iniquity would be induced by the enemy. What would lead one to be lawless? It was pride and ambition which caused the Devil to fall into condemnation. The Devil has made pride and selfishness a snare whereby he catches others by the neck. That is to say, he causes them to think more highly of themselves than they ought to think. The apostle especially mentions this matter in connection with the qualification of brethren for eldership in the church. Every one who is an elder therefore should take warning to safeguard himself from this snare of the Devil.—1 Tim. 3:6.

41 The false prophet's system is undoubtedly one of the snares of the fowler. "The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God. They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins." (Hosea 9:8, 9) It has been possible for the Devil to build a false prophet system amongst professed Christians; because certain ones therein, lifted up with pride and ambition, follow their own wise ideas and preach their own wisdom, that they might shine in the eyes of others.

42 What has already befallen Christendom lurks in the pathway of those in present truth. The prophecy of the Ninety-first Psalm undoubtedly applies to those of present truth, or who have been in present truth. One of the schemes of the adversary is to set his snare by inducing a consecrated Christian to get wrong thoughts into his head concerning the Lord's work and to exercise his will contrary to God's will. Pride leads to disloyalty; and disloyalty means failing to do what God has commanded shall be done, and taking a course wilfully contrary to God's way. Those who do thus are workers of iniquity or lawlessness.

43 Jesus foretold that a condition of this very nature would exist at the end of the harvest period, when he said: "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) The gathering out evidently means a separating of such from the Lord's organization. Because of their pride and selfishness they become lawless, and their own course of action leads them into the fowler's snare. But he who is in the secret place of the Most High and who continues to abide or dwell there cannot be touched by the enemy's snare. He does not put confidence in any man, not even in himself. His confidence is in the Lord. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."—Psalm 118:8, 9.

44 To be humble-minded means to have full confidence in the Lord and in his arrangement, to believe that the Lord is directing his own work and to joyfully conform oneself thereto. God favors such, but the others he pushes away from him. (1 Peter 5:5, 6) The humble ones desire only to know what is the will of God, and with them that is the end of all argument. In the secret place of the Most High, in humility and in full obedience to the Lord, these dwell in safety and are secure from the snares of the evil one who seeks their destruction. The prophet says to such: 'Surely the Most High shall deliver them from the snare of the fowler.'

45 There seems to be a close relationship between the snare of the fowler and the noisome pestilence. Rotherham renders this verse thus: "He will rescue them from the snare of the fowler, from the destruction, pestilence." The word "pestilence" means a destructive plague and disease that is virulent. "Noisome" is properly defined as that which eagerly covets and rushes upon, that which is disgusting, perverse and very wicked. Of course the noisome pestilence would proceed from the Devil, and may properly be said to be a destructive plague accompanied by that which eagerly covets.

46 Pride, ambition and selfishness have been employed by the Devil to cause many to fall. It was pride and ambition that caused the Devil to eagerly covet that which rightfully belonged alone to Jehovah. Pride, selfishness, ambition and covetousness cause one to reach out in an attempt to possess that which is not his own. Such a course is perverse, is disgusting and extremely wicked.

47 The facts, well known to many now in present truth, show that about the time the Lord came to his temple there were some professed Christians claiming to be in present truth who not only became proud and lawless and refused to do the harvest work in the way the Lord has appointed, but who went much further. They manifested an eager desire to possess and control the visible work of the Lord on earth, for their own selfish purposes. There was evidence of coveting, and a desire to take control over that which the Lord alone has control. Failing in their efforts they became perverse and wicked, and manifested in repeated efforts a desire to destroy the work the SOCIETY was and is carrying on in the name of the Lord and by his favor.

48 A wild beast ensnared by the neck will desperately attempt to destroy every living thing within his reach that opposes him. Some, when ensnared by the fowler,

the Devil, and being thwarted by the Lord in the accomplishment of their purposes, have manifested a similar disposition of perversity by attempting to destroy the good name and reputation of at least some of the Lord's people serving and carrying on his work, and have attempted, and still endeavor, to destroy the work of the Lord. Such breed strife among the brethren, whereby others are defiled. The facts show that some claiming to be of the Lord's little ones passed through identically that experience in recent years.

49 "A froward man soweth strife; and a whisperer separateth chief friends. A violent man enticeth his neighbour, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass." (Proverbs 16: 28-30) A froward man is one who is not willing to comply with what is required, but who wantonly and recklessly insists on having his own selfish way. The snare of the Devil is in the way of such, and usually they are taken in such snares. (Proverbs 22: 5) The manifestation of such lawlessness and perversity is disgusting and abominable in the sight of God. "For the froward is abomination to the Lord: but his secret is with the righteous. The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just."—Proverbs 3: 32, 33.

50 It is manifest from the Word of the Lord that one with a froward heart would not be brought into the secret place of the Most High. (Proverbs 11: 20) But those who walk humbly before the Lord, who delight to do his will and who are found faithfully watching out for the interests of the Lord's kingdom, such are brought into the secret place of the Most High. Abiding there these have the promise that they shall be safe and protected from the noisome pestilence. In this condition of safety such can say: 'Jehovah is my refuge and my fortress; we are in the shadow of the Almighty [which means that all power is enlisted for us]; Jehovah has declared his purposes concerning us and gladly we will perform what he requires; we are the creatures of God and his good work he will complete in us; we are in the place of safety and we will sing forth the honor of his name and make his praise glorious.'

[*To be continued*]

QUESTIONS FOR BEREAN STUDY

For whom is "the secret place of the Most High" provided? What four names does the Lord apply to himself in this text? What other names has he used, and under what circumstances were they first announced? ¶ 1-5.

What does the name "Most High" signify, and where is he said to dwell? ¶ 6, 7.

Where does the name "Almighty" first appear in the Scriptures, and what were the surrounding circumstances? Why was that name used in that connection? Why did Abraham need special assurance that the covenant would be fulfilled? Why is the name "Almighty" used in our text? ¶ 8-13.

What does the name "Jehovah" mean? When and under what circumstances was it first used by man, and what significance is there for us in these things? ¶ 14-16.

Where is the name "God" first found in the Scriptures, and what does it signify? ¶ 17.

The 91st Psalm is a prophecy relating to what? When only could it be understood? When was the name "Most High" first used in the Bible? Relate the circumstances. What does the name "Melchizedek" mean, and whom did he foreshadow? Explain Hebrews 10: 13 in this connection. ¶ 18-21.

Explain Psalm 91: 2 and show its relation to the preceding verse. When was the great Priest of the Most High to begin operation, and how do we know? What outstanding things occurred between 1914 and 1918? ¶ 22-25.

When would the secret place of safety be especially needed by the Lord's people? When were they granted the "garments of salvation" and "the robe of righteousness", and what do these symbols mean? What now is meant by "the secret place of the Most High", and from what does it protect the new creation? Explain Psalm 27: 5, 6 in this connection. ¶ 26-29.

Why does the temple class now have such confidence and joy? How only may we continue to dwell in the "secret place"? What is the manifest purpose of this prophecy? ¶ 30-36.

What is meant by "the snare of the fowler"? What similar expression does the Apostle Paul use, and how does he indicate in the context that we may escape the snare? What does it mean to "depart from iniquity"? Give an example of lawlessness. ¶ 37-40.

Quote and apply Hosea 9: 8, 9. Show how some in present truth may become endangered of the fowler's snare and be gathered out of the kingdom. Whom does God especially favor, and why? ¶ 41-44.

What is meant by the "noisome pestilence", and how were some thus afflicted when the Lord came to his temple? What exceeding lawlessness and frowardness did they manifest? Would such be expected to find and enter into the "secret place"? What is the sentiment of the Lord's true people at this time? ¶ 45-50.

AN UP-TO-DATE PUBLIC MEETING

DEAR BROTHER RUTHERFORD:

On June the 12th I had the privilege of serving the friends at Plainfield, N. J. Instead of having a public meeting it was thought well to have a *one hour* canvassing drive.

Right after the morning talk, thirty-five of the friends engaged in the field work, with the result that 240 books were sold. That was a real *one hour* "public meeting".

The friends came back filled with joy, feeling that each one had a part in the public witness. The testimonies were fine. They all sent their love, and expressed their desire to give a real witness in the earth that Jehovah is God.

Your brother in Christ,

N. H. KNORR.

SOLOMON DEDICATES THE TEMPLE

——SEPTEMBER 11—1 KINGS 8——

"I was glad when they said unto me, Let us go unto the house of Jehovah."—Psalm 122: 1.

THE first definite work to which Solomon set himself after the settlement of the disturbing events of his earliest days as king was the building of the temple, according to the wish and purpose of his father David, who had set his heart upon building a temple for the ark of God. Indeed, Solomon was commissioned to do this (See 1 Chronicles 28: 10.); but it is evident that he himself was eager for the work, for the worship of Jehovah, and for the honor of his name.

[2] Israel, never intended by Jehovah to be a warlike people, had now no enemies to conquer; for David had brought into subjection all those nations, Edom, Moab and the others which were inside the borders of the long stretch of land which was promised to Abraham. If David, growing strong in military power, had made any attempt to enlarge the borders of Israel beyond the river of Egypt on the south, or beyond the Euphrates on the north, he would have been a transgressor against the will of God; for God had defined Israel's borders. Israel, as such, was never intended of God to have world dominion, or even to be considered as a world power. Thus, except for the fact that there was no attempt to dispute Solomon's ascension to the throne and that a few prominent men were alien in spirit to Solomon, there was peace all his days within the borders of Israel.

[3] The great works which Solomon did, and the alterations which he made in Jerusalem, causing it to become one of the finest cities in the world, show that he was a young man with great ideas and ideals. The pattern of the temple had been given him by his father, who in turn had received it from Jehovah; for God would not have a house made for him according to the design of any man's mind. But the embellishment of the house, its ornamentation by Solomon, was accepted by Jehovah. —1 Chronicles 28: 12.

[4] Though the temple itself, the holy place and the most holy, was not intended to be a very large building, it was nevertheless necessary to make very considerable preparations for it and its surroundings. As the actual work of construction began in the fourth year of Solomon's reign, there must have been a very great work of preparation already accomplished. David had set masons to hew stones to build the house, and had gathered much cedar wood, perhaps brought from Tyre and Zidon; besides this he had gathered much precious material for the temple service.—1 Chronicles 22: 2-4.

[5] When Solomon entered upon the work of preparing material he went about it in a well organized manner. First, and following in this his father's example, he enrolled all the strangers that were in the land of Israel, the remnants of the original inhabitants of Canaan whom the children of Israel were not able utterly to destroy. They were found to number 153,600. Of these he set 70,000 to be burden-bearers, and 80,000 to be hewers in the mountains. The remaining 3,600 were overseers. Besides these, Solomon raised a levy of 30,000 men of all Israel. These were sent to Lebanon, 10,000 a month by courses—a month in Lebanon, two months at home. The strangers were treated as bondmen, but of the Israelites themselves Solomon made no bondmen.—See 1 Kings 9: 22.

[6] All this work with so large a number of workmen engaged must have made much commotion throughout the land, though probably Jerusalem itself was much less disturbed than might have been expected. Many of the great stones of the temple, for its foundation and construction, were quarried and masoned beneath the city, as modern discoveries have disclosed. Some of the stones were brought from near Bethlehem; and on Mt. Lebanon the vast army was busily engaged hewing down the great trees and making tracks to bring them to the seaboard for floating to Joppa. But on the temple area itself, after the surface of the ground had been prepared, there was little noise of building. It is recorded that "there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building".—1 Kings 6: 7.

[7] The building of the temple began in the fourth year of Solomon's reign, and was finished in his eleventh year, in the month Bul, the eighth month, which corresponds with our November. But it was not until eleven months later, in the seventh month of Solomon's twelfth year, that the ark was taken to its new resting place in the most holy place and the temple was dedicated to the service of the Lord. Appropriately the ark was the last thing which was taken in; for all the instruments and vessels of service had already been prepared in their places.

[8] When the priests were come out of the most holy place the cloud which in the former days had rested on the mercy seat again appeared, showing that the Lord met his people there. It soon filled the temple so that the priests could not stand to minister even in the holy place; "for the glory of the Lord had filled the house of the Lord." (1 Kings 8: 11) The cloud itself was not the glory of the Lord; that expression is used to signify a special presence. The cloud became luminous with a divine glory.

[9] Solomon then addressed Jehovah, saying, "Jehovah said that he would dwell in the thick darkness"; and he added, "I have surely built thee a house to dwell in, a settled place for thee to abide in for ever." (1 Kings 8: 12, 13) Then he turned his face about and blessed all the congregation of Israel as they stood in the temple courts. Next, upon a brazen scaffold which he had

erected before the altar, he kneeled before all the congregation; and spreading his hands toward heaven he prayed for God's blessing upon the people. He acknowledged the glory of God in his goodness and in the promise to David his father, and he pleaded that the house of prayer might ever be a place where the children of Israel could bring their petitions and find grace and help in every time of need.

[10] Solomon's prayer on that occasion is the longest which is recorded in the Scriptures. His prayer reveals the gracious heart of a true lover of God and God's people. Speaking of troubles that may come upon the people, whether dearth in the land, or pestilence, or blasting, or mildew, locusts or caterpillars, troubles from enemies who attack, or sickness, or the affliction of disease, he asks that all prayers or supplications whatsoever of any afflicted man, or of all "thy people Israel" who shall know grief and shall spread forth their hands in this house, may be heard. "Then hear thou from heaven thy dwellingplace, and forgive, and render unto every man according to all his ways, . . . that they may fear thee, to walk in thy ways." (2 Chronicles 6:28-30) He includes even the stranger in these blessings. He said, "If they come and pray in this house; then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel."—2 Chron. 6:32, 33.

[11] As Solomon arose from his prayer he stood and again blessed the congregation, expressing his desire and the purpose of God that Israel might be maintained before him at all times, "that all the people of the earth may know that Jehovah is God, and that there is none else". (1 Kings 8:60) Then when Solomon had made an end of praying, fire came down from heaven and consumed the burnt offering and the sacrifices upon the altar which, when the people saw, they bowed themselves with their faces to the ground and worshiped and praised Jehovah.—See 2 Chronicles 7:1-3.

[12] If the removal of the ark from the house of Obed-Edom to the temporary dwelling which David had prepared for it on Mt. Zion brought the rejoicing which is described in Psalm 24, that psalm would be sung with still greater rejoicing and thanksgiving as the ark was removed from Mt. Zion down the valley and again up the hill Moriah to its place in the temple. Solomon saw in the removal the fulfilment (at least partially) of Psalm 132:8, 9.—See 2 Chronicles 6:41.

[13] The day of the placing of the ark was the first day of the feast of tabernacles, and Solomon had prepared for a feast on a great scale. For some reason not stated the ark was not taken into its place in the temple in time to keep the day of atonement sacrifices on the tenth day of that month, even though there had been no day of atonement in Israel since the days of Eli, a period of at least one hundred years.

[14] Solomon was now about thirty years of age; and by reason of his knowledge, wisdom and experience he was a man of mature age. Evidently his purpose (and we must suppose that he was guided by heavenly wisdom) was to have the final homing of the ark and the dedication of the temple made a time of rejoicing. The main feature of that day was that God accepted the prayer and worship of an acceptable people.

[15] On that first day "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim". (1 Kings 8:6) The ark had reached its home. It is recorded that there was nothing in the ark save the two tables of stone; the pot of manna and Aaron's rod were no longer there. Probably they had been taken out when the ark was in the land of the Philistines.

[16] The symbolism of the Bible which is continually before us in these lessons teaches us that there is a correspondency between the preparation of the temple and its being set for a house of prayer and worship where God would meet with his people and with the work which he is now doing in the earth. In the fullest sense of the word the true temple, in which the peoples of earth will worship Jehovah, is not yet erected for their worship; but in that sense which has been so clearly demonstrated to those who are faithfully following the Lord, the Lord came to his temple in the year 1918, when he began to manifest his glory to his people.

[17] Sometimes those who do not understand ask why the message of present truth does not call for more expression of repentance from sins, but rather is one which calls upon the people to render homage to God and to come and worship at his holy temple. The answer is, Because the antitype must follow its type. In his prayer Solomon continually makes mention of the need for the covering blessing of God, which the altar and the daily ministration of the priests and the mercy seat represented. But the main feature of the feasting and rejoicing was that of an accepted people rejoicing and praising God because at last, represented by the ark, he was rested with them. This is the gracious message which God has now given his people to deliver to a world alien from him because of their sin. He would have them know that he has provided a sin atonement, and that they may come to his house to worship him, to receive his pardon, his forgiveness, and then his gracious blessings of life.

[18] The fact that the temple was, in great measure, erected by the aid of alien labor was an indication that it was not to be a place of worship for Israel only; it was an intimation of that of which Isaiah later spoke, when he said, "My house shall be called a house of prayer for all people" (Isaiah 56:7), and was in anticipation of the time when the words of the psalm (86:9) shall be fulfilled, when "all nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."

QUESTIONS FOR BEREAN STUDY

What was the first great work of King Solomon's reign? In what way did his reign differ from David's? What other works did he do? ¶ 1-3.

When did Solomon begin construction of the temple, and how was the work done? Was alien labor employed? How many Israelites were used? Where did the material come from? When was the temple finished? ¶ 4-7.

How did God manifest his acceptance, and what did King Solomon then say and do? What happened as he finished his prayer? ¶ 8-11.

What did Solomon see in the transfer of the ark from Mt. Zion to Mt. Moriah? What time of year was this? How old was Solomon at that time? What did the ark contain? ¶ 12-15.

What is pictured by Solomon's temple, its dedication and worship? What is signified by the use of alien labor in its construction? ¶ 16-18.

THE KINGDOM DIVIDED

——SEPTEMBER 18—1 KINGS 12:1-24——

"Pride goeth before destruction, and a haughty spirit before a fall."—Proverbs 16:18.

THE kingdom of Israel, which was raised by the exertions of David to considerable eminence amongst the nations, and which attained great glory under Solomon, was not destined to last long. From a human point of view it lacked the elements of stability; for David's victories over the enemies of Israel were primarily intended for the purpose of reducing their power rather than to bring the conquered peoples under happier conditions. Under Solomon the kingdom made a great display of wealth; and many magnificent buildings were erected in the land of Israel and on the borders of the desert, as Tadmor or Palmyra, a city of world renown. But this was in considerable measure gained through enforced labor and taxation.

[2] After building the temple of Jehovah Solomon seemed to parade his wealth, but yet had some care for the people; but in the later days he seems to have cared little for the welfare of the peoples over whom he reigned, and to have spent his time in indulging in luxury and pleasure. The Bible student notes these things, but does not see in them any failure on God's part. He knows that God was not then setting up a great kingdom on earth, but rather was making meaningful pictures for days to come, in order that in those later days his people, then set to do his work, should be properly instructed in what he would have them do for him.

[3] There was no war in Israel in the days of Solomon. This was partly owing to the fact that David his father had reduced the military strength of the enemies of Israel to zero, and partly because God would have the kingdom under Solomon a peaceful one in order to make it and him illustrative of the reign and kingdom of the Prince of Peace, when all the earth shall be at rest (Isaiah 14:7); when man shall learn war no more (Isaiah 2:4); and when men will learn to dwell together in love and in the enjoyment of the blessings of God.—Revelation 21:1-5.

[4] But though there was no warfare, Solomon was not without domestic trouble; and there arose signs that the kingdom which David had established would not hold together very long. The law of human nature was operating. Conquest by force alone is always ineffective; a conquered people must be ruled by justice, by kindness and by love.

[5] David's conquest of Edom by Joab had been a very drastic and cruel one. (1 Kings 11:15) One of the young princes of Edom escaped to Egypt and there found a home and favor with the king, who is said to have been of a different dynasty from the Pharaoh whose daughter Solomon married. When this prince of Edom heard that David and Joab were dead, he returned to Edom and apparently made some trouble for Solomon. Another disturbance arose in the far north; there was rebellion in Damascus. But a more serious trouble arose at home, and partly by an action of Jehovah.

[6] Jeroboam, a man of ability, of the tribe of Joseph, was made overseer of his tribe in the work of building the city's fortifications. His ability brought him into notice with Solomon and, as events proved, before the Lord. One day as Jeroboam walked out of Jerusalem he was met in a certain place by the Prophet Ahijah, who was of Shiloh and therefore of the same tribe. Ahijah had covered himself with a new garment. As Jeroboam approached, Ahijah, who was probably well known to him, took his new garment and tore it into twelve pieces, gave ten of them to the young man, and said that this was a message from Jehovah to him that after the king's death he should be made ruler over ten tribes of Israel.

[7] Whether or not Jeroboam was entirely in sympathy with Solomon in his work, and in the necessary heavy taxation which was entailed, is not revealed. Perhaps he was very well pleased to have suitable work to do, and was not specially concerned otherwise; but that he was ambitious is shown by the prophet's words, "Thou shalt reign according to all that thy soul desireth." It was a statement of fact; there was nothing to invite Jeroboam to do other than await the Lord's time.—See 1 Kings 11:34, 35, 37.

[8] Josephus the historian says that Jeroboam headed a rebellion, for which many of the people were ready because of the burden of taxation. That something unusual happened is evident; for Jeroboam fled from Jerusalem to Egypt. The king of Egypt, who had already given the sister of his queen to the Edomite prince, now (according to Josephus) gave Jeroboam another of the

queen's sisters to wife. Evidently Pharaoh expected to have the help of these two young men in his design on laying hold of some of Solomon's riches as soon as he was in a position to make the attempt. Thus it came about that when Solomon died and his son Rehoboam came to the throne there were more than seeds of discontent in Israel; there was already positive growth of the spirit of rebellion.

9 Rehoboam was accepted in Jerusalem in place of Solomon his father; but the northern tribes gathered in Shechem, of Ephraim, for their declaration of acceptance of him as king; and he decided to go there to be made king by them. He sought thus to salve the strong feelings of the northern tribes, who saw that their glory had gone from them and had been given to the tribe of Judah. If Rehoboam had been a true son of David who honored God he would have looked to God for his support and would have stayed in Jerusalem, the place which God had marked out as his center of government. Probably he knew of the prophecy by Ahijah to Jeroboam, but he was dull in spirit to it and went his way. As soon as Solomon died Jeroboam's friends had advised him about it in Egypt, and he had returned and gone to Shechem.

10 Before the northern tribes accepted Rehoboam they asked him for some relief from the hard burdens which his father had laid upon them. In response Rehoboam asked for three days to consider his reply. He first asked the old men amongst his counsellors for their opinion; they advised him to lessen the burdens of the people. He rejected their counsel. Then he asked the young men; and they, very probably looking forward to enjoyment of luxury of the king's court, advised that the burdens should be made heavier and the people repressed by harsh measures. Their counsel he accepted, and the people went away dissatisfied and rebellious. Almost immediately Rehoboam began to levy heavy taxes on the people, but the people slew the chief tax gatherer and proclaimed Jeroboam king. Rehoboam hasted back to Jerusalem and the kingdom of Israel was rent in twain, ten tribes as against one, Benjamin being counted in with Judah.

11 The glory of the kingdom soon faded. Jeroboam was no lover of God, but he was a king such as the people wished; they got what they wanted. Idolatry was soon set up in the northern kingdom. Jeroboam would, of course, bring back with him from Egypt much of the license and indeed the many abominations of that idolatrous country. In order to keep the people from going to Jerusalem to worship Jehovah at the temple, Jeroboam built two altars, one in the north at Dan and the other in Bethel; and he made gods for the people which they might worship. Here was the first open establishment of religion for the purpose of state; for that which Jeroboam did was done for policy, and to blind the people. That it dishonored Jehovah made no difference to him. It was formalism of the worst kind.

12 On his return Rehoboam gathered an army to reduce the northern tribes to submission; but a prophet of the Lord commanded him to desist, and he obeyed. None of those who had given him ill advice were now able to help him out of the trouble into which he had thrown Israel, and as he seems to have had but little strength of will his reduced kingdom was much weakened. It was not long ere the Egyptians came and stripped Jerusalem and the temple of much of the gold which was to be seen there in such abundance. The gold plates which adorned some portions of the temple were replaced with copper—a mere sham and a fitting symbol of the hypocrisy which now obtained.

13 That which brought down the kingdom of Israel was selfish indulgence. God's interests were forgotten and the welfare of the people was of no account. The people were considered as being there merely to supply the needs of the king. The ideal which Solomon had when he said of the people of Israel in his prayer to Jehovah, "This thy great people," had entirely disappeared.

14 What lessons are there in these things for us? There are several things which stand out in prominence; but the chief lesson is that all those who in any way are privileged to serve Jehovah must have two things specially in mind, namely, (1) that in all their service they are both privileged and obligated to seek the interests of God, the honor of his name; and (2) that they are given their privilege in order to seek the good of his people, and to act as shepherds for them.

15 The servant of Jehovah, whatever his position may be, whether high or low, must at all times consider himself as having been given that privilege for others. He must not serve himself or make use of his office for any selfish reason whatever. If these things had been observed the ecclesias would have been saved unmeasured distress. Solomon's self-indulgence and his consequent failure to honor Jehovah gave God no choice in the matter of division of the kingdom; for God had said to David that the covenant with him as to the kingship depended upon fidelity. So also the promise God made to Solomon depended upon his fidelity. If then Solomon took his own way he must of necessity suffer the consequences.

16 There are some errors of life which seem to affect only the wrong doers' welfare, but there are some errors which affect both God's purposes and the welfare of others. Looking back, it is clear that God intended to make Israel illustrative of a divided people; and Solomon, like Joab and Shimei, lived so as to work out God's purposes; but it is certain that he, like them, sinned against light, and was not forced into the circumstances which brought retribution.

17 The golden text calls attention to the fact that pride and a haughty spirit are certain forerunners of a fall and of destruction. Under certain circumstances it is not easy to believe that simplicity of life and ser-

vice are the best methods of service and are the most effective. Rehoboam, a foolish son of a wise father, sought the easier and readier way of self-seeking, a danger which is always to be avoided and to which human nature is specially prone.

18 The world's experience shows that it is not possible to transmit wisdom from father to son. Rehoboam was certainly a foolish man, and some of the things written in the book of Proverbs might very well have reference to him; but there is no reason for thinking that Solomon's son had so wise a mother, or had such parental training in his early youth as Solomon himself had enjoyed, under the care of David his father, Bathsheba his mother, and under Nathan the prophet. Hence, to an extent, Rehoboam was the victim of the circumstances of an unfortunate bringing up.

QUESTIONS FOR BEREAN STUDY

Why did not David's and Solomon's reigns make for national stability? How did Solomon's former and latter days differ, and why? What did his reign generally illustrate, and in what respects? ¶ 1-4.

What disturbances finally arose within the kingdom, and why? Who was Jeroboam? What was Ahijah's prophecy, and how was it given? Where did Rehoboam go to be made king, and what great error did he there commit? ¶ 5-10.

What did Jeroboam now institute among the rebellious ten tribes, and why? Did King Rehoboam try to put down the rebellion? What two outstanding lessons should we learn from this history? ¶ 11-14.

What other lessons should these things impress upon us? Did God overrule concerning the division of Israel into two kingdoms, and if so why? ¶ 15, 16.

What is the golden text, and how does it fit this lesson? What probably was largely responsible for Rehoboam's foolishness as a ruler? ¶ 17, 18.

INTERESTING LETTERS

FAITHFUL SERVICE APPRECIATED

DEAR BROTHER IN CHRIST:

Greetings in the name of the King of kings! Paul the apostle to his beloved Brother Timothy said that "in the last days perilous times shall come" etc.; and our dear Lord said that "the brother shall deliver up the brother to death", and again, "Of your ownselves shall men arise, speaking perverse things to draw away disciples after them."

I am convinced more than ever that we are living in these perilous times. That these perilous times are also manifest amongst us who have been privileged to have an insight into God's wondrous plans and purposes. When I read your brief explanation of the Calender in the March 1st issue of THE WATCH TOWER I fully sympathized with you. I am sure the Lord has placed you where you are. Did our Lord have a reason for it? We dare not say no!

Dear Brother, do not misunderstand me now when I write what I do. Your disposition and that of our dear Brother Russell's are as dissimilar as day is from night. Many, alas, very many, liked Brother Russell on account of his personality, disposition, etc.; and very, very few lifted up their finger against him. Many accepted the truth just because Brother Russell said so. Then, many got to worshiping the man instead of the One who chose Brother Russell to dispense the "meat in due season". You remember the time when Brother Russell at a convention had a heart to heart talk about this failing of many well-intentioned brethren, basing his talk on John and the angel. (Revelation 22:8, 9) When he passed beyond we all know what happened.

But you, Brother Rutherford, have a disposition which has no comparison with that of Brother Russell. Even your looks are different. It is not your fault. It was your birthday present, and you could not refuse it. You could not be like Brother Russell, if you tried. Nature has ruled otherwise. Ever since you have been placed at the head of affairs of the SOCIETY, you have been the object of unjust criticisms and slander of the worst kind, all this coming from the brethren. Yet in spite of all this you have been loyal and devoted to the dear Lord and to his commission as recorded in Isaiah 61:1-3. Did the Lord know what he was doing when he placed you at the head of affairs? He surely did. In the past we were all prone to worship the creature more than the Creator. The Lord knew that. So he placed a creature with a different disposition at the head of affairs, or I should say in charge of the work, the harvest work. You desire nobody to worship you. I know that, but you *do* desire that all of like precious faith should enjoy the light that is now shining on the pathway of the just, as the Lord sees fit for it to shine. And that is what the Lord wants done.

Lift up your head, Brother, and rejoice, that you are accounted *worthy* of the Lord, and not man, to dispense the light at the present time. Take no heed to the works of the flesh and the Devil. You can say with Paul that none of these things move you; that you are always ready to spend and be spent in the precious service of our dear Master, for it is to him that you have to give an account thereof in the final day of reckoning. In the words of the Psalmist may we exclaim that "the Lord is our helper and we *will not fear* what man can do unto us." Let us go on our way rejoicing in the hope firm unto the end; and may you be amongst those who will hear the "well done, good and faithful servant; enter [now] thou into the joy of thy Lord," and finally you can say with gladness of heart and rejoicing that you have done as the Lord has commanded and required of you.

May the dear Lord continue to shower his richest blessings upon you, is the prayer of your brother by his grace,

REGINALD T. TAYLOR.—*Canada.*

IN THE HOLLOW OF GOD'S HAND

BELOVED BROTHER RUTHERFORD:

For a long time I've wanted to voice my appreciation of the feast of fat things we are enjoying through the articles of THE WATCH TOWERS.

My heart truly rejoices in the abundance of new evidence of how Jehovah God is dealing with his people in bringing them to his sanctuary. Truly it is a holy place, a place of liberty, a hiding-place and a sure retreat; and while all these are fighting God's battle, he is preparing for them a table in the face of their enemies. We can better than ever appreciate God's love, based on his justice, by reading that wonderful article "Who is That Good and Faithful Servant?"

Almost twenty years, ever since I saw the light of the truth, have I looked for the true meaning of the Master's

word "according to their ability."—Matthew 25:15.

Oh, to be permitted to see the justice of God in his infinite love message to us! Nothing about our natural ability, no, praise God! only in accordance with our obedience to his word, is the measure of our ability, the measure of God's holy spirit in us. How can we keep quiet with such a message in our hearts?

Here is joy! Let all take heart now; let the weak say: I am strong! because the weakest saint of God (according to the flesh) can now see that God counts with his faithful ones striving to do his holy will and not the perfect deeds of the flesh. Thus every saint of God can have as much ability as he himself wants, and use it to God's glory wherever he may be placed if obedient to God's Word.—John 14:23; 15:7; Isaiah 43:10.

You'll forgive my many words, dear brother? But my heart is overflowing in seeing the justice of God so marked out, even to the delight of his weak saints.

Assuring you, dear Brother Rutherford, and the dear brethren with you, of my sincere love and constant prayer that God may continue to use you mightily to the furtherance of the kingdom news, and my loyal devotion to the cause of Christ.

Your little brother in joyful service of the King,

CHR. J. JENSEN.—*Denmark.*

TO GOD BE ALL THE PRAISE

DEAR BRETHREN:

The Massillon, Ohio, Ecclesia unite at this joyful season of the year in expressing our loyalty and our faith in you and all the dear brethren who are being used by the Lord through the "channel".

When we review the work done during this most wonderful year, the articles in THE WATCH TOWER the best ever, THE GOLDEN AGE indispensable, the books DELIVERANCE and COMFORT FOR THE JEWS, and the booklet STANDARD FOR THE PEOPLE, the Pilgrims sent to us by you with their cheerful messages of encouragement in both word and sacrificial service, the reports of the conventions and of the good work being done by Radio, we break forth into singing: "Bless the Lord, O my soul; and all that is within me, bless his holy name. . . . Who satisfieth thy mouth with good things; s hat thy youth is renewed like the eagle's." (Psalm 103: 1, 5) "The eyes of all wait upon thee; and thou givest them their meat in due season." (Psalm 145:15) Truly we can now say: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."–Psa. 118:22-24.

May the Lord bless, strengthen, and continue to use you and lead you to victory. May his will be done. Comparing your faithfulness with Babylon's unfaithfulness, we are reminded of Jeremiah 23:28: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

Your Brethren in the Massillon, Ohio, Ecclesia.

IRA T. TRUBEY.—*Secretary.*

DAZZLING BRIGHTNESS OF PRESENT TRUTH

DEAR BROTHER RUTHERFORD:

Some ten years ago the Lord honored this ecclesia by sending you to us on a business mission. Doubtless you remember the visit, and your collision with one of the enemies of Christ's kingdom at the time, and the result; we remember with great pleasure. This beginning of our personal acquaintance has been happily continued through the whole period of your presidency of the WATCH TOWER BIBLE & TRACT SOCIETY; and now we send you this greeting to express our confidence in you as the Lord's anointed and his choice for the position you fill, our love to you because you have been so faithful, and our astonishment at the marvelous heights in the understanding of heavenly things to which we have been carried under your ministration.

For many months present truth coming to us through the WATCH TOWER has been dazzling in brightness, so much so articles like "The Birth of the Nation", "The New Creation" and "The Resurrection," would have gone beyond our capacity to grasp and hold, except for the Lord's grace; but we give thanks because we do understand and believe with glad hearts. We greatly appreciate the force and persistency with which you have set forth the necessity of giving the witness to all people that Jehovah is God, and that his kingdom is here. We have noted also with pleasure the modesty and consideration displayed when some new truth ran counter to what we have been taught and believed. We have rejoiced in the privilege of placing with the people your booklets, the HARP and, most of all, your DELIVERANCE book, which as an understandable message of God's plan we consider to be the last word.

How your heart must rejoice to see the truth now firmly intrenched in so many countries once under the prince of darkness, and to know that our Lord has accomplished this mighty work! Your service for our beloved King has been joyful, but it has been strenuous. Since you have our fervent love, you may now have our tender sympathy, and our prayers that you may be permitted to finish the work that has been given you to do. We thus feel towards you, dear Brother; and in this expression of our love we include all the fellow servants who have had a share in your labors and blessings.

Gratefully your brethren,

ECCLESIA OF IOLA, *Kans.*

E. W. BOTLEMAN, *Secy.*

THOSE COMFORTED WHO MOURN

DEAR SIRS:

I am very grateful indeed for the comforting and reassuring words of Judge Rutherford last evening in answer to my letter of a few days ago relative to the death of our baby girl. It has given a new hope and encouragement to us, bereft of the joy and companionship of this little girl. His morning lecture, also, was very inspiring and comforting, as was also the entire day's program.

With heartfelt appreciation and best wishes, I remain,

Sincerely yours,

JOHN FERDINAND,—*New York.*

BOOKS MORE VALUABLE THAN CHURCH ATTENDANCE

DEAR SIRS:

I am enclosing a small sum which I wish to have used to give the word to those who are desirous of same, but too poor to pay for it. I hope they will have as much comfort and joy from the books as I do from THE HARP OF GOD, DELIVERANCE, GOLDEN AGE, and THE WATCH TOWER.

I have learned much more from those books than from fifteen years of church attending. I think more lasting good is accomplished through your SOCIETY than through all the churches combined.

Your new home, at 117 Adams St., is fine; and I hope the next five years will see one in each big city in America and many in Europe.

Yours in the True Faith,

MRS. EVA. CAPELL.—*New York.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Menno, S. Dak.	Aug. 26, 28	Hartford, S. Dak.	Sept. 7, 8
Avon, S. Dak.	" 28, 30	Sioux Falls, S. Dak.	" 9, 11
Yankton, S. D.	Aug. 31, Sept. 1	Jasper, Minn.	" 12, 13
Irene, S. Dak.	Sept. 2, 4	Pipestone, Minn.	" 14
Chancellor, S. Dak.	" 5, 6	White, S. Dak.	" 15, 16

BROTHER J. A. BOHNET

Hibbing, Minn.	Aug. 29, 30	Ironton, Minn.	Sept. 9
Proctor, Minn.	Sept. 1	Boy River, Minn.	" 11, 12
Duluth, Minn.	" 3-5	Superior, Wis.	" 13
Two Harbors, Minn.	" 6	Grantsburg, Wis.	" 14
Aitkin, Minn.	" 8	Centuria, Wis.	" 15, 16

BROTHER C. W. CUTFORTH

Owen Sound, Ont.	Aug. 18, 19	Port Arthur, Ont.	Sept. 4, 5
Gore Bay, Ont.	" 21-27	Oxdrift, Ont.	" 6, 7
Sault Ste. Marie, Ont.	" 28, 29	Kenora, Ont.	" 8, 9
Searchmont, Ont.	" 30, 31	Winnipeg, Man.	" 11, 15
White River, Ont.	Sept. 2	Neveton, Man.	" 12-14

BROTHER H. H. DINGUS

Dallas, Tex.	Aug. 25, 28	Madisonville, Tex.	Sept. 6, 7
Thornton, Tex.	" 29	Normangee, Tex.	" 8, 9
Hearne, Tex.	" 30	Marquez, Tex.	" 11
Waller, Tex.	Aug. 31, Sept. 1	Palestine, Tex.	" 12, 15
Houston, Tex.	Sept. 3-5	Lovelady, Tex.	" 13, 14

BROTHER G. H. DRAPER

Alton, Ill.	Aug. 17, 18	Gadsden, Tenn.	Sept. 11
E. St. Louis, Ill.	" 19	Big Sandy, Tenn.	" 12, 13
Sedalia, Mo.	" 21-24	Palmyra, Tenn.	" 14, 15
Springfield, Mo.	" 25	Springfield, Tenn.	" 16
Memphis, Tenn.	" 28	Nashville, Tenn.	" 18

BROTHER A. J. ESHLEMAN

Ypsilanti, Mich.	Aug. 25, 26	Battle Creek, Mich.	Sept. 5, 6
Ann Arbor, Mich.	" 28	Charlotte, Mich.	" 7, 8
Chelsea, Mich.	" 29, 30	Lansing, Mich.	" 9, 11
Leslie, Mich.	Aug. 31, Sept. 1	Chesaning, Mich.	" 12, 13
Jackson, Mich.	Sept. 2, 4	Owosso, Mich.	" 14, 15

BROTHER M. M. FRESCHEL

Pittsburgh, Pa.	Aug. 28	Junction City, Wis.	Sept. 7
Alliance, O.	" 30	Duluth, Minn.	" 8, 9
Milwaukee, Wis.	Aug. 31, Sept. 1	Cambridge, Minn.	" 11, 12
Lake Mills, Wis.	Sept. 3-5	Princeton, Minn.	" 13, 14
Madison, Wis.	" 6	St. Paul, Minn.	" 15, 16

BROTHER R. G. GREEN

Brisbane, N. Dak.	Aug. 25, 26	Charlson, N. Dak.	Sept. 6
Flasher, N. Dak.	" 28	Dore, N. Dak.	" 7, 12
Moffit, N. Dak.	" 29, 30	Froid, Mont.	" 9-11
Bismarck, N. D.	Aug. 31, Sept. 1	Miles City, Mont.	" 13, 14
Max, N. Dak.	Sept. 2, 4	Melstone, Mont.	" 15

BROTHER H. E. HAZLETT

Minot, N. Dak.	Aug. 30, 31	Dore, N. Dak.	Sept. 8
Powers Lake, N. Dak.	Sept. 1, 2	Froid, Mont.	" 9-11
Zahl, N. Dak.	" 4	Reserve, Mont.	" 12
Grenora, N. Dak.	" 5	Outlook, Mont.	" 13, 14
Bonetrail, N. Dak.	" 6, 7	Scobey, Mont.	" 15, 16

BROTHER M. L. HERR

Chicago, Ill.	Aug. 28	Freeport, Ill.	Sept. 8, 9
Belvidere, Ill.	" 29, 30	St. Louis, Mo.	" 11
Rockford, Ill.	Aug. 31, Sept. 1	Poplar Bluff, Mo.	" 12
Lake Mills, Wis.	Sept. 3-5	Dexter, Mo.	" 13
Madison, Wis.	" 7	Rector, Ark.	" 14, 15

BROTHER W. M. HERSEE

McConnell, Man.	Aug. 31	Weyburn, Sask.	Sept. 8
Brandon, Man.	Sept. 1	Lewvan, Sask.	" 9
Souris, Man.	" 2	Regina, Sask.	" 11
Oxbow, Sask.	" 4	Earl Grey, Sask.	" 12, 13
Viewfield, Sask.	" 6, 7	Viscount, Sask.	" 14, 15

BROTHER G. S. KENDALL

Greeley, Colo.	Aug. 25, 26	Trinidad, Colo.	Sept. 5, 6
Loveland, Colo.	" 28	Walsenburg, Colo.	" 7, 8
Berthoud, Colo.	" 29, 30	Pueblo, Colo.	" 9, 11
Boulder, Colo.	Aug. 31, Sept. 1	Canon City, Colo.	" 13
Denver, Colo.	Sept. 2, 4	Florence, Colo.	" 14, 15

BROTHER H. S. MURRAY

Champaign, Ill.	Aug. 29, 30	Marengo, Ia.	Sept. 7, 8
Peoria, Ill.	Aug. 31, Sept. 1	Iowa City, Ia.	" 9, 11
Rock Island, Ill.	" 2	Burlington, Ia.	" 12, 13
Moline, Ill.	" 4	Keokuk, Ia.	" 14, 16
Davenport, Ia.	" 5, 6	Hamilton, Ill.	" 15

BROTHER H. E. PINNOCK

Commerce, Okla.	Aug. 30, 31	Tamaha, Okla.	Sept. 8
Locust Grove, Okla.	Sept. 1	Stigler, Okla.	" 9
Peggs, Okla.	" 2	Sallisaw, Okla.	" 11
Muskogee, Okla.	" 4, 7	Nowata, Okla.	" 13, 14
Prior, Okla.	" 5, 6	Coffeyville, Kan.	" 15

BROTHER V. C. RICE

Birmingham, Ala.	Aug. 28	Montgomery, Ala.	Sept. 7, 8
Northport, Ala.	" 29, 30	Notasulga, Ala.	" 9
Gordo, Ala.	Aug. 31, Sept. 1	Tallassee, Ala.	" 11
Tuscaloosa, Ala.	" 2, 4	Union Springs, Ala.	" 12
Selma, Ala.	" 5, 6	Clayton, Ala.	" 14 15

BROTHER A. S. ROGERS

Fordwich, Ont.	Aug. 30, 31	Milton, Ont.	Sept. 8
Mount Forest, Ont.	Sept. 1, 2	Toronto, Ont.	" 11
Palmerston, Ont.	" 4	Port Hope, Ont.	" 12
Guelph, Ont.	" 5, 6	Kingston, Ont.	" 13, 14
Galt, Ont.	" 7, 8	Gananoque, Ont.	" 15

BROTHER W. J. THORN

Trenton, N. C.	Aug. 24, 25	Hayne, N. C.	Sept. 5, 6
Kinston, N. C.	" 26, 28	Salemburg, N. C.	" 7, 8
Mt. Olive, N. C.	" 29, 30	Selma, N. C.	" 9, 11
Clinton, N. C.	Aug. 31, Sept. 1	Wilson, N. C.	" 12, 13
Wilmington, N. C.	" 2, 4	Enfield, N. C.	" 14, 15

BROTHER J. C. WATT

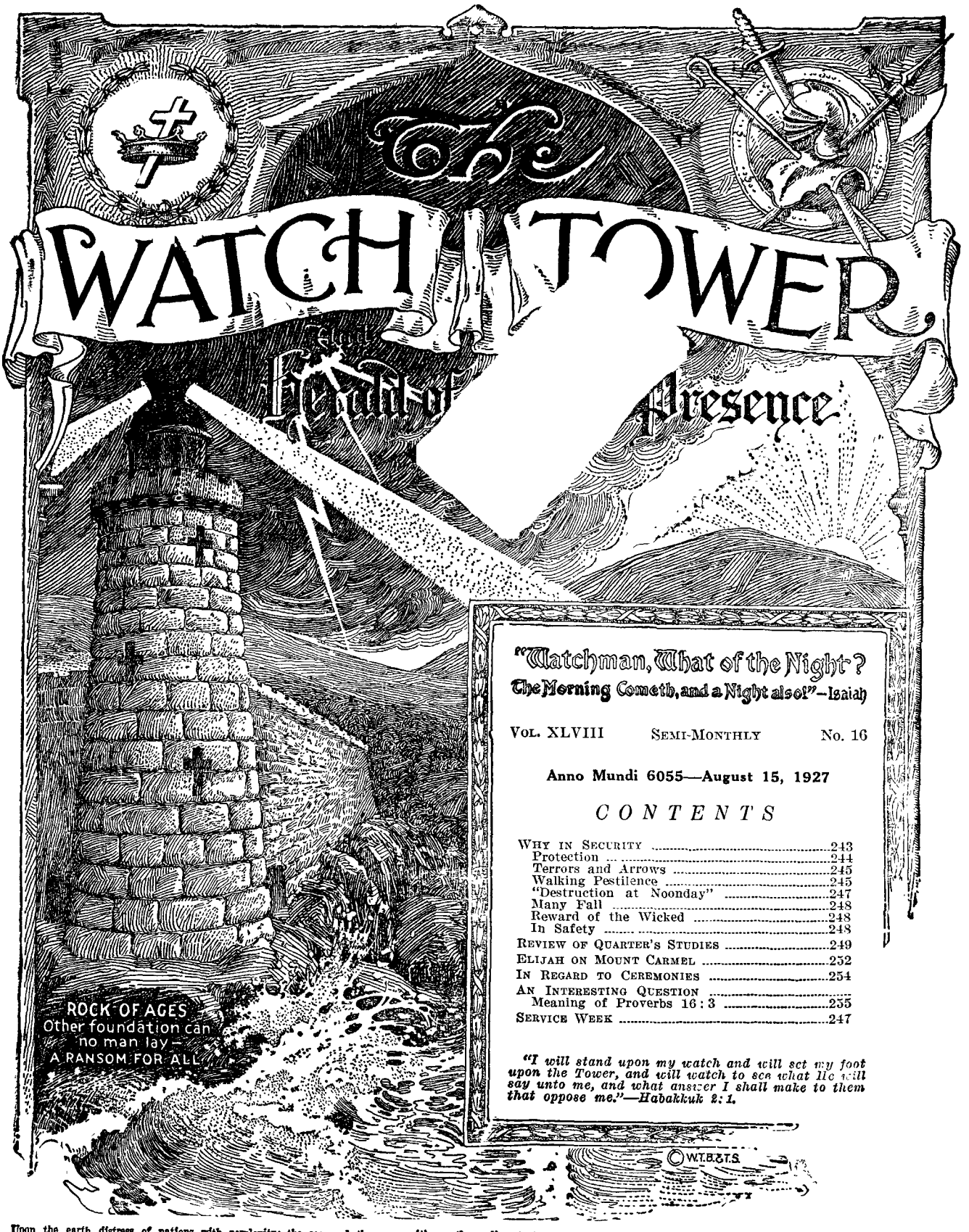
Mexico, Mo.	Aug. 30	Medill, Mo.	Sept. 6
Macon, Mo.	Aug. 31, Sept. 1	Rutledge, Mo.	" 7, 8
Hannibal, Mo.	" 2	Wheeling, Mo.	" 9, 11
Keokuk, Ia.	" 4	Chillicothe, Mo.	" 12, 13
Hamilton, Ill.	" 5	St. Joseph, Mo.	" 14-16

BROTHER J. B. WILLIAMS

Palm Harbor, Fla.	Aug. 26	Bradenton, Fla.	Sept. 6, 7
St. Petersburg, Fla.	" 28, 30	Arcadia, Fla.	" 8, 9
Clearwater, Fla.	Aug. 31, Sept. 1	Punta Gorda, Fla.	" 11
Tampa, Fla.	" 2, 4	Wauchula, Fla.	" 12, 13
Sarasota, Fla.	" 5	Avon Park, Fla.	" 14

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	METERS	KILOCYCLES	TIME
WBBR	New York, N. Y.	256.3	1170	Daily
WHK	Cleveland, O.	265.3	1130	Sun. & Thurs.
WORD	Chicago, Ill.	275.1	1090	Daily
KFWM	Oakland, Calif.	236.1	1270	Daily
CKCX	Toronto, Ont.	291	1030	Sun., Tues., Fri.
CHCY	Edmonton, Alta.	517	580	Sun.
CHUC	Saskatoon, Sask.	329.5	910	Sun., Tues., Thurs.
WCAH	Columbus, O.	535.4	560	Sun.
CFYC	Vancouver, B. C.	411	730	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	206.8	1450	Sun.
WLSI	Providence, R. I.	384.4	780	Sun., Wed., Fri.
WBAX	Wilkes-Barre, Pa.	249.9	1200	Sun.
WCBM	Baltimore, Md.	384.4	780	Sat. & Sun.
WBT	Charlotte, N. C.	258.5	1160	Thurs.
WSAZ	Huntington, W. Va.	241.8	1240	Sun.
WBRL	Tilton, N. H.	232.4	1290	Sun.
WTAL	Toledo, O.	280.2	1070	Sun.
KFJF	Oklahoma City, Okla.	272.6	1100	Sun.
KFEQ	St. Joseph, Mo.	230.6	1300	Sun.
KLZ	Denver, Colo.	267.7	1120	Sun.
KWTC	Tustin, Calif.	340.7	880	Sat.
WRHM	Minneapolis, Minn.	260.7	1150	Sun.
WREC	Memphis, Tenn.	254.1	1180	Sun.



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

VOL. XLVIII SEMI-MONTHLY No. 16

Anno Mundi 6055—August 15, 1927

CONTENTS

WHY IN SECURITY 243
Protection 244
Terrors and Arrows 245
Walking Pestilence 245
"Destruction at Noonday" 247
Many Fall 248
Reward of the Wicked 248
In Safety 248
REVIEW OF QUARTER'S STUDIES 249
ELIJAH ON MOUNT CARMEL 252
IN REGARD TO CEREMONIES 254
AN INTERESTING QUESTION 255
Meaning of Proverbs 16:3 255
SERVICE WEEK 247

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4⅞ x 7⅜,	French Morocco	$4.00
P125	do	with concordance	4.35
P130	do	Full Leather	5.65
P135	do	with concordance	5.80
K60	4⅜ x 6⅛	French Morocco	3.40
K65	do	with concordance	3.57
K70	do	Full Leather	4.85
K75	do	with concordance	5.20

SERVICE WEEK

The Lord heretofore has blessed the efforts put forth by the friends annually, in engaging in one week of special service. August 28th to September 5th is set aside this year for Service Week. Notice is given now that the classes everywhere may make their arrangements so that they can devote as much time as possible during that week to service. Service directors will please make special arrangements for canvassing parties during that period. The Service Week as observed this year will close on Labor Day; and that should be made a special drive day, concluding with a testimony meeting on the evening of September 5th. This matter should be kept before the Lord that we may have his blessing.

BETHEL HYMNS FOR SEPTEMBER

Sunday			**4**	160	**11**	66	**18** 120	**25** 44
Monday			**5**	177	**12**	9	**19** 195	**26** 236
Tuesday			**6**	147	**13**	194	**20** 59	**27** 63
Wednesday			**7**	55	**14**	157	**21** 104	**28** 81
Thursday	**1**	209	**8**	300	**15**	259	**22** 208	**29** 27
Friday	**2**	296	**9**	265	**16**	69	**23** 231	**30** 216
Saturday	**3**	217	**10**	71	**17**	280	**24** 73	

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Resurrection" Z May 15, 1927	"The First Resurrection" Z June 1 1927
Week of Sept. 4 . . . ¶ 1-29	Week of Sept. 18 . . . ¶ 1-24
Week of Sept. 11 . . . ¶ 30-56	Week of Sept. 25 . . . ¶ 25-51

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII AUGUST 15, 1927 No. 16

WHY IN SECURITY

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psalm 91:9, 10.

[Continued from last issue]

JEHOVAH carries out his purposes according to his sovereign will. Nothing causes him to haste nor to be disturbed. He is slow to anger, but when his due time comes to act he takes action. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever." (Psalm 103:8, 9) For sixty centuries he had been reproached by the Devil and his instruments. Time and again he has given a demonstration of his power that the people might not forget his name and his goodness, and this he has done for the benefit of man. The masses have been drawn away from God by the enemy. Few have realized and appreciated or now realize and appreciate that Jehovah is the Most High, the Creator of heaven and earth, the Giver of life to all, the Almighty God, and the one from whom all blessings flow. To know him means life. It is his will that the human race shall have an opportunity for life. Therefore all must be brought to a knowledge of the truth.—1 Timothy 2:3, 4.

2 For a long while the issue was and still is, Who is God? Satan has blinded most of the people to the truth; and now in particular the Devil has brought forth his agencies to exercise much influence amongst the people to prove that Jehovah is not God. God means the Creator of everything good. The self-constituted wise instruments of Satan insist that God did not create man. Many other means the Devil uses to turn the mind of the people away from Jehovah. God has announced his purpose to dash to pieces Satan's organization and to restrain the enemy and give a testimony to his name for the good of humankind. This time of trouble such as never before was known seems near at hand. Before it falls it is God's announced purpose to have a witness given to the world that he is God and that he will demonstrate that fact shortly. Those who engage joyfully in giving that witness are in special danger of Satan and his organization; and for their encouragement the Lord, through his prophet, has assured them of a place of safety, and that this is the secret place of the Most High.

3 For centuries there has been a tendency even among Christians to put great trust in men and in man-made organizations. This of course has been largely the result of a measure of blindness induced by the influence of the enemy. Some have put their trust in their leaders, who are but men claiming to be the representatives of Christ; and when their confidence in their leader is shaken they turn away from the Lord. Others have put their trust in princes or rulers, also merely men. Those who stand in the final test must put their trust in the Lord. It is better for one to trust the Lord. "It is better to trust in the Lord, than to put confidence in man: it is better to trust in the Lord, than to put confidence in princes." (Psalm 118:8, 9) Those who have full faith in and love for God make him their refuge. For such there is a secret place of safety, and that is the secret place of the Most High.

4 When Christ Jesus, the great Executive Officer of the Most High, came to his temple his first work was to take an account with those who had made a covenant to do God's will. Some he found faithful, and to these he said: "You have been faithful over a few things; I will make you ruler over many things: Enter into the joy of your Lord." This carries with it the thought that the time has come when God will make for himself a name in the earth; and the fact that his name is to be vindicated is a great joy to Christ. He invites the faithful who have been safeguarding his kingdom interests to enter into that joy. The performance of the duties and obligations laid upon the faithful requires them to give a witness to the name of Jehovah. The giving of this witness subjects such ones to great danger at the hands of the enemy. If they are on the right side, the Almighty God exercises his power for their protection. He grants unto such the garments of salvation, brings them under the robe of righteousness, and admits them to his secret place. To such he says: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psalm 91:9, 10.

5 Christ is here represented as speaking to his faithful brethren on earth; and he gives them the assurance that

because Jehovah is their refuge, and the Most High their habitation, no evil shall befall them and no plague or destructive pestilence shall come nigh their dwelling-place, which is in the secret place of the Most High. Let each one keep in mind, however, that he must abide in that secret place in order to be at all times in security. In the last issue of THE WATCH TOWER verses one to three of the Psalm were discussed. Now we continue the examination of the Psalm verse by verse.

PROTECTION

6 Speaking now to those in the secret place the prophet says: "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."—Psalm 91:4.

7 The remnant class, composing a part of The Servant of God, because on this side the vail are in the open field engaging the enemy in battle. The enemy goes forth to make war against them, seeking their destruction. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17) This little company of witnesses for the Lord have a vision of the enemy and his organization in all of the hideousness thereof. Being small in number and having no power in themselves, they feel exceedingly insignificant and inadequate to meet the enemy. Before that terrible giant they could not stand alone for a moment. Others have become fearful and fallen back. Will the remnant do likewise? They will not. They need the protection, and for their encouragement the prophet of God says to them: 'Fear not; for the Most High is your dwelling-place because you have made him your refuge.' "He shall cover thee with his feathers, and under his wing shalt thou trust: his truth shall be thy shield and buckler." (Verse 4) For this faithful remnant there is here given assurance of provision of a covering, a hiding place, a condition of great safety and protection. When danger is near, a hen covers her little ones under her feathers and hides them under her wings. This illustration the prophet uses showing the protection God affords to his little ones. When the enemy would slay them he hides them in the secret place of his tabernacle. — Psalm 27:5, 6.

8 There are those today who at one time professed to be followers of Christ and to be enlightened in the truth of his presence, but who have turned away and become enemies of the truth. These conspire against those who are serving the Lord and enter into various schemes to do them injury. They resort to all manner of slander and false accusation. These are the instruments of the enemy Satan used in an endeavor to destroy those that love and serve God. The remnant thus engaged in the Lord's service know that they have no strength of their own, but they have made the Most High their refuge. The prophet represents such as praying, "Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words." (Psalm 64:2, 3) "Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies who compass me about." —Psalm 17:8, 9.

9 Thus praying they cease not to work, because Jehovah has commissioned them to work. It is the time for God's witness; and in answer to their prayer he says to them: "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 message of truth continues to go out from the mouths of the remnant, and this message is like a sharp sword, and at the same time they are hid from the enemy. "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me." —Isaiah 49:2.

10 The Most High has provided for the faithful a shield and a buckler, both of which are defensive to ward off blows of the enemy. That which constitutes these defensive weapons is the truth of God's Word. Only those who love and serve the truth therefore could have these weapons. God causes his light to shine upon his Word with ever increasing brilliancy as the faithful ones come near to the end of the way.—Proverbs 4:18.

11 The buckler was more particularly used to safeguard the heart or vital organs. Symbolically the heart represents the seat of motive or that which prompts one's action. God supplies his people with the truth and the understanding thereof, which increases their love for him. They receive the truth in the love thereof and unselfishly devote themselves to make known the truth to others that God's name might be magnified. Their motive in serving must be love. In harmony with this thought the apostle emphasizes the necessity for the Christian to be thus armed in the final conflict: "Finally, my brethren, be strong in the Lord, and in the power of his might."—Ephesians 6:10.

12 Be it observed that the apostle does not say that the fight is against fleshly weaknesses. He does not say that our warfare is against "flesh *merely*". On the contrary he positively says: "We wrestle not against flesh and blood, but our warfare is against principalities, powers, and the rulers of darkness of this world," thereby describing the Devil and his wicked organization. He says to the Christian: "Put on the whole armor of God," that ye may be able to withstand in the evil day; "that ye may be able to stand against the wiles of the devil." Then he adds: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." No one could abide in the secret place of the Most High unless he has absolute

faith and confidence in the Most High. Those who do abide there have full and complete protection.

[13] Without this protection one quickly falls before the enemy. During the past few years the facts well known have clearly demonstrated this. One day a brother to all intents and purposes is in full harmony with the truth and serving the truth. Suddenly he becomes offended or disgruntled. He immediately goes into darkness and quickly joins the enemy. It is manifest that he has left the secret place of the Most High because of some wrong doing or lack of faith. The loss of his faith necessarily would take him out of that condition of safety and remove his shield and the buckler.

[14] The wedding garment means to be doing the work in the Lord's appointed way. Putting off the wedding garment would mean to cease doing it the Lord's way, even though claiming to be a Christian. Having the garments of salvation means that such a one is identified with the saved class and has on the wedding garments. Removing it would identify him with the enemy class. Being under the robe of righteousness means that such a one has the approval of the Lord because of his faith and loving devotion in doing God's holy will. A loss of faith and a contrary course would bring one out from under the robe of righteousness. Those who dwell in the secret place of the Most High abiding there, remain faithful and abide under the shadow of him who is all-powerful; and such are safe from the bitter attacks of the enemy. It is in that condition of safety the Lord hides him as a hen covers her brood with her feathers and her wings.

TERRORS AND ARROWS

[15] "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day."—Psalm 91:5.

[16] Having been cast out of heaven Satan's actions are confined to the earth. It is a dark time for the earth. "Darkness covers the earth [the governing factors] and gross darkness the people," that is, the individuals who make up the world. That the condition of darkness ensues at the same time the Lord comes to his temple is shown by the words of the prophet: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isaiah 60:1, 2) "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Revelation 12:12.

[17] Not only is it a time of great darkness for the earth and the people thereof but a time of great terror. The people turn away from God. It is a terrible time of distress and perplexity. It is a time in which professed Christian ministers have their masks torn away, and their hypocrisy appears to the people. Many who have professed to walk in the light of present truth have turned away. The Devil, knowing that his time is short to prepare for Armageddon, is greatly enraged, particularly at the remnant, because that remnant insists on proclaiming the name of Jehovah and his kingdom. In his rage he goes forth to destroy them. They being in the light can see the Devil's organization and its wicked methods of operation. The greatness and magnitude of his organization, his power and the wickedness of that organization would strike terror to the heart of any one seeing it except for faith in the Almighty God who is the refuge of the faithful remnant. To them God's prophet says: "You need not fear for this terror by night in this time of darkness, because you have made the Most High your habitation and almighty power is exercised in your behalf." Onward the remnant marches, together lifting up their voices with joy in proclaiming the message, Jehovah is God, Christ is King upon his throne, the kingdom of heaven is here.

[18] "Nor for the arrow that flieth by day." For the Christian it is the new day, because upon them the Sun of righteousness has arisen. The light of God's new day is shining with increased power. Greater light is come to the world upon everything except the Word of God. Because of the greater light the Christian walks in the light; and because he walks in the light and proclaims the message of the kingdom he is the target for the darts of the enemy. The arrow of the enemy flies by day. The Christian goes forth in the open field telling the glad tidings of the kingdom and the greatness of our God. The arrow of the enemy would instantly destroy such except for the protection of Almighty God. But because he is of the remnant, he who has made God his refuge and is in the secret place of the Most High, is safe from these arrows of the enemy. The Christian has no occasion to be afraid; but on the contrary he sings aloud the song of deliverance.

WALKING PESTILENCE

[19] Continuing to speak of the perils abroad the prophet tells those in the secret place that they are not to be afraid "for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday".—Verse 6.

[20] A pestilence is a destructive plague. Darkness is the very opposite of light. This statement of the prophet then must mean something that is abroad in the darkness and that it is destructive. We have seen that the "noisome pestilence" is a destructive plague resulting from covetousness and a wicked desire to possess at any cost what belongs to another, which leads to gross wickedness. Here then is mentioned another destructive plague. What could it mean?

[21] Fear of the enemy or his organization is a destructive plague and therefore a pestilence, because it is destructive of faith, and faith is essential to the safety of the Christian. That fear is a destructive plague is supported by the following scriptures: "Hear my voice,

O God, in my prayer: preserve my life from fear of the enemy." (Psalm 64:1) "Fear took hold upon them there, and pain, as of a woman in travail." (Psalm 48:6) "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh." (Proverbs 3:25) "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."—Proverbs 1:27.

22 Fear of man is a snare. (Proverbs 29:25) Where there is complete trust and faith in the Lord there is no fear. "Perfect love casteth out fear." (1 John 4:18) There can be no complete faith without love. Unselfish devotion to God is the result of absolute faith and trust in him. Those who have made the Most High their habitation have no occasion for fear. They love him, and therefore count not their lives dear unto them but trust their all into his care.

23 Light is the very opposite of darkness. Truth is light. (Psalm 119:105; Proverbs 6:23) Jehovah God covers himself with light as with a garment. (Psalm 104:2) He who dwells in the secret place of the Most High is therefore dwelling in the light. (1 John 1:5-7) In the nominal church the clergy are, in the language of the prophet, "out of the way through strong drink; they err in vision, they stumble in judgment." (Isaiah 28:7) To them the vision of the divine plan is hid and sealed. (Isaiah 29:11) The same rule then must obtain among those once enlightened with the truth. If they lose their vision of God's plan, the way becomes dark and they fall. Unless the Christian has the truth and feeds upon the truth he will perish. "Where there is no vision, the people perish; but he that keepeth the law, happy is he." (Proverbs 29:18) Where there is no vision, there is no light and there is an absence of faith; and where faith grows weak, fear takes hold. The conclusion therefore is that the pestilence that walketh in darkness is the fear that lays hold upon the Christian because of darkness.

24 When the Lord came to his temple in 1918, and began the inspection and judgment of his people, great trouble fell upon the house of God. There followed a great test of faith. Many who had devoted themselves to what they thought was character development had shown themselves strong before temptations of the flesh. They had made some friends amongst the Devil's organization. They were looked upon as unusual persons by the world. They had gladly stood up and contended for the doctrines of faith once delivered to the saints. But when the Lord came to his temple, and the great time of stress was upon the world and those who were in the world, the situation was changed. To then stand and boldly testify to the name of the Lord God required faith and courage because it was reproof of the course of Christendom. Fear laid hold upon some. As the times grew darker their fear increased. Fear of Satan and his organization stalking about in the darkness became a plague or pestilence to those of little faith in God. Because of the fear that laid hold upon such Christians during the stress of 1918, their faith was destroyed by this pestilence walking in the darkness.

25 He who fears the enemy is defeated before the fight really begins. Before Gideon went into battle he separated all the fearful of his army and sent them to the rear. (Judges 7:3-6) Elijah was fearful of Jezebel and her political ally; and loving his life he fled to the wilderness. Fear always produces disastrous results. Only those who put their trust in the Lord are safe. The fear of man or man-made organizations removes the protection and safety. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." (Proverbs 29:25) Darkness continues on the earth and gross darkness on the people, and fear has laid hold upon all. (Isaiah 24:17, 18) The exception to this rule are those Christians that dwell in the secret place of the Most High. To such the Lord says: "Fear thou not; for I am with thee: be not dismayed: for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.... For I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee."—Isaiah 41:10, 13.

26 Upon this point the Scriptures point out that the great company class contains those that sit in darkness and in the shadow of death, and being bound in affliction and iron; because they rebel against the words of God and neglect or contemn the counsel of the Most High. (Psalm 107:10, 11) They are fearful and in danger of destruction by that pestilence that walketh in the darkness. God in his mercy hears the cries of the sincere ones and brings them out of the shadow of death.

27 The time of darkness upon the earth will continue until the great conflict of Armageddon. As that time approaches the prophet declares: "All faces shall gather blackness." (Joel 2:6) (See also Nahum 2:10.) That a time of great darkness and stress is yet ahead finds abundant support in the Scriptures.—Isaiah 24:18-21.

28 But let the saints remember that the Elijah work is done. Elisha did not fear. The enemy in great strength came upon him in the night time. When he was at Dothan the enemy came in the darkness and surrounded him with horses and chariots and a great host of men. Only one man was in the company of Elisha, and that man greatly feared the enemy. That is proof that Elisha did not fear. He said: "Fear not; for they that be with us are more than they that be with them." (2 Kings 6:16) Elisha's confidence was in God and he feared nothing that man could do unto him. Then at the petition of Elisha the eyes of his servant were opened and he beheld that God had surrounded Elisha with a great angelic host. This vision was given as an assurance to Elisha that almighty power was being exercised in his behalf. Those in the secret place of the Most High are to do and are doing the Elisha work. They do not fear the enemy. They fear only the Lord

and trust him absolutely. "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

29 They have made Jehovah their refuge and the Most High their habitation; and for this reason the Lord says to them: 'Thou shalt not be afraid of this pestilence that stalketh about in the darkness.' Otherwise stated, 'Because of your faith and confidence in the Almighty God there is no occasion for you to fear that which others fear.' These see the Devil and his organization in all of its hideousness and are not ignorant of his subtle and cunning devices. They know that the witness must now be given to the name of Jehovah that he is God; and they fear not to give it because they are abiding under the shadow of the Almighty.

"DESTRUCTION AT NOONDAY"

30 At the time the secret place of the Most High is made available for the obedient ones the prophet of God shows that there will be abroad a "destruction that wasteth at noonday".

31 The opening of the temple of heaven brought greater light to the saints on earth, because there followed flashes of light from the temple illuminating the minds of those who were walking in the light. It immediately became a time of greater light to some and greater darkness to others. Since the coming of the Lord to his temple, and the beginning of the work foreshadowed by Elisha, there has been a greater measure of the holy spirit enjoyed by the people of God who are really devoted to him. To them the way has grown brighter and brighter.

32 Noonday symbolically represents a period of greatly increased light. As used in this text the term well represents a condition into which the Lord has brought the temple class. Many parts of the divine plan have become so clear that those that are not consecrated can understand much thereof. In this noonday of increased light the prophet of God seems to consider those who might have been there or remained there had they been joyfully obedient to the increased light that came to the anointed class. It is manifest from the apostle's words that one class is greatly profited by the light while others suffer. He speaks of that which "wasteth at noonday" resulting in destruction. The word "wasteth" here used means to swell up with pride or haughtiness, which is manifested in contemptuous and overbearing treatment of others. It means to be puffed up with oneself or with pride or glorying in other men. The Apostle Paul mentioned this in his day.—1 Corinthians 4:4-7.

33 Now take note of the facts as they are well known to many. Following 1918 when the Lord came to his temple the light upon God's plan continued to increase. Some in the truth because of self-conceit and pride rejected the increased light for the reason they had not brought it forth themselves or it had not been brought forth by some to whom they were specially close. They were offended and resisted the light of truth and became lawless and refused to conform themselves to the light. They refused to humble themselves under the mighty hand of God in performing the work that he gave his people to do. (1 Peter 5:6) Swelling up with pride and haughtiness they manifested a contempt for the increased light of truth and became overbearing toward their brethren who tried to walk in the light and proclaim the truth. The result was that they wasted away and soon turned entirely against the Lord and his truth and rejoined the world, which is the Devil's organization. Such have taken a delight in an overbearing, contemptuous manner of treatment toward others who are trying to serve the Lord. Of course the Lord foreknew this and foretold it.

34 "Destruction," as used by the prophet in this text, means to be cut off in ruin. Some having trusted in leaders or in themselves have thereby beeen puffed up and have been blinded by the light of truth. (Colossians 2:18) Walking in their own selfish way they failed to recognize that the Head of the church is Christ Jesus, and that Almighty God is the Head thereof, and that the Lord is doing his work in his own good way. They became disobedient, proud and puffed up, and the Devil turned them away from clearer light, and their lawless course caused them to waste away and their faith and hope to suffer destruction. (Jude 11) Some of these well known to others have been smitten with blindness and madness, and that at the very time when the Lord is causing his light to shine as the brightness of noonday for those who are obedient to him. The same rule announced to fleshly Israel must apply to Israel after the spirit, because the former foreshadowed the latter and because the fixed rules of God never change. "The Lord shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee."—Deuteronomy 28:28, 29.

35 The light of truth continues to shine as the noonday, even as foretold by the prophet. (Isaiah 30:26) The same malady that has led some to destruction, such stalks about and lurks in the pathway of all of God's people. Who then is safe and where is a place of safety? The prophet answers: 'He that dwelleth in the secret place of the Most High, and abideth under the shadow of the Almighty' is in safety. He need not fear. Such have no selfish schemes of their own to accomplish. They desire to know nothing except the Lord's will. Joyfully they conform to the Lord's arrangement and delight at all times to glorify his name. Let the anointed ones who are under the robe of righteousness, and therefore in the secret place, learn well this lesson, that only those who are joyfully obedient to the Lord's commands can continue to abide under the shadow of the Almighty, and once they do abide there they are no longer fearful.

MANY FALL

[36] The prophet of God further speaks to those in the secret place of the Most High and says: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked." —Psalm 91:7, 8.

[37] It is manifestly clear that the prophet is here speaking concerning those who are in Christ or claiming to be in Christ. Those in Christ during the period of the harvest time necessarily would be walking side by side until the great testing time arrived. Those claiming to be Christians would be, figuratively speaking, on the right-hand side of those Christians who are fighting the good fight of faith. Then it may be truly said that some are at the right hand and others by the side. To the faithful the prophet of God says: "A thousand shall fall at thy side." Necessarily this would not take place until the time of judgment, which judgment begins at the house of God.—1 Peter 4:17.

[38] The Lord came to his temple for judgment. The prophet of God declares that the Lord comes suddenly to his temple. The prophet further says that at the time of coming to his temple would be a time of fiery trials; that the Lord would then purify the truth and purge those who claim to represent him, that the truth might shine with greater clearness and that the approved ones might offer unto the Lord an offering in righteousness. (Malachi 3:1-3) True to this prophecy, since 1918, the Lord in his temple has been clarifying the truth by giving to his people a clearer vision thereof. No man is responsible for this clearer vision of the truth, and no man can justly take any credit therefor whatsoever. The truth is Jehovah's truth; and Christ Jesus as the great Priest and Executive Officer is doing the work of refining. He is purging the anointed class, that the approved ones might be made manifest and that they might thereafter give a faithful witness to the name of God and his plan.

[39] Side by side these walked until the time of the judgment began and the refining work was inaugurated. When the Lord came to his temple and found some faithfully safeguarding the kingdom interests, and on taking account thereof, because of their faithfulness such were invited to enter into the joy of the Lord. (Matthew 25:23) At the same time others became offended and refused to carry on the work of the kingdom. They fell away. Whether actually one thousand fell or whether this number represents the aggregate number falling makes no difference. The facts that are well known show that since 1918 a great many have fallen who prior to that time had walked by the side of their brethren who still by the Lord's grace are joyfully proclaiming the message of his King and his kingdom.

[40] Up to and prior to 1918 nominal Christendom had claimed to be on the side of the Lord. By reason of that claim the position of such would be properly on the right hand of the Lord's true and faithful people. It was only shortly after 1918 when united Christianity, as it is called, fell completely away from the Lord and his kingdom and openly embraced the Devil's organization. These conditions seem clearly to fit the prophet's statement: "And ten thousand shall fall at thy right hand." That number symbolically represents all or a complete falling of the systems. How many in those organizations or systems had ever really made a covenant with the Lord we cannot know. The systems, however, are gone for ever from the favor of God because they repudiated the Lord and his kingdom.

REWARD OF THE WICKED

[41] It seems clearly marked out in the Scripture that the wicked are lawless ones; that is to say, those who have made a covenant with the Lord and have received some light and then refused to go in the light which the Lord gives them, or those who have seen the light and because thereof have wickedly turned against the anointed of the Lord. Lucifer saw the light and deliberately turned away from it because of his selfish ambition. He became that Wicked One. Therefore the wicked within the meaning of this prophecy must be those who have had some knowledge of the Lord and deliberately turned against him and who go contrary to him and his truth. The apostle warned the church against this very danger. (2 Peter 3:17) Those who hate instruction and cast God's Word away from them are designated as wicked. —Psalm 50:16-20.

[42] The Scriptures declare that when the Lord comes to his temple he first tries the righteous and then metes out judgment to the wicked. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Psalm 11:4-7.

IN SAFETY

[43] To those who are faithful God, through his prophet, now says that 'while others are turning, you who are in the secret place of the Most High are in safety. The wasting pestilence shall not injure you.' "Only with thine eyes shalt thou behold, and see the reward of the wicked."—Verse 8.

[44] By the eye visions are had. The faithful see the judgments of the Lord and rejoice because they are right. They have nothing to do whatsoever with the judgment and punishment of the wicked. That belongs to God, who does it through his great Priest. The Apostle Paul wrote: "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Hebrews 10:30, 31) In this con-

nection the apostle is speaking concerning those who repudiate the Lord and the redemptive blood whereby man is purchased and who do despite to the light that came to them by the truth and through the holy spirit. Such are they who turn away from the Lord. Their course is that of the wicked.

45 Those in the secret place of the Most High can have and do have a vision or understanding of these things, and they have nothing more. Their safety is made certain because they have made Jehovah their refuge and the Most High their habitation. As long as such abide in that place of security they are absolutely safe. Those who continue to abide under the shadow of the Almighty, in the secret place of the Most High, will continue to sound forth his praises. The importance of faithful and joyful service to the Lord cannot be overstated. Each one in the secret place of the Most High is in the temple class, and "in his temple doth every one speak of his glory".—Psalm 29:9.

(To be continued)

QUESTIONS FOR BEREAN STUDY

In whose interest does Jehovah act in carrying out his purposes? What has been and is now the issue among mankind? Explain the object and method of Satan's activity in the earth. How has this activity affected humanity in general and Christians particularly? What is the God-given provision for the Christian's safety? ¶ 1-3.

What duties and obligations are now laid upon those whom the Lord has found faithful since he came to his temple? Upon what condition is the divine protection assured to such? ¶ 4, 5.

For whose encouragement were the words of verse 4 of this Psalm written? Why? Who are the workers of iniquity? How only may the sincere follower of Christ today be shielded from the injurious assaults of the enemies of righteousness? ¶ 6-10.

What piece of armor was used in olden times to protect the vital organs of a soldier, and what is its symbolism as applied in the Scriptural description of the Christians' warfare? What are some unmistakable marks that identify the faithful Christian of today? ¶ 11-14.

Describe the conditions prevalent among mankind in general today. Amidst these conditions what is the portion of those who constitute the remnant of God's people upon earth, and what course do they pursue? How is the true Christian affected when he beholds manifestations of the enemy's rage? ¶ 15-18.

Define pestilence as used in Psalm 91. Who are particularly affected by the pestilence, and why? ¶ 19-24.

Cite some Scriptural examples of manifestations of fear among those to whom the Lord gave opportunity to put their trust in him. Is any provision made by God for such? ¶ 25, 26.

How long will the time of darkness upon earth continue? Why has God preserved a record of the experience of Elisha? Explain briefly what is meant by the expression "Elisha work"; also when and how that work is done. ¶ 27-29.

Explain that portion of the Psalm which refers to the "destruction that wasteth at noonday". May those who recognize the danger avail themselves of protection from it, and how? ¶ 30-35.

Verses 7 and 8 of this Psalm were written to and concerning whom? Who is responsible for the clarified vision of the truth which is now enjoyed by those who fear the Lord? And why are these so favored? Who and how many have 'fallen', and why? ¶ 36-40.

Who is "that wicked one" and who are "the wicked"? What action is taken by the Lord toward the righteous and the wicked when he comes to his temple? ¶ 41, 42.

The responsibility of judgment and punishment of the wicked rests with whom? What is the portion and privilege of those who are adjudged by the Lord as worthy of his continued favor? ¶ 43-45.

REVIEW

——SEPTEMBER 25——

"Jehovah has established his throne in the heavens; and his kingdom ruleth over all."—Psalm 103:19.

THE studies of the past quarter have brought us once again into contact with the early leaders of Israel in the days of the setting up of the kingdom of Israel. There is much varied instruction intended in these Scripture records which we have studied. There is that which was intended for the church of God in the present day, when God should bring the faithful of his people to see that he had started a kingdom by the coming of his Son, and that these records were intended to be treasure-stores of guidance for them.—See Romans 15:4.

2 Further, and most important to us, is that the things done were illustrative of things to be done in the days when God would establish his kingdom in the earth, that they might the better do God's work in this day. Then also there are the lessons of life and conduct, for guidance and instruction in all those things which fill up the life and make the servant of God more profitable. For though a willing heart and mind, and a desire to serve God, are more to God and can be of greater service to him than mere ability, yet all the history of the ways of God with man shows that where there is full development of life combined with willingness and loyalty to God, such a one is a better servant. Good intention is not in itself so valuable as educated good intention.

3 The lessons have given us great variety of illustration in these things. The first was of Saul, who was chosen first king of Israel because Israel wanted to be like their neighbors. Under Samuel they had been raised from a very low condition of national life to a fairly prosperous and united people, and that in the best possible way for them; for they were brought back to favor with God which through their carelessness and forgetfulness they had lost.

4 The destruction of Shiloh, when the ark was lost and the priests were slain, was a terrible disaster to Israel. God made no move to give them back that which they had so carelessly lost; for the people were to blame

for allowing so low a condition to prevail in Israel. God is never in a hurry to restore his own lost position amongst his people; his ways on human reckoning are surely slow in some things.

5 God now gave Israel a king according to their wish; but the Prophet Hosea says that God gave them a king 'in his anger'. (Hosea 13:11) The fact was that the people were really rejecting Jehovah as their King. He had wanted them to be unlike the nations, that the nations might see a people who worshiped the God of heaven and were being blessed by him, and that thus the nations might have a light to guide them. Israel in wishing to be like their neighbors were, however, ignorantly countering God's purpose. God gave them Saul, and to aid him God gave Saul a heart to do the unusual work to which the providences and purposes of the Lord now called him.

6 Saul lost out. He began to feel himself important; he became impatient of restraint; he would not wait for God's prophet when Samuel apparently delayed. He did not discern that he was being tried as to whether or not he would truly serve God. When commanded to destroy the Amalekites he took his own way of carrying out God's instruction through his prophet.

7 Knowing that he must lose the kingdom to David, Saul defied God by trying to kill David. His failure and his sin were in large measure caused by his wilfulness, urged on by jealousy. At last, going to the witch at Endor for guidance and thus to the Devil, he became a completed type of the leaders of a false Christendom who, driven to darkness and at last cast off by both God and men, seek light from wizards which only peep and mutter. (See Isaiah 8:19.) When God gave Israel a king Samuel thought that his work was done; but God had much for him yet to do, and there is evidence that he did much to guide David in the preparation of his mind for the great work which he was to do when God should take the kingdom from Saul.

8 Saul was a farmer's son. David was the youngest of eight sons of Jesse of Bethlehem and minded his father's sheep. He was chosen to be Israel's king when yet in early youth. He was a boy of spirit, and with a great desire to serve the God of Israel. Through his fight with Goliath he was brought into contact with Saul. Saul soon came to see in David his successor to the throne, for he was the brightest of Israel's young men; and Saul then tried to kill him. David fled; and such was the condition of Saul's kingdom that before long there came to David hundreds of disaffected men. He became leader of a band of 600 strong men.

9 Saul now made war against David, and no doubt the early verses of Psalm 27 describe some of his experiences. David proved his loyalty to Jehovah by refraining, on two occasions, from slaying Saul when Saul was entirely in his power. Here was loyalty to God. There was no hastening for the kingdom, no ambition but to honor God. By his acts David put himself in a strange light with his men—they would hardly understand his leniency toward the man who sought his life. But Saul was God's anointed; hence David would preserve him rather than hurt him.—Psalm 105:15.

10 It was not until Saul had run his sorry length, and David had learned his lessons in faith and generalship, that God's time came for David to ascend the throne of Israel. Even then his faith was tried; for at first only the tribe of Judah made him king. God does try his servants, but ever in their trial there is that which enables them to carry on. David surely did not doubt that he was to be king of all Israel; in this case he knew that the opposition was wrong and that they who were opposing him were doing so contrary to the will of God. Yet he was patient.

11 At last David became king of all Israel. His first important act was to prepare a place on Mt. Zion (which he had taken from the Jebusites) for the ark, which was yet in Kirjath-jearim. He proposed as soon as possible to build it a glorious house. With great rejoicings, though after a serious setback in the death of Uzzah, the ark was set in its temporary home on Zion; and God then had an organization on Zion which would carry out his purposes.

12 Though there is nothing out of time with God, yet Israel then occupied only a small portion of the land promised to Abraham. So David began a series of wars, which made him and Israel master of all the countries which God had given to Abraham in his original promise. (Genesis 15:18) David thus represented God's kingdom being set up in power. But his work is a picture of that which the great King of kings does (and is now doing) in the earth, namely, that of breaking down all those things which are in opposition or would be hindrances to the establishment of righteousness on earth. Thus after the ark was brought to Zion, the truth of God was reestablished, and the covenant with Abraham was established insofar as it related to the land of inheritance.

13 After his wars David began to make plans for the temple which, since he was a lad in the fields of Bethlehem, he had desired to build for the ark of God. (Psalm 132:6) The Prophet Nathan encouraged him. But God sent Nathan to say that he could not permit his house, which was to represent peace, to be built by a man of war. Yet God would honor David in his desire, and would build *him* a house. Then God gave David a covenant of promise, saying that David should never want a son to sit upon the throne of Israel.

14 David could not see the end of that promise and how it would be fulfilled by The Christ. This promise is like that which was given to Abraham, and which was confirmed to him by God's oath, but which oath Paul says was for the children of faith, that they might have a sure hope. (See Hebrews 6:18.) This promise to David of the heirship to the throne becomes to these same faithful ones "the sure mercies of David". (Isaiah

55:3) God has made known to his faithful people not only the fact that he is bringing to pass his covenant made with Abraham; he has also shown them that he is now setting up the throne of David. They now know and proclaim that David's great Son has returned from heaven to set up the everlasting kingdom of God upon earth.

15 The studies reminded us of the great blot in David's life; his sin in the matter of taking Bathsheba, Uriah's Canaanitish wife, and then in meanly trying to defraud him and finally causing his death. David seemed to have lost sight of what was right. Yet when in his judicial capacity as king and supreme judge in Israel Nathan the prophet put a case to him, David immediately ordered the death of the wrong-doer. Then said Nathan to him, "Thou art the man!" David's sin was brought home to him. He acknowledged his wrong and obtained forgiveness; but he was punished by the early death of the son born to the union, and then by having trouble of like kind thrust into his family.

16 The lesson for all is, "Let him that thinketh he standeth, take heed lest he fall." (1 Corinthians 10:12) Sin rarely attacks openly, and in it there is always that which tends to blind the conscience. The follower of Christ is given the holy spirit, which sets him free from the law of sin and death; but there is all the more need to watch the motions of sin as they may approach, lest the law of liberty be transgressed. That God accepted David (and also Bathsheba) is shown by the fact that Solomon, who was to be the son to build the house of the Lord, was born of this union. The sin was great because it also brought dishonor upon God; for David was his representative. But the forgiveness was also great. Jesus, the great Son of David, came through the marriage with Bathsheba.

17 Consequent upon the sentence that David should have much trial, there came a period of much dissension in his house. This was to be expected. Indeed, had his family life been otherwise there would be reason for thinking that the restraining hand of God had providentially kept his family; for David had married many wives and had sons strong in will, all reared in the "rough and tumble" of a soldier's home and life. It may be presumed that God, to bring his sentence upon David, did little more than remove restraint and let the natural forces of evil work in David's home. It has been a surprise to many that young Solomon should have been so fine a product of so evil an environment; but it is proper to presume that David paid special care to the training of Solomon, and that both by God and by his father, and also by his mother, who we may not suppose was in any way a loose or unworthy woman, Solomon was preserved from much evil.

18 David's last days were blessed of God; his heart was set on the preparation for the building of the temple, and surely that preparation included the preparing of Solomon's mind and heart as well as the actual building material. Solomon then came to the throne, when he was about twenty years of age. He immediately showed that he was a man of decision, and that he was determined to destroy the elements of unrest which were found in some of his father's servants. After a short time he went formally to Gibeon, where the tabernacle was, to avow his allegiance and that of the people of God.—1 Kings 3:4.

19 There in a dream, when God offered him the choice of what he would have, Solomon made the great choice of *wisdom* in preference to riches and honor and greatness in the sight of men. This enabled God to bless him with riches and honor as well as with wisdom. Solomon then devoted his wisdom and all he had to the building of a magnificent temple for the ark and for the service of God, according to the pattern which his father had given him, and according to his own desire of ornamentation.—1 Kings 3:9.

20 God honored the temple by manifesting his glory at its dedication, and the purport of the establishment of the kingdom was now completed. God had a king set upon his throne in peace, and a temple raised which not only was to be for the service of Israel but was in picture a house of prayer for all nations. Solomon, however, indulged himself in his riches and lost the glory of single-hearted service for God. There is no reason for thinking that he became a profligate; for though there is the record of his hundreds of wives and his many more hundreds of concubines, the presumption is rather that Solomon wished to live on a scale of magnificence, and that he kept this great establishment in pursuit of his extravagant ideas. The natural consequence, of course, ensued. When he was about sixty his life was worn out, and his kingdom was ready for disruption. Then when Rehoboam his son was set upon the throne the people refused to bear the heavy burdens of taxation necessary to keep up such a costly and wasteful government, and the kingdom was rent in twain.

QUESTIONS FOR BEREAN STUDY

Of what benefit to us are the records of the beginning of the ancient kingdom of Israel? Why is such knowledge important to the Christian at this time? ¶ 1, 2.

Why did Israel desire a king? Why did God permit them to lose the ark at Shiloh? What caused Saul's rejection, and what does this teach us? ¶ 3-7.

Why did Saul wage war on David, and how was this overruled for David's good? How did David manifest special respect and loyalty to God at that time? ¶ 8-10.

What did David do as soon as he became king? Why did he wage war on other nations? Why was not the temple built by him? What promise did God make to him? ¶ 11-14.

What great blot rests upon David's otherwise fine record, and what lesson does this teach us? How did God manifest his forgiveness? Was Solomon given special care and training by his father? ¶ 15-17.

What great decision did Solomon make that pleased the Lord? How did God then greatly honor him? How did Solomon later fail, and what happened to his kingdom soon after his death? ¶ 18-20.

ELIJAH ON MOUNT CARMEL

——OCTOBER 2—1 KINGS 18——

"Choose you this day whom ye will serve."—Joshua 24: 15.

THE course of the kingdom of Israel ran swiftly downward; for though he made pretense of worship Jeroboam had no love for Jehovah but was merely serving selfish interests. He is known in the Scriptures as Jeroboam the son of Nebat, "who made Israel to sin." In accordance with God's word through Ahijah he was not allowed to establish a dynasty, and Israel soon became a prey to intrigue and rebellion.

[2] After a period of abouty sixty years Ahab, son of Omri, an army chief who had seized the throne, became king. He was a man of some ability, and was not given to violent impulses such as some of the kings of Israel were; but he had no regard for Jehovah. (1 Kings 16: 31) He married Jezebel of Tyre, a daughter of the priest of Baal, a woman altogether unscrupulous and of much greater spirit than he had as a man. Full of self-will she soon assumed the ascendency in the power of the throne. She determined to destroy the worship of Jehovah and to establish in Israel the worship of Baal and of Ashtoreth.

[3] She succeeded; Ahab being too weak to prevent her. Not only were these idolatries abominations in the sight of God because their worship dishonored his name, but they were such as ought to have been considered so by every clean person. Baalism thus introduced into Israel was established as the state religion, and prophets or teachers of Baal were spread about in the land. Besides these, Jezebel subsidized out of her own resources a company of about 400 priests of Ashtoreth. The worshipers of Jehovah dared hardly raise their heads.

[4] If this thing were allowed in Israel it must surely have brought the people to destruction; God could not allow it and Israel be counted as his people. But it is rarely God's way to destroy evil as soon as it raises its head, else the sharp lesson of experience would not be learned. Besides, God was using Israel as an example; and the experience must be gone through so as to make a lesson for the church in days to come, and have it to be on record for as long as there should be need to learn.

[5] Apparently there was no priest in Israel who lifted up his voice against the evil which was perpetrated by the queen, and which apparently had the king's consent; but on the other side of Jordan, in the land of Gilead, there was a man who was much concerned about the condition of things in Israel. He was a lover of Jehovah the God of Israel, and he loved Jehovah's people. He foresaw the inevitable disaster which must come if this thing were to continue. Led, without doubt, by the spirit of God, and studying the words of the Lord as written by Moses, he saw that God had threatened to withhold rain if the people were disloyal to the covenant which they had entered into with him. (Deuteronomy 11: 17) This man was Elijah, the Tishbite.

[6] Elijah is introduced without any account of his birth or antecedents, or any statement of his age. He took it upon himself to pray that God's word, spoken of what he would do to Israel if they sinned, might be made good; he prayed that rain might be withheld. He was sure about his course and he prayed earnestly; as he prayed he truly believed God would hear his prayer, and answer. It was for the honor of God, and purely out of good desire for his people, that he prayed for this apparently hurtful thing to come upon Israel; a trouble which, in its nature, could not be short; for the lesson could be learned only after the effects of a drought would be experienced.

[7] The Apostle James says, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months." (James 5: 17) How long he prayed we may not know, but we know that God used him for the purpose for which he prayed. He was bidden to go to Ahab to tell him that there would be no rain nor dew in Israel only according to his word. (1 Kings 17: 1) This was God's way of rewarding his service, it is a way God often takes; he sets his servants to do that which shall bring about the answer to their prayers. It is James who tells the length of time during which rain was withheld.—James 5: 17.

[8] God then sent Elijah to Ahab; for he would bring Israel to a crisis. Ahab accused Elijah of being the troubler of Israel. Elijah said that Jehovah had stopped the rain. If Baal was the god of nature let him prove himself by sending rain. This difference resolved into a challenge between Elijah and the king. The king was bidden to gather the prophets of Baal and of Ashtoreth. A day and a place were chosen. Two altars should be erected, one for Jehovah, one for Baal; and an offering placed on each. He who was God should manifest himself by sending fire to consume the sacrifice.

[9] The scene was set, the sacrifice for Baal prepared. The 450 prophets of Baal called upon their god, but he answered not. Elijah derided them. They cried the louder; Elijah derided them the more. They cut themselves to appease and supplicate their god. Still there was no response. Then at the time of evening sacrifice Elijah prepared his offering. He gathered the stones for his altar and then called for water from a spring nearby, which had not yet failed. He drenched the sacrifice which he had prepared, and then called upon Jehovah to vindicate his name. The response was immediate. Fire came from heaven and not only consumed the sacrifice but burnt up the altar, and licked up the water which lay about.

[10] When the people saw the manifestation of Jehovah they fell on their faces and cried, "Jehovah, he is the God; Jehovah, he is the God." (1 Kings 18: 39) Elijah

made immediate use of the occasion. He called upon the people to arrest the prophets of Baal and to see that not one of them escaped. The people responded to his call, and Elijah led them down the hill to the brook Kishon and slew them there. He has been charged with savagery in this action; but he was carrying out the law of his God which the people themselves ought to have done. The law of Moses explicitly said that such false prophets as these should be put to death in order that evil might be put out of the midst of Israel, and they had spoken that which was revolt against the Lord. —See Deuteronomy 13:5, margin.

[11] The account does not say that the prophets of the "groves" (of Ashtoreth) were slain; but as they were to be called to Mt. Carmel it is probable that Elijah made as complete a work of the destruction of this abomination as was possible, and that the 450 prophets of Baal and also the 400 prophets of Ashtoreth were slain at that time. (1 Kings 18:19, 20, 40) The king watched the destruction of the prophets.

[12] Now Elijah bade the king to go up from the valley and eat and drink, for there was the sound of the noise of rain. The king went up from the valley; but Elijah went to the top of Carmel and, casting himself upon the earth, sat with his face between his knees. Now he bade his servant go still higher to look toward the sea. By this time the sun would be setting; for it was not until the time of evening sacrifice that Elijah had prayed and God had manifested his answer. The servant discerned nothing and returned. This happened until the seventh time, when the servant reported that a little cloud, like a man's hand, was arising from the sea.

[13] Elijah now bade the servant go to Ahab and tell him to prepare his chariot for Jezreel; for the rain was about to come. The heavens grew black with clouds, and there was a great rain. Now the power of the Lord came upon Elijah and, despite the strenuous day, he girded himself and ran before Ahab's chariot to the entrance of Jezreel, a distance of sixteen miles.

[14] Undoubtedly Elijah was led of the Lord to have the test by fire. Had the test been as to which party should get a response from heaven in the form of rain, had rain been the burden of the prayed, the answer would not have been sufficient; for if rain had come in response to Elijah's prayer the Baalites would have said that, though delayed, it had come in answer to theirs. But there was the terrible work of slaying to be done, and the drenching rain would almost surely have prevented that.

[15] It is to be noted that the Old Testament does not say that Elijah prayed that there might not be rain in Israel; nor does it state that he prayed for rain after the decision of Israel had been made. It is James who tells of these prayers. (See James 5:17, 18.) God, who had heard the cry of his servant when he had asked for a dearth, and who had authorized him to say that there should be no rain only according to his word, would not send rain until the prophet prayed for it; and Elijah would not pray for rain unless the prophets of Baal had been slain.

[16] This, the most dramatic scene recorded in the Old Testament Scriptures, is not merely a record of a crisis in Israel and of a climax brought about in the providence of God, but is, like all other events of Scripture, a picture of things to come. It is not difficult to see what this picture represents. The kingdom of Israel under Ahab and Jezebel is a fitting representative picture of the great systems of organized religion which have professed to serve and represent God, but which, as the Scriptures show, have in spirit been as far from the worship of God as Baalism was.

[17] The Revelator shows Jezebel as holding sway over the false churches. (Revelation 2:20) Baalism was the worship of the powers of nature, and was therefore a denial that Jehovah was God. Like all other idolatries it degraded its worshipers, though it and the worship of Ashtoreth were unusually degrading. It was therefore in each aspect, both Godward and manward, an abomination to Jehovah.

[18] It comes as a shock to the many earnest supporters of organized religion that it in God's sight is as the worship of Baal. Organized religion, because it worships and works without any respect to the fact that God gave his holy spirit to his church, the real quickener of all true effort, and seeks to do its work by the strength of its own resources, trusting to its own force, its organization, its money, and the good-will of those who serve, is really a human arrangement professing the worship of God.

[19] In all this it corresponds to Baalism, because it ignores the will of God; being guided neither by true worship, nor by the Word of God, nor by the spirit of God. In its progress through the centuries it culminates in defiance of God, and God has no alternative but to destroy it from the face of the earth. That time has come; and there must be a swift decision made as to whether Jehovah is God, who will bring his kingdom to earth, or whether that kingdom is to be established by human effort or force under the name of organized religion.

[20] In the fulfilment of this picture, God has not raised up any special servant or company of servants to pray that there might be dearth throughout organized religion; but this in symbol has been done in God's own way, as is shown by the Revelator (chapter 11:6); the Word of God itself has been witnessing against the idolatry of organized religion. The facts concerning ecclesiasticism, in whatever form it has been manifested, prove that all its systems have suffered from drought; there is an entire absence of the blessing of heaven upon them.

[21] Now the time has come for the people of God to place themselves absolutely at his disposal, to witness for him that Jehovah is God. For though God has

had his Elijah class now for many years witnessing to this fact, it is none the less true that there is still much of this work to be done. There are many Christians who have allowed themselves to be misled by the false prophets of Baal. It could not be improper for those who have the knowledge of present truth to pray that the realization of a famine of truth should be realized by those who make profession of being the people of God, but who do not speak his praise.

[22] God's witnesses now stand for him to declare the power of his name. These call upon all who profess to serve God to give to him the honor due to his name. They also tell to all who will hear that it is God's purpose to establish righteousness and the simplicity of worship in the earth, and to destroy from the face of the earth everything which is contrary to his glory and to good-will among men.

QUESTIONS FOR BEREAN STUDY

Why is Jeroboam referred to as the one "who made Israel to sin"? Who were Ahab and Jezebel, and what abomination did the latter set up in Israel? ¶ 1-5.

Who was Elijah, and why did he pray for drought? What does James tell us concerning him? What proposal did Elijah make to the king, and how was it carried out? ¶ 6-9.

What then became of the false prophets in Israel, and why were they thus dealt with? Give the details concerning the ending of the drought. ¶ 10-13.

Why would not rain have been sufficient vindication of Jehovah, without the test by fire? How do we know that Elijah prayed for rain after the false prophets were slain? ¶ 14, 15.

Who or what is represented by Jezebel and by the false prophets, and why? ¶ 16-19.

Whom does Elijah represent, and how has his prayer for rain been fulfilled on a larger scale? What is represented by his slaying of the prophets of Baal? ¶ 20-22.

The spacious firmament on high,
With all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Does his Creator's power display;
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale
And nightly, to the listening earth,
Repeats the story of her birth;
While all the stars that 'round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

IN REGARD TO CEREMONIES

A BROTHER in one of the larger classes in Europe addresses a letter to the president of the Society and propounds the questions hereinafter set out and requests answers to be given in *The Watch Tower*. The questions are numbered and the answer follows each one:

(1) Do you consider it a wise and proper course for an executive committee of elders to advise the rest of the elders to attend the memorial dressed as if for a funeral?

Answer: I would consider it very unwise for the executive committee to advise the elders to attend a memorial dressed as for a funeral. There is nothing in the Scriptures that designates what kind of garb an elder shall wear different from a deacon or any other member. Frock coats and other corresponding garb originated with ecclesiastics; and many of us in present truth brought along some of these unwise things when we came out of Babylon. An elder should be dressed decently, of course, but whether his coat is long or short is wholly immaterial.

(2) Is the following method of conducting memorial a proper one and what method is employed at headquarters? Elders mostly clad in ecclesiastical garments file on to platform from opposite ends, carrying the bread and wine in procession. After hymn, prayer and address, elders proceed to serve themselves, and afterwards file off the platform into the body of hall and serve the congregation.

Answer: The manner designated in your question is not only ecclesiastical, but in my judgment it is unreasonable and does not reflect the proper spirit of Christians. A memorial should be conducted in a dignified manner, of course. It would be entirely proper for the emblems to be placed on the platform on a table. The leader of the meeting should give a brief discourse on the significance of the memorial, and have two other brethren sit on the platform with him; and at the conclusion of the discourse, one of these might be requested to ask the blessing on the bread. Then let the leader hand the bread to the elders to distribute amongst the congregation. After the congregation has partaken of the bread, all the elders should be seated, and two of the elders serve the other elders, and then the two serve each other. Then the other brother on the platform may be requested to ask the blessing on the wine. The congregation then may be served by elders selected for that purpose, and they in turn served by two of the elders as above suggested. And then the congregation should sing a hymn and quietly withdraw. Instead of the elders serving themselves it would seem that they would more properly reflect their office as servants by first serving the congregation and then themselves. Our Lord even washed the feet of the disciples, and it would be well if the elders would follow his example in the matter of service.

(3) Is it true, if the matter is not too personal, that after the London convention you said that the friends had taken too much out of what you said about sanctimoniousness and frock coats, and that you bought and presented frock coats to those at the London Taber-

nacle? The reason why question is asked is that a rumor has been circulated by an elder to this effect.

Answer: It is not true as above stated. I meant what I said at the convention, and made no retraction of any part of it afterwards. I never at any time bought and presented a frock coat to anyone at the London headquarters. In my judgment if the brethren would give more attention to serving the Lord and less to material things, they would get on better.

(4) Is it wrong when giving testimony at a testimony meeting to include a word of exhortion and warning enthusiastically supporting what appears in *The Watch Tower* and *Year Book?*

Answer: Testimonies should be along the line of blessings that one personally has received from serving the Lord and of his appreciation of the Lord in harmony with the text under consideration. They should be intended to be helpful to those who hear.

AN INTERESTING QUESTION

QUESTION: What is the meaning of Proverbs 16:3, which reads: "Commit thy works unto the Lord, and thy thoughts shall be established"?

ANSWER: The word "works" as used in this text means one's business activity or occupation. All human beings, except the sloth or sluggard, are engaged in something. The sloth or sluggard is a waster of time and opportunities. All others are occupied in some kind of work. It follows then that the active, sensible person will be occupied with something of importance. It will be either the Lord's work or something contrary to the Lord's work. A man will set his heart upon the thing that he is intensely engaged in doing. The heart symbolically means the motive that governs one's actions. If a man sets his heart upon gaining fame amongst the people, he will find himself busily engaged in doing those things that would tend to bring him fame. If his heart's desire is to be wealthy, he seeks a line of employment that will tend to bring him wealth. If his heart is set upon pleasing the Lord, he will seek to know and to do those things that are pleasing to the Lord.

Knowing the natural tendency of man the proverb advises: "Commit thy works unto the Lord." That is to say, let your occupation or business activity be unto the Lord and seek to know and to do what the Lord would have you do. Then he adds: If you do this "thy thoughts shall be established," which means they will be fixed and stable. Some have difficulty in concentrating thought upon things that are pure and right. These find their minds wandering from one thing to another and without profit. Here is the remedy which such should adopt, to wit, Busy yourself in the Lord's work and he will fix your thoughts and make them stable. A man finds himself constantly thinking of that which he is intensely interested in. Now the one who is consecrated and devoted to the Lord sees that the kingdom is here. His work is to do the will of God. He must ascertain what is the will of God. He uses his mind to search out the truth of God's Word and thereby ascertain God's will. Thus finding he must be obedient to the will of God and must do with his might what his hands find to do.

What is the will of God concerning the Christian at this time? Jehovah says: "Ye are my witnesses, that I am God." (Isaiah 43:10, 12) Jesus, in corroboration of this, says: 'This gospel of the kingdom must be preached to all nations for a witness, and then shall the end come.' (Matthew 24:14) Again says the Master: 'If you love me, you will keep my commandments.' These and other scriptures in harmony therewith show that the business of the Christian at the present time is to represent the Lord on every opportunity and tell the good news to the people that the King has come, that his kingdom is here, that Jehovah is God, and that he has set Christ upon his throne as King, and bids all to be obedient to him.

In order to enable the Christian to do this the Lord has provided the radio as a most marvelous means of spreading the message of truth; he has provided printing presses and book-binding machines with which to make books for the people to read; and he has opened the way for the Christians to carry the message of truth to the people. Every consecrated one therefore who commits his works or occupation or energies to the Lord will have his thoughts thoroughly fixed and will find much joy in performing the duties that the Lord has laid upon him. The one who claims to be consecrated to the Lord and does not occupy himself or herself in the Lord's work as opportunity affords, but spends time in gossiping and speaking evil of others, is certain to have his thoughts fixed by the Devil in the wrong way, and be easily turned out of the true way.

Activity in the Lord's service as every opportunity affords is one of the greatest safeguards to the Christian in these times of peril. Times are perilous because the adversary is making war against all Christians, attempting to destroy them. But he who is industriously putting forth his efforts in the Lord's service has the full assurance that the Lord will protect him, because God has said to such through his prophet that he will cover them with his hand or power of protection.—Isa. 51:16.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Pipestone, Minn.	Sept.	14	Rochester, Minn.	Sept.	23, 25
White, S. Dak.	"	15, 16	Austin, Minn.	"	26, 27
Lake Benton, Minn.	"	18	Fountain, Minn.	"	28
Evan, Minn.	"	19, 20	Whalen, Minn.	"	29, 30
Winona, Minn.	"	22	Tunnel City, Wis.	Oct.	2

BROTHER J. A. BOHNET

St. Paul, Minn.	Sept.	18	Cambridge, Minn.	Sept.	26
Ellsworth, Wis.	"	19, 20	Princeton, Minn.	"	27
St. Paul, Minn.	"	21	Pease, Minn.	"	28, 29
Eureka Center, Minn.	"	22, 23	Minneapolis, Minn.	"	30
Minneapolis, Minn.	"	25	Glenwood, Minn.	Oct.	2

BROTHER H. H. DINGUS

Rusk, Tex.	Sept.	16	Lufkin, Tex.	Sept.	25
Jays, Tex.	"	18	Tyler, Tex.	"	26, 27
Lufkin, Tex.	"	19	Athens, Tex.	"	28, 29
Broaddus, Tex.	"	20, 21	Kerens, Tex.	"	30
Travat, Tex.	"	22, 23	Corsicana, Tex.	Oct.	2

BROTHER G. H. DRAPER

Springfield, Tenn.	Sept.	16	Doyle, Tenn.	Sept.	23, 25
Nashville, Tenn.	"	18	Brans Creek, Tenn.	"	26, 27
Lebanon, Tenn.	"	19	Chattanooga, Tenn.	"	28, 29
Nashville, Tenn.	"	20	London, Tenn.	"	30
Milton, Tenn.	"	21, 23	Knoxville, Tenn.	Oct.	2

BROTHER A. J. ESHLEMAN

Owassa, Mich.	Sept.	14, 15	Alma, Mich.	Sept.	25
Flint, Mich.	"	16, 18	St. Louis, Mich.	"	26, 27
Birch Run, Mich.	"	19	Wheeler, Mich.	"	28, 29
Fenton, Mich.	"	20, 21	Merrill, Mich.	"	30
Durand, Mich.	"	22, 23	Saginaw, Mich.	Oct.	2

BROTHER M. M. FRESCHEL

Duluth, Minn.	Sept.	8, 9	Parkers Prairie, M.	Sept.	19, 20
Cambridge, Minn.	"	11, 12	Fargo, N. Dak.	"	21-25
Princeton, Minn.	"	13, 14	Neche, N. Dak.	"	26, 27
St. Paul, Minn.	"	15, 16	Rugby, N. Dak.	"	28, 29
Minneapolis, Minn.	"	18	Max, N. Dak.	Oct.	2, 3

BROTHER R. G. GREEN

Melstone, Mont.	Sept.	15	Billings, Mont.	Sept.	23
Billings, Mont.	"	16	Bear Creek, Mont.	"	25
Arvada, Wyo.	"	18	Billings, Mont.	"	26
Gillette, Wyo.	"	19, 20	Moore, Mont.	"	27, 28
Livingston, Mont.	"	21, 22	Great Falls, Mont.	Sept. 30-Oct.	2

BROTHER H. E. HAZLETT

Avondale, Mont.	Sept.	18	Wolf Point, Mont.	Sept.	25
Glasgow, Mont.	"	19	Tampico, Mont.	"	26
Poplar, Mont.	"	20, 21	Glasgow, Mont.	"	27
Nickwell, Mont.	"	22	Virgelle, Mont.	"	28
Brockton, Mont.	"	23	Great Falls, Mont.	Sept. 30-Oct.	2

BROTHER M. L. HERR

Lafe, Ark.	Sept.	16	Helena, Ark.	Sept.	25
Jonesboro, Ark.	"	18	Rondo, Ark.	"	26, 27
Grubbs, Ark.	"	19, 20	Helena, Ark.	"	28, 29
Jonesboro, Ark.	"	21	Forest City, Ark.	"	30
Memphis, Tenn.	"	22, 23	Little Rock, Ark.	Oct.	2

BROTHER G. S. KENDALL

Canon City, Colo.	Sept.	13	Denver, Colo.	Sept.	22
Florence, Colo.	"	14, 15	Ft. Morgan, olo.	"	23, 25
Colorado Spgs., Colo.	"	16, 18	Sterling, Colo.	"	26, 27
Cripple Creek, Colo.	"	19, 20	Haxtun, Colo.	"	28, 29
Victor, Colo.	"	21	Holyoke, Colo.	Sept. 30-Oct.	2

BROTHER H. S. MURRAY

Burlington, Ia.	Sept.	12, 13	Oskaloosa, Ia.	Sept.	21, 22
Keokuk, Ia.	"	14, 16	Des Moines, Ia.	"	23, 25
Hamilton, Ill.	"	15	Indianola, Ia.	"	26, 27
Keosauqua, Ia.	"	18	Chariton, Ia.	"	28, 29
Bunch, Ia.	"	19, 20	Prescott, Ia.	Sept. 30-Oct.	2

BROTHER V. C. RICE

Clayton, Ala.	Sept.	14, 15	Andalusia, Ala.	Sept.	26
Dothan, Ala.	"	18, 19	Florala, Ala.	"	27
Enterprise, Ala.	"	20, 21	Stella, Fla.	"	28
Opp, Ala.	"	22, 23	Florala, Ala.	"	29
Andalusia, Ala.	"	25	Pensacola, Fla.	Sept. 30-Oct.	2

BROTHER W. J. THORN

Enfield, N. C.	Sept.	14, 15	Louisburg, N. C.	Sept.	22, 23
Whitakers, N. C.	"	16	Raleigh, N. C.	"	25, 26
Rocky Mt., N. C.	"	18	Moncure, N. C.	"	27, 28
Scotland Neck, N. C.	"	19, 20	Durham, N. C.	"	29, 30
Rosemary, N. C.	"	21	Stem, N. C.	Oct.	2

BROTHER J. C. WATT

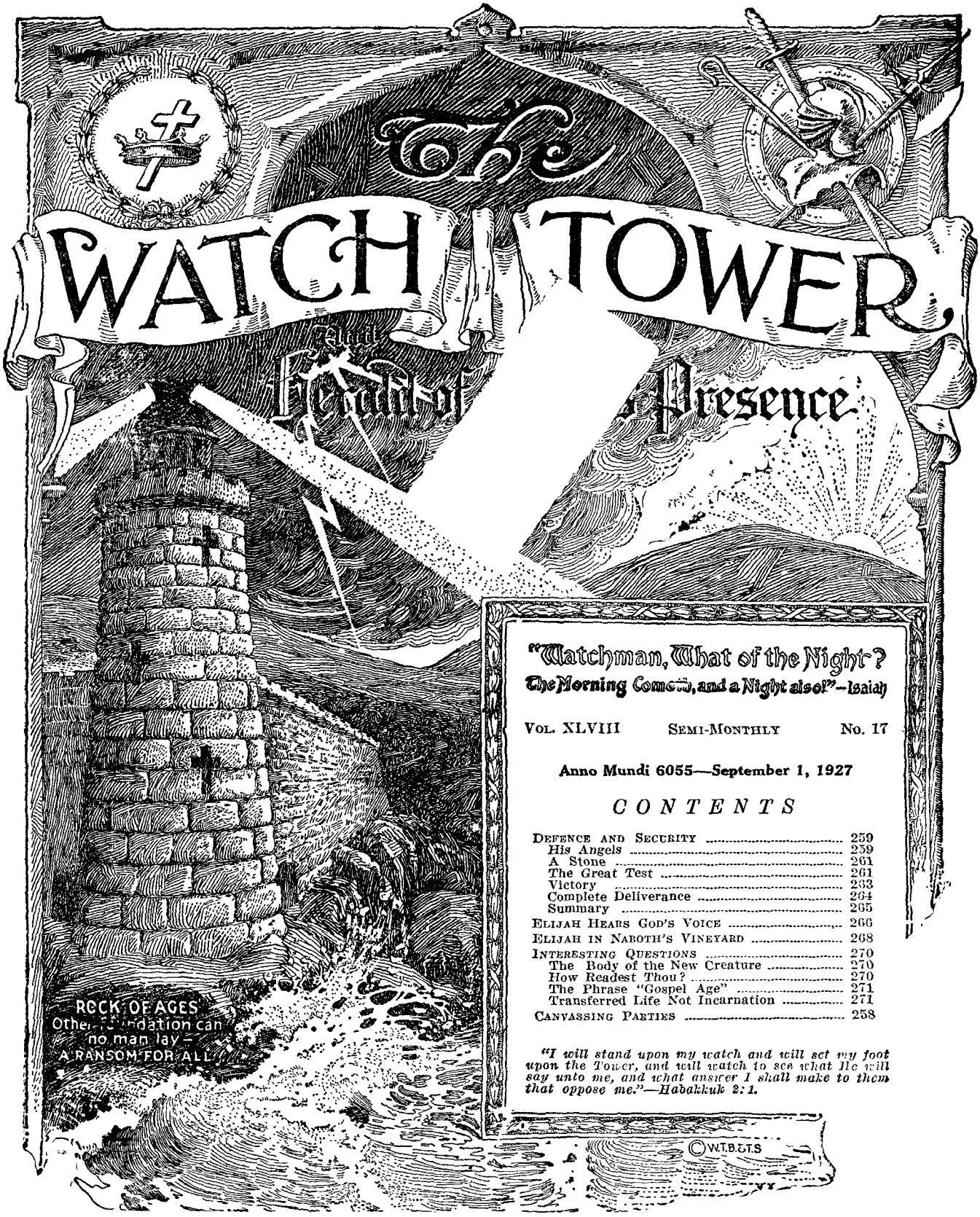
Kansas City, Mo.	Sept.	18	Deepwater, Mo.	Sept.	26, 27
Independence, Mo.	"	19	Clinton, Mo.	"	28
Pleasant Hill, Mo.	"	20, 21	Coal, Mo.	"	29
Butler, Mo.	"	22, 23	Clinton, Mo.	"	30
Freeman, Mo.	"	25	Bolivar, Mo.	Oct.	2

BROTHER J. B. WILLIAMS

Bradenton, Fla.	Sept.	6, 7	W. Palm Beach, Fla.	Sept.	16, 18
Arcadia, Fla.	"	8, 9	Belle Glade, Fla.	"	19, 20
Punta Gorda, Fla.	"	11	Miami, Fla.	"	21
Wauchula, Fla.	"	12, 13	Key West, Fla.	"	23, 25
Avon Park, Fla.	"	14	Miami, Fla.	Sept. 27-Oct.	2

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	METERS	KILOCYCLES	TIME
WBBR	New York, N. Y.	256.3	1170	Daily
WHK	Cleveland, O.	265.3	1130	Sun. & Thurs.
WORD	Chicago, Ill.	275.1	1090	Daily
KFWM	Oakland, Calif.	236.1	1270	Daily
CKCX	Toronto, Ont.	291	1030	Sun., Tues., Fri.
CHCY	Edmonton, Alta.	517	580	Sun.
CHUC	Saskatoon, Sask.	329.5	910	Sun., Tues., Thurs.
WCAH	Columbus, O.	535.4	560	Sun.
CFYC	Vancouver, B. C.	411	730	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	206.8	1450	Sun.
WLSI	Providence, R. I.	384.4	780	Sun., Wed., Fri.
WBAX	Wilkes-Barre, Pa.	249.9	1200	Sun.
WCBM	Baltimore, Md.	384.4	780	Sat. & Sun.
WBT	Charlotte, N. C.	258.5	1160	Thurs.
WSAZ	Huntington, W. Va.	241.8	1240	Sun.
WBRL	Tilton, N. H.	232.4	1290	Sun.
WTAL	Toledo, O.	280.2	1070	Sun.
KFJF	Oklahoma City, Okla.	272.6	1100	Sun.
KFEQ	St. Joseph, Mo.	230.6	1300	Sun.
KLZ	Denver, Colo.	267.7	1120	Sun.
KWTC	Tustin, Calif.	340.7	880	Sat.
WRHM	Minneapolis, Minn.	260.7	1150	Sun.
WREC	Memphis, Tenn.	254.1	1180	Sun.



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

VOL. XLVIII SEMI-MONTHLY No. 17

Anno Mundi 6055—September 1, 1927

CONTENTS

DEFENCE AND SECURITY 259
His Angels 259
A Stone 261
The Great Test 261
Victory 263
Complete Deliverance 264
Summary 265
ELIJAH HEARS GOD'S VOICE 266
ELIJAH IN NABOTH'S VINEYARD 268
INTERESTING QUESTIONS 270
The Body of the New Creature 270
How Readest Thou? 270
The Phrase "Gospel Age" 271
Transferred Life Not Incarnation 271
CANVASSING PARTIES 258

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

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All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

BETHEL HYMNS FOR OCTOBER

SUN	MON	TUE	WED	THU	FRI	SAT
						1
						200
2	**3**	**4**	**5**	**6**	**7**	**8**
67	183	153	255	268	219	71
9	**10**	**11**	**12**	**13**	**14**	**15**
146	294	102	211	221	140	11
16	**17**	**18**	**19**	**20**	**21**	**22**
180	275	138	58	193	322	216
23	**24**	**25**	**26**	**27**	**28**	**29**
109	239	330	248	231	205	76
30	**31**					
195	316					

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Resurrection Body"
Z June 15, 1927
Week of Oct. 2 . . . ¶ 1-22
Week of Oct. 9 . . . ¶ 23-45

"The Overcomers"
Z July 1, 1927
Week of Oct. 16 . . . ¶ 1-14
Week of Oct. 23 . . . ¶ 15-32
Week of Oct. 30 . . . ¶ 33-50

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE
Vol. XLVIII SEPTEMBER 1, 1927 No. 17

DEFENCE AND SECURITY

"For he shall give his angels charge over thee, to keep thee in all thy ways."—Psalm 91: 11.

(Continued from last issue.)

GOD will vindicate his name. This he will do by giving such a demonstration of his power that all may know that he is the Almighty. At stated times in the past he has made for himself a name amidst trouble upon Satan's organization and the peoples under that organization. The Scriptures declare that soon he will make for himself a name amidst the greatest time of trouble that has ever come upon the world or ever will come upon it. (Matthew 24: 21, 22) He will give due notice to the world, both to the rulers and to the people.

[2] He commands his anointed Servant to be his witness in the earth now that he is God and that his name shall be exalted. (Isaiah 43: 10, 12) The faithful Servant class giving this witness will draw upon the members thereof the fire of the Devil. Without defence from the Almighty the Servant class would quickly perish. Without doubt, as shown by the Scriptures, the Servant class is reaching the greatest crisis since Pentecost. It seems certain that the Most High would have these know of the defence Jehovah has provided that they might be very courageous. That those of the Servant class might be strong in faith they must have knowledge of God's gracious provision for them. His Word, which he unveils in his own due time, shows the Servant that his divine defence in their behalf is complete and the security absolute.

[3] It is to the anointed Servant class that full assurance of defence and security is given, and not to those who merely name the name of Christ. To those who have been faithful over a few things, who have been brought under the robe of righteousness, and who have entered into the joy of the Lord, Jehovah says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the nations. . . . 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 nations." (Isaiah 42: 1, 6) Before the final overthrow of Satan's organization the Servant class must give a witness to the prisoners and to them that sit in darkness. While so doing Jehovah assures his Servant of complete protection. What a blessed privilege is that of Zion!

[4] Now let us return to the examination of the Ninety-first Psalm: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Verses 9 and 10.

[5] Those of the anointed Servant class on earth are surrounded everywhere by enemies. The Wicked employs every part of his organization to devise ways and means for the destruction of these servants of God. But seeing the purposes of Jehovah concerning them they confidently rely upon him as their refuge. Their dwelling is in the secret place of the Most High. Over them is the Almighty hand to shield and protect, and therefore no plague or destructive pestilence shall enter that dwelling-place. Let each one keep in mind the importance of abiding in that secret place of the Most High, and that this secret place does not merely mean that one is begotten of the holy spirit. It means that such who are there have received the garments of salvation, are under the robe of righteousness, have on the wedding garments, and have entered into the joy of the Lord. What means will the Lord employ in the defence of his anointed?

HIS ANGELS

[6] "For he shall give his angels charge over thee, to keep thee in all thy ways."—Verse 11.

[7] The word "charge", as used in this text, means to appoint or constitute one to carry or bear a load or obligation for and in behalf of another; any means to enjoin upon one or more the care, custody and oversight of another creature or thing. (Job 34: 13; Zechariah 3: 7) It is clear from the context that it is God who does the appointing and gives the care and oversight of those in the secret place unto some of his agencies. What is meant by the phrase, "his angels charge over thee"? Who are the angels? Will any human agency be employed among those having charge as the term angel is here used?

[8] It is true that the word "angel" means messenger,

office of elder and who would exalt themselves and mislead you.

A STONE

[16] The promise to those in the secret place of the Most High is that the angels having charge will protect such from stumbling or falling upon a stone. "They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Verse 12.

[17] At the time of the temptation of Jesus by Satan this scripture was misquoted and misapplied by the Devil. Satan there invited Jesus to prove himself the Son of God by leaping from the pinnacle of the temple, at the time sarcastically saying, "He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Satan misquoted this text in this, "Lest at any time," and misapplied the text in this, that he would have it apply to Jesus at any time, when in truth and in fact it was not applicable at that time to Jesus or at any other time. At that time Jesus had been forty days in the wilderness studying Jehovah's plan. With his perfect mind illuminated with the holy spirit, and in addition to his familiarity with the texts of the Scriptures, he must have had in mind and been familiar with the prophecy of Isaiah 28:16. He possessed the ability then to understand the divine plan and evidently did understand it. We therefore conclude that Jesus knew the meaning of the prophecy concerning The Stone, to wit, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isaiah 28:16.

[18] The scriptures bearing upon this point conclusively prove that The Stone referred to is God's Anointed King. At the time that Satan presented the temptation to Jesus he was then anointed to the office of kingship, but within the meaning of the prophecy he had not been set or laid as The Stone. We must bear in mind that the prophecy declares that The Stone is a tried stone. The trying of this stone took place between the time of the anointing at Jordan and when Jesus was presented or presented himself as King to Israel. A part of the trial or test, contemplated by the prophecy, Jesus was undergoing at the time and by the temptation presented to him by Satan. Jesus gained the victory in that trial. The Devil then left him for a season. (Luke 4:13) Soon, however, Satan inaugurated other wicked schemes to entrap Jesus. All of these failed, yet all of these were a part of the testing or trial that The Stone must undergo.

[19] In due time, after the clergy element of that time had full opportunity to know that Jesus was the promised Messiah, Jesus presented himself to the Jews as King. That ceremony took place when Jesus rode into Jerusalem and offered himself to them as their King. (Matthew 21:1-10) That constituted the miniature fulfilment of the prophecy of Isaiah concerning the laying of the tried Stone in Zion. For two separate and distinct reasons then the scripture misquoted by Satan could not have applied to Jesus: (1) Because the temptation occurred more than three years prior to the time The Stone was laid and no one could fall over it prior to the time it was laid or set; and (2) Jesus himself is the anointed King and is The Stone, and he could not fall over himself nor could he dash his foot against himself. The Devil was egotistical enough to think that he could induce Jesus to accept this wrong interpretation of this scripture and to fall into a trap and destroy himself. But in that the Devil failed.

[20] With the end of the Gentile times in 1914 came the due time for Jesus to begin his activities against Satan and to oust him from heaven. The period of waiting foretold by the prophet had now ended. There began the fulfilment of the prophet's words: "The Lord shall send the rod [authority to act] of thy strength out of Zion [God's organization] [saying]: rule thou in the midst of thine enemies." (Psalm 110:1, 2) Then followed the fight in heaven, with Jesus and his angels on one side and the Dragon and his angels on the other side; and Satan was cast out into God's footstool.—Revelation 12:1-7.

[21] Afterwards, to wit, 1918, the Lord came to his temple and presented himself to the temple class and to all professed Christians as King. Through his prophet God says: "Yet have I set my king upon my holy hill of Zion." (Psalm 2:6) That marks the fulfilment of Isaiah's prophecy in completion relative to the laying of The Stone, and not until then did Psalm 91:12 have an application to the new creation. Satan seemed to realize that Jesus would have in mind Isaiah's prophecy and therefore he misquoted the text by saying, "Lest at any time." Here Satan was running ahead of God and tempting Jesus to run ahead of God and to declare himself King and prove it by claiming the protection of this scripture.

THE GREAT TEST

[22] The coming of the Lord to his temple and presenting himself as King constitutes the complete laying of The Stone, both of which took place at the same time. Then was the secret place of the Most High made available for the anointed Servant class. This also corresponds as to time in the fulfilment of the prophecy of Isaiah 61:10, when the garments of salvation are given and the faithful are covered with the robe of righteousness. The Prophet Isaiah (Isaiah 28:16, 17), in connection with the laying of The Stone, shows that a time of judgment immediately follows: "Judgment also will I lay to the line and righteousness to the plummet." That marks the beginning of the testing time when the members of the anointed class must be made to conform to the rules governing the temple. It is therefore a time of testing. Since the Lord came to his temple for inspection, trial and judgment, it follows that such a

time of testing to all who claim to be of the anointed class would follow. The testing did come, and the facts show that from that time forward there was great stumbling and falling.

[23] God, through his prophet, announced that The Stone would be a stone of stumbling to both houses of Israel and that it would be a sanctuary for some. "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem." (Isaiah 8:14) The Stone in Zion and the Stone of Stumbling have heretofore been discussed somewhat in detail. (See *The Watch Tower,* October 15 and November 1, 1926) It is manifest from the prophet's words that some would be ensnared and some would walk improperly and thereby fall. In its final analysis we understand this prophecy to mean both the nominal Christian house, in which there are some Christians, and the house of Christians in present truth wherein is the anointed class. The counterpart of these was found at the miniature fulfilment of the prophecy. At the final fulfilment nominal Christendom falls and a number in present truth fall away.

[24] Furthermore the prophet indicates that he who really would reject Christ as the anointed King would do so approximately at the same time Christ would become the head or chief corner stone or plumb stone, by which all must be measured. (Psalm 118:22, 23) Jesus quoted the last above text and identified himself as The Stone, and said substantially that the kingdom would be taken away from all except those who bring forth the fruits peculiar to the kingdom. (Matthew 21: 42-44) These scriptures prove conclusively that when the Lord came to his temple and here presented himself as King, from that time forward a great test comes upon those who profess to be Christians.

[25] From 1918 until the present time many events have come to pass relative to the church which manifestly prove a fulfilment of this prophecy. By the facts well known to those who watch and observe the trend of events the prophecy may be interpreted. In that period of time many who believed the truth, or at least claim to have, turned away from the Lord and denied his presence and continue to deny his presence. Many have entirely lost sight of the fact that Christ is the anointed King, and deny that God has set him upon his throne as his King. These demonstrate their lack of faith in the Lord's presence and that he is the anointed King in that they refuse or fail to have any part in the proclamation of the message of the kingdom, even though opportunities are offered for them so to do.

[26] Some who are even elders in classes are so blind to the unfolding of great truths at this time that they are not in sympathy with the food that the Lord gives his people, but look elsewhere for something upon which to feed the flock. They go further in opposing the efforts put forth in giving the witness to Jehovah's name, to declare his vengeance, and to call attention to the fact that the kingdom of heaven is here and that Satan's organization must be overthrown. Some of these become violent opponents of the truth and of the King and his kingdom. Their feet have not been kept. They have stumbled and fallen upon The Stone, even as the Lord Jesus himself foretold would be done. (Matthew 21:44) These, though claiming to be in present truth, are blind to the distinction between the work of the church foreshadowed by Elijah and Elisha. They do not hear and therefore oppose the teachings of the Scriptures as set forth in *The Watch Tower* concerning the Lord's coming to his temple, the robe of righteousness, the garments of salvation, the birth of The Nation, the remnant, and many kindred truths. While by word of mouth they may claim their belief in the presence of the Lord they flatly reject the truth that Christ is become the chief corner Stone whereby the angle of the building is fixed, and that he is bringing into the temple those, and those only, who conform to God's appointed way. Such have dashed their foot against The Stone and stumbled.

[27] Jehovah, through his prophet, gives another beautiful picture of the precious Stone. He says to the church, the anointed ones this side the vail: "For, behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." (Zechariah 3:9) In substance he here states to the anointed class: 'I have laid before you one Stone, which is my anointed King. Upon him shines the full and complete light of my plan. From time to time flashes of light from this Stone shall come to those who are of the temple class. Greater light is coming day after day. Every stone of the temple must now be engraved with the likeness of this perfect corner Stone. He is the Plumb Stone, and now this is the time of judgment, and by him all the stones must be measured.'

[28] This greater light that comes to the anointed class brings to them an ever increasing joy. It becomes as the light of the noonday. To others who claim to be in Christ this same light becomes darkness and blinds them. They reject the light; and they dash their foot against the Stone, the anointed King; and they stumble and fall. Call to mind now those today who are opposed to the truths that the Lord is giving his people, and it will be found that all of them reject the truth that the laying of the chief corner Stone took place in 1918; that there God set his King upon his throne; and that there the judgment of the Christians began. These facts conclusively show that such, although claiming to be in present truth, have stumbled over The Stone. All who see this vision and who love the Lord should put forth the greatest diligence to be faithful and to avoid falling in a like course and manner.

[29] Could it be said that the angels of the Lord are

defending those who stumble and fall? Surely not. It is only those that are in the secret place of the Most High, who have made Jehovah their refuge, and who joyfully conform to his rules that have the promise of being defended by angels of the Lord. God has given these angels charge over the faithful ones. These angels camp around about the faithful, and see to it that no evil shall befall them and that the increasing light shall not injure them and that the enemy shall not do violence to them. These faithful ones in the secret place of the Most High are guarded and defended by the mighty deputies of the Almighty God; and as long as they abide under his shadow they are entirely safe. It follows of course that one ceasing to abide under the shadow of his hand would lose this great protection. God has given the angels charge over the faithful and directs them to bear up the faithful in their hands and thus prevent them from dashing the foot against The Stone.

[30] A person who has poor sight or is blind stumbles in the way he walks. One who is clear of vision marks well his way and does not stumble. Those who insist that no truth has been revealed to the church since 1916, and who reject all light the Lord has given his people in recent years, have become near-sighted and blinded by the light; and therefore they stumble. To the faithful the light brings good cheer and warmth and increased zeal. (Isaiah 30:26, 27) Speaking to the faithful ones, who recognize that their help comes from the Lord and who put their trust in him, the prophet of God says: "He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, *from this time forth,* and even for evermore." (Psalm 121:3-8) Thus the Lord fixes the time certain from which time forward he will protect those who faithfully trust him.

VICTORY

[31] Jehovah would have those of the Servant class to know that the enemy seeks their destruction and that he will grant to them victory over the enemy: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."—V. 13.

[32] Other scriptures plainly state that the beast and the dragon shall make war with the Lamb and the remnant of the seed of Zion; that the Lamb shall gain the complete victory, and that those who are called and chosen and who continue faithful to the end shall be with him in that victory. (Revelation 17:14; 12:17) The name of the beast used in Psalm 91:13 evidently represents the Devil's organization in its various aspects. Lion is a symbol of the Devil and his organization, and particularly that part of it that makes a great noise which tends to frighten every creature that hears. The purpose of the enemy is to strike terror into the minds of those being attacked, and then the fearing ones fall an easy prey. (1 Peter 5:8) The political element of the Devil's organization makes a great noise and makes many extravagant claims.

[33] The young lion is a beast that is covered with mane, which tends to hide him from view until he is ready to spring upon his victim. It also symbolizes a very strong part of the Devil's organization that acts without warning. The commercial or financial element of the Devil's organization is exceedingly strong, and conceals itself until ready to act, and acts with great cruelty.

[34] The dragon is a great sea or land monster which swallows up and devours its victim. It well represents the devouring element of the Devil's organization, made up of the political and financial departments which produce and control the military.

[35] The adder is a twisting serpent and derives its name from its many contortions. It well represents the Devil's organization or agencies that twist and distort the truth in order to deceive and mislead. It fitly symbolizes the ecclesiastical element. All these elements of the Devil's organization work together for the destruction of the remnant of the seed of Zion. Because these are giving a witness to Jehovah's name and against the Devil's institution the Devil's greatest desire is to destroy them.

[36] Those in the secret place of the Most High must give testimony to the name of Jehovah. It seems quite clear that much of this work and that vigorously done must be done shortly. That course of action of necessity brings upon the Servant class the attack of Satan and his organization in every aspect. What chance would a little handful of men and women have to defend themselves against such a great and terrible power as is Satan's organization! Surely they would be powerless to do anything. The witness must be given, however.

[37] Will the Servant class fail to tell out the truth? There is no occasion for fear, and the true Servant class shall not fail. Dwelling in the secret place of the Most High these faithful ones are under the shadow of the Almighty. His power knows no limitation. To those in the shadow of his hand Jehovah gives assurance that "the God of peace shall bruise Satan [and his organization] under your feet shortly." (Romans 16:20) Furthermore, in the day of his wrath God promises that he will destroy the dragon and likewise the crooked serpent.—Psalm 74:13, 14; Isaiah 27:1.

[38] Therefore "thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet". This victory will be given to the faithful ones in Christ and in the secret place of the Most High over the Devil and his agencies. "In that day" Jehovah of hosts shall be a crown of glory and a diadem of beauty unto the remnant that dwell in the secret place of the Most High.

COMPLETE DELIVERANCE

[39] Why would the great Jehovah, the Almighty God, do so much for poor insignificant creatures? Because they are his, and "because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name".—Verse 14.

[40] The remnant is unselfishly devoted to Jehovah and these have come to understand the significance of his name and have full faith and trust in him. Jehovah therefore will not permit them to be injured, nor will he permit them to suffer defeat. When the fight is raging hot and when the enemy is pressing hard and when the Servant class must have help, Jehovah says concerning the Servant class: "He shall call upon me and I will answer him." (Psalm 91:15) That is the time when the Lord will preserve the faithful.—Psalm 31:23.

[41] Now note what a wonderfully beautiful significance the name Jehovah has to the faithful ones in the secret place of the Most High. Israel after the flesh foreshadowed the new creation this side the vail. When God would appear unto the Israelites by the name of Jehovah he said to Moses: "I will be to my people all that I will be." (Exodus 3:14, *Rotherham*) Then Jehovah stated his purposes toward the Israelites, which purposes are signified by the name Jehovah, to wit, "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the bondage of the Egyptians. And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord." —Exodus 6:6-8.

[42] At a time certain the Lord permits the members of the new creation to have an understanding and an appreciation of his names. They see and appreciate the meaning of the names Most High, Almighty, Jehovah, and God. Then comes a great test upon the people of the Lord, and it seems that the enemy might overwhelm and devour them. Then Jehovah gives his people every assurance of protection and safety; and the Servant class trusting and calling upon Jehovah, he says to them: 'I will deliver him; I will set him on high; I will answer him when he calls for help; I will be with him in trouble; I will deliver him and will honor him; I will satisfy him, and I will show him salvation.' (Verse 15 and 16) Thus Jehovah emphatically declares his purposes toward those in the secret place, his people the faithful ones, and gives full assurance and guarantee of absolute and complete deliverance in the time of trouble and stress. Therefore the remnant knows that in the secret place of the Most High is safety because such dwell under the all-powerful hand of the Almighty; that God is the Creator and that the new creation is his; and that the name Jehovah signifies his purpose toward the new creation, which, having begun, he will finish to his own glory.

[43] "With long life will I satisfy him, and shew him my salvation." (Verse 16) The words of this verse seem to strongly indicate that Jehovah in due time will give full assurance to the faithful remnant while in the flesh that these have fought the good fight and have won the victory and that death to them means but the beginning of eternal joy, even as he gave assurance to the Apostle Paul. (2 Timothy 4:8) Christ refers to the faithful members of his body as to himself, and the words of God's prophet apply both to the Head and to the faithful body members. The beautiful and consoling words of the prophet seem to fittingly apply to the feet members of the church, who dwell in the secret place of the Most High, giving to them an absolute and full assurance that they have gained the victory and that deliverance is certain.

[44] The prophet says: "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: honour and majesty hast thou laid upon him. 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 21:1-7.

[45] What blessed assurance the words of Jehovah give to his people! Is it any wonder that those in the secret place desire to employ all their time and put forth every effort to give a testimony to the name of the Almighty God even as he has commanded! The repeated urging of the brethren to participate in the service is for their benefit, *The Watch Tower* hoping to awaken them to the importance of activity in the Lord's service at this time. To go forth in the service of the Lord bearing the good news of this kingdom brings great joy to the heart of those who participate and they realize that the joy of the Lord is their strength. Regardless of the increasing darkness that may cover the earth and gross darkness the people the faithful Servant class shall enjoy the ever increasing light. "Thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60:1) These can shine in harmony with God's will only by obeying his commandments and giving a faithful and true witness.

[46] Let such then therefore be strong and very courageous at this time. The hand of Almighty God is over the Servant class, and the words of the Lord are in his mouth. The song of praise that proceeds from the hu-

man mouth giving glory to God is the most harmonious and beautiful of all sounds known to the human ear. The faithful Servant class will now see eye to eye, and together lift up the voice joyfully singing together, "Jehovah is God, his King is enthroned and the kingdom of heaven is at hand."

SUMMARY

47 Summing up the whole of the Ninety-first Psalm then, we find that these are the thoughts that stand boldly forth: A place of safety has been provided for the faithful ones, and this place of safety is the secret place of the Most High, the One who is above all; that almighty power will be used for their protection and care; that Jehovah's purpose toward them is definitely expressed; that God is the Creator of all things in heaven and earth that are good, amongst which is the new creation; that a time of great testing comes to all professed people of God from the time that the chief corner Stone is laid in Zion when the Lord comes to his temple; that in this testing time many have fallen away and the same dangers still lurk in the pathway of God's people; that God has given his angels charge over the faithful ones to keep them in all their way that they cannot fall; and these will be kept and will be exalted and honored if they meet the requirements.

48 But let every one keep in mind that only those who dwell in the secret place of the Most High are safe, and that they must abide there, and that abiding there is upon condition that they manifest their love for the Lord; that their love for him is manifested by keeping his commandments; that his commandments now chiefly are that the faithful shall be his witnesses and shall proclaim his message of his kingdom to the nations before his great wrath bursts upon the Devil's organization.

49 It must be apparent therefore to every one who is walking in the way of the light that it is absolutely essential to engage in the service of the Lord as he sees opportunities, and that those who fail to take advantage of these opportunities or those who refuse to take advantage of them are not receiving and will not receive the divinely provided protection that is given to the faithful. The great crisis in the history of the church is here. Those who, prompted wholly by love and devotion to God, engage in his service as he has commanded and continue faithful and true to him to the end shall be honored by standing victorious with the Lord of lords and King of kings in his great battle. These shall be further honored by being for ever with him and be made to sit with him in his throne, even as he overcame and is set down in his Father's throne.

QUESTIONS FOR BEREAN STUDY

What great work does God purpose soon to do in the earth? How will he do it? What preliminary work must the Servant class first do? What crisis is this class approaching? Why need members of this class not fear? Quote scriptures which promise the Servant class full defence and security. ¶ 1-3.

What dangers continually beset this class? How are they fully protected? Where do they dwell? In what sense is this place "the secret place of the Most High"? Who alone are in that place? Which Psalm applies exclusively to this class at this time? ¶ 4, 5.

Explain the meaning of Psalm 91:11. Who are the "angels" and what is the "charge"? Show that the "angels" meant here are more than human beings or their messages. ¶ 6-8.

Cite scriptures to show that the holy angels of God are delegated by Jehovah to carry out his purposes when he so desires. ¶ 9-13.

What conclusion do these scriptures warrant us in reaching? What special service do they evidently perform in regard to the Servant class? How should this class be affected by this knowledge? ¶ 14.

In what way have some of the elders taken themselves too seriously? What has been the result to themselves and to the congregation? What should be the attitude of all who recognize their responsibility to the Lord at this time? ¶ 15.

What stone is meant in Psalm 91:12? What misapplication of this scripture did the Devil make at the first advent of our Lord? What attempt did he also make to wrest its true meaning? What did the Prophet Isaiah mean by "a tried stone" in Chapter 28:16? When did Jesus become the tried Stone and how? Show that Psalm 91:12 could not apply to Jesus. ¶ 16-19.

Point out the miniature and the complete fulfilment of Isaiah's prophecy regarding the Stone. When was The Stone laid in Zion? What special privileges came to the Servant class at the same time? What work has been in progress since the Lord came to the temple? What facts show that a judgment work has gone on since that time? ¶ 20-22.

Explain how The Stone has been a stumbling stone to some and a sanctuary to others. Explain the phrase, "both the houses of Israel". Show that the physical facts support this interpretation of this scripture. ¶ 23-26.

Show how the Prophet Zechariah gives another beautiful picture of this Stone. What has been the effect of the flashes of light coming from this Stone? How should the anointed class show their appreciation of this greater light? ¶ 27, 28.

What part do the angels of the Lord take at this time? Who are the recipients of their care? How may we know who are abiding in the light at this time? ¶ 29, 30.

What are symbolized by the lion, the adder, the young lion and the dragon of Psalm 91:13? ¶ 31-35.

What testimony must the Servant class now give? What guarantee does the Psalm give of their ultimate victory? Why will Jehovah protect and deliver such? ¶ 36-40.

Why is the remnant class now permitted to understand the significance of the names Most High, Almighty, Jehovah and God? What will follow the revelation of this precious secret? Cite scriptures to show that even while in the flesh the faithful remnant class have won the victory and shall receive the crown. ¶ 41-44.

Why do those of the Servant class stress the importance of service at this time? What is their part in the approaching battle? 45, 46.

What eight points stand boldly forth in Psalm 91 for the encouragement of the Servant class at this time? On what conditions may each one of that class claim these precious promises? Why is the present the great crisis in the history of the church? What reward awaits those who are faithful unto the end? ¶ 47-49.

ELIJAH HEARS GOD'S VOICE

——October 9—1 Kings 19——

"Wait for Jehovah: be strong and let thy heart take courage."—Psalm 27: 14, R. V.

THE stirring experiences on Mt. Carmel and the excitement and expenditure of energy which were caused by Elijah's long run at the head of Ahab's chariot as the king returned to Jezreel brought what may be called a physical reaction. The physical condition made Elijah more susceptible to temptation.

2 When the king reached his palace at Jezreel he told his wife Jezebel what Elijah had done, and how that all the prophets of Baal had been arrested and slain. There was no gratitude expressed for the rain which Jehovah had given for the parched land, that the sufferings of man and beast would now be ended, and that the fields would once again smile with corn. Much less was there gratitude to God for the cleansing of Israel.

3 Jezebel sent a messenger to Elijah, saying that she had sworn by her gods that by the morrow she would destroy his life as he had destroyed the prophets of Baal. Perhaps this was received as a warning to escape; for Elijah at once, perhaps that night, arose and went for his life. Taking his servant with him he made for Beer-sheba in the south. At Beer-sheba he left his servant and went on himself a day's journey into the wilderness. There wearied and hungry he rested under a juniper tree, and prayed that he might die. He fled for his life from Jezebel, and now asked God to take it. In Jezreel fear had seized him; now there was another emotion at work. He said, "It is enough; now, O Lord, take away my life; for I am no better than my fathers." —1 Kings 19: 4.

4 Perhaps he had thought of himself as one called to do an extraordinary work for Jehovah, but who had failed as they had. He had nothing more to live for, and did not wish for a further commission. Here Elijah made another mistake: he ought not to have been afraid of Jezebel, nor now to have asked of God to be left alone.

5 On the previous day he had faced the king, and his chief men, the officers of the king's household, and the prophets of Baal and Ashtoreth, and had been master of the situation. He was not then in fear of his life. How could Elijah know that God had done by him all that he wished to do? Even if his flight and now his request were an acknowledgment of his fault it was improper for him to make a request to die.

6 He laid himself down and slept under the juniper tree, but was aroused by an angel, who touched him and bade him rise and eat. He saw a cake baked on coals, and a cruse of water at his head. He refreshed himself and again lay down to sleep. Again the angel aroused him and bade him, "Arise and eat; because the journey is too great for thee." He obeyed and "went in the strength of that meat forty days and forty nights, unto Horeb the mount of God".

7 Elijah turned his back upon the land of Israel. He evidently set before himself Mt. Horeb; hence the angel's words, as knowing his mind, "The journey is too great for thee." He was leaving God's land, but was heading for the place where God first met with Moses, and where afterwards Moses, a lone man like himself, had communion with God.

8 Arrived at Horeb he lodged in a cave. God had watched his servant in his lonely journey, and now in the cave the word of Jehovah came to him and said, "What doest thou here, Elijah?" Elijah answered, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away."—1 Kings 19: 10.

9 The answer indicates that the prophet was not in the best condition of heart. He spoke as if there had been no such stirring events as on Carmel in which he had been the chief figure, and where God had vindicated both his own name and his prophet, but as if all the prophets of God were slain by the opposition, and now he only was left and he had been compelled to flee for his life. If he had answered more truthfully he would have told of the fear that had come upon him, and would have disclosed the somewhat fretful spirit which moved him thus to answer the word of God; for his answer carries complaint in it, as if God had been unmindful of his people, and particularly of Elijah himself.

10 The voice of the Lord now bade him go forth and stand upon the mount before the Lord. He was not merely to go and stand at the cave's mouth; the term "before the Lord" carries the thought of meeting Jehovah. As he stood Jehovah passed by. What Elijah saw we are not told, but there was immediately a great and strong wind which rent the mountains and broke in pieces the great rocks. Then there followed an earthquake which shook the mountains. After the earthquake there came the fire. It is said in each case that Jehovah was not in the wind, nor the earthquake, nor in the fire. After the fire there came a "still small voice".

11 The account is not explicit, but it may be presumed that Elijah had been on the mount while these terrific disturbances of nature manifested Jehovah's nearness; but he had not seen any manifestation of Jehovah such as was given to Moses on that mount when God passed by, and it appears as if he had returned to his cave. If so, he had not waited for the voice which bade him go forth, to tell him to retire.

12 But in the stillness which followed there was a sound which called him forth from his cave; and now

discerning the presence of Jehovah he wrapped his face in his mantle, as Moses when before the burning bush hid his face as he heard the voice of the angel speaking for God, "for Moses was afraid to look upon God." (Exodus 3:6) Elijah was evidently moved in the same way. Now there came again a voice to him and said, "What doest thou here, Elijah?" He answered in exactly the same words as before, which indicates that the manifestation of God had not affected his spirit.

[13] No explanation of the phenomena is given, nor any word of comfort to the fretful prophet. Jehovah now gave Elijah instruction to return, not to Israel, but to the wilderness of Damascus and there to anoint Hazael to be king over Syria, and to anoint Jehu, one of Ahab's officers, to be king over Israel, and to anoint Elisha to be prophet "in thy room".

[14] It is commonly taught by Bible expositors that these demonstrations of God's power through the forces of nature, the mighty wind which tore the rocks, the earthquake which shook the mountains, and the fire, perhaps a great lightning display, which were followed by a great stillness, were intended to tell Elijah that his methods of service were too rough and crude, and that greater good would be done for God if he followed the gentler way; for Jehovah was in neither the storm, nor the earthquake, nor fire, and that therefore the prophet might consider himself rebuked. But it does not seem reasonable to think that God would break the rocks and shake the mountain range itself in order to teach Elijah or others such a lesson; and such interpretation is shown to be incorrect, and indeed impossible, for when God now gave the further commission to Elijah he said, "And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay" (1 Kings 19:17), words which indicated that there was yet a great work of slaying to be done of either prophets of Baal or of Ashtoreth or of those who supported those evil systems.

[15] Jehovah now gently rebuked his servant, who said that he alone was left of all the prophets of Jehovah, and implied that even he had to flee for his life, by saying that he, Jehovah, had yet 7000 in Israel none of whom had bowed the knee to Baal, or whose mouth had kissed Baal's altar. (See 1 Kings 19:18.) Thus Jehovah told his servant that he was not alone; and that he, Jehovah, knew how to preserve those who trusted in him.

[16] But if we say that these demonstrations by Jehovah were not merely to give his servant an instruction that he should not do such violent deeds as had been done at the foot of Mt. Carmel, the question remains, What was intended to be conveyed?

[17] It seems evident that Elijah's way (perhaps only partly consciously to him) had been directed to Mt. Horeb. Fearful for his life he had turned south; but he could not expect to find shelter in the southern kingdom of Judah, because the two kingdoms were friendly. The fact that he left his servant at Beer-sheba on the borders of the desert and then continued south, indicates some intention to go to Horeb; and this seems implied in the angel's words to him, "The journey is too great for thee."

[18] After his acceptance of the food, which really indicated that he was ready to live and to continue to serve, what came to pass at Horeb is symbolical. When he went forth and stood upon Mount Horeb, the Lord passed by and there were a great wind and an earthquake and fire and then "a still small voice".

[19] The World War that began in 1914 was the antitype of the great wind. It was nation against nation and kingdom against kingdom, to overthrow the foundation of the governments. The prophecy of our Lord was to the effect that the war should be quickly followed by famines, pestilences and earthquakes. The Elijah class saw the earthquake; to wit, great revolutions such as the world has never known. They also saw the famine and pestilence. Fire does not necessarily symbolize anarchy. Fire is a symbol of destruction. Famines and pestilences are destructive. The famine and pestilence that followed the World War were far more destructive of human life than was the war. The antitypical Elijah saw all of this. He also saw a terrific destruction of faith in the Word of God, amongst those who professed to be for the Lord.

[20] It was when Elijah heard "the still small voice" that he wrapped his mantle about his face and went out of the cave; and the Lord asked him: "What doest thou here, Elijah?" The human voice is the most musical sound that ever falls upon human ear. But the voice of the Lord would be more beautiful than that. The still, calm voice that Elijah heard was the voice of the Lord from behind, saying, "This is the way, walk ye in it." (Isaiah 30:21) That voice was from the Lord, directing Elijah what to do. The Lord was telling the Elijah class that there is still some more work to be done. Elijah was told that he must go now and anoint Elisha; and this he did.

[21] If God did not directly measure out some comfort to his lonely and distressed servant, he did so indirectly. There could be no greater comfort for Elijah than in God's giving him some further work to do, and in showing him that though he had fled from his work he was not altogether cut off from it. This and the enlightenment which God gave him of his plans for the future were the best cheer he could have. Thus God often cheers those who have become involved in some weakness or uncertainty. Elijah went forth at once, obedient to go, strong in the fact that God had appeared to him in Horeb the mount of God. He did not fulfil all that God gave him to do, but Elisha finished his work.

[22] These records of the men who so faithfully served God constantly tell of the need for watchfulness. Elijah seemed to be above fear, but at the crisis of his service at times he ran for his life because Jezebel threatened it.

One lesson is that all the servants of God should be fearless in his service at all times.

QUESTIONS FOR BEREAN STUDY

How did Elijah's strenuous expenditure of energy at Mount Carmel react upon the prophet? What attitude did Queen Jezebel assume, and how did it add to Elijah's trepidation? In his weakness and weariness what two mistakes did he make? ¶ 1-4.

In what way did Jehovah God manifest his interest in his discouraged servant? How was Elijah affected by the loving ministration of the angelic messenger? Why did he go to Mount Horeb? With what other servant of God is this mount associated? ¶ 5-7, 17.

What question did the Lord put to Elijah when in the cave? How does Elijah's reply indicate a fretful, complaining spirit? What had his physical condition to do with his mental depression at this time? What commission was now given to him? ¶ 8-13.

Show how the explanation usually offered by Bible expositors, regarding the demonstrations of divine power which Elijah saw at Horeb, is incorrect. What rebuke did Jehovah God now give Elijah? ¶ 14-16.

After he had eaten, what did Elijah see at Horeb? Of what was this a type? What was the antitype? What did Jehovah direct the Elijah class to do? ¶ 18-20.

What comfort did Elijah now receive? What part of the work was not accomplished by Elijah? What lesson may be learned from this experience in Elijah's life? ¶ 21, 22.

ELIJAH IN NABOTH'S VINEYARD

——OCTOBER 16—1 KINGS 21——

"Be sure your sin will find you out."—Numbers 32: 23.

IN THE long story of Israel's national life there are many notable deeds recorded. But because the writers were not mere writers of books endeavoring by literary effort to bring their nation into good repute, but were the servants of God writing under the direct inspiration of the holy spirit or by its aid, the sins of Israel were also recorded, whether those committed by prominent individuals or by the people or, as in our present study, done by consent of the people. Our lesson centers on one of the most wicked sins perpetrated in Israel.

[2] The study provides an example of the manner in which hypocrisy leads its victim from righteousness and truth into a wickedness of spirit, and into a callousness of heart where it is not moved by any good emotion toward either God or man. The event which had so important a result in Ahab's life, and in Israel, occurred a year or two after the events on Carmel.

[3] Hardby Ahab's palace in Jezreel was the vineyard of Naboth, the Jezreelite. Ahab coveted this, and wished to include it in his property; for he wanted it for a garden of herbs. He offered Naboth a better vineyard in exchange for it; or, if Naboth preferred, he would buy it from him. Naboth not only declined but refused the king's offer, and felt the matter so strongly as to say, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." (1 Kings 21:3) To Naboth the sale or exchange was not a question of money nor of sentiment; nor may we presume that his refusal was merely stubbornness. It was one of deeper feeling; for the vineyard had been the inheritance of his fathers in all probability since the days of the settlement in Israel, about 650 years past. He considered his inheritance as God's gift to his family as part of Israel.

[4] The king, instead of being glad that there was one in Israel who held with reverence to the inheritance which had been given by Jehovah so long before, was much displeased. He went into his house heavy because of Naboth's direct refusal; for he had said, "I will not give thee the inheritance of my fathers." The king, who ought to be an example to his people, showed his smallness and meanness of spirit by going to his room, lying down on his bed, turning away his face, and refusing to eat.

[5] His wife Jezebel asked him why his spirit was so sad; and he told her what had happened, and how Naboth had answered him saying, "I will not give thee the inheritance." Jezebel ironically and somewhat contemptuously said, "Dost thou now govern the kingdom of Israel?" (1 Kings 21:7) She bade him eat and let his heart be merry; and, as if she had immediately forgotten her own words about his being king she added, "I will give thee the vineyard of Naboth the Jezreelite." She was pleased to be the wife of the king, but it pleased her better to rule him and to be the real ruler in Israel.

[6] She had letters written in the king's name, and signed with the king's seal; and she sent them to the elders and leaders of Jezreel. The letters bade the elders of the city proclaim a fast, and to put Naboth in prominence. This command from the king would mean that there was some important matter of which the king must take notice; and as Naboth was put in prominence it would be evident that his conduct was to be questioned.

[7] A court was to be set; and then two witnesses were to be ready, any two who were known to be "sons of Belial", that is, bad men who were to be prepared to bear witness against Naboth. In due order these were to rise up and say, "Thou didst blaspheme God and the king." (1 Kings 21:10) Then without having given Naboth any warning of what was coming, or any chance to reply to the accusation, the elders were to carry him out of the city and stone him till he was dead.

[8] So evil had become the condition in Israel, and so sure was Jezebel about the leaders of the city of Jezreel, where the king's summer house was and where the king and queen dwelt a considerable portion of their time, that Jezebel made no attempt to cover her action.

[9] The men of the city obeyed. A fast was proclaimed,

as if there was a deeply religious feeling. Naboth was put forward before the people as if his conduct was in question, the witnesses rose against him, and without further question he was carried out of the city and stoned to death. The elders of the city sent to Jezebel, saying, "Naboth is stoned, and is dead." When Jezebel heard this she said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."—1 Kings 21: 14, 15.

[10] There is no record of any son of Naboth coming forward to claim the inheritance; probably the charge of blasphemy caused the vineyard of Naboth to become forfeit to the king. Ahab lost no time in going down from Samaria to Jezreel to his summer house, and to look personally to the joining of the vineyard of Naboth to his own lands. It would be a pleasure to him who loved luxury to have this desirable portion of land attached to his own, and to look forward to the enjoyment of his garden of sweet herbs, which in prospect he saw growing and giving their fragrance all around his palace.

[11] But although Israel had left God, God had not left them; and though it might appear to many an Israelite as strange that God had allowed the country to lapse into so dead a condition, yet until God should in some way formally indicate that he had no longer respect to his covenant, it must be that he would vindicate himself.

[12] Thus it came about that while Jezebel was bidding her husband Ahab to arise and go to Jezreel to take possession of the coveted and evilly gained possession, Jehovah was at the same time bidding Elijah the Tishbite to go to Ahab to meet him in the vineyard which he had gone down to possess. Probably Elijah was again in his home country, the land of Gilead, beyond the Jordan. Ahab traveled north, Elijah west; they met in Naboth's vineyard.

[13] Jehovah bade Elijah speak thus to the king, "Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine." When Ahab was entering into his pleasure in his new possession and saw Elijah approach, he said, "Hast thou found me, O mine enemy?" He knew that Elijah was not his enemy, and that his own evil heart was his enemy, and that his own wrong doing was the cause why Elijah was compelled to speak to him as an enemy instead of the friend he would be. Elijah answered, "I have found thee; because thou hast sold thyself to work evil in the sight of the Lord." He now told the word of the Lord to Ahab the king. Jehovah said, "I will bring evil upon thee, and will take away thy posterity, and will cut off every male and him that is shut up and left in Israel." Ahab was further told that Jehovah would make his house like those of the kings which had preceded him, for the wrong which he had done in provoking Jehovah and in making Israel to sin. He added concerning Jezebel, who had been the instigator of this murder of a faithful Israelite, "The dogs shall eat Jezebel by the wall of Jezreel"; and, "Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."—1 Kings 21: 19, 20, 22-24.

[14] It was a terrible denunciation. There are further things said, namely, that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel."—1 Kings 21: 25, 26.

[15] The fearful denunciation of Ahab's conduct, the sentence upon himself, and the prophecy of blight on his family, are as strong as anything spoken by any servant of the Lord to any man. Ahab and Jezebel and their children were to be swept from the face of the earth. Ahab was to have a violent death, associated in place or manner with this judicial murder, while Jezebel was to be put to double shame. As Jeroboam's house had been completely destroyed from Israel, so Ahab's was utterly to perish. He had readily agreed to his wife's action in taking Naboth's inheritance from him; he was to suffer similarly, but with lasting shame. Ahab quailed before the sentence so justly passed upon him and his wife.

[16] But Ahab, smitten with the words of Elijah, immediately showed a measure of repentance. He put away all self-assertion, took the attitude of one who was rebuked; "he rent his clothes, put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." Jehovah, seeing Ahab kept this attitude for some time, said to his servant Elijah, "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house."—1 Kings 21: 27-29.

[17] The lesson usually drawn from this story of Ahab's conduct and the judgment which came upon him is that of the evil effects of covetousness. But though the sin of Jezebel was great and involved many others besides herself, for the chiefs of the city readily allowed themselves to be incited to murder and Ahab was ready to receive the fruit of Jezebel's action, the denunciation seems to be intended to show a greater purpose both in the fact and the punishment of the crime which lifts both sin and punishment out of the ordinary channels. Ahab had sold himself to do evil. He not only had given way to greed and covetousness, but had used his place and privilege as king to aid him and give him power to complete his designs and satisfy his desires.

[18] Jezebel's conduct must be held in execration by all honest persons, and that of Ahab hardly less so. He was not moved with such impetuous wicked impulses as she, but was ready to receive and enjoy the results of her wrongdoing. He has the same relationship to her

as the receiver of stolen goods has to the thief. Jezebel's hypocrisy was daring. She ordered that a fast as before Jehovah should be kept by the city, to bring a charge of blasphemy against that holy name by one of the prominent citizens. It was she and her accomplices who were the blasphemers. This discloses the fact that the king and the queen had been endeavoring to humbug the people of Israel; and they still professed to be worshipers of Jehovah, and that the government of the country was ordered according to high desires to honor him.

19 But if the actual facts as related in this story are terrible to read, it must yet be remembered that God, who caused the record to be written, has made this wicked woman a type of a false church. God designates the great systems of religion which have been fastened upon Christendom in the name of Christ and in professed worship of God as "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols". (Revelation 2:20) The fornication is the alliance of the churches which profess to be virgins for Christ with the organized governments of the nations. The church has allied itself with the world, not specially with the sins of the world, but with its organization; and the followers of Jesus Christ were called to be apart from the world. (John 17:14) The churches have worshiped the things (idols) which are accounted powers in the world. They have sought present enjoyment in power and glory as from men rather than wait for that which is promised to the church when the Lord should return; and organized religion has always been ready to destroy those who have been hindrances to its designs.

QUESTIONS FOR BEREAN STUDY

Were the writers of the Bible writing merely for literary effect, and why did they record the sins of Israel, of prominent individuals and of the people of that nation? To what does hypocrisy lead? ¶ 1, 2.

Why did Naboth refuse to exchange or sell his vineyard to King Ahab? How did this refusal affect the King? ¶ 3, 4.

Give the details of Jezebel's plot to "frame" Naboth and to seize his inheritance. ¶ 5-7.

Why did Jezebel not attempt to cover her action? Why were the men of the city prompt to fall in with her fraudulent scheme? Did Ahab object to the scheme? ¶ 8-11.

What action did the Lord take in view of this base crime? What was his message to Ahab through the Prophet Elijah? ¶ 11-13.

What comment does the Bible make upon Ahab's generally wicked conduct? Did Ahab show any measure of repentance at the Lord's denunciation of him? ¶ 14-16.

What does the Lord's denunciation seem intended to show? Was there a flagrant display of religious hypocrisy in connection with the crime? ¶ 17, 18.

Of what does the Lord use Jezebel as a type? How have the church systems been guilty of spiritual fornication? ¶ 19.

INTERESTING QUESTIONS

QUESTION: In 1 Corinthians 15:38 we read: "But God giveth it a body as it hath pleaseth him, and to every seed his own body." Does this mean that we shall be given a restitution body, and is this body that which we present as directed by the Apostle Paul in Romans 12:1? Otherwise what shall we do with our restitution body?

ANSWER: A restitution body will be given to and had only by those who during the Millennial Age are obedient to Christ and who are brought up by restitution process to perfection. In that body the creature must continue to exist. In due time it will be perfect. The Apostle Paul, when in Romans 12:1 he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," has no reference to a restitution body. His words are there addressed to the new creature. The body of the new creature is not a restitution body. It is the same body the creature had and possessed at the time of and prior to his consecration. Since every creature must have a body, the body of the new creature now is the old body of flesh. The spirit of the Lord induces the use of that body to the glory of God. It is counted whole because it is the organism of the new creature. It is not the body, however, that the creature will have and possess in the resurrection. The new creation will participate in the first resurrection; and each one will have a body divine, and of course will live for ever in that organism.

QUESTION: *The Watch Tower* of October 15th, 1926, discussing the subject, "The Stone of Zion," in paragraph twenty-six says: "Again he [Christ Jesus] was tried, and again he won the fight." What is implied in the word "tried"? He was then resurrected and had all power. How could he be tried?

ANSWER: This question is a sample of the loose manner in which some read *The Watch Tower*. They read in a half-dazed manner, and once in a while grasp a sentence that stirs up the mind a little, and ignore the entire setting of the sentence or the paragraph. Had the one who propounded the above question carefully read even all of paragraph twenty-six referred to he would not have found it necessary to ask the question. The entire paragraph is short. It reads: "At the first advent of the Lord Jesus, from the time of his consecration until his death, he was constantly beset by the Devil. He resisted the Devil. He withstood all manner of trials and temptations and persecutions and came off victor in every one of them. Hence at the time that he was presented as King to Israel he was the 'tried

stone'. Now again he goes into action in 1914. He again engages the Devil in combat, and again he is the victor and casts the Devil out of heaven. Again he was tried and again he won the fight."

It would be difficult to state it in fewer words and plainer. Jesus had been remaining inactive as against the Devil until God's due time for him to act, as shown by Psalm 110:1. The time came for him to act in 1918, and then God sent him forth as his Executive Officer. There followed a great battle between the Lord Jesus Christ and his angels on one side, and Satan and his angels on the other side. That battle was a real test. Some of the consecrated have never yet had a conception of what the Devil's organization is. The Devil is a powerful creature. He has many angels with him, unseen of man. As it is written in Revelation 12:7 he fought and his angels fought, but Christ gained the victory. That was a trial or test and the Lord Jesus was victorious. Any one who engages in a controversy with another is put to the test. We speak of it as a contest. The word contest means a test together. It is a test of both sides.

QUESTION: Will you kindly inform me as to when the Gospel Age ended? In Volume Two, page 111, it is said that it began with the casting off of fleshly Israel, and that it will end at their restoration to favor. What is the meaning of this, and when does it end?

ANSWER: The phrase "Gospel Age" has been used in a loose and uncertain way. It is not a Scriptural term. By force of habit we have spoken of the time since Jesus was on earth until the restoration of Israel as the period of the Gospel Age. The Scriptures do not bear out this conclusion, however. The word "gospel" means good news. The Apostle Paul in Galatians 3:8 says: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." It is stated that God preached the gospel unto Abraham, saying, "In thee shall all the nations be blessed." That was a long time before the coming of Christ. This good news was preached time and again by the prophets of Jehovah. In fact the Apostle Peter declares that every prophet foretold the blessings of the human race. This good news or gospel has been preached from Abraham's time until the present hour.

Throughout the entire reign of Christ the same good news will be told until every person has come to a knowledge of the truth; for it is written that it is the will of God that all men shall be saved and brought to a knowledge of the truth. (1 Timothy 2:3, 4) Again the Apostle Paul states in Romans 5:18 that by the righteousness of one, Christ Jesus, the free gift comes to all men unto justification of life; and in Romans 6:23, 'Life is a gift of God through Jesus Christ.' There can be no gift without knowledge; and the bringing to man the knowledge that Christ Jesus has provided redemption by his death and resurrection, and that God through Christ has opened the way for all to have an opportunity to live, is good news or gospel. It would therefore be unscriptural to confine the gospel to a stated period of time from the casting off of Israel until the restoration of Israel. In truth the good news will end only, and therefore the time of the gospel will end only, when every man has heard the truth and when every one, from the least to the greatest, knows the Lord.

From Pentecost until the setting up of the kingdom, or until the last member of the body of Christ is selected, is known as the "acceptable time". By that is meant the time during which the Lord accepts men as a part of the sacrifice of his beloved Son. What we have generally understood by the term Gospel Age is this period of time of sacrifice. Instead of calling it the gospel age with propriety we might call that time the real atonement sacrifice day, because it is the time that the atonement sacrifice is made.

The atonement sacrifice foreshadowed by the sacrifices performed by the Jews would end when the last member of the body of Christ is completed and the blood of Christ is presented as a sin offering and the new covenant is ratified. Then the work of bringing back the race into harmony with God will begin. While that work is going on the good news or gospel, however, must be told to them in some way, because all must know the truth. Of course the gospel will not be preached under a handicap, such as it is now; but the knowledge of the glory of the Lord will fill the earth in his own good way. It will be a time of good news, because then the people will rejoice greatly. They will come unto Zion, God's organization, with songs of gladness and rejoice.—Isaiah 35:10.

QUESTION: Did the Logos die in order that the life that he enjoyed then might be transferred to the human plane? If not, what would be the difference between that transferred life and incarnation?

ANSWER: Incarnation would be merely a creature inhabiting a body of flesh. When the angels, one of them presumed to be the Lord, appeared unto Abraham there a body was created for the time being in which the appearance took place, and that could properly be called an incarnation. In order for Jesus to become the Redeemer of mankind he must be born a man, born of a woman, and grow to manhood's estate. Therefore it is written that he was made flesh and dwelt amongst us. —John 1:13, 14.

Life means existence and the right to existence. The Logos existed as a spirit being on a spirit plane and had the right to exist there. His right to existence was transferred from the spirit to the human plane, and he was begotten in the womb of Mary by the power of Jehovah, and thus his humanity began. Born as a human creature he had life; that is to say, he existed and had the right to exist.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Pipestone, Minn.	Sept. 14	Rochester, Minn.	Sept. 23, 25
White, S. Dak.	" 15, 16	Austin, Minn.	" 26, 27
Lake Benton, Minn.	" 18	Fountain, Minn.	" 28
Evan, Minn.	" 19, 20	Whalen, Minn.	" 29, 30
Winona, Minn.	" 22	Tunnel City, Wis.	Oct. 2

BROTHER J. A. BOHNET

St. Paul, Minn.	Sept. 21	Pease, Minn.	Sept. 28, 29
Eureka, Minn.	" 22, 23	Minneapolis, Minn.	" 30
Minneapolis, Minn.	" 25	Glenwood, Minn.	Oct. 2
Cambridge, Minn.	" 26	Parkers Prairie, Minn.	" 3, 4
Princeton, Minn.	" 27	Detroit, Minn.	" 5, 6

BROTHER C. W. CUTFORTH

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Morris, Man.	" 27	P. La Prairie, Man.	" 5, 6
Morden, Man.	" 28	Rapid City, Man.	" 7
Winkler, Man.	" 29, 30	Brandon, Man.	" 9
Altona, Man.	Oct. 1, 2	Baldur, Man.	" 10, 11

BROTHER H. H. DINGUS

Lufkin, Tex.	Sept 25	Terrell, Tex.	Oct. 3, 4
Tyler, Tex.	" 26, 27	Grand Saline Tex.	" 5, 6
Athens, Tex.	" 28, 29	Big Sandy, Tex.	" 7, 9
Kerens, Tex.	" 30	Gladewater, Tex.	" 10
Corsicana, Tex.	Oct. 2	Shreveport, La.	" 11, 12

BROTHER G. H. DRAPER

Nashville, Tenn.	Sept. 20	Loudon, Tenn.	Sept. 30
Milton, Tenn.	" 21, 22	Knoxville, Tenn.	Oct. 2, 7
Doyle, Tenn.	" 23, 25	Crossville, Tenn.	" 3, 4
Beans Creek, Tenn.	" 26, 27	Rockwood, Tenn.	" 5, 6
Chattanooga, Tenn.	" 28, 29	Alva, Ky.	" 9

BROTHER A. J. ESHLEMAN

Alma, Mich.	Sept 25	Ossineke, Mich.	Oct. 4, 5
St. Louis, Mich.	" 26, 27	Bay City, Mich.	" 6, 7
Wheeler, Mich.	" 28, 29	Midland, Mich.	" 9
Merrill, Mich.	Oct. 2	Cadillac, Mich.	" 10, 11
Saginaw, Mich.	" 3	Kingsley, Mich.	" 12, 13

BROTHER R. G. GREEN

Billings, Mont.	Sept. 16	Billings, Mont.	Sept. 23, 26
Arvada, Wyo.	" 18	Bear Creek, Mont.	" 25
Gillette, Wyo.	" 19, 20	Moore, Mont.	" 27, 28
Livingston, Mont.	" 21, 22	Gt. Falls, Mont.	Sept. 30, Oct. 2

BROTHER H. E. HAZLETT

Glasgow, Mont.	Sept. 19, 27	Wolf Point, Mont.	Sept. 25
Poplar, Mont.	" 20, 21	Tampico, Mont.	" 26
Nickwell, Mont.	" 22	Virgelle, Mont.	" 28
Brockton, Mont.	" 23	Gt. Falls, Mont.	Sept. 30, Oct. 2

BROTHER M. L. HERR

Lafe, Ark.	Sept. 16	Memphis, Tenn.	Sept. 23, 25
Jonesboro, Ark.	" 18	Helena, Ark.	" 26-28
Grubbs, Ark.	" 19, 20	Forrest City, Ark.	" 29, 30
Jonesboro, Ark.	" 21, 22	Little Rock, Ark.	Oct. 2

BROTHER W. M. HERSEE

Saskatoon, Sask.	Sept. 16, 18	Invermay, Sask.	Sept. 26, 27
Humboldt, Sask.	" 19, 20	Kamsack, Sask.	" 28
Quill Lake, Sask.	" 21, 22	Grandview, Man.	" 29, 30
Clair, Sask.	" 23	Gilbert Plains, Man.	Oct. 2, 3
Wadena, Sask.	" 25	Dauphin, Man.	" 4

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Cripple Creek, Colo.	" 19, 20	Sterling, Colo.	" 26, 27
Victor, Colo.	" 21	Haxtum, Colo.	" 28, 29
Denver, Colo.	" 22	Holyoke, Colo.	Sept. 30, Oct. 2

BROTHER H. S. MURRAY

Keosauqua, Ia.	Sept. 18	Chariton, Ia.	Sept. 28, 29
Bunch, Ia.	" 19, 20	Prescott, Ia.	Sept. 30, Oct. 2
Oskaloosa, Ia.	" 21, 22	Red Oak, Ia.	Oct. 3, 4
Des Moines, Ia.	" 23, 25	Henderson, Ia.	" 5, 6
Indianola, Ia.	" 26, 27	Omaha, Neb.	" 7, 9

BROTHER V. C. RICE

Andalusia, Ala.	Sept. 25, 26	Pensacola, Fla.	Sept. 30, Oct. 2
Florala, Ala.	" 27, 29	Brewton, Ala.	" 3, 4
Stella, Ala.	" 28	Bay Minette, Ala.	" 5, 6

BROTHER W. J. THORN

Louisburg, N. C.	Sept. 22, 23	Stem, N. C.	Oct. 2
Raleigh, N. C.	" 25, 26	Henderson, N. C.	" 3, 4
Moncure, N. C.	" 27, 28	Petersburg, Va.	" 5
Durham, N. C.	" 29, 30	Richmond, Va.	" 7, 9

BROTHER J. C. WATT

Freeman, Mo.	Sept. 25	Bolivar, Mo.	Oct. 2
Deepwater, Mo.	" 26, 27	Ash Grove, Mo.	" 3, 4
Clinton, Mo.	" 28	Springfield, Mo.	" 5, 6
Coal, Mo.	" 29	Billings, Mo.	" 7
Clinton, Mo.	" 30	Verona, Mo.	" 9

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	METERS	KILOCYCLES	TIME
WBBR	New York, N. Y.	256.3	1170	Daily
WHK	Cleveland, O.	265.3	1130	Sun. & Thurs.
WORD	Chicago, Ill.	275.1	1090	Daily
KFWM	Oakland, Calif.	236.1	1270	Daily
CKCX	Toronto, Ont.	291	1030	Sun., Tues., Fri.
CHCY	Edmonton, Alta.	517	580	Sun.
CHUC	Saskatoon, Sask.	329.5	910	Sun., Tues., Thurs.
WCAH	Columbus, O.	535.4	560	Sun.
CFYC	Vancouver, B. C.	411	730	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	206.8	1450	Sun.
WLSI	Providence, R. I.	384.4	780	Sun., Wed., Fri.
WBAX	Wilkes-Barre, Pa.	249.9	1200	Sun.
WCBM	Baltimore, Md.	384.4	780	Sat. & Sun.
WBT	Charlotte, N. C.	258.5	1160	Thurs.
WSAZ	Huntington, W. Va.	241.8	1240	Sun.
WBRL	Tilton, N. H.	232.4	1290	Sun.
WTAL	Toledo, O.	280.2	1070	Sun.
KFJF	Oklahoma City, Okla.	272.6	1100	Sun.
KFEQ	St. Joseph, Mo.	230.6	1300	Sun.
KLZ	Denver, Colo.	267.7	1120	Sun.
KWTC	Tustin, Calif.	340.7	880	Sat.
WRHM	Minneapolis, Minn.	260.7	1150	Sun.
WREC	Memphis, Tenn.	254.1	1180	Sun.

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLVIII SEMI-MONTHLY No. 18

Anno Mundi 6055—September 15, 1927

CONTENTS

JEHOVAH ALONE BE THY FEAR 275
Improper Fear 276
Fear of the Ecclesiastics 277
Fear Not 278
The Fearful Fall 278
Severe Test Ahead 279
DISTRIBUTION OF THE RESOLUTION 281
THE CALL OF THE PROPHET 282
AMOS DENOUNCES SIN 284
INTERESTING QUESTIONS
Regarding the Prisoner Class 287
The Completion of the Temple Class 287
SPECIAL NOTICE 274
IMPORTANT 274

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4⅞ x 7⅛,	French Morocco	$4.00
P125	do	with concordance	4.35
P130	do	Full Leather	5.65
P135	do	with concordance	5.80
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K65	do	with concordance	3.57
K70	do	Full Leather	4.85
K75	do	with concordance	5.20

SPECIAL NOTICE

On another page of this issue will be found a statement concerning the distribution of the new booklet *Freedom for the Peoples.* Read it carefully and get ready to do your part.

ERRATUM

In *The Watch Tower* of Sept. 1, page 271, paragraph 2, second line, "page 111" should be "page 211".

IMPORTANT

Time and again we have called the attention of our readers not to remit currency in unregistered envelopes. It is a temptation to men to steal. A man who has been in the Postal service forty-two years has been arrested and will doubtless go to prison because he opened our mail and was caught at it by the officials. Not only is it a temptation to weak men, but you lose your money and then cannot understand why you do not hear from us. Please observe what we have said time and again: Remit by post office money order or New York draft. Do not send personal checks on any bank outside of New York.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Resurrection Body" Z June 15, 1927	"The Overcomers" Z July 1, 1927
Week of Oct. 2 . . . ¶ 1-22	Week of Oct. 16 . . . ¶ 1-14
Week of Oct. 9 . . . ¶ 23-45	Week of Oct. 23 . . . ¶ 15-32
	Week of Oct. 30 . . . ¶ 33-50

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII SEPTEMBER 15, 1927 No. 18

JEHOVAH ALONE BE THY FEAR

"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."—Isaiah 8: 13.

JEHOVAH sets forth in his Word instruction to the anointed Servant class. He tells the members thereof whom they shall fear and what they shall not fear. The above text and its context strongly support the conclusion that now is the time to understand what is proper and improper fear. At least it is due time to have a better understanding thereof. It is written that "light is sown for the righteous". (Psalm 97: 11) The Servant class is righteous by reason of the fact that the members thereof are in Christ and therefore God declares such righteous or right with him. It is this class that he instructs and leads in the right way. (Psalm 25: 9; Proverbs 3: 5, 6) 'Jehovah covers himself with light as with a garment.' (Psalm 104: 2) His due time is here to draw his Servant class more clearly into his light. He has sent his beloved Son to his temple. He has provided the Bridegroom with the robe of righteousness for the members of the Servant class on earth. He has given to these the garments of salvation. They are identified as his. It seems to be his due time for them to have a better understanding of his purposes.

2 There is a proper fear to have and there is an improper fear to be exercised by the anointed class. Concerning this the Scriptures are explicit. Generally the term fear, as expressed in degrees of progression, means apprehension, anxiety, dread, fright and terror. Man well knows that he is imperfect and weak. If he learns that he is to be brought into the presence of one of far greater power than himself, and knows not whether such a one be his friend or enemy, he is apprehensive. He becomes anxious to have the approval of the greater one that he may fare well. If he has nothing to show him that the greater one is friendly he begins to dread the ordeal. As he advances to the greater one's presence, who he observes has a harsh countenance, he becomes frightened. If the greater one speaks to him in violent and threatening language he becomes terrified. Fear is also properly defined as reverential awe of the greater and more powerful one, and therefore the smaller one is solicitous to avoid the displeasure of the greater one.

3 Different texts of Scripture show the various shades of meaning that are properly given to the word fear. By these the anointed class can understand what is proper to fear and what they should not fear. It is written: "The fear of the Lord is the beginning of wisdom." (Psalm 111: 10) The fool does not fear God. The wise man does. Man knows that he is imperfect and weak. He learns that God is all-powerful. He understands that some day he may have to appear before the judgment bar of God. (Romans 14: 10, 11) Having a proper conception of his own imperfections, and understanding something of the greatness of Jehovah, man is apprehensive as to what will be the result when he appears before the judgment bar of the Lord; and he has a desire to know what is the proper course for him to take. He therefore has fear for the Lord. He is now beginning to get some wisdom. That means that what knowledge he has received he is using properly. As his knowledge concerning the Creator increases he has a reverential awe of the Almighty God. He learns that God is just and metes out justice to all.

4 Knowing of his own imperfection he knows he cannot be right with God. He learns that the mercy of God endures for ever, and that in his loving kindness he has provided through the merit of his beloved Son the means to justify those who come to him in God's appointed way. He believes what he has just learned. He has faith in God. He trusts God as his Friend and Benefactor, and therefore exercises faith in his appointed way through Christ; and he consecrates himself by agreeing to do God's will. Because of his faith in Christ, and because of the blood of Jesus presented to Jehovah as a sin offering for man, and by reason of the judicial determination by Jehovah the one making a consecration is justified. Being now justified he has peace with God. (Romans 5: 1) That means that the man through Christ has a standing with God and knows that God is his Friend and Benefactor. He is begotten by the spirit of God and can properly call God his Father. He has an abiding confidence in Jehovah now as the Father of the new creation, and the more his knowledge of God grows the greater is his loving devotion to the Lord. As long as he remains in Christ and is obedient to God he does not dread Jehovah and his judgment but he knows that if he should fall away from Christ his standing before God would cease and then

it would be a dreadful and terrible thing to fall into the hands of the living God. (Hebrews 10:31) He therefore properly fears God. He fears to displease Jehovah. He fears that he might fail to receive the approval of God and that would be a dreadful and terrible thing.

5 For the servant of the Lord to incur the displeasure and disapproval of Jehovah would mean to that servant the most terrible thing. Therefore the fear of the Lord which marks the beginning of wisdom continues with man as a new creature to the end. His reverence, his adoration, and his love for God increase. His anxiety to please God also increases because it is his greatest desire to have the approval of Jehovah. It is proper for him to fear God because to fail of the approval of God would mean the loss of everything. Therefore says the apostle, "Work out your own salvation with fear and trembling." (Philippians 2:12) Over such the Lord exercises a watchful care. "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy." (Psalm 33:18) "He honoureth them that fear the Lord." (Psalm 15:4) "The fear of the Lord is clean, enduring for ever." (Psalm 19:9) God places his special protection about them that fear him. "O fear the Lord, ye his saints: for there is no want to them that fear him." (Psalm 34:7-9) "Ye that fear the Lord, trust in the Lord: he is their help and their shield." —Psalm 115:11.

6 The apostle expresses the same meaning of fear when he says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 7:1) Holiness within the meaning of this scripture means a complete and absolute devotion to the Lord. Such is prompted by love. The new creature should have fright or dread if he finds himself partially devoted to the Lord and partially devoted to some part of Satan's organization. He could not perfect holiness in the Lord by following such a course. The new creature cannot serve the Lord and serve the Devil. He is emphatically instructed: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Corinthians 10:21) Those whom God approves must be unreservedly devoted to him as his servant. It is in such that the Lord delights. "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles."—Isaiah 42:1.

IMPROPER FEAR

7 "The fool hath said in his heart, There is no God." (Psalm 14:1) The fool does not fear God because he has not sufficient sense to believe God. The fool knows nothing of the works and wisdom of God. (Psalm 92:6) Wisdom is too high for such. (Proverbs 24:7) But a fool is usually much afraid of other men. There are fools besides those who are imbecile or idiots. The man who refuses to gain knowledge from God but seeks the approval of men and the plaudits of men is a great fool, even though he may have much learning in other matters. It is to this foolish class that the man belongs who thinks it is an evidence of weakness to acknowledge God as supreme above all. It is the same thing that makes a clergyman who is wise in his own conceit afraid to give the Lord God glory and credit for the wisdom expressed in the Bible.

8 It is written that the fear of man bringeth a snare. Why is that true? Because he who fears man puts his trust in men and not in the Lord. One man becomes a leader or teacher of Bible doctrines and other men follow him because they trust him and they fear that disaster will befall them if they do not do exactly as their leader tells them. In order for the one to be strong in the Lord he must accept the truth in the love of the truth and bear in mind that truth emanates from Jehovah. The one who reverences man or fears man, or who fears disaster might result because he goes contrary to the teachings of some man, will sooner or later discover some defect in the man or leader whom he trusts; and his confidence will be shaken in what he believes. This is often observed where one accepts a doctrine and holds to it because of his confidence in man; and failing to trust the Lord he falls away, even though he for a time followed the truth. Each man must make the truth his own, and his trust must be in the Lord and not in man. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."—Proverbs 29:25.

9 Should we not have honor and respect for some who are in the service of the Lord more than we have for others? Yes; one should be honored and respected in proportion to his faithfulness to the Lord. If we see that the Lord is using some in a more extensive way than others, we should have respect for such and try to cooperate with such to the Lord's glory, but not to the glory of man. This does not mean to have a reverential awe for man. In the days of the apostles there were some who followed Paul and some Apollos and some others, evidently because they had more respect or reverence for one than they did for the other. The apostle emphatically pointed out that such a course is wrong. He said: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? . . . For we are labourers together with God: ye are God's husbandry, ye are God's building." (1 Corinthians 3:5, 9) Workers together cooperate. All in the truth should cooperate with each other to the Lord's praise. Remembering that God sets the members in the body as it pleases him, each one should strive to do his or her part with full respect and consideration to the other members of the body, because such is the Lord's way. Such, however, is not fear of man but a fear to do contrary to the Lord's appointed way.

10 Cooperation in serving the Lord is true fellowship between Christians. Fellowship does not mean to get to-

gether and gossip and shake hands and smile at one another or spend the time with senseless talk. Fellowship properly means partnership; and all who are in the Lord are partners with Christ Jesus, the chief One of the new creation; and all should cooperate and fellowship with such, which means to further the interests of the partnership. This is the reason why that the Lord's people consist of those who are working together harmoniously to the Lord's glory. For this reason it is written: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Philippians 2:3) The reverence or worship of men or leaders, and the fear of such, is truly a snare of the Devil.

11 It has ever been the purpose of Satan the enemy to turn the people away from God. He uses various methods to accomplish his purpose. He has caused men to teach doctrines that represent Jehovah as a great fiend who will torture every one who incurs God's displeasure. The doctrine of eternal torment is a sample. Many, because of fear of eternal torment, have been driven into the church systems. They do not fear God, but have feared torture, which they desire to escape. Their fear of God has been taught by men who were acting as the tools of the enemy Satan. For this reason millions of people draw near the Lord with their lips, but they have neither love for nor fear of God. Thus the prophet expresses it: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men."—Isaiah 29:13.

FEAR OF THE ECCLESIASTICS

12 God commissioned the members of the church to preach the gospel to the teachable ones. He planted his church a pure and noble vine. In his Word he points out the proper course of action for members of the church to take. Among other things the Christian is commanded to keep himself unspotted from the world. (James 1:27; 4:4) That means the preaching of the gospel was intended to be a witness to the people concerning God's plan of salvation and not for the purpose of converting the world. The world will be converted in due time, and that due time is during the reign of the Messiah.

13 The clergy took exactly an opposite course to what the Scriptures pointed out they should take. They concluded that they must convert the world and bring the ruling classes of the nations into the church, and when they had accomplished that work then the Lord would command that the governments be turned over to them and they, the churches, would be the chief ones in the kingdom. They did not fear God; but they feared that when Christ would come if they had not brought in the nations they would lose their position as rulers. Instead of following the Scriptural injunction they leaned to their own selfish ways. (Proverbs 3:5, 6) They reasoned that if they should be left out as rulers in the kingdom, that would be a great calamity.

14 Such was exactly the condition that prevailed amongst the clergy of the Jewish time at the first coming of the Lord. The Devil entrapped them and induced them to join forces with the rich and influential of that time. They therefore were not ready to accept Jesus as the Messiah because he did not come with a great display of power and influence and did not honor the clergy and put them forward. He did not cause them to dress in purple and fine linen or red gowns and red caps and sit on thrones of velvet. He told them the truth, that they were hypocrites. Had they feared the Lord they would have changed their course of action.

15 In more recent years the clergy of the various denominational systems saw their membership growing less and that the people were falling away from the church systems. They began to make overtures to the rich and influential, and openly declared that the church must be thrown open to these powerful and influential ones and they must be brought in. The clergy therefore prostituted the gospel of Christ and made common cause with influential worldly men and feared to take any course that would offend such worldly men. The clergy therefore made the church system a part of the world, or Devil's organization.

16 When the harvest time of the Lord came at his second presence, and the preaching of his presence and kingdom began and progressed, the clergy concluded that some quick action must be taken, for fear that they had been somewhat derelict in converting the world, and that their own positions of greatness were in jeopardy. They reasoned that they must get together and form an alliance or federation of the various denominational systems and present a solid front and thus increase their strength and influence with the rich and powerful and also impress the people with their greatness and with their ability to set up the kingdom about which they had preached. A world-wide movement began, resulting in the formation of a confederacy, which is called the Federation of Churches.

17 One of the prime movers of this organization was an American of great wealth and probably the richest man the world had produced up to that time. J. P. Morgan contributed one hundred thousand dollars to start the federation. What was the inducing cause for the formation of this confederacy? Manifestly not the fear of God nor the desire to honor him, but it was the fear of the clergymen and big church men that unless they took a decided action in the federation they would be left out of the ruling factors. They were like the scribes and Pharisees of old. The clergy united with the rich, influential and powerful, and drew together the denominations regardless of doctrines. They compromised doctrines that they had tenaciously held to up to that time. So far as the truth of God's Word was concerned

that did not enter into the matter. Man could believe what he pleased just so he supported the organization.

18 The World War came on. The commercial and political powers controlled and operated the military. The clergy were already united with them, and they feared lest they would lose the influence of their allies unless they boldly advocated the shedding of human blood. They made recruiting stations of their church buildings and urged the young men into the war. Concerning them God's prophet says: "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) They were willing to disregard the command of the Lord, "Thou shalt not kill," and to take an exactly contrary course; and that of itself proves that they did not fear the Lord but feared to lose their own power and influence.

19 The World War moved some of the clergy to think for a time. A number of them got together and issued a manifesto announcing that the then existing evidence tended to show the kingdom of heaven near. The World War ended; and seeing no evidence of the kingdom of Christ in operation the preachers again feared lest they would lose out, and they made another desperate move. The commercial and political elements of the Devil's organization made and wrote a treaty of peace. A draft of the compact of the League of Nations had been made but not adopted. Quickly the clergy saw that if the League of Nations should be formed and the clergy left out, the church systems would suffer and the preachers would lose their power and influence. Hence the Federation of Churches, before the adoption of the League of Nations Compact, passed a resolution urging the formation of a League of Nations and declaring it to constitute the political expression of God's kingdom on earth. In that resolution they said: "The church can give a spirit of good will without which no League of Nations can endure." Of course they meant their church systems.

20 It was not the fear of God that led them to endorse the League of Nations, but they did so in utter disregard of his Word. God, through his prophet, says concerning such confederacy: "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: for God is with us."—Isaiah 8:9, 10.

FEAR NOT

21 The anointed of the Lord are specially warned by him not to favor any kind of confederacy and not to have the fear that the clergy or other selfish men have. The prophet represents the Servant class speaking: "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people." (Isaiah 8:11) Then the Lord speaks to the Servant class through the prophet and to the members thereof, saying: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."—Isaiah 8:12, 13.

22 In 1918 the Lord came to his temple; and the faithful entered into the joy of the Lord and into the secret place of the Most High. It was then that the anointed class began to have a clearer vision of God's organization and of the enemy's organization. The Lord began to say to them: 'Do not hesitate to stand aloof from these alliances. Jehovah of hosts shall defend you; therefore let him alone be your fear.' The title Jehovah of hosts means that the great God Jehovah has provided ample protection for the Servant class; that he has an army or host to defend his own and to keep them from all harm; and that those who fear Jehovah alone shall be saved. Hence he says to his anointed: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." That sanctuary is the holy place, the secret place of the Most High, and therefore the place of complete safety for the anointed Servant. Those who have entered into this place need have no fear of anything, but are to fear only the Lord. Those who do sanctify the Lord of hosts, to them he shall be a complete defence and strength. The lesson that the anointed class draws from these prophecies is that the Servant is to put his trust wholly and completely in Jehovah, to fear him and fear him alone, and know that the Lord will shield and protect him as long as he is faithful in the performance of the duties the Lord lays upon him.

THE FEARFUL FALL

23 From approximately 1874 to 1914 the Lord restored to the consecrated ones of earth the great fundamental truths that have been hid by the agencies of Satan. That work of restoration of the truth was foreshadowed by Elijah. (Matthew 17:11, 12) Therefore the work of the Servant class during the period of time above mentioned was foreshadowed by Elijah. The Servant class doing the Elijah work had expected the Lord to complete his church, fully establish his kingdom, and take all the anointed class into the kingdom by 1914. Up to that time they were bold in declaring the truth. When Jezebel got after Elijah after the slaying of the prophets of Baal, Elijah manifested much fear and fled. When the World War came on and Jezebel, to wit, ecclesiasticism, aided and abetted by her allies began to manifest much enmity toward the Lord's people, many of the consecrated became fearful and refrained from further proclamation of the truth.

24 In 1918 the Lord came to his temple, and fiery trials upon the church increased. Jezebel became more active. Together with her allies she began to press hard against the anointed class. Some of these became fearful, and for that reason fled and ceased their boldness in

the proclamation of the message of truth against the unholy alliance. Then when the Lord revealed to the church that Christ had come to his temple, that Jehovah had provided the robe of righteousness for the bride class, the garments of salvation for the anointed, and that the Stone, namely God's anointed King, was laid in Zion, many of those who had become fearful or indifferent or inactive stumbled over that Stone and fell. Others were ensnared by the enemy Satan, had their heads twisted and their hearts made bitter; and they fell. The Lord God had foretold this through his prophet in connection with the fear that should come upon the faithful when he said: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken."—Isaiah 8:13-15.

25 Then the prophet of God shows that the giving of the testimony of God's witnesses would be limited to the faithful anointed Servant class when he said: "Bind up the testimony, seal the law among my disciples." (Isaiah 8:16) The law of God is his will, whether expressed or unexpressed. He has expressed His will concerning the Servant class by giving them positive commandment that they must be his witnesses. These the Lord will honor and continue to honor as long as they are faithful to him.

26 Those approved by the Lord and who entered into the joy of the Lord were not only ready but anxious to do the will of God. To these approved ones God has given a clearer vision of his plan. He enables them to see the Devil's organization in all of its hideousness and to see the Lord's organization more clearly than ever before; and seeing this and having an abiding confidence in the Lord, the anointed class does not fear the Devil nor any of his instruments. This lack of fear is not due to any inherent qualities in the members of the Servant class, but it is due to their complete confidence in the Lord. They see that the great Jehovah of hosts has an army to do his bidding and that he will protect those who are faithful and who joyfully continue to represent him. These anointed ones have made Jehovah alone their fear, and they fear no other, and to them the Lord is a sanctuary. Being in his sanctuary they dwell in the shadow of his almighty hand, and are wholly and completely safe.

27 The anointed class does not have or manifest a "cocksure" attitude. They do not perform foolhardy things. They do not consider themselves immune from the attacks of the enemy; and they know that their safety depends entirely upon the strength of Jehovah of hosts, and that so long as they dwell in his secret place and abide under his almighty shadow, they are safe. Therefore the Servant class properly fears Jehovah. The members thereof fear to lose his favor, and know that unfaithfulness on their part will result in the loss of everything for ever. These fear lest they should fail to obey the commandments of God. A failure might be due to indifference or negligence. A refusal to obey would be wilfully taking a wrongful course. Therefore if one of the anointed has an opportunity to obey the commandment of the Lord to be his witness and fails or refuses to obey that commandment, he is in great danger.

28 Those who will be overcomers, and who will gain a complete victory and have an abundant entrance into the kingdom, are those who will abide in the secret place of the Most High and dwell under the almighty hand of Jehovah. Such have no need for fear of man or Devil. Their faith being complete and their trust in God being absolute, and he being their sanctuary, they joyfully sing: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."—Psalm 27:1, 5, 6.

SEVERE TEST AHEAD

29 From time to time there are some who suggest that all trials and tests are done, that now the anointed are marching triumphantly on and will never again have such severe trials as in the past. Probably the desire to have it thus is father to the thought. Such scriptures as Revelation 12:17 and others strongly indicate that there is a great test yet to be endured by the faithful. The kings and rulers of the earth have been warned that God's kingdom is at hand; that God has set his King upon his throne; and that Satan's organization must fall; and that their kingdoms constitute the visible part of Satan's organization. The peoples must hear the testimony that the Devil's organization has long been the responsible one for their oppression. The anointed Servant of God must give that witness.

30 It is manifest that the faithful will give witness to these strong truths which shall have to do with sweeping away the refuge of lies, and will bring down upon their heads the indignation of the enemy. That old dragon is exceedingly wroth with the remnant of the seed that remains. (Revelation 12:17) The giving of the strong witness against him and his agencies will bring this greater wrath upon the witnesses. The forces of the enemy will be gathered and are being gathered to Armageddon. The Servant class, small in number and insignificant in strength, would be destroyed instantly except for the protection that the Lord of hosts has provided. The army of Jehovah of hosts is certain to win. The faithful Servant class that continues to abide in the secret place of the Most High and to perform

Jehovah's commandments will certainly be overcomers. But it is not certain that every one who is now of the Servant class will continue therein. He who continues faithfully to be a member of the Servant class will win. He who abides under the shadow of the Almighty, in his secret place, is absolutely certain of victory. But each should remember that the commission laid upon him by the Lord must be performed. Hence the Lord says to such: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."

[31] The people to whom the Lord Jehovah will grant the kingdom must bring forth the fruits thereof. (Matthew 21:43) In order to bring forth the fruits thereof these must do the will of God by joyfully obeying his commandments. Such must be wholly on the side of the Lord. They must be entirely separate from any part of Satan's organization and not even so much as sympathize therewith. Even though imperfect in the flesh these members of the new creation can be loyal, faithful and true to the Lord God. Such perfection on their part Jehovah requires. For the encouragement of such God, through his prophet, says: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isaiah 43:2.

[32] Of course there must be fiery experiences for the anointed class ahead; otherwise this promise would not be made. Those who love the Lord will not be thinking of what reputation they may or may not have amongst men. No faithful one amongst them will count his life dear to himself. Being advised of the secret place of the Most High, and having the witness of the holy spirit that he is dwelling there, and having the assurance that almighty power is exerted in his behalf and that Jehovah's purpose toward him is to bring him through victorious, he must not hesitate to joyfully perform the commission that the Lord God has laid upon him. This company will be small. The Lord refers to it as a remnant, which means the faithful ones left after the less faithful have withdrawn. The conditions surrounding this little faithful company may be such as to strike terror and dread into the hearts of all; but none of them will fear, none of them will have any dread or any terror of the enemy, because the Lord of hosts is their strength and shield. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isa. 28:5, 6.

[33] It would not be right for one to speak harshly against his brother because his brother is an elder and does not take an active part in the service work. It would be proper, however, for one brother to point out the necessity of being obedient to God and to beseech his brother to faithfully perform his covenant. (Romans 12:1) That is exactly what *The Watch Tower* is trying to do. *The Watch Tower* would be derelict in its duty to the brethren if it did not stress the importance of giving the testimony today that Jehovah is God, Christ is King, and the kingdom is here. The elder or other one in the Lord's anointed class who fails or refuses to be aroused to the importance of performing his covenant is in an unfortunate position. He must judge himself, however, if he would not be judged by the Lord.

[34] Therefore let each one who believes himself to be in the secret place of the Most High, and who desires to abide there and be under the protection of the Almighty, ask himself a few questions and give answer to himself to the questions. The following are some suggested questions: Do I see the Devil's organization pitted against God and his organization in a desperate effort to turn the people away from the Lord? Do I see that now is the time when the enemy of Jehovah must be brought to the attention of the people? Do I believe that the forces are preparing for Armageddon and that God would have notice thereof served upon the people? Do I understand that the anointed Servant class, the feet members of Christ, is the class to which God has delegated this work of giving the testimony to his name?

[35] If these questions are answered in the affirmative then ask some more: Am I doing my part in the performance of the will of God as he has commanded? God has provided for the publication of books which carry the message of the kingdom; he has provided the radio to spread the message to the people both far and near; he has arranged that his anointed ones may call upon these hungry ones with the books and literature to enable them to read and get a knowledge of the plan. Am I doing what I can to give this message to the people as a witness to God's name? If I am not, is it because I fear the reproach that may come upon me for doing so? Do I fear the enemy or some part of his organization or some harm that might come to me? Do I love my God sufficiently to do what he has asked me to do? After a careful and prayerful self-examination then let each one do as he thinks God would have him do.

[36] There are several ecclesias in the land wherein brethren who are acting as elders are opposing the service work. Whether they will ever get their eyes open sufficiently to see their mistake the Lord knows. There are some members of the ecclesias that are being misled by these blind leaders that may get their eyes opened at a time when they will greatly regret that they followed men or feared men. The responsibility of each consecrated one is to his God. These are therefore warned not to be misled by men. It is gratifying however to note that there are not many of the opposers and not many classes will tolerate them long. This is evidenced by the fact that although a less number partook of the memorial in 1927 than heretofore the reports show

that there is a far greater number today actually in the field service work than ever before. It is a healthy sign. Jehovah of hosts will give these faithful ones the victory through Christ.

QUESTIONS FOR BEREAN STUDY

What reason have we for believing that Jehovah God would now have his Servant class understand the subject of fear? Why does he thus instruct this class? Define the term fear. What are the five degrees of progression covered by the word? Give scriptures to illustrate each. What is the basis of all fear? ¶ 1, 2.

Distinguish between proper and improper fear. In what way may the fear of Jehovah God be said to be the beginning of wisdom? What steps will one take who is properly exercised by the spirit of fear? Why? ¶ 3-5.

What is the Scriptural meaning of the term holiness? Who among the Lord's people has genuine cause for fear? ¶ 6.

What types of men may Scripturally be classed as fools? In what way does the fear of man ensnare one? Distinguish between a proper and an improper reverence for those active in the Lord's service. ¶ 7-9.

Show what is true fellowship among Christians and what is not. What methods does Satan use to turn the people away from God? ¶ 10, 11.

What commission was given to the church? Why did the clergy take an opposite course? What parallelism exists between the clergy class at the first advent and that of the second advent? ¶ 12-15.

What change of tactics did the clergy make during the harvest which marks the end of the age? What was the purpose of this change? Account for the apparently great growth of denominationalism since the harvest began. ¶ 16-18.

In what ways did the World War demonstrate the real condition among the clergy? Why have they heartily endorsed the League of Nations? ¶ 19, 20.

What instructions have the Lord's people regarding their attitude toward the church federation? What blessings from the Lord have come to all who have obeyed these instructions? ¶ 21, 22.

What is meant by the Elijah phase of the Lord's work? What movement did the antitypical Jezebel make against the Elijah phase of the work? What resulted? What refreshment did the Lord then give to his people? In this connection explain Isaiah 8: 13-15. ¶ 23, 24.

What is meant by the will of Jehovah? What positive command has his Servant class received since 1918? What blessings have come to those who have joyfully obeyed? Account for their lack of fear at this time. How could members of this class bring themselves into great danger? Who among them will have an abundant entrance into the kingdom? ¶ 25-28.

What indications point to a great test ahead for the Lord's faithful followers? Why? What protection has been promised that class? Will all who are now of that class remain faithful to the very end? Give reasons for your opinion. ¶ 29, 30.

To whom will the Lord Jehovah grant the kingdom? What scriptures indicate that such will pass through severe experiences? Why does the Lord refer to this class as a remnant? ¶ 31, 32.

What duty have the brethren to perform to one another? What ten questions are suggested as a personal assistance to those who desire to fulfil their covenant at this time? Who among the Lord's people seem to cause most of the trouble in the ecclesias? What is probably the explanation of this condition? Who will ultimately win the victory? ¶ 33-36.

DISTRIBUTION OF THE RESOLUTION

HERETOFORE the Society has followed the policy of printing millions of copies of the Resolution and the speech in support of it for free distribution amongst the peoples. Announcement was made at the Convention at Toronto that this would be done for this year. Since then it has been determined that this time we will not make a free distribution. A paper thrown on the doorstep is usually destroyed.

It has been decided that the Resolution adopted by the Convention at Toronto and the speech in support of it, which were broadcast, together with an introductory chapter and another following, will be put into a sixty-four-page booklet and produced as cheaply as possible. This booklet will be supplied to all the classes at three cents per copy, and will be sold by them at five cents per copy to the public. This will afford an opportunity for everyone in the classes to have some part in the service, and it seems quite certain that the people will read much more readily than they would if a sheet were given to them.

We therefore urge upon the service directors in every part of the earth to organize the service work thoroughly, and assign everybody in the classes who is willing to work some territory, and have every house in every division of territory called upon and canvassed for the booklet.

As these booklets come off the press they will be shipped on consignment to the classes. We will ship to each class the quantity that the territory would seem to warrant; and of course each class will put forth every possible effort to get them into the hands of the people. Classes will be billed for the books at the rate above mentioned, and may remit as quickly as these are sold or sooner if convenient.

The general drive all over America will begin October 1st. The month of October therefore will be the time to specifically arrange to get these booklets into the hands of the people. Everyone in the classes will be able to devote some time either Saturday afternoon, Sunday or evenings. The responsibility is now upon the classes to see that this witness gets to the people, and let no one shirk his responsibility.

Every person who goes out should sell not less than one hundred per day and probably many more. By this means they will be able to pay their expenses so that they can have a part in the work and at the same time to provide something necessary. Let this be the most thorough canvass that has ever been made of the people.

The canvass can be brief, stating that here is a report of the greatest radio hook-up ever on earth, together with a resolution adopted by the people and a speech in support of it and a description of the distress of the peoples on earth and the reason thereof, what will be the result, and how the blessings of freedom and life and happiness will come to mankind. Surely every person will want a copy; and it has been produced in such a way that every person can avail himself of a copy.

The classes will have a sufficient amount so that in the poorer districts where some may be found who are unable to pay but who are able to read, the classes may give away some copies and do so without loss to themselves, as the sales of others will make up for those given away. We hope to see an enthusiastic response to this field work. It is the time to give the witness that Jehovah is God and Christ is King and that the kingdom of heaven is here.

THE CALL OF THE PROPHET

——OCTOBER 23—1 KINGS 19:19, 20; AMOS 7:10-15; ISAIAH 6:1-8——

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said Here am I; send me."—Isaiah 6:8.

THE present study brings before us the call of three prophets; Elisha, Amos and Isaiah. Their ministry differed much each from the other. Elisha's mission was to do a work, and to speak things which were necessary as occasion might arise; but he was one of the non-writing prophets; he left no written message. There is, therefore, no record of any utterance of his which is of the nature generally considered prophetic. Neither Elijah, his immediate predecessor, nor he who took up Elijah's work, was used of God to give forth messages telling of future events. They were the prophets of God because while they lived they were God's channel for conveying his will to his people Israel, and also in this that their work was prophetic in character inasmuch as it was typical of a work to be done in latter days.

[2] Elisha was the son of a farmer in one of the rich valleys in the northern kingdom. He was chosen through Elijah, who was directly told to anoint Elisha to take up Elijah's work. Since Elisha's residence was told to Elijah, it is probable that the younger man was unknown to Elijah; besides Elijah had said that he was left alone.

[3] It was a strange way that Elijah took to carry out his mission. Probably the older man was led to put a test upon the younger; for instead of telling Elisha of his commission and anointing him, as might have been expected from the command, Elijah found out Elisha as he was ploughing, cast his mantle upon him, and passed on.

[4] The prophet's mantle was significant of the office; and Elisha understood at least that Elijah meant to call him, for he immediately left his ploughing and with submission asked that he might say farewell to his father and mother. Elijah bade him go back, as if he would say, I have not called you to follow me. The action was as if he had only intended Elisha to understand that the younger man had a call from God, but not necessarily to enter at once into service.

[5] Elisha returned; but to show that he intended to obey what he understood was a call to privilege of service, he took a yoke of oxen, boiled their flesh on a fire made with the instruments of ploughing, and made a feast for the people. As the famine had now been in Israel for three and one-half years, for the much needed rain had fallen only a few weeks before, this action of Elisha when he had entered into his ministry may be taken as that which is typical of him during all his ministry; namely, that of grace and kindly care for the people. He went at once after Elijah and became his servant.

[6] There was room for faith in his call, and had he been other than he was, there might have been a test for him in the abruptness of Elijah's manner of indicating the call, and then in his brusque way of answering his request. But the fact of the mantle was his evidence: he understood the prophet's meaning.

[7] The second passage of Scripture in the study tells of the call of Amos. Forced to speak for himself in order to rebut the arrogant Amaziah, priest of the shrine at Bethel, who professed to serve Jehovah by means of the golden calves which the first Jeroboam had set up, Amos said that he was neither a prophet nor a prophet's son, but was a herdsman and a gatherer of wild figs. Probably he was a trader whose business took him northward into Bethel, and who had been stirred in spirit by the calf-worship he saw there. In saying he was no prophet, Amos did not mean to discount his office; his declaration that he spoke by the authority of the Lord shows that; and in saying that he was not a prophet's son he probably meant that he had not been a member of any school of the prophets.

[8] Like Elisha Amos was a dweller in the fields. Jehovah had laid hold upon him while yet he was attending to his business in Tekoa. He was called to the service of the Lord in the days of Uzziah, king of Judah, about 120 years after the call of Elisha.

[9] The schools of the prophets seem to have existed in Israel since the days of Samuel, who gathered young men to him, evidently that they might be trained for some service for the Lord. (See 1 Samuel 10:5, 6, 10.) This arrangement continued in Israel, and the young

men or companies were later known as "the sons of the prophets". They were sons only in a spiritual sense. What part they had in the direct service of Jehovah does not appear; they were probably helpers or servants of such prophets as Elijah or Elisha. (See 2 Kings 2: 3, 5, 7.) There is no record of God's taking any one out of such companies for special service, though it should be said that there is no direct evidence that he did not do so.

[10] It has ever been that when God has wanted a special servant he has raised up one for himself, and fitted him for service with that which cannot be acquired in any school, nor which can be passed on from man to man. If Elijah cast his mantle over Elisha, it was God who gave his spirit to Elisha. This has ever been so. The holy spirit of God alone gives the true ordination of service; and everyone who is begotten of the holy spirit, and who comes into the knowledge of the truth, is thereby called to service. It is, however, true that the interpretation of the Word of God has ever come through some special source which God has ordained for the service of his people.

[11] The Prophet Isaiah tells us of his call. (See Isaiah Chapter 6.) Whether or not the account is in its proper place in the record cannot be determined; it may have been that the things recorded in the earlier chapters had already been spoken; but the vision he received seems to have begun a definite phase of his ministry. Isaiah was a man of the city; Elijah, Elisha and Amos were men of the country; and, correspondingly, Isaiah's vision of his calling is set in the temple.

[12] Isaiah sees in vision the Lord in the temple, and the house filled with the divine glory. This was in distinction from that which had hitherto been revealed; for Jehovah was ever represented in the tabernacle and in the temple by the ark, and by that light which the Jews called the Shekinah glory, the illuminated cloud. In his vision there were some of the usual manifestations which accompany the divine presence; the doors of the temple were shaken, and the house was filled with smoke.—See Exodus 19:18.

[13] While Isaiah watched and heard, he was filled with a sense of unworthiness and cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isaiah 6: 4, 5.

[14] As he watched, one of the seraphim which he saw standing above the throne flew to him, carrying a burning coal which he had taken with the tongs from the altar. Isaiah's lips were touched; and he was told, "Thine iniquity is taken away, and thy sin purged." It was as if this action represented that Isaiah had been made partaker of the altar. He hears a cry, "Who will go for us?" and in joyful thankfulness for what has been done for him, for the privilege of the vision, for having been accepted of God and counted pure, for having his lips purged that he might speak the message of God, he immediately responds, "Here am I; send me." (Isaiah 6: 7, 8) He was called only indirectly: his was a voluntary offer to do a service for God of which he heard.

[15] These prophets of God were raised up for special occasions; and their acts become typical of things to come, as their written words are prophecies of things to come. Elisha as the follower of Elijah and prophet in his room and stead continued the work which Elijah did. Both became God's representatives to carry out his purpose in destroying Baalism from Israel. Elijah had seen Baalism established in Israel; Elisha did his work faithfully and saw it destroyed out of Israel.—See 1 Kings 16: 32, 33; 2 Kings 10: 28.

[16] Amos is not as definitely shown to be typical in his person, and in his acts, though in his declaration at Bethel, he represents those who in the last days boldly proclaim against the iniquity which is foisted upon God's Israel, in the name of true worship of Jehovah.

[17] Isaiah's call to office and the peculiar circumstances are very definitely typical. Indeed, he says of himself, "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) The temple Isaiah saw in vision is the Lord's establishment.

[18] It was not, however, the Millennial throne of Christ which Isaiah saw; for the picture is not of the reign of Christ upon earth, but of a time of judgment among God's professed people. In referring to this vision of Isaiah Jesus said that it had a fulfilment in his day. (See John 12: 40.) But like the other Messianic prophecies, that was only a miniature or partial fulfilment. It has been shown in detail in the columns of this journal that the setting of this vision refers to the time when the Lord Jesus comes again from heaven for judgement, now in Christendom, where a condition of things obtains, and on a large scale, which corresponds with the condition of the Jews when Jesus witnessed to them and against them.

[19] It was in the year 1914 that the time had come for God to speak to his Son, who in the words of Scripture had until then been seated at the right hand of God, waiting until the time should come when his enemies would be made his footstool. It was then that Satan's kingdom was thrown into confusion. But it was not until the year 1918, after the great church systems had had their long test and had failed, first by helping the nations into war, then helping them to continue it, and, when the war was over, still continuing their mistake of supporting the League of Nations, first the idea and then the fact. Then it was that the Lord came to his temple for judgment, and gave the Isaiah class the opportunity of responding to the call, "Who will go for us".

[20] From that time the work of witnessing to the fact of the second advent took a different phase, and it was

not long before the Isaiah class realized themselves as rallied together for a service of witnessing that should not end till the desolation spoken against the unfaithful people of God had been completed. Isaiah said, "How long, O Lord?" and the Lord answered, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."—Isaiah 6:11.

21 We quote from *The Watch Tower* November 1, 1922: "This is corroborated by the Lord in Matthew 24:14. Clearly, then, is set forth the proof that the temple (or Isaiah) class must continue to declare this message of the kingdom until their earthly career is ended. They must be his faithful witnesses until Babylon's walls crumble to the ground."

22 Isaiah said that he and his children were for signs and wonders from the Lord of hosts, who dwelt in Mount Zion. As the picture is symbolic, this word of the prophet is thereby shown to refer to the time when Jehovah sets up Zion at the return of his Son. Zion, the place of government and power as it was established by David in Jerusalem, is symbolic of the establishment in power of God's organization upon earth. This, which had a preparatory phase from 1878 on, could not actually be established before the time of the kings of earth and of Satan's empire had ended in 1914, and was not established until the Lord came to his temple in 1918. Therefore Isaiah's vision could not have its fulfilment until the latter year, and there could be no Isaiah or temple class, as such, until that time. As Isaiah's prophecy is the greatest of all prophetic words, so it is true that the light which has now come upon the Lord's serving people is the greatest that the church has had; and the work which they are called to do carries both the greatest message which God has given, and is the greatest work given to his church while yet in the flesh.

QUESTIONS FOR BEREAN STUDY

Did the ministry of Elisha, Amos and Isaiah, respectively, differ each from the other? Did Elijah or his successor write prophetic messages? In what sense was their ministry that of prophet? ¶ 1.

Was Elisha known to Elijah? How did Elijah test his young successor? How did Elisha respond to Elijah's action with his mantle? ¶ 2-5.

What did the manner of Elisha's call require him to exercise? ¶ 6.

What did Amos mean in saying that he was neither prophet nor prophet's son? When was he called to service as prophet? ¶ 7, 8.

How long had schools of the prophets existed in Israel, and in what sense were the members thereof styled "sons of the prophets"? Do men raise up the special servants of the Lord? Who or what alone gives the true ordination of service? ¶ 9, 10.

Did Isaiah's ministry begin prior to the vision of his calling? What did he see in vision? What was done to relieve Isaiah's feelings at the sight, and how did he respond to the call to service? ¶ 11-14.

To what extent were the prophets of our lesson and their acts typical of things to come? ¶ 15-17.

Was the millennial throne of Christ Jesus pictured in the throne Isaiah saw in the temple vision? When did the miniature fulfilment of the vision take place, and when did the complete fulfilment? ¶ 18, 19.

How long does the prophecy indicate that God's Servant class are to witness? ¶ 20, 21.

In what way were Isaiah and his children for signs and wonders from the Lord? What can be said for the light and work that the true church now has? ¶ 22.

AMOS DENOUNCES SIN

——OCTOBER 30—AMOS 2:4-3:15——

"Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say."
—Amos 5:14.

THE Prophet Amos is counted among the minor prophets of Israel, a term used to distinguish the writings of the twelve lesser prophecies from the greater prophecies of Isaiah, Jeremiah, Ezekiel, and Daniel. He tells us that when Jehovah called him to prophesy he was a herdsman of Tekoa, in Judah, which is six miles south of Bethlehem. His message is the important thing, and there is no other personal information recorded concerning him.

2 Amos prophesied in the days of Uzziah king of Judah, and in the days of Jeroboam the second of Israel. His prophecy is dated two years "before the earthquake". But as we have no means of telling the date of the earthquake, the date of his prophecy cannot be more closely determined. Both these kings, Uzziah in Judah, and Jeroboam the second in Israel, reigned a long time; Uzziah was king in Jerusalem 52 years, and Jeroboam in Samaria 41 years.

3 During these reigns both kingdoms extended themselves until jointly there was something of the glory which Israel had under David before his kingdom was divided. Both kingdoms were prosperous; but the prosperity seems to have arisen partly through intercourse with other nations, and was probably more the result of commercial activity than through a development of the natural resources of the countries. In both countries there was a luxury of living which wealth brings, and the northern kingdom fell before it.

4 Beginning his prophecy Amos lifts his eyes abroad, beyond the immediate land of Israel, and speaks concerning the peoples who dwelt beyond the borders of the kingdoms of Israel and Judah, but yet were inside the

borders of the land which was promised to Abraham, and which was first gained to Israel as a possession by David. In each case Amos denounced the people for their transgressions, and declared the time was about to come when God would not pass these things by, but would take note of them and punish the people for their sins against righteousness.

[5] Amos is generally supposed to be the earliest of the prophets whose writings were recorded and became part of those sacred writings specially intended for the guidance of the church. There are some writings of the Old Testament which are records of events, and which may be supposed to be true records written without special inspiration. Inspiration properly is that which is God-breathed, and is found in such messages as those of the prophets. This thought of the prophecies must be retained if the Word of God is to be the disciple's guide.

[6] When a prophet says he spoke by the Word of the Lord, he is not to be understood as meaning that his mind was so full of matter which he believed would be for the benefit of Israel, or of others, that he had become assured that God would say the things he spoke if God himself should speak. Their words must be understood as being God-given, words which would not have occurred to the prophet's mind if God had not prompted them. The former is the human view; and though held by some fundamentalists, it is really modernist in conception. No man can say he is inspired of God in the sense intended by the Scriptures when the thoughts which he has are those which have sprung from his own mind.

[7] No doubt God uses the thoughts of men and makes them his message; as for instance Elijah thought of the sin of Israel and meditated upon it, and then prayed earnestly that the Word of God might be fulfilled. Then God used the thoughts of his mind, and he spoke the word of Jehovah because God sent him.

[8] Amos begins his prophecy by declaring that Jehovah "will roar from Zion, and will utter his voice from Jerusalem". This will cause mourning amongst the shepherds throughout the country, and the top of Carmel in the far distance shall wither. The roaring from Zion is a symbolic representation of Jehovah's roaring as a lion would against its prey.

[9] In this Amos takes the same stand as the Psalmist. David, the king of Israel and its special representative, established Zion as his seat of government with Jerusalem as his city. He, as it were, roared out of Zion and brought the enemies of Israel into subjection. Amos looks forward to a future time when all these countries named in his prophecy shall be destroyed as enemies of Israel; for having been once brought into subjection to Israel they are held to be blameworthy and responsible for their wrong doing.

[10] The countries named in his prophecy are therefore (1) those such as Syria and Edom, which were outside the immediate borders of the two kingdoms Israel and Judah; and (2) these two kingdoms, Israel and Judah, whose people were specially covenanted with God.

[11] First he speaks of Syria in the northeast, then turns southwest and speaks against the Philistines. Then again northwest to Tyre, and again southeast to Edom and Ammon and Moab. Thus Amos says of Damascus, "Thus saith Jehovah, For three transgressions of Damascus, yea, for four [margin] I will not turn away the punishment thereof." The prophet does not specify any particular sins, nor need we understand that either in the case of Damascus or of the other countries named any three or four sins are specially intended; rather the word means that the people represented had many sins which could be charged against them, all of which were sufficient to bring down God's judgments.

[12] The Bible student is not specially concerned with seeking through secular history to discover how the prophecies concerning the nations other than Israel and Judah were fulfilled; it is sufficient for him that the prophecies were spoken. Some of the cities, e. g. as Damascus, yet remain; but the peoples they then represented are long since gone into oblivion. The Bible student knows that these prophecies are intended to have a larger fulfilment than could be met by what may be named the local fulfilments.

[13] Zion represents God's organization established in the earth at the time of the second advent, for the specific purpose of representing God and doing the necessary work for the establishment of his kingdom. These cities and countries above mentioned in symbol represent (1) those religious or semi-religious organizations which help to support Christendom, and (2) the religious organizations which may be known as ecclesiasticism. It is against these that the Lord roars out of Zion and denounces their evil doings.

[14] After denouncing the sins of these people, Amos speaks against the house of Israel, not only against the northern kingdom, which was then known as Israel, but also against Judah. In Israel Jehu had professed to destroy the last remnants of Baalism; but it is recorded against him that he did not destroy the golden calves which were set, one at Dan in the north, the other at Bethel in the south. (2 Kings 10:29) These golden calves, however, were not connected with the worship of Baal, but professedly were to represent Jehovah. The ten tribes had these fastened upon them by Jeroboam the first, and they had been accepted by a degenerate priesthood; they were not there as representing any phase of idolatry. The people allowed themselves to be deceived.

[15] In the northern kingdom of Israel in Amos' day there was a great profession of service for Jehovah, though even against God's manifested displeasure they persisted in worshiping him by means of the golden calves. One of the most striking episodes of Amos' prophecy was when he visited Bethel, and in the public place of the city denounced the professed worship of Jehovah. With the boldness which is inspired by the

true love of God, and with the consciousness of a message from God, Amos denounced this abomination, saying that Jeroboam, the then king, should die by the sword for that he supported his predecessor's sin in the matter of the golden calves.

16 Amaziah the priest of Bethel hastily sent to Jeroboam, presumably to Samaria, to tell him that "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words". (Amos 7:10) Amaziah bade Amos flee into his own land of Judah. He said to him, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there"; and in his haughtiness he added, "But prophesy not again any more at Bethel; for it is the king's chapel, and it is the king's court." (Amos 7:12, 13) To him the king came before Jehovah.

17 It was then that Amos answered, and to this priest of Bethel, that the Lord had taken him from being a herdsman, from following the flock and had bidden him prophesy. Now he spoke to this man who professed to be the priest of Jehovah and said to him, "Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land." (Amos 7:17) Thus Amos answered the false priest.

18 The Lord's servants are raised at his will, and given strength by both his spirit and the Word of Truth. Amos was sent to denounce the false worship which Amaziah represented; and neither the threats of the priest, nor fear of what the king might do would deter him from giving his message.

19 Though the law of Israel given at Sinai is divisible into two parts, which may be called the law of obligation towards God and the law of obligation towards men, yet the commandments are one law, whether the sin of transgression was directly between the individual and Jehovah, as would be the case when an Israelite offered worship to other gods, or whether it was against his neighbor, as if an Israelite took his neighbor's goods or his life. They were all sins against the commandment of God. It is this thought which was ever before the minds of the prophets of Israel as they spoke against the sins of Israel. That people transgressed against their neighbors and broke all the commandments of the second table.

20 The prophets were never mere reformers endeavoring to keep their country and people in a fairly good moral condition with the hope that a better state might be reached. They saw that what Israel needed when it had fallen into a low state of morality was a fresh laying hold of the covenant which God had made with their fathers; and that if the people made an earnest endeavor to live in harmony with it, Jehovah would bless them accordingly.

21 The nations of Christendom have an obligation towards God, but that is because they have voluntarily accepted the ten commandments given to Israel as their standard of Christian living, and they must be judged accordingly. Christendom has no such covenant with God as Israel had. It should be pointed out that the preachers in Christendom now are doing little more than endeavoring to bring their congregations to the morality of the second table of commandments, which names their duties towards fellow men. That which Christendom needs is to remember its obligation towards God, and to accept its responsibility towards him, not under the law of Sinai, but as the Creator and as the Father of the Lord Jesus Christ who has sent his Son to be the Redeemer of the world. The human race has gone so far away from its God that nothing but that shaking of the earth, which is the antitype of Sinai, will bring them to their need of recognizing God. That shaking has begun; it is the cause of the present world-wide upheaval, which will continue till all this world's organization has given way to the kingdom of peace under the rule of Christ.

QUESTIONS FOR BEREAN STUDY

Why is Amos called one of the minor prophets? What was his prior occupation, and when did he prophesy? Were the kingdoms of Judah and Israel prosperous at the time? ¶ 1-3.

In the beginning of his prophecy whom does Amos denounce? Were all the books of the Bible written by inspiration? How did the prophets speak by the word of the Lord? ¶ 4-7.

What is to be understood by the Lord's roaring out of Zion? ¶ 8, 9.

Which are the countries named by the prophet as transgressors? What specially interests the student in regard to these prophecies concerning the nations? ¶ 10-12.

What does Zion represent? What do the cities and countries denounced by Amos represent? ¶ 13.

Whom did the ten tribes of the northern kingdom profess to worship under the figure of the golden calves? Where did Amos publicly denounce such worship, and in what terms? ¶ 14, 15.

How did Amaziah, priest of Bethel, react toward Amos' denunciation? What did Amos say in answer to the false priest? ¶ 16, 17.

When are the Lord's servants raised up, and how given strength for service? ¶ 18.

Are the ten commandments one law and is the breaking of any one commandment a sin against God the same as the breaking of any other commandment? Were the prophets mere reformers? ¶ 19, 20.

Is Christendom in a covenant with God as Israel was? What real obligation toward God should it seek to fulfil? What is needed to bring the race to recognize its need of the true God? ¶ 21.

From every place below the skies,
The grateful song, the fervent prayer,
The incense of the heart, may rise
To heaven, and find acceptance there.

O thou to whom, in ancient time,
The holy prophet's harp was strung,
To thee at last, in every clime,
Shall praise arise and songs be sung.

INTERESTING QUESTIONS

QUESTION: *The Watch Tower* in discussing the remnant, and explaining the prophecy of Zechariah 14: 1-3 concerning a part of Jerusalem going into captivity, seems to apply that text to the great company class. In a more recent article in *The Watch Tower* it is shown that the great company class, or many of them, are already prisoners. If the great company class or those composing it are in prison, how can we harmonize these two statements that "the city shall go forth into captivity"?

ANSWER: It seems certain that Jerusalem applies to all the spirit begotten ones, including the little flock and great company, the little flock being pictured particularly by the remnant and otherwise spoken of as Zion. Only those who are faithful to the Lord in proportion to their privileges, and whose faithfulness continues unto the end, will constitute the remnant. It is probable that a number who have come out of Babylon, and who are not prisoners but who have a knowledge of present truth, will be of the great company class because not having been faithful to privileges. It is also true that many who will be of the great company class, and doubtless the greater majority, are prisoners and will not heed the message to come out from Babylon. Other scriptures indicate that the line will be so sharply drawn that the time will come in the near future when every one will be forced to take his stand on the side of the Lord or against the Lord. By that time the little flock will all have been selected; and even though one is consecrated to the Lord and begotten of the holy spirit he could not get into the little flock. Once begotten and anointed by the holy spirit and then losing that anointing would relegate that one to the great company class, and there is no scripture indicating that such a one would be restored to the remnant class.

The word captivity used in the prophecy of Zechariah means to denude and carry away in disgrace or exile. Those who have failed to be faithful to the Lord and are therefore of the great company class must be put to the crucial test. When they refuse to ally themselves further with the Devil's organization and firmly stand on the Lord's side, they will be the special objects of wrath by the Devil's agencies and will be forced into a sacrifice in the great time of trouble. They will be in disgrace in the eyes of those of the Devil's organization. They will symbolically be denuded and their shame will appear before the eyes of the Devil's organization.

This seems to be the thought derived from Revelation the 16th chapter, 13th-16th verses. Verses thirteen, fourteen and sixteen describe the gathering together for the great battle of Armageddon. It will be noticed that verse fifteen is directed to the consecrated. There Jesus says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." This text of course refers to the appearing of the Lord in a quiet and unostentatious manner. But those who watch and who are obedient will keep their garments. The word garment means identification or means of identification. It will mean then that those who are watchful and faithful will be identified with the Lord and be of the remnant and receive the special care, protection and blessing of the Lord, whereas others one time walking by their side were not watchful and do not put on the wedding garments and keep them on, and who are not active in the Lord's service and faithfully performing the obligations as they come to them, will thereby not be identified with the faithful remnant, and hence are said to be without garments and walk naked and their shame appears. Therefore this latter class will go away into captivity, to wit, disgrace, denuded; and their shame appears and they fall in the time of trouble. Samson foreshadowed the great company class; but be it noted that when Samson took his decided stand and determined to act, he then stood in disgrace. Had he been watchful and resisted the temptations that came to him, he would have been entirely in a different position. But when he awoke to the situation it was too late.

The great company class will be exactly in that position. They will come to a realization of the fact that a great work has been in progress of gathering together the Lord's saints and of giving a witness in his name; but they will realize the importance of this when it is too late for them to be of the kingdom class. The prophet represents such as saying: "The harvest is past, the summer is ended, and we are not saved." (Jeremiah 8: 20) Seeing then that they must take a decided stand on the side of the Lord even though it brings upon them disgrace and an ignominious death, they thereby pass through the time of trouble, prove their faithfulness, and receive the Lord's approval, which is represented by robes with which they are covered when they stand before the throne.—Revelation 7: 9.

QUESTION: In *The Watch Tower* October 15th, 1926, paragraph 23, mention is made of the Lord's coming to his temple. Are we to understand that the temple class was completed in 1918 and after that time no one could be justified and begotten of the holy spirit?

ANSWER: Such is not the correct thought. It must of necessity follow that as long as any of the new creation are on this side of the vail, operating in a mortal organism, there is a possibility of such becoming unfaithful to the Lord. In that event they would lose the anointing, put off the wedding garments, come out from under the robe of righteousness, and cease to be of the temple class. It would follow necessarily then that some one must take the place of that one. Consequently until the last member has finished his course it would be impossible for us on earth to say that at a time certain all who would ever be begotten of the spirit had been begotten and no one thereafter. That would be guessing if we stated that, and it is not the prerogative of a Christian to guess.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Madison, Wis.	Oct. 3, 4	Springfield, Ill.	Oct. 12
Monticello, Wis.	" 5	St. Louis, Mo.	" 14, 16
Gratiot, Wis.	" 6, 7	Indianapolis, Ind.	" 17
Monroe, Wis.	" 9	Marion, O.	" 18
Freeport, Ill.	" 10, 11	Meadville, Pa.	" 19

BROTHER J. A. BOHNET

Mahnomen, Minn.	Oct. 7	Thief River Falls, M.	Oct. 17, 18
Erskine, Minn.	" 9	Haug, Minn.	" 19, 20
Bagley, Minn.	" 10, 11	Badger, Minn.	" 21
Argyle, Minn.	" 12, 13	Zippel, Minn.	" 23, 24
Grand Forks, N. D.	" 14, 16	Fort Frances, Man.	" 25, 26

BROTHER C. W. CUTFORTH

Brandon, Man.	Oct. 12	Willowbrook, Sask.	Oct. 24, 25
Moose Jaw, Sask.	" 14-16	Mellville, Sask.	" 26
Regina, Sask.	" 17, 19	Zelma, Sask.	" 27
Sintaluta, Sask.	" 18	Saskatoon, Sask.	" 28-30
Yorkton, Sask.	" 21-23	Kindersley, Sask.	Nov. 1

BROTHER H. H. DINGUS

Logansport, La.	Oct. 13	Devers, Tex.	Oct. 24, 25
Center, Tex.	" 14, 16	Dayton, Tex.	" 26, 27
Beaumont, Tex.	" 17, 18	Crosby, Tex.	" 28, 30
Orange, Tex.	" 19, 20	Houston, Tex.	Oct. 31, Nov. 1
Port Arthur, Tex.	" 21, 23	Dickenson, Tex.	Nov. 2, 3

BROTHER G. H. DRAPER

Tazewell, Tenn.	Oct. 10, 11	Boone, N. C.	Oct. 20, 21
Luttrell, Tenn.	" 12, 13	Bristol, Tenn.	" 23, 24
Knoxville, Tenn.	" 14, 16	Coeburn, Va.	" 25, 26
Morristown, Tenn.	" 17	Honaker, Va.	" 27, 28
Greenville, Tenn.	" 18, 19	War, W. Va.	" 30, 31

BROTHER A. J. ESHLEMAN

Traverse City, Mich.	Oct. 14, 16	Muskegon, Mich.	Oct. 23, 24
Lake Ann, Mich.	" 17	Grand Rapids, Mich.	" 25, 26
Manistee, Mich.	" 18, 19	Sunfield, Mich.	" 27, 28
Walhalla, Mich.	" 20	Lansing, Mich.	" 30, 31
Sparta, Mich.	" 21	Toledo, Ohio	Nov. 1, 2

BROTHER R. G. GREEN

Helena, Mont.	Oct. 3, 4	Twin Falls, Ida.	Oct. 13, 14
Butte, Mont.	" 5, 6	Buhl, Ida.	" 16
Gibbonville, Ida.	" 7, 9	Boise, Ida.	" 17
Butte, Mont.	" 10	Nampa, Ida.	" 18
Pocatello, Ida.	" 11, 12	Caldwell, Ida.	" 19

BROTHER H. E. HAZLETT

Deer Lodge, Mont.	Oct. 3, 4	Spokane, Wash.	Oct. 16
Missoula, Mont.	" 5, 9	Coeur d'Alene, Ida.	" 17, 18
Pablo, Mont.	" 6, 7	Pine City, Wash.	" 19
Sand Point, Ida.	" 10, 11	Thornton, Wash.	" 20
Port Hill, Ida.	" 12-14	Colfax, Wash.	" 21

BROTHER M. L. HERR

Forest City, Ark.	Sept. 29, 30	Lamar, Ark.	Oct. 7
Helena, Ark.	Oct. 2	Little Rock, Ark.	" 9
Little Rock, Ark.	" 3	Scott, Ark.	" 10, 11
Roland, Ark.	" 4	England, Ark.	" 12, 13
Russellville & Dover, Ark.	" 5, 6	Pine Bluff, Ark.	" 14, 16

BROTHER W. M. HERSEE

Dauphin, Man.	Oct. 2, 3	Kenaston, Sask.	Oct. 11, 12
Runnymede, Sask.	" 5, 6	Regina, Sask.	" 13
Kamsack, Sask	" 7	Moose Jew, Sask.	" 14-16
Clair, Sask.	" 9	Mossbank, Sask.	" 17, 18
Saskatoon, Sask.	" 10	Mazenod, Sask.	" 19

BROTHER G. S. KENDALL

Holyoke, Colo.	Sept. 30, Oct. 2	Kansas City, Mo.	Oct. 9
Fort Morgan, Colo.	Oct. 3	Independence, Mo.	" 10
Wauneta, Neb.	" 4	Jefferson City, Mo.	" 11, 12
Bloomington, Neb.	" 5, 6	St. Louis, Mo.	" 14, 16
Wymore, Neb.	" 7	Sedalia, Mo.	" 17, 18

BROTHER H. S. MURRAY

Red Oak, Ia.	Oct. 3, 4	Coon Rapids, Ia.	Oct. 13, 14
Henderson, Ia.	" 5, 6	Kirkman, Ia.	" 16
Omaha, Neb.	" 7, 9	Little Sioux, Ia.	" 17, 18
Exira, Ia	" 10, 11	Sioux City, Ia.	" 19, 20
Omaha, Neb.	" 12	Cherokee, Ia.	" 21, 23

BROTHER V. C. RICE

Mobile, Ala.	Oct. 7, 9	Poplarville, Miss.	Oct. 17, 18
Lucedale, Miss.	" 10	Lumberton, Miss.	" 19
Biloxi, Miss.	" 11, 12	Hattiesburg, Miss.	" 20
Saucier, Miss.	" 13, 14	Collins, Miss.	" 21, 23
Hattiesburg, Miss.	" 16	Weathersby, Miss.	" 24, 25

BROTHER A. S. ROGERS

St. John, N. B.	Oct. 2	Kentville, N. S.	Oct. 17, 18
Moncton, N. B.	" 9	E. Hall's Harbour, N. S.	" 19, 20
Alma, N. B.	" 10, 11	E. Margaretsville, N. S.	" 21
Amherst, N. S.	" 12, 13	Middleton, N. S.	" 23
Truro, N. S.	" 14-16	Margaretsville, N. S.	" 24

BROTHER W. J. THORN

Danville, Va.	Oct. 10, 11	Welcome, N. C.	Oct. 21
Greenboro, N. C.	" 12, 16	Salisburg, N. C.	" 23, 25
Liberty, N. C.	" 13, 14	Barber, N. C.	" 24
Winston Salem, N. C.	" 17, 18	Kannapolis, N. C.	" 26, 27
High Point, N. C.	" 19, 20	Concord, N. C.	" 28, 30

BROTHER J. C. WATT

Monett, Mo.	Oct. 10, 11	Joplin, Mo.	Oct. 19, 23
Pierce City, Mo.	" 12, 13	Noel, Mo.	" 20, 21
Carthage, Mo.	" 13, 16	Springfield, Mo.	" 24
Jasper, Mo.	" 14	Ava, Mo.	" 25
Webb City, Mo.	" 17, 18	Mountain Grove, Mo.	" 26, 27

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	METERS	KILOCYCLES	TIME
WBBR	New York, N. Y.	256.3	1170	Daily
WHK	Cleveland, O.	265.3	1130	Sun. & Thurs.
WORD	Chicago, Ill.	275.1	1090	Daily
KFWM	Oakland, Calif.	236.1	1270	Daily
CKCX	Toronto, Ont.	291	1030	Sun., Tues., Fri.
CHCY	Edmonton, Alta.	517	580	Sun.
CHUC	Saskatoon, Sask.	329.5	910	Sun., Tues., Thurs.
WCAH	Columbus, O.	535.4	560	Sun.
CFYC	Vancouver, B. C.	411	730	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	206.8	1450	Sun.
WLSI	Providence, R. I.	384.4	780	Sun., Wed., Fri.
WBAX	Wilkes Barre, Pa.	249.9	1200	Sun.
WCBM	Baltimore Md.	384.4	780	Sat. & Sun.
WBT	Charlotte, N. C.	258.5	1160	Thurs.
WSAZ	Huntington, W. Va.	241.8	1240	Sun.
WBRL	Tilton, N. H.	232.4	1290	Sun.
WTAL	Toledo, O.	280.2	1070	Sun.
KFJF	Oklahoma City, Okla.	272.6	1100	Sun.
KFEQ	St. Joseph, Mo.	230.6	1300	Sun.
KLZ	Denver, Colo.	267.7	1120	Sun.
KWTC	Tustin, Calif.	340.7	880	Sat.
WRHM	Minneapolis, Minn.	260.7	1150	Sun.
WREC	Memphis, Tenn.	254.1	1180	Sun.



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

VOL. XLIX SEMI-MONTHLY No. 19

Anno Mundi 6056—October 1, 1927

CONTENTS

A SERVICE CONVENTION 291
Attendance 292
Feeding the Multitude 292
The Speakers 292
Radio Programs 294
Service Days 294
Why on Earth 294
Service Meetings 295
A Miracle 295
AMOS PLEADS FOR JUSTICE 297
HOSEA PREACHES GOD'S LOVE 300
ADDITIONAL MEMORIAL REPORTS 302
CONCERNING EXECUTIVE COMMITTEES 302
"DECENTLY AND IN ORDER" 290

"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; for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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ANNUAL BUSINESS MEETING AND CONVENTION

Pursuant to the provision of law and the charter of the WATCH TOWER BIBLE & TRACT SOCIETY, the annual business meeting of the SOCIETY will be held in the Carnegie Music Hall, Federal and Ohio Streets, Pittsburgh (North Side), Pa., at 10 o'clock a. m., Monday, October 31, 1927.

Arrangements have been made to hold a three-day local convention, beginning Saturday, October 29. Saturday sessions will be held in the Carnegie Music Hall, and the Sunday sessions in the Garden Theatre, Federal Street and North Avenue. A period for field service will be announced at the opening of the convention. For further particulars address Charles H. Stewart, Sec'y, 317 Grace Street, Mount Washington Station, Pittsburgh, Pa.

"DECENTLY, AND IN ORDER"

A question is propounded whether a few of a class should get together and have a study and not invite other members of the class. Such a course is calculated to cause dissension leading to division. It is always the proper course to let the class through its duly constituted servants arrange the time and place of all meetings and give all an opportunity to attend them.

SUN	MON	TUE	WED	THU	FRI	SAT
		1	**2**	**3**	**4**	**5**
		23	260	102	280	75
6	**7**	**8**	**9**	**10**	**11**	**12**
92	197	223	24	164	219	105
13	**14**	**15**	**16**	**17**	**18**	**19**
171	18	126	120	229	189	71
20	**21**	**22**	**23**	**24**	**25**	**26**
51	67	69	29	55	37	238
27	**28**	**29**	**30**			
200	164	58	144			

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Visits from Jehovah" Z July 15, 1927		"Place of Security" Z August 1, 1927	
Week of Nov. 6	¶ 1-28	Week of Nov. 20	¶ 1-24
Week of Nov. 13	¶ 29-56	Week of Nov. 27	¶ 25-50

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII OCTOBER 1, 1927 No. 19

A SERVICE CONVENTION

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18: 37.

IN DECEMBER of last year the decision was reached to hold the 1927 general convention of the International Bible Students Association at Toronto, Canada. The facts now show that the hand of the Lord guided that arrangement. Satan and his agencies were against the convention, of course, and as usual put us to as much trouble as possible. The city of Toronto has a convention committee. This committee invited the Society to hold its convention in Toronto; and in this it was joined by the Mayor, the Kiwanis Club and other men of affairs. The Toronto *Daily Star* supported the invitation and agreed to give wide publication to the proceedings of the convention. In March, the *Star* was requested to state specifically how much space for publication of the proceedings of the convention would be daily allotted and used for the convention proceedings. Its answer was vague and indefinite. Being further pressed, it became apparent that the *Star* did not intend to give a reasonable amount of publicity to the convention.

The Society then began an effort to move the convention to Detroit, Michigan, where greater inducements were being held out by prominent citizens of Detroit. The Detroit Convention Committee sent its representative to Brooklyn, who made a very persuasive argument in favor of taking the convention to Detroit. Notwithstanding that the officers of the Society desired to take the convention to Detroit, various obstacles arose which seemed to preclude its going there. Hence it was decided that the convention should be held at Toronto.

To meet the demand for publicity the Society arranged for the publication of its own paper and upon its own presses. That was a big undertaking; but when men have the spirit of the Lord, and put forth their best endeavors, the Lord crowns such efforts with success. Members of the Brooklyn office staff undertook the task and by working day and night brought out *The Messenger* in five successive issues, which gave a good report of the proceedings of the convention, including many interesting illustrations. More than 20,000 copies of each issue were published, and of the souvenir edition 100,000 copies were run and distributed. Those attending the convention were delighted with the *Messenger*, and there was a greater demand for the papers than could be supplied. The publication of the paper was an opportunity for service, and the faithful brethren who worked together and accomplished this purpose rejoiced in the opportunity and received a great blessing therefrom. In addition to the Brooklyn office force, Brother C. E. Stewart, of St. Paul, volunteered his service; and *The Watch Tower* gladly acknowledges his assistance in this behalf.

The Toronto *Star* practically ignored the convention. Mayor Foster officially extended the welcome of the city and its courtesies to the convention in a very pleasing address. To this address the President of the Society responded. Notwithstanding the Mayor stated from the platform that the convention was one of the largest ever held in Toronto, the *Star* carried not a word of what he said nor even the fact that he appeared there. It is due the good people of Toronto, however, and to the city officials, including the traffic officers, to say that these attending the convention received very kind and considerate treatment, which is much appreciated. The public press and the preachers were very ugly in their conduct toward the convention. This was to be expected. One preacher relieved himself of this statement: "The Bible Students have not much sense anyhow, and the least said about them the better." It is evident that the people of Toronto did not concur in his view, because great numbers of them attended the convention and many others were heard to express themselves favorably toward the convention.

It was decided to give the public press no display advertisement for the public meeting. Instead, our own Society printed 100,000 hand bills advertising the public meeting, and the brethren attending the convention put them into the hands of the people. That was an opportunity of service for the friends and they delighted to do it. Their efforts were rewarded, and a great throng of Toronto citizens attended the public meeting in the Coliseum Sunday afternoon. It was demonstrated by the events that took place at Toronto that the Lord's people do not need the public press in order to advertise the truth.

ATTENDANCE

Special trains loaded with Bible Students were run from Chicago, New York City, and other points. Special cars attached to regular trains brought many others. Great numbers of automobiles brought many to the convention. Many of the consecrated from every State in the United States of America and from every Province were there. A number of the brethren came from Scotland and England, while others came from Germany, Scandinavia, Switzerland, Jamaica, South America, and Australia. By the middle of the week fully 8000 persons were regularly in attendance at the convention. The peak of the attendance was reached Sunday afternoon, when the great auditorium was packed out with all standing room occupied, and an auditorium nearby was also well filled. The latter was connected with the speaker's platform by wires and voice amplifiers, making it easy for all to hear. The visible audience approximated 15,000 people.

In addition to the English-speaking audience that met in the Coliseum meetings were held by brethren speaking the French, German, Greek and Syrian languages. At the same time a convention was in progress in Detroit, attended by brethren speaking the Polish, Ukrainian, Lithuanian, Hungarian, and other languages. Brother Coward was in charge of this convention. Reports thereof will appear in *Watch Towers* of these respective languages.

Many of the consecrated in other parts of the earth sent their greetings by cable and telegram. From Melbourne, Australia; Bombay, India; Vienna, Austria; Scandinavia; Continental Europe; Great Britain, and the isles of the seas, came messages of love and greetings. Many of these dear souls were not able to attend in person, but their heart sentiments were in Toronto, and their prayers ascended in behalf of those who did attend. Greetings were sent from every city in the Union and throughout the Dominion of Canada, from those who were unable to attend. Truly it can be said it was a general assembly of the Lord's people, whether all were personally present or not.

FEEDING THE MULTITUDE

In order to accommodate those attending the convention arrangements were made to feed the multitude at the Coliseum. This was financed by the Society at a great saving to the friends, meals being served at approximately half of the cost required for a restaurant serving a similar meal.

THE SPEAKERS

The Chairman of the convention was W. F. Salter, assisted by R. J. Martin of the Brooklyn office. The convention opened Monday, the 18th, with a praise and testimony meeting. The spirit of enthusiasm for the Lord and his cause was manifest from the start and continued throughout the convention. Brethren throughout the land had brought with them their musical instruments, and within a short time an orchestra was duly organized to lead the music, and a number of choral singers likewise to lead in the singing.

The time allotted for addresses made it impossible to assign all the regular speakers to a place on the program. Addresses were delivered by the following brethren: Brothers J. F. Rutherford, G. S. Kendall, A. H. Macmillan, T. J. Sullivan, W. E. Van Amburgh, F. H. Dougherty, H. S. Murray, J. C. Watt, Geo. Draper, M. A. Howlett, C. A. Wise, F. W. Franz, E. D. Orrell, D. Haslett, R. H. Barber, J. P. Holmes, J. Hemery, R. J. Martin, M. L. Herr, C. W. Cutforth, Geo. Young, C. Roberts, W. L. Pelle.

The opening address of the convention was given by Brother Kendall, who spoke on Overcoming. He emphasized the fact that Jesus overcame by acting exactly in accord with the Word of Jehovah, and that all who follow in his footsteps and who overcome must likewise be guided by the Word of God. To do this the student must be abreast with the unfolding of the truth as God is giving it to his people, and seize every opportunity of service and thereby show his love for the Lord and his truth.

It would be impossible for lack of space to give an outline in *The Watch Tower* of all that was said by the various speakers. We can mention here only some of the main points of the addresses delivered.

Brother Macmillan spoke on Elijah and Elisha as types. The chief points of his discourse were these: That Elijah did a restoration work amongst the Israelites, and in his course of action as a servant of God represented work to be done by others as servants of God; that John the Baptist fulfilled the Elijah type in miniature; that the ministry of John the Baptist restored many Jews to their proper relationship to the Law Covenant, but that this was not a complete fulfilment; that the Elijah type was completely fulfilled in the course of action taken and the work done by the Servant of God during the period of time from 1878 to 1918; that prior thereto Christians had fallen into many errors and had lost sight of many of the great truths of the divine plan; that the work of the true followers of Christ under the direction and leadership of the present Lord restored the great fundamental truths to the people of God; that this work was completed in 1918, and that then the Lord came to his temple. Elisha was anointed in the place or stead of Elijah, thereby proving that Elijah would carry on certain work until a time certain and thereafter Elisha would finish it, and in antitype the church would be engaged in a work until a time specific and thereafter a different phase of the same work would be carried to completion; that 1918 marked the dividing point, and that those who have been able to see the passing of one work by the church and the beginning of another, and who have entered into the spirit of it, have entered into the joy of the

Lord. In harmony with this the Lord has shed greater light upon his Word and plan during the Elisha period of the church's work because it is necessary for the church to have this light and that every one who appreciates this delights to participate in any branch of the service that is offered to him.

Tuesday morning Brother Van Amburgh spoke on the subject, The Drama of the Ages, followed by Brother Dougherty on the subject, The True Christian's Motive and Mission. Both addresses were well received, and brought encouragement to the brethren.

In the afternoon Brothers Watt and Draper addressed the convention. Brother Watt spoke concerning God's Witnesses Protected. The points of his address were that the Lord has provided special protection for the remnant of his people who henceforth will give the witness concerning his kingdom and that this should cause great encouragement to those engaged in his service; that these, having an absolute confidence in the ability and willingness of God to protect them, would go forth with boldness in making the proclamation of the truth.

Brother C. J. Woodworth had been assigned to address the convention on Wednesday morning; but being completely absorbed in the work of editing *The Messenger* it was impossible for him to fill his engagement. Brother M. A. Howlett substituted for him on the program, speaking on the subject, The Presence of the Lord. In the afternoon of the same day Brother Fred W. Franz addressed the convention on God's Controversy with the Nations. He emphasized the fact that the final issue is now before the rulers of the world; that all persons in the earth, particularly the rulers, must now face the issue. He further emphasized the fact that the controversy is between the Lord on one side and Satan and his organization on the other, and that the business of the church now is to give the witness to the people concerning this great final conflict.

Brother Orrell spoke on The Glory of the Lord Revealed. He emphasized the fact that the Servant of the Lord is God's anointed people on earth in the body of Christ and under Christ as the Head, and that now the work of the Servant is particularly to magnify the name of Jehovah; hence all who are really devoted to the Lord will joyfully avail themselves of every opportunity of service.

The President of the Society addressed the convention Wednesday morning on the subject, The Mission of a Christian, and on Friday morning on the subject, The Passing of the World Powers. Both of these discourses were broadcast by remote control from the Coliseum over Station CKCX. In due time both these discourses will appear in full in *The Watch Tower*.

In the course of one discourse Brother Rutherford said to the convention: "There are those today in the church occupying the responsible position of elder who insist on holding to many of the foolish things brought from Babylon; who refuse to encourage their brethren to have part in the service and who refuse to participate in the service themselves. They object to the truth that appears in *The Watch Tower* and discourage the brethren in the study thereof. They scoff at the suggestion of going from door to door to carry the message of the kingdom to the people. By their course of action they cause discouragement and division amongst the brethren. The time has come for the faithful to mark such and to avoid them, and to say to them that no longer will we entrust such men with the office of eldership. They should be invited to take a back seat until they learn to cooperate in the Lord's service. I would like to ascertain the sentiment of this convention in regard to this statement. Those who believe that this statement is correct and that the elders should encourage the brethren in the service and encourage them in studying *The Watch Tower* and themselves take the lead in the house to house service work, and that if the elders refuse to do this they should be invited to take a back seat, signify their approval by standing up."

The entire convention arose, enthusastically expressing its concurrence in the statement. There were probably a few exceptions of some elders present who believed that service is not the proper thing, but the overwhelming sentiment expressed by the brethren should encourage the elders to get in line.

The speaker furthermore said: "It is manifest that that which is represented by Gideon is now being fulfilled with reference to the division of the army. The fearful ones should go on back home. This is the time for action, and everyone who loves the Lord will want to take some part in giving the testimony to his name. The proud and fearful ones will have no part in it."

On Friday discourses were delivered by Brother Haslett, Brother T. J. Sullivan, and Brother H. S. Murray. All of these were in full harmony with present truth and encouraged the brethren to activity in the Lord's service. Lack of space precludes the setting forth the chief points of these lectures.

Brother R. H. Barber delivered a baptismal discourse, which was broadcast from the auditorium. Following this brethren symbolized their consecration by water immersion to the number of 103.

In the evening of the same day the convention was addressed by Brother W. L. Pelle and Brother J. P. Holmes. The convention was especially enthused by the discourse of Brother Holmes, because it related more particularly to the manifestation of the Lord's approval in present activities in giving the witness to his name.

Sunday morning Brother Hemery of London addressed the convention on the subject, "A People for his Name." The address was timely and encouraging to the brethren. He was followed by Brother Macmillan.

On Monday discourses were delivered by Brothers Herr, Cutforth, Young and Roberts. Those who remained for Monday were refreshed and encouraged, and felt fully repaid for staying another day.

RADIO PROGRAMS

The evening programs were put on from the studio of Radio Station CKCX. A powerful receiving set was installed at the Coliseum, and there the convention assembled to listen to the programs given by the unseen performers. The programs consisted of standard instrumental music, sacred songs rendered by the choral singers of Stations WBBR and WORD, assisted by others who attended the convention. Various brethren also rendered solos and duets. All the programs over the radio were furnished by Bible Students who were in attendance at the convention. In addition to the music there was a lecture each evening, and on several evenings dramalogues were rendered by convention artists. The audience at the Coliseum greatly enjoyed the radio programs, as was manifested by the large attendance and rapt attention. It is also certain that a large number of people of Toronto and vicinity were listening in. This was made known by the many remarks by the people made to visitors at the convention. The radio furnished a splendid means of interesting the people and of advertising the public meeting for Sunday afternoon.

A part of the programs of the convention, including songs by the multitude and addresses by certain speakers, were broadcast from the Coliseum over Radio Station CKCX by remote control. The transmitter of the radio station is located ten miles from the main part of Toronto, while the studio is situate at the Irwin Avenue office of the Society. Private wires are maintained from the transmitter to the studio, and additional wires were installed from the transmitter to the Coliseum, and the broadcasting from the latter place of the public programs was by remote control. The songs of praise to Jehovah was one of the public events of the convention. Eight thousand voices, moved by the spirit of the Lord, made a joyful sound and thundered throughout Toronto and Ontario and on into the States. Brother B. M. Rice, program director of Radio Station WORD, Chicago, conducted the singing at the Coliseum. Under his immediate direction was a well-organized company of choral singers and a splendid orchestra, and the entire convention joined these in the songs that were broadcast. This was a splendid means of witnessing to the name of Jehovah; and no doubt a great many were listening in and were refreshed and rejoiced to know that there are some people on earth who are true and faithful to the Lord.

SERVICE DAYS

Two days of the convention were set aside for special service in the field; namely, Thursday and Saturday. The organization of this work was in the hands of Brothers Johnson and Bird. Within a radius of fifty miles from Toronto, territory was charted and assigned to selected parties to canvass, each party being under the direction of a captain. Many brethren had journeyed to the convention in their automobiles, and on service day upwards of 500 automobiles loaded with workers and books entered the field. At eight o'clock in the morning the workers assembled at the Coliseum and under the direction of their respective captains organized and began the march to the field of action. The way had already been opened by the radio. The people knew that the workers were coming, and many were the interesting experiences that followed.

It would be impossible to here state all the experiences that were related by the friends on the occasion of service day. Thursday afternoon the workers returned to the Coliseum and engaged in giving their experiences in testimonies. This testimony meeting was led by Brother Bird. Great enthusiasm was manifested by all present. It was indeed a happy day for the Lord's little army. These had been in the field service, giving the witness to the name of Jehovah. The workers are now serving notice on the people concerning God and his kingdom, and it is a joy to do the work because it cheers and comforts the hearts of many people and magnifies God's holy name.

The second service day was Saturday, and was devoted to the city of Toronto. Amidst a continuous downpour of rain the brethren bravely went forth. Together with books they carried with them handbills announcing Sunday afternoon's public meeting. The method for advertising this meeting was another opportunity for service which brought much joy to the Lord's people.

Approximately 35,000 volumes of books were placed in the hands of the people on these two service days. In addition to the books thousands of copies of the *Messenger* were placed with the people and great numbers were told about the Lord and his kingdom. An opportunity for service was given to all, and it appeared that all at the convention participated therein gladly. Some of the older and infirm were not able to walk about in the service, but they remained at the Coliseum and worked in mailing out the *Messenger* to those who could not attend the convention. That was a happy service for them, and they were glad.

WHY ON EARTH

Not one complaint was heard at the convention. If any gossipers were present they found no one ready to listen to them. It is hoped that none were there. There was no evidence that there were any present. It appeared that every one was happy, and especially so because the Lord had afforded each one an opportunity to do something to glorify his name. No one was heard to say: "When are we going home?" The brethren who really love the Lord have passed that stage of anxiety to get away from earth before God's due time. They are seeing more clearly why members of the church are now on the earth. Jehovah's beloved Son Christ Jesus spent three and one-half years in hard service. The purpose of his so doing is summed up in his own words uttered before Pilate: "To this end was I born, and

for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37.

At this time his true followers are appreciating the fact that God is having a tremendous witness given to his name to the peoples of the world and that such witness must continue until God's due time to overthrow Satan's organization. They see therefore that for this cause were they born and to this end they are on earth, to give a witness to the name of Jehovah. It is to be hoped that those brethren who have heretofore opposed the service will see this point more clearly, and quickly enter into the joy of the Lord. Failing to do so they may expect to be shaken out, because everything that can be shaken will now be shaken. (Hebrews 12:27) Everyone who is now fearful must go back to the rear.

Would that every one who has made a covenant with the Lord God would realize that now the crucial hour has arrived to prove his faithfulness to his part of the covenant! The Christian's part of such covenant was and is to do the will of God. Both from the Word of God and from the physical facts in the unfolding of his plan it is now so manifest that there can be no reasonable doubt about it that the will of the Lord is that now the witness must be given. *The Watch Tower* stresses service because it is for the good of those who have made a covenant to do God's will. *The Watch Tower* would be unfaithful to its mission and disloyal to God if it did not urge the brethren to participate in the service at this time.

SERVICE MEETINGS

On at least three days during the convention special meetings of the colporteurs and service directors were held. These meetings proved a decided blessing. Ways and means were discussed looking to the better method of presenting the truth to the people, and many helpful suggestions were made. These meetings were well attended by elders of the various ecclesias who were at the convention. A few of those present protested against so much service in the field; but after listening to some spirited arguments by other brethren present they seemed to change their views, and their opposition melted away. Even some of those who had been dreaming dreams apparently began to wake up and see that they had been in error and that they must go to work; and they signified their determination of returning home and engaging in the service work. It was generally agreed at these meetings that it would be found profitable to devote more time Sunday mornings to canvassing in the field and coming in personal contact with the people and then invite them to their meetings to be held later in the day. The Society will welcome reports as this branch of the work progresses.

A MIRACLE

Miracles are not performed by men. The Lord performs miracles, and in so doing he sometimes uses men as his instruments. A miracle is an event contrary to the established course of things. It is a wonderful thing. The fact that the public address delivered at the Coliseum was broadcast was not a miracle in itself, because other public addresses have been broadcast. The fact that it was broadcast simultaneously from fifty-three stations, and that the Federation of Churches had to give its hour for this to be done, and that the stations broadcasting generally are owned by those who have no interest in the truth but who are part of another organization, shows that the hand of the Lord was in the matter; and therefore this great broadcasting was a miracle. The Lord did it. No man or company of men is responsible for this wide witness to the truth. Briefly stated, the events leading up to the use of this great chain of radio stations are these:

When Radio Station WBBR was under construction an agreement was made between the owner of that station and the owner of Radio Station WJZ to share time. That agreement was not kept. WBBR was later assigned to broadcast on 416.4 meters and used this wave length for some months. The Federal Radio Commission took away that advantageous wave length and assigned it to another station in the Chicago district and assigned WBBR to 256.3. Under the provision of the Radio Act of 1927 WBBR began a proceeding before the Federal Radio Commission to be assigned a more favorable wave length and asked for the enforcement of the agreement above mentioned.

The hearing of the case was had at Washington, D. C., June 14th and 15th. At that hearing Mr. Aylesworth, President of the National Broadcasting Company, took the witness-stand in behalf of said company and Stations WEAF and WJZ. He gave testimony to the great service rendered to the public by those stations for the purpose of showing that the service rendered was such that it would not be right to permit WBBR to occupy part of the time, although both Stations WJZ and WEAF have separate wave lengths. He was cross-examined by the President of the International Bible Students Association. A part of the cross-examination was for the purpose of proving that big business, big politics and big preachers are in an effort to control the radio and therefore determine what the people shall hear. Mr. Aylesworth had testified, naming a number of financiers, statesmen, and clergymen that were given the free use of these stations and other stations used in connection therewith. On cross-examination this question was propounded to him: "Your purpose is to give to the people by radio the message of the greatest financiers, the most prominent statesmen, and the most renowned clergymen in the world?" To that question the answer was in the affirmative.

Another question was propounded: "If you were convinced that the great God of the universe will shortly put in operation his plan for the blessing of all the families and nations of the earth with peace, prosperity,

life, liberty and happiness, would you arrange to broadcast it?" Of course it would have been rather difficult for Mr. Aylesworth to say No, and therefore he answered Yes. Then he voluntarily said that he would be pleased to broadcast a lecture by the President of the International Bible Students Association. It was a happy moment.

The New York *World* maliciously and falsely stated that this came about as the result of a dare made by the President of the Bible Students Association. The fact is that the incident was so pleasing and had reached such a happy climax that the one who was propounding the question above mentioned said to Mr. Aylesworth in the presence of the Commission: "You are one of the finest men I ever knew."

To the credit of Mr. Aylesworth it may be here said that he carried out his promise faithfully. The result was that wires were provided from the Coliseum in Toronto, Canada, connecting with stations WJZ and WEAF at New York City. The lecture at the Coliseum was transmitted over these wires, picked up by these two stations, and sent out over their three chains known as the red, blue and orange, which chains of stations reach from Maine to California and from the north to the southern part of the United States. In addition thereto Canadian stations were tied in. This involved a tremendous amount of work, both by the National Broadcasting Company's office force as well as by representatives of the International Bible Students Association. A tremendous amount of correspondence had to be carried on both by letter and wire with stations throughout the United States and Canada. Cablegrams passed between America and Europe, South Africa and Australia. In this chain of stations were two super-power stations, one in Schenectady, the other at Pittsburgh. These broadcast on short wave lengths, and each with 30,000 watts of power.

There has never been such an arrangement in the history of the world for the transmitting of the human voice, and never before in the history of the world was the lecture of a man sent over such a wide area of territory with so many radio stations. For the reasons above stated it can be truly said that this great tie-in of radio stations for the broadcasting of a lecture concerning God's plan was a miracle and made possible only by reason of the fact that the Lord took a hand in it. This fact is of great encouragement to his anointed witnesses on earth.

The speaker, speaking directly to an audience of 15,000 or more at Toronto, was heard with equal clearness, if not better, by a vast unseen audience from Maine to California and from Canada to South America.

From a statement issued to the public press in June 1927 by the President of the National Broadcasting Company, the following quotation is taken: "Our network connects twenty-five stations with WEAF as the operating base. This hook-up serves 75,440,000 persons with 4,263,000 receiving sets, Aylesworth estimated. The second hook-up of seven stations serves a territory occupied by 66,000,000 persons with 3,703,000 receiving sets. A third hook-up serves seven stations in five cities." The Coliseum lecture from Toronto was broadcast by all three of the chains, to which were added some Canadian stations, making altogether fifty-three stations. A letter addressed to our office by the National Broadcasting Company, July 26, 1927, two days after the Coliseum meeting, says: "I imagine that Judge Rutherford had as large an audience yesterday afternoon as any man living has had over the radio. Fifty-three stations in Canada and the United States were connected for the program."

Both the big telegraph companies of Canada had installed telegraph lines at the Coliseum for the convenience of the convention and especially for the occasion of the public lecture. Immediately after the lecture telegrams began to pour in from every part of the country. From San Francisco came the message that the voice of the speaker was heard as distinctly in San Francisco as if he had been standing in the immediate presence of the hearers. A similar message came from Seattle, from San Antonio, Texas, from Jacksonville, Florida, New York City, and throughout the central part of the United States and many other parts of the country. It is impossible here, because of lack of space, to set out the numerous telegrams, or even the substance thereof, that were received that evening; but it can be safely said that a tremendous audience listened in and great numbers of them were keenly interested, having heard the truth for the first time.

The speaker was introduced by Brother Martin in a few brief words. Then the announcement was made by Mr. Graham McNamee, the chief announcer of the National Broadcasting Company, who was sent to Toronto for that purpose. The speaker of the occasion began his address promptly at twelve minutes after three, and finished in exactly one hour to the minute. He first read a resolution and then spoke in support of the resolution. At the conclusion of his speech he asked those of the audience who favored the resolution to rise and vote aye. A tremendous thunder of ayes burst forth from every one in the great auditorium, who stood up and shouted their approval, and this was heard throughout the country, and messages received since show that thousands of others in the unseen audience likewise stood up and shouted their approval. In fact it was a shout of approval from one end of the continent to the other, and must have made the Devil and his henchmen prick up their ears with interest, to say the least of it. In a subsequent issue of *The Watch Tower* the Resolution and the address will appear in full.

An interesting feature of the whole matter is this: On July 20th, the New York Federation of Churches issued a statement to the New York papers, emphasizing the fact that it had given up the hour to broadcast its program and that this was done at the request of the

National Broadcasting Company. That Federation specially emphasized the statement disavowing any connection with the program which had been substituted for that time, and particularly with reference to the address to be delivered by the President of the International Bible Students Association. They should have known that this statement was superfluous. It was quite manifest to the great audience at the conclusion of his address that the speaker had no connection with the Federation of Churches.

In this connection it might be of interest to say that at the hearing before the Federal Radio Commission this same Federation of Churches had sent its representative to bolster up that organization, and upon cross-examination he became so confused and confounded that he evidently wished he had not been in Washington and especially at the hearing before the Radio Commission.

The public meeting at the Coliseum, including the unseen audience, was doubtless the greatest public witness of the truth ever held on earth. In saying this no credit should be given to man. Jesus and the apostles spoke to many men, but at that time the Lord God had not put in operation voice amplifiers and radios. This is another evidence that now is God's due time to proclaim to the nations of the earth that he is God and that he purposes to dash to pieces the Devil's organization and erect his kingdom of righteousness and bring the blessings to the people which he promised centuries ago. These facts should thrill the Lord's people and encourage every one to participate in the spreading of this message of truth. In due time and by the Lord's grace every consecrated Christian on earth will be given an opportunity to put the message contained in the Resolution and in the speech in support thereof into the hands of the public.

It is well known that the New York *World* is an instrument of the enemy's organization. That paper had said all the mean things it could say before the convention. Monday, July 25th, on its front page appear these head-lines: "Giant radio chain hears Rutherford. Greatest hook-up spreads to all parts of the world speech condemning organized clergy. By means of the greatest hook-up in radio history Joseph F. Rutherford yesterday transmitted throughout the civilized world his challange to orthodox clergy, big politicians, and high financiers as agents of Satan. The hook-up consisted of two more stations than broadcast the Dempsey-Sharkey fight, the previous record, and of three more than reported the reception of Lindbergh in Washington and this city. 'Desert organized Christianity,' thundered Rutherford. 'It is an unholy alliance against the common peoples of earth.'"

It is interesting to note that in the same issue of this paper clergymen express their rejection of the Bible. An adjoining head-line in the same paper reads: "Bible is useless, Holmes asserts. Religion of future will shelve Jesus and churches for man-found truth."

This is the same Rev. John Holmes whose words are quoted in the Seventh Volume of *Studies in the Scriptures*. In his statement on July 24th, which appears in the above-mentioned article, he further says: "All the sum and substance of Christian belief has been destroyed by science. You and I must choose between Christian theology on the one hand and science on the other, and I am going to choose science every time." Out of their own mouths these clergy convict themselves. Truly the eyes of the people will shortly be opened to the truth. It is furthermore interesting that the public press announces at this time that 500,000 persons are withdrawing from the Protestant churches yearly. They are beginning to flee from Babylon. Praise the Lord!

Summing up the convention at Toronto the words that have been used may be used again: It was the best ever. This is true now because never before did the Lord so clearly manifest his blessing and give so many persons an opportunity for service. It was truly a service convention. It was therefore a convention to the glory of Jehovah and his King. Let the brethren be encouraged to put forth an increased effort to tell the good tidings to all who have an ear to hear.

AMOS PLEADS FOR JUSTICE

——NOVEMBER 6—AMOS, CHAPTERS 5 AND 7——

"Let justice roll down as waters, and righteousness as a mighty stream."—Amos 5: 24.

THE Prophet Amos was one of the boldest of the servants of Jehovah. He was raised up by Jehovah to denounce the wickedness of the northern kingdom, Israel, both in the particular matter of their worship of the golden calves at Bethel and Dan and in their many and constant transgressions of the law of Jehovah, which at Sinai they covenanted to keep. Our last study brought into prominence the one dramatic incident in his prophecy: How, in Bethel, and apparently before the altar, and in the presence of the chief priest, he denounced the falsity of the worship which Israel professed to offer to Jehovah. It should not be understood that the golden calves at Bethel and at Dan were objects of worship instead of Jehovah; the profession was that they were set to represent Jehovah.

[2] Jeroboam's policy was to keep the people from go-

ing to Jerusalem and to give them something to look at. To carry out his deception Jeroboam, who in this matter "made Israel to sin", himself appointed a priesthood. He had no difficulty in finding men who, for a living, were ready to accommodate themselves to his desire. It is said of the priests of Jeroboam that "whosoever would, he consecrated him, and he became one of the priests of the high places", and the priests were of the lowest of the people. From those days when a falsely organized religion was established professing to serve Jehovah till these, our own days, there has never been any difficulty in providing men and material for such worship.—1 Kings 12:29-31; 13:33.

3 The people themselves were sadly at fault in this matter; much blame rests upon them for allowing such a condition of things to be instituted in Israel. Some of Israel must have felt the shame of seeing the lowest of the people appointed as priests to represent Jehovah; but they were so pleased to be counted the important part of the people of Israel that they blinded themselves to the facts and allowed Jehovah's name to be dishonored. Their patriotism was put before his honor.

4 Amos, with the courage of a faithful servant of God, declared in Bethel that he had seen the Lord standing upon a wall with a plumbline in his hand. (Amos 7:7) By this the Lord declared that he was about to judge Israel; he would judge them by the righteousness of the law and by the covenant under which they were obligated; and because of the sin of the house of Jeroboam he would rise against that house with the sword and would desolate the high places and the sanctuaries of Israel.

5 The worship of Jehovah by means of the golden calves had now continued in Israel for a period of nearly 200 years. It had so firm a hold upon the people that when the worship of Baal was destroyed, beginning with the slaying of its priests by Elijah and ending when Jehu slew all its supporters, even then Jehu, who rather boasted in his fervor for Jehovah, for he had said to Jehonadab, "Come with me, and see my zeal for the Lord", made no attempt to reestablish the pure worship of Jehovah by destroying the golden calves.—2 Kings 10:16, 29.

6 A witness against this abomination had been given when Jeroboam established it; for a prophet, unmentioned by name, went out of Judah and cried against the altar while yet Jeroboam stood by it to burn incense, and declared that one would arise who would offer its own priests upon it, and that men's bones should be burned upon it. (1 Kings 13:2, 3) But Israel was heedless, and Amos quite well understood that Israel would not turn from their evil ways; hence the Lord's judgments would come as a plumbline set to judgment.

7 The sins of Israel were a disgrace to any people, but were specially so in their case because of the knowledge they had. Amos said, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth." Because of this favor, with its consequent responsibility, God adds, "Therefore I will punish you for all your iniquities."—Amos 3:1, 2.

8 Challenged as to his right to speak Amos uses seven similes to show that he could do no other than prophesy. He said, "Can two walk together except they be agreed? Will a lion roar in the forest, when he hath no prey?" and continues in this strain till he says, "The Lord God hath spoken, who can but prophesy?" (Amos 3:8) His prophecy, whatever cost it might entail to himself, was as truly the result of the law of cause and effect as when a trumpet of alarm is blown in the city and the people run together in fear.—Amos 3:6.

9 Amos speaks of his denunciation against Bethel as a lamentation (Amos 5:1), which signifies that this particular portion of his prophecy was not a spontaneous expression of feeling, but a set composition of mourning and sorrow. His lamentation expresses a sorrow for a people who have fallen so far away from the Lord and his righteousness as to be almost beyond hope of possibility of being reclaimed. Yet mingled with the sorrow and denunciation are earnest pleas for their reformation. He tells of Jehovah's saying, "Seek ye me, and ye shall live"; and he adds his own urgent call, saying, "Seek the Lord, and ye shall live." (Amos 5:4, 6) Then he urges them by the mercies of God to seek the face of Jehovah lest his mercies are turned into bitterness; or he who made the seven stars, the Pleiades, and Orion, these great constellations which dominate the heavens at night, giving guidance to the traveler, whether on sea or land, will surely turn day into night.

10 But justice is so far from these people who afflict the poor, and take bribes to pervert justice, that it has become dangerous for the prudent man to express himself. They hated any one who like Amos would stand for truth and righteousness, and would rebuke "in the gate", that is openly. (Amos 5:10, 13) Yet these people professed to want the day of the Lord. Amos asks them why they want it. They felt themselves so righteous that any manifestation from Jehovah would surely be in their favor. But the prophet tells them that that day would prove a day of darkness to them, and not light. There is nothing so potent as hypocrisy for blinding a man's mental and spiritual sight. The Lord would have nothing to do with their feasts or their sacrifices, even though the feasts were kept according to the Law, and though the sacrifices were seemingly offered in order. He would have service from the heart.

11 Amos did not indicate the particular way in which Israel's trouble would come. But he declared that those who had so far forgotten their covenant with God and in that covenant had promised that they would care for their neighbor, but who now were swallowing up the needy and endeavoring to crush them out, who were making their measures of selling small and were falsi-

fying their balances in order to defraud their neighbors, should be cast out of the land. The trouble would rise up as a flood, and so unexpectedly that it would be as if the sun went down at noon and the earth were darkened in the clear day. Those who had forgotten the word of the Lord should experience a famine of that word, and should wander from sea to sea, and from the north even to the east to seek some guidance and counsel and should not find it.—Amos 8:4-12.

[12] These words of the prophet are intended to express more than would apply immediately to the house of Israel. Like all the utterances of the holy prophets, the words of Amos are intended to express more than would apply to the people to whom they were addressed. Their words were intended for other times, and another people far removed in both time and place. The phrase "in that day" as used by Amos (Amos 2:16; 8:3), and then very frequently by Isaiah (See Isaiah 2:11 and its references.), is always a pointer to the day when God will enter into the affairs of men who have had responsibility in his sight, to bring them to account and to set up that kingdom of righteousness of which all the prophets spoke.

[13] In the symbology of the Bible the nation of Israel at the time when God's messengers spoke his words to them, represents the people of Christendom at the time when God will set up his kingdom; for the conditions which then obtained in Israel correspond to those which now obtain in organized religion. Distinction is to be made between the people of Israel and the nations, as covenanted with Jehovah. The people are to be recipients of God's mercy, but their national hope under their covenant is destroyed.

[14] Christendom has never been in covenant obligation with God, as Israel was; but as they have professed to be the people of God and have obligated themselves to keep the law of commandments, their responsibility remains on them. Israel ultimately will be restored under the blessings of the new covenant which God has promised. Christendom will never be restored; it is in a false position, and has been unfaithful even to its own profession, and is to be destroyed. But the people of Christendom, who have been misled, will have their opportunity of coming into harmony with God.

[15] Comparing scripture with scripture Amos' picture of the going down of the sun at midday is seen to be in line with the declarations of other prophets which tell of the downfall of Babylon at the time of the darkening of the sky, both by day and by night, when the sun shall be darkened and the moon shall not give her light, symbolic expressions which show that men will have no light by which to guide themselves. This is that to which Christendom is hastening, in both its ecclesiastical phase and its political.

[16] The people who must suffer because of these things which are coming upon the earth are not free from blame; for they have not wished to have the truth, and have tolerated an impure worship and self-seeking clergy. It must be a hard saying to hear that Jeroboam's consecration of the lowest of the people to the priesthood is a type of that which has been done in organized religion; yet the truth remains. It is, however, a matter of common knowledge that men have been appointed as clergy and placed in churches without any respect as to whether or not they have given themselves to God in consecration and have been begotten of the holy spirit. Many of these have been men of ordinary good-will; but the fact remains that their ordination corresponds with Jeroboam's taking anybody who offered himself and would submit to the measure of training considered necessary.

[17] But Amos is not a prophet of denunciation only. Peter says that the times of restitution were foretold by all the holy prophets since the world began (See Acts 3:21.), and by this Amos is proved to be one of the holy prophets. After telling how Israel should be scattered, he tells of Israel's return under the favor of Jehovah. God will build again the house of David, will restore it that his blessings may go to the Gentiles; for despite their failings they are still his chosen instrument for the blessing of mankind.—Compare Amos 9:11, 12 and Acts 15:16, 17.

QUESTIONS FOR BEREAN STUDY

What special work did Jehovah God raise up the Prophet Amos to perform? What incident had brought the prophet into prominence in Israel? How had the worship of false gods been introduced into the northern kingdom? Why were the people sadly at fault in the matter? How may they have eased their consciences when bowing down before the golden calves at Bethel? ¶ 1-3.

What evidence had Amos that Jehovah was about to judge Israel? How long had idolatry been a national sin? What two attempted reformations had been made, and why had these failed to accomplish anything? What witness had also been given? ¶ 4-6.

What fact made Israel's sins especially disgraceful? What seven similes did Amos use when defending his stand against Israel's national sin? What do these figures of speech mean? ¶ 7, 8.

Why does the prophet call his denunciation of Bethel a lamentation? What effect had it upon the people of Israel? How did their attitude manifest their hypocrisy? What judgment was sure to come upon them? ¶ 9-11.

What reason exists for believing that the prophet's denunciation applies to our day? What peoples are represented by the nation of Israel? What distinction is made between the peoples and the nations? Which will be destroyed? Why? ¶ 12-14.

By what figures of speech do the prophets foretell the impending destruction of Christendom in all its phases? Why will the people not be held guiltless? What parallel exists between the clergy class of our day and that of the northern kingdom of Israel? What evidence exists that Amos was one of the holy prophets of Jehovah? ¶ 15-17.

HOSEA PREACHES GOD'S LOVE

——NOVEMBER 13—HOSEA, CHAPTERS 6, 11, 14——

"I desire goodness, and not sacrifice; and the knowledge of God more than burnt offering."—Hosea 6: 6.

IN THE English versions Hosea's prophecy is placed next to those called the greater prophecies. But though his book stands first in the list of the minor prophets it is probable that of the four contemporary prophets Amos, Hosea, Micah and Isaiah, he was preceded by Amos, who seems to have been the first. Micah probably began his work the last of the four. Their time was during the reigns of Jeroboam, king of Israel, and Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. The fact that Jehovah raised up these prophets during those years indicates not only that there was a special need, but that there was in the circumstances of both kingdoms that which God would make typical of the days to come when he would do his great work in the earth.

[2] By Israel, and by the nations of Assyria, Babylon, and Egypt, God was both making records for the future and making pictures for the future instruction of his people and as a witness to himself. Hosea had a long time of ministry. It is generally considered that he was a man of affairs; and it is probable that, like Isaiah, he was associated with the government circles of his day. Apparently he lived in Samaria, the pleasure-loving capital of the northern kingdom. His prophecy is addressed to Israel, first as represented by a woman unfaithful to her husband. Then he speaks of them as Ephraim, and it becomes a term of affection; for in this way the prophet drops the more formal name for the people as a nation, and brings them into family relationship with Jehovah.

[3] Until the time of the desolation of that kingdom God treated it as the holder of the traditions of Israel; for ten tribes were given it, whereas only one tribe, with the addition of Benjamin, was given to Judah. In the days of these kings and prophets whose names are always in association, both kingdoms were experiencing a considerable measure of prosperity; and both were indulging in some of that luxury which had been shown in Solomon's days, and with the same result: Trouble came on the people. Both nations had indulged in the idolatrous worship of the gods of the nations, but the southern people had not fallen so far into that sin as had the northern kingdom. Their chief trouble was hypocrisy.

[4] Hosea's prophecy and his experiences by it are perhaps the most personally painful of all the prophetic utterances and experiences. God called upon him to suffer much in his service. The reason of this is because God himself was suffering. However difficult it may be to conceive of the great Jehovah of Israel experiencing suffering and pain, the fact that he is represented as doing so is beyond question. From the time when at the first the sinfulness of man is said to have caused him to be grieved in his heart (Genesis 6: 6) to his distress because of the estrangement of Ephraim, the Bible is consistent in showing this side of God's relationship to his human sons. To save Israel he had sent his two faithful servants, Elijah and Elisha, in order that the abomination of Baalism might be rooted out of the land and the people freed from that abomination. But though that had at last been effected, Israel was no nearer God at heart. But God did not want to give the people up, and he would plead with them by his servant the prophet.

[5] Hosea had an attachment to a woman named Gomer, the daughter of Diblaim. Nothing is known of her family, as nothing is recorded of Hosea's family. Hosea was told by Jehovah to take to himself a wife of harlotry and children of harlotry, God giving the reason that Israel had committed great harlotry in departing from the Lord. Apparently Hosea was to marry Gomer, although he knew hereby that she would prove unfaithful to him. A son was born to Hosea who, according to instruction of Jehovah, was named Jezreel. Jezreel was, as the name implies, a very fruitful valley. But it had been the scene of much bloodshed, and had the evil association of Ahab's wrong to Naboth.

[6] God said to Hosea that the blood shed in Jezreel should be avenged upon the house of Jehu, and that he would cause the kingdom of Israel to come at an end. He added that in that day he would break the bow of Israel in the valley of Jezreel. The city which had a name for fruitfulness should henceforth be known as a memory of desolation.—Hosea 1: 4.

[7] Later a daughter was born to the union; and Hosea was instructed to name her Lo-ruhamah, which meant that mercy would be withdrawn from the house of Israel; and God added that he would utterly take them away. As soon as the daughter was weaned Gomer again conceived, and another son was born. He was named Loammi, God saying by this name that Israel were not his people, and that he would not be their God.

[8] This was a time of great suffering for the prophet. His home life, instead of being a joy to him, would be a constant sadness and distress. But to a true lover of Israel and of God as he was, there was added the sadness that God himself was made to suffer through his people's unfaithfulness, and that God was being deprived of the happiness which he would have had in their constancy.

[9] As if indicating that God would seek another people instead of Israel who yet should be known as Israel, God said, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."—Hosea 1: 10.

10 Now Hosea is called to speak unto his people. He is to call them by name, but to address them Ammi, and Ruhamah, which mean "my people" and "having obtained mercy". Here is an indication that those who have been put away from the blessings of the covenant are invited back; and there is an urgent call to plead with the mother, that is, God would plead with the people that they would put away their wrong doing out of their sight.

11 Israel did not heed Hosea's voice. They would not listen to the pleading of Jehovah, neither the pleadings of the message of love nor the threats of what would follow their continued disobedience and abominable course. Ingratitude in the extreme affected them. It was not long ere the overshadowing clouds of the Assyrian power came and brought darkness all over the land. The country was desolated; and the people of the northern kingdom were taken away into captivity, never again as a people to be restored to the land which God had given their fathers and whose name they bore.

12 The picture in Hosea's family life is continued. Gomer by Hosea's pleading was brought back to him; and their family life was restored to the blessing and comfort of them all and for the safe-guarding of Hosea's children. This sad picture, whether looked at as in Hosea's case or in reference to God, gives an opportunity for expression on the part of God of some of the most gracious words which have proceeded from him. It could not be God's pleasure to have the ten tribes of Israel go back to their inheritance after the desolation; but God knows how to bring his own back, and ultimately in the resurrection he will bring to pass his purpose of reconciliation, for Christ was made a curse for the people who sinned under the Law, for that express purpose.

13 Speaking of those who had burned incense to Baal and had decked themselves with jewels as they sought their idolatrous paramours, and who had forgotten him, not seeking to give him the honor and glory due to his name, God said to his servant the prophet, "I will allure her, and bring her into the wilderness, and speak comfortably unto her" (Hosea 2:14); that is, friendly and as heart to heart. And Jehovah tells how he will make a door of hope for her in the valley of Achor, and then she shall sing as in the days of her youth when first Israel was delivered from the bondage of Egypt. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi, [or husband] and shalt call me no more Baali" [or Lord]. (Hosea 2:16) There will be a return to close relationship; and formality, with its dangers of hypocrisy, will be a thing of the past.

14 The returned unfaithful one will now acknowledge her true relationship to Jehovah, and will no more merely think of him as one merely to be addressed as Lord. The blessings that follow are sweet to read. Jehovah says, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."—Hosea 2:21-23.

15 The chief point in this study to the Bible Student and to the follower of the Lord in this day is that Israel represents those who have been neglectful of their obligations in their covenant with God and their profession of Jesus Christ as their Head, and who have worshiped God through the idols of their creeds and their man-made institutions, their religious organizations. The nation represents the organizations; the people of Israel represent the people of Christendom, who have supported those organizations.

16 We have said that these things in Israel are typical of present-day conditions. The picture is true. The northern kingdom, with its profession of worship of Jehovah through the golden calves, and being therefore really idolatrous at heart and supporters of a false system intended to keep the people together rather than to teach them, and having no respect to the honor of Jehovah himself, is exactly true to life. The break-up of the northern kingdom was final. It was never restored.

17 Here is organized religion of today and the past days portrayed. The great systems are man-made, man-kept institutions for the purpose of providing the people with some sort of method of worship; most of the people do not stop to think, saying their clergy are paid to do that. These great systems are now being brought to destruction; for the time is come. They will be cleared away even as the northern kingdom was. But even as the people Israel were still the object of Jehovah's solicitation, and were not put outside his mercy, so will the misled people of Christendom find that though God destroys that which they worshiped, and has manifested his displeasure upon all who supported those institutions against knowledge gained, or that which was possible, he yet has mercy for them, and for the same reason. The people are inside the blessing of the ransom sacrifice of Christ Jesus, offered for all and accepted of God for all. Christendom will never be restored, but the people will have the fullest opportunity of being restored to God. Some will retrace their steps before it is too late to enter into the present blessings; the majority of those who have supported "Babylon" will find their opportunity in the kingdom of Christ.

18 God's great compassion and his love are to be manifested in the return of those who have once been his but who have allowed themselves to be deceived. God's word of these, whom he really addresses through Hosea, is, "I will be as the dew to Israel: . . . I will heal their backsliding; I will love them freely." These, when they have given up their creedal systems, will return to Jehovah to worship him in sincerity and truth.—Hosea 14:5, 4.

QUESTIONS FOR BEREAN STUDY

What three other prophets lived at the same time that Hosea did? During the reigns of which kings did these men prophesy? What two reasons apparently explain why these four men prophesied at practically the same time? Where did Hosea live? To whom is his prophecy addressed? ¶ 1, 2.

Compare and contrast conditions in the two kingdoms of Israel and Judah at the time of Hosea's prophecy. What Scriptural evidence have we for the thought that Jehovah God himself suffered because of his people's sins? ¶ 3, 4.

Show how Hosea's home life was overruled to illustrate Israel's failure to live up to their covenant with Jehovah God. What punishment finally came upon the northern kingdom? Which of the great world powers was used for that purpose? ¶ 5-11.

In what way did God picture the final restoration of all Israel to a close relationship with him? Why will there be only one kingdom in the restoration? ¶ 12-14.

How does today's study apply to our day and to professed Christians? What did the northern kingdom represent? What did its fate picture as to the end of man-made systems of our day? ¶ 15, 16.

Through what great crisis are all man-made systems now passing? Distinguish between the people and the systems. What will become of the peoples of Christendom when their great systems are destroyed? By what means will this be effected? What now prevents the great majority of people from worshiping Jehovah God? When will they turn to him and receive his blessings? ¶ 17, 18.

ADDITIONAL MEMORIAL REPORTS

POLAND

Warsaw	175
Poznan	150
Lodz	100
Biszcza	93
Krakow	92
Belzec	61
Borysław Wolanka	50
Pisarzewa	26
Wawrzenczyce	25
Bydgoszcz	20
Katowice	20
Rudka	20
In classes of less than twenty participants	157

ROUMANIA

Vulcan	161
Ammoasa	147
Drapcauti si jur	139
Baia Mare si jur	127
Iapa si jur	120
Targu-Mures	120
Corjeuti	115
Cluj	104
Rodna-Veche	77
Jimbor si jur	73
Petroseni	60
Fetesti si jur	56
Valovati si jur	52
Bistrita si jur	51
Uioara si jur	48
Ilva-Mare	46
Brasov si jur	45
Lupeni	44
Abrud	39
Ortelic	38
Stremti	37
Brebi si jur	36
Cotiujeni	34
Fratautii-Vechi si jur	34
Bucuresti	30
Feldru si jur	29
Panticeu si jur	29
Petrestii de mijloc si jur	29
Tohanul-Vechiu si jur	29
Contesti si jur	28
Voitinel si jur	27
Biusa si jur	26
Sarauti si jur	26
Feldioara-Razboieni	25
Bontida si jur	24
Rogna si jur	24
Sibiu si jur	24
Viile-Satu-Mare	24
Viisoara	24
Zagon	24
Dretea si jur	23
Sighet si jur	23
Tarsana si jur	22
Hurez si jur	22
Marcus	22
Stobor	21
Terebna si jur	21
Dej	20
Lonea	20
Petrila	20
Siciu	20
In classes of less than twenty participants	1011

BULGARIA

Ganzova	18

CZECHOSLOVAKIA

Biserica alba	70
Apsa de Jos	61
Slatina	25

JUGOSLAVIA

Ecka	22

RUSSIA

Lubimovski Post	30
Chutor Kalinin	18
Epifanovka	11

CANADA

In classes of less than twenty participants	166

UNITED STATES

Lynn, Mass.	61
Chicago, No. 2	49
Hammond, Ind.	48
Cumberland, Md.	43
Cromwell, Conn.	42
Bellingham, Wash.	39
Shawnee, Ohio	38
Kenosha, Wis.	37
Pittsfield, Mass.	28
Watchtower WBBR	27
Warren, Pa.	24
Green Bay, Wis.	22
Decatur, Ill.	21
Kent, Ohio	21
Ravenna, Ohio	21
Scotland Neck, N. C.	21
In classes of less than twenty participants	357
Miscellaneous foreign	36
Total additional	6.135
Reported in July 15th *Watch Tower*	82 109
Grand Total for 1924	[illegible]

CONCERNING EXECUTIVE COMMITTEES

REQUEST is made that the following letter be answered through the columns of *The Watch Tower:*

"There are several questions which are troubling members of this ecclesia, and for which on many occasions we have been asked for an answer or solution. These questions are relative to our executive committee. As these questions pertain to the general peace and welfare of the ecclesia, we are anxious for the correct answer.

"The questions are:

(1) What are the duties of an executive committee toward the ecclesia?

(2) Are all committees of an ecclesia (those created by the board of elders or church and those created by headquarters) to regard the executive committee as their head?

(3) Is the executive committee charged by the Lord to be director or head of all the activities of the ecclesia with which it is associated?

(4) Do you think a periodical change in the personnel of executive committees advisable?

"In order that all the ecclesia would have a clear understanding of these matters, would it be possible for you to answer these questions in *The Watch Tower*? We feel sure that a clear understanding would be for greater peace in the ecclesia."

The answers below are numbered to correspond with the questions:

(1) All power and authority resides in the ecclesia as a whole, and not in any committee appointed by the ecclesia. The executive committee possesses no power or authority aside from that which is delegated by the ecclesia. When an executive committee is created, the class or ecclesia should define by resolution the duties of the committee; and aside from those assigned duties the committee has none. To answer the question specifically then, the duties of an executive committee toward

the ecclesia are such only as the ecclesia has delegated by written authority.

(2) The elders have no power or authority to create an executive committee. The elders have the spiritual oversight of the church, which means to advise and teach; but the elders' authority does not supersede that of the ecclesia. The ecclesia as a body is clothed with supreme authority concerning its own affairs. The executive committee, therefore, is not the head of anything. It is merely a servant of the ecclesia to perform the duties assigned to it. It sometimes happens that an executive committee has the thought that it is the master of the church. Such a thought is not true. The executive committee is the servant of the church.

(3) The answer to this question is, No. The executive committee is not charged by the Lord to be the director or head of all the activities of the ecclesia. As stated above, it is charged with such duties only as the ecclesia gives to it.

(4) The answer to this question is, Yes. It is well to change the personnel of the executive committee. In fact, it is not well for the same persons to be members of the executive committee for more than two years. If in the ecclesia there are a number of brethren who are qualified to fill the place, then the personnel of the executive committee should be changed at least once every two years.

If all who are elected to office as servants in the church or ecclesia would keep in mind that they are servants and not masters and unselfishly serve and perform the duties conferred upon them, there would be far less misunderstanding and trouble. Where the executive committee assumes authority that it does not possess, the ecclesia should call its attention thereto and, if deemed necessary so to do, revoke any act that the executive committee has done or performed in excess of its power or authority.

For the benefit of ecclesias that may be contemplating executive committees or that already have an executive committee, the following is suggested as a proper way for organization:

A resolution should be drafted, creating the executive committee and defining its duties; and to this end the following form of resolution is suggested and may be adopted by any ecclesia so desiring, to wit:

RESOLUTION

RESOLVED by the ecclesia at ..... as follows:

(1) That an executive committee is hereby created. Such committee shall be composed of five members selected from members of the congregation or class, each one of whom shall possess the Scriptural qualifications of an elder.

The executive committee shall be elected by the ecclesia once each year and shall hold office until the successor thereof is elected. If reasonably possible, the personnel of the committee shall be changed every year. It is deemed advisable that the personnel of the executive committee should not remain the same for a period exceeding two years.

For the purpose of clearly defining the relationship between the ecclesia and executive committee, be it further resolved that the executive committee is not the lord and master of the ecclesia but is the servant of the ecclesia. Since the authority to create the committee rests in the ecclesia, the authority to dissolve the executive committee or overrule its action is also the prerogative of the ecclesia, to be exercised by it at pleasure.

(2) The duties of the executive committee shall be as follows:

Such committee shall fix the time and place of class meetings or study classes, including prayer meetings, and appoint the leaders thereof. For this purpose such committee shall make up a schedule for six months at a time, assigning the leaders for the meetings respectively during that period of time. This schedule or arrangement shall be announced to the ecclesia at a business meeting to be held by the ecclesia.

The committee shall have power to appoint substitutes for the regular leaders when the regular leader fails or is unable to perform the duties of a leader.

The executive committee shall also arrange for any local conventions, subject always to the advice and consent of the ecclesia as a whole.

Said executive committee shall also arrange the details for the entertainment of speakers or visiting brethren or for the entertainment of any one else that is to be entertained by the ecclesia.

It shall also be the duty of the executive committee to cause the account of the ecclesia to be audited once every three months and report of the financial condition of the ecclesia made to the ecclesia at a meeting held to transact business.

The executive committee shall have no jurisdiction whatsoever over the service department. The service director appointed by the Society shall perform the duties designated by the Society and shall be under no obligation to report to the executive committee.

The executive committee shall make a regular report to the elders of the assignments of leaders for meetings or for public speaking and the time and place of meetings.

It shall be the duty of the executive committee to designate those elders who shall deliver discourses before the ecclesia or to the public.

The executive committee shall be to the ecclesia what its name implies, to wit, a committee to carry into operation orders of the ecclesia and to do and perform the duties imposed upon it. The ecclesia reserves the right to add to the duties herein designated or to take therefrom at any time it may see fit, and this it may do at any business meeting of the ecclesia. Any change therein contemplated shall be made by resolution duly presented and passed by the ecclesia.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Salamanca, N. Y. .....Oct. 20
Binghamton, N. Y. ..... " 21
Albany, N. Y. ..... " 23
Boston, Mass. ..... " 30
Kittery, Me. .....Nov. 8, 9
Kennebunk, Me. ..... " 10, 11
Portland, Me. ..... " 13
Pittsfield, Me. ..... " 14
Abbott, Me. .....Nov. 15
Guilford, Me. ..... " 16
Bangor, Me. ..... " 17
Blaine, Me. ..... " 20, 25
Easton, Me. ..... " 21, 22
Mapleton, Me. ..... " 23, 24
Oldtown, Me. ..... " 27
Hollowell, Me. ..... " 30

BROTHER W. M. HERSEE

Ardath, Sask. ....Oct. 31, Nov. 1
Hughton, Sask. .....Nov. 2
Calgary, Alta. ..... " 5 7
Llicillewaet, B. C. ..... " 8
Kamloops, B. C. ..... " 10, 11
Vancouver, B. C. ..... " 13, 15
Powell River, B. C. ..... " 14
Nanaimo, B. C. ..... " 16
Courtenay, B. C. ....Nov. 17, 18
Qualicum Beach, B. C. " 20
Nanaimo, B. C. ..... " 21
Ladysmith, B. C. ..... " 22
Malahat, B. C. ..... " 23
Sidney, B. C. ..... " 24
Victoria, B. C. ..... " 25, 27
Port Coquitlam, B. C. " 28

BROTHER J. A. BOHNET

Minneapolis, Minn. .....Oct. 28
Withee, Wis. ..... " 30, 31
Unity, Wis. .....Nov. 1, 2
Athens, Wis. ..... " 3, 4
Conrath, Wis. ..... " 6
Marshfield, Wis. ..... " 8, 9
Auburndale, Wis. ..... " 10
Stevens Point, Wis. ..... " 11, 13
Plover, Wis. .....Nov. 14, 15
Junction City, Wis. ..... " 16, 17
Wausau, Wis. ..... " 18, 20
Clintonville, Wis. ..... " 21, 22
Bonduel, Wis. ..... " 23, 24
Green Bay, Wis. ..... " 25, 30
Vulcan, Mich. ..... " 27
Marinette, Wis. ..... " 28, 29

BROTHER G. S. KENDALL

Brad, Nebr. .....Nov. 1, 2
Big Springs, Nebr. ..... " 3, 4
North Platte, Nebr. ..... " 6
Alliance, Nebr. ..... " 7
Litchfield, Nebr. ..... " 8, 9
Grand Island, Nebr. ..... " 10
Central City, Nebr. ..... " 11
Norfolk, Nebr. ..... " 12, 14
Winside, Nebr. .....Nov. 15
Stanton, Nebr. ..... " 16
Clearwater, Nebr. ..... " 18
Omaha, Nebr. ..... " 20, 21
Kansas City, Mo. ..... " 22, 23
Baxter Springs, Kan. ..... " 24, 25
Commerce, Okla. ..... " 27
Peggs, Okla. ..... " 28, 29

BROTHER C. W. CUTFORTH

Kindersley, Sask. .....Nov. 1
Drumheller, Alta. ..... " 2
Rosedale, Alta. ..... " 3
Baintree, Alta. ..... " 4
Calgary, Alta. ..... " 5-7
Innisfail, Alta. ..... " 8
Leduc, Alta. ..... " 9
Calmar, Alta. ..... " 10
Buford, Alta. .....Nov. 11
Edmonton, Alta. ..... " 13
Tawatinaw, Alta. ..... " 14, 15
Clyde, Alta. ..... " 16, 17
Edmonton, Alta. ..... " 18, 20
Westlock, Alta. ..... " 21, 22
Prince George, B. C. ..... " 24-27
Vanderhoof, B. C. ..... " 28

BROTHER H. S. MURRAY

Sioux Falls, S. D. .....Oct. 28
Inwood, Iowa ..... " 30, 31
Estherville, Iowa .....Nov. 2
Superior, Iowa ..... " 3, 4
Estherville, Iowa ..... " 6
Lake Mills, Iowa ..... " 7, 8
Waterloo, Iowa ..... " 9, 10
Shellsburg, Iowa ..... " 11
Cedar Rapids, Iowa Nov. 13, 14
Olin, Iowa ..... " 15, 16
Clinton, Iowa ..... " 17, 18
Dubuque, Iowa ..... " 20
Independence, Iowa ..... " 21, 22
Oelwein, Iowa ..... " 23, 27
Fairbanks, Iowa ..... " 24, 25
Elma, Iowa ..... " 28, 29

BROTHER G. H. DRAPER

Honaker, Va. .....Oct. 27, 28
War, W. Va. ..... " 30, 31
Welch, W. Va. .....Nov. 1, 2
Rock, W. Va. ..... " 3, 4
East Radford, Va. ..... " 6
Wytheville, Va. ..... " 7, 8
Roanoke, Va. ..... " 9, 10
Natural Bridge, Va. ..... " 11
Clifton Forge, Va. .....Nov. 13
Mt. Lookout, W. Va. ..... " 14, 15
Divide, W. Va. ..... " 16, 17
Springdale, W. Va. ..... " 18, 20
Charleston, W. Va. ..... " 21, 27
Coco, W. Va. ..... " 22, 23
Elk View, W. Va. ..... " 24, 25
Nitro, W. Va. ..... " 28, 29

BROTHER V. C. RICE

Cohay, Miss. .....Oct. 26, 27
Laurel, Miss. ..... " 28, 30
Vosburg, Miss. ....Oct. 31, Nov. 1
Enterprise, Miss. .....Nov. 2, 7
Waynesboro, Miss. ..... " 3-6
Meridian, Miss. ..... " 8, 9
Vicksburg, Miss. ..... " 10, 11
Jackson, Miss. ..... " 13
McComb, Miss. .....Nov. 14, 15
Brookhaven, Miss. ..... " 16, 17
Wanilla, Miss. ..... " 18, 20
Jackson, Miss. ..... " 21
Greenwood, Miss. ..... " 22, 23
Ita Bena, Miss. ..... " 24, 25
Cumberland, Miss. ..... " 27
Pheba, Miss. ..... " 28, 29

BROTHER A. J. ESHLEMAN

Toledo, Ohio ..... Nov. 1, 2
Columbus, Ohio ..... " 3
Portsmouth, Ohio ..... " 4, 6
Carter, Ky. ..... " 7, 8
Ashland, Ky. ..... " 9, 10
Louisa, Ky. ..... " 11
Whitehouse Ky. ..... " 13
Emma, Ky. ..... " 14
McRoberts, Ky. .....Nov. 15, 16
Lexington, Ky. ..... " 17, 18
Frankfort, Ky. ..... " 20
Shelbyville, Ky. ..... " 21, 22
Jeffersontown, Ky. ..... " 23, 24
Louisville, Ky. ..... " 25, 27
New Albany, Ind. ..... " 28
Jeffersonville, Ind. ..... " 29

BROTHER A. S. ROGERS

Bridgewater, N. S. .....Nov. 1
Halifax, N. S. ..... " 2, 3
South Rawdon, N. S. ..... " 4
Halifax, N. S. ..... " 6
Truro, N. S. ..... " 7
Stellarton, N. S. ..... " 8, 9
Sydney, N. S. ..... " 11, 13
Glace Bay, N. S. ..... " 14, 15
Long Hill, N. S. .....Nov. 16
Pictou, N. S. ..... " 17, 18
Charlottetown, P. E. I. " 20
St. Peter's Bay, P. E. I. " 21
Alberton, P. E. I. ..... " 23
Charlottetown, P. E. I. " 24
Springhill, N. S. ..... " 26, 27
Amherst, N. S. ..... " 28, 29

BROTHER H. E. HAZLETT

Dayton, Wash. ..... Oct. 27
Waitsburg, Wash. ..... " 28
Walla Walla Wash. ..... " 30
Weston, Ore. ..... Oct. 31, Nov. 1
Pendleton, Ore. ..... Nov. 2
Boise, Idaho ..... " 4, 6
Pocatella, Idaho ..... " 7, 8
Laramie, Wyo. ..... " 10, 11
Cheyenne, Wyo. ..... Nov. 13
Slater, Wyo. ..... " 14, 15
Casper, Wyo. ..... " 17, 21
Midwest, Wyo. ..... " 18, 20
Fort Laramie, Wyo. ..... " 23, 24
Alliance, Nebr. ..... " 25
Gillette, Wyo. ..... " 27
Arvada, Wyo. ..... " 28, 29

BROTHER W. J. THORN

Concord, N. C. .....Oct. 28, 30
Charlotte, N. C. Oct. 31, Nov. 1
Rock Hill, S. C. .....Nov. 2
Gastonia, N. C. ..... " 3, 4
Bessemer City, N. C. ..... " 6
Hickory, N. C. ..... " 7, 8
Asheville, N. C. ..... " 9, 13
Brasstown, N. C. ..... " 10, 11
Hendersonville, N. C. Nov. 14, 15
Flat Rock, N. C. ..... " 16, 17
Spartanburg, S. C. ..... " 18, 20
Greer, S. C. ..... " 21, 22
Greenville, S. C. ..... " 23, 24
Seneca, S. C. ..... " 25, 27
Anderson, S. C. ..... " 28, 29
Augusta, Ga. ..... " 30

BROTHER M. L. HERR

Texarkana, Ark. .....Oct 24, 25
Mena, Ark. ..... " 26, 27
Fort Smith, Ark. ..... " 30
Fayetteville, Ark. Oct. 31, Nov. 1
Springvale, Ark. .....Nov. 2, 3
Rogers, Ark. ..... " 4, 6
Monett, Mo. ..... " 7, 8
Pyatt, Ark. ..... " 9, 11
Cotter, Ark. .....Nov. 12, 13
Marcella, Ark. ..... " 14, 15
Batesville, Ark. ..... " 16, 18
Judsonia, Ark. ..... " 19, 20
Kensett, Ark. ..... " 21, 24
Heber Springs, Ark. ..... " 22, 23
Memphis, Tenn. ..... " 26, 27
Gadsden, Tenn. ..... " 28, 29

BROTHER J. C. WATT

Moody, Mo. .....Nov. 1
Springfield, Mo. ..... " 2
Lebanon, Mo. ..... " 3, 4
Rolla, Mo. ..... " 6
St. James, Mo. ..... " 7, 8
Leasburg, Mo. ..... " 9, 10
St. Louis, Mo. ..... " 11, 13
Ste. Genevieve, Mo. ..... " 14, 15
East St. Louis, Ill. ....Nov. 16, 17
De Soto, Mo. ..... " 18, 20
Flat River, Mo. ..... " 21, 22
Burch, Mo. ..... " 23, 24
Fredericktown, Mo. ..... " 25
Vanduser, Mo. ..... " 27
Dexter, Mo. ..... " 28, 29
Poplar Bluff, Mo. ..... " 30

A complete list of radio stations in the United States and Canada which are now regularly broadcasting the kingdom message will appear on the last page of our next issue.



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

VOL. XLIX SEMI-MONTHLY No. 20

Anno Mundi 6056—October 15, 1927

CONTENTS

RESOLUTION TO THE PEOPLES OF CHRISTENDOM 307
FREEDOM FOR THE PEOPLES 308
"Christendom" 308
Who Rules 308
High Finance 309
Statesmen 309
The Clergy 310
God the Peoples' Friend 312
Wars to Cease 313
MICAH CHAMPIONS THE OPPRESSED 315
ISAIAH TEACHES TRUE WORSHIP 317
ANNUAL BUSINESS MEETING AND CONVENTION 306
IMPORTANT, HOW TO REMIT MONEY 306
RADIO 306, 320

"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 for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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ANNUAL BUSINESS MEETING AND CONVENTION

Pursuant to the provision of law and the charter of the WATCH TOWER BIBLE & TRACT SOCIETY, the annual business meeting of the SOCIETY will be held in the Carnegie Music Hall, Federal and Ohio Streets, Pittsburgh (North Side), Pa., at 10 o'clock a. m., Monday, October 31, 1927.

Arrangements have been made to hold a three-day local convention, beginning Saturday, October 29. Saturday sessions will be held in the Carnegie Music Hall, and the Sunday sessions in the Garden Theatre, Federal Street and North Avenue. A period for field service will be announced at the opening of the convention. For further particulars address Charles H. Stewart, Sec'y, 317 Grace Street, Mount Washington Station, Pittsburgh, Pa.

IMPORTANT

Time and again we have called the attention of our readers not to remit currency in unregistered envelopes. It is a temptation to men to steal. A man who has been in the Postal service forty-two years has been arrested and will doubtless go to prison because he opened our mail and was caught at it by the officials. Not only is it a temptation to weak men, but you lose your money and then cannot understand why you do not hear from us. Please observe what we have said time and again: Remit by post office money order or New York draft. Do not send personal checks on any bank outside of New York.

RADIO

The Lord has clearly demonstrated that it is his will that the message of the kingdom shall be proclaimed by radio. There is not a radio station in the immediate vicinity of every class. If a class residing in a city where there is a radio station can make arrangements for the use of said station, other classes in nearby towns or cities should cooperate in arranging and putting on programs. Cooperation can be either by communicating with the SOCIETY at Brooklyn, Radio Department, or by writing the class that has made the contract for the broadcasting and arranging with them to share the expenses and the other burdens.

We also make this suggestion: If a radio discourse is put on Sunday afternoon or evening, then on the following Sunday morning let canvassing parties go out in the vicinity and canvass the people for the books. This will afford an opportunity for all members of the class to have a part in the preaching of the gospel. The friends who have tried this have been wonderfully blessed. This is an indication that the Lord wishes it to be done.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII | OCTOBER 15, 1927 | No. 20

AT THE international convention of the Bible Students, held at Toronto, Canada, July 18-25, on Sunday the 24th of July the public meeting was held. At that meeting the speaker first read before the convention a resolution and thereafter spoke in favor of the resolution. Both the resolution and the speech in support thereof follow:

RESOLUTION

TO THE PEOPLES OF CHRISTENDOM:

[1] The International Bible Students in general convention assembled send greetings:

[2] As Christians and witnesses to the Name of Jehovah God we deem it our privilege and duty to call your attention to the following vital facts:

[3] FIRST: That God made of one blood all peoples and nations of men to dwell on the earth, and granted to all peoples equal rights. There is therefore no just cause or excuse for one nation to make war against another nation.

[4] SECOND: That the foremost nations of the earth claim to be Christian nations and, taken collectively, they constitute "Christendom" or "organiged Christianity", socalled; that the men chiefly responsible for the claim that these are Christian nations are the clergymen of the various religious denominations who call themselves by the name of Christ but who in fact have denied him; that their purpose of claiming that these nations are Christian is to induce the peoples to believe that said nations, although military and cruel, are the representatives of God and his Christ on earth; that such claim is fraudulent and false and has turned the minds of millions of honest people away from the true God and from his Christ; that the invisible ruler of the nations of "Christendom", or "organized Christianity" so-called, is Satan the Devil, who has fathered the scheme of forming "organized Christianity" to deceive the people and to keep them in subjection to himself and his agencies.

[5] That the masses of the peoples of the nations are entitled to self-government exercised by the people for the general welfare of all; but instead of enjoying such rights a small minority rules; that the money power of the world has been concentrated into the hands of a few men called high financiers, and these in turn have corrupted the men who make and execute the laws of the nations, and the faithless clergy have voluntarily joined forces with the high financiers and professional politicians and that said unholy alliance constitutes the governing powers that rule the peoples; that the masses of the peoples, acting under a misapprehension of the true facts, have borne up, carried, supported and maintained "organized Christianity"; and that without the support of the common people the unholy alliance constituting "organized Christianity" could not long exist.

[6] THIRD: That for centuries the privileges enjoyed by men have been wholly unequal and unfair. The multitudes have produced the wealth of the world, but have been unjustly deprived of the fruits of their labors. That the leaders of "Christendom" instead of teaching the children of men the doctrines of Christ, whom they claim to follow, teach them to murder their fellow creatures; and that now the rulers are amalgamating the common people with the military, in order to make all the peoples a part of and subject to their great war machine; that by unjust laws the common people, contrary to their own wishes, have been compelled to go to war against each other, resulting in great sorrow and suffering, multitudes of broken hearts and millions of untimely graves; that "organized Christianity" has turned a deaf ear to the petitions and entreaties of the people for relief, and now the cries of the oppressed people have entered into the ears of Jehovah God, and his time is at hand to give the peoples deliverance and freedom.

[7] FOURTH: That Jehovah is the only true God, the Friend and Benefactor of the peoples. He has now set his beloved Son Christ Jesus upon his throne and bids all the peoples of earth to hear and to obey him who is earth's rightful King.

[8] FIFTH: That the kings and rulers of the earth, to wit: those constituting the said unholy alliance, have been duly notified that God has set his King upon his throne and that his kingdom is at hand; but they refuse to understand or to take heed, and they walk on in darkness. Therefore God has decreed and declared that there shall come upon the world a time of tribulation such as never was known and that during that trouble "Christendom" or "organized Christianity", so-called, and all of Satan's organization shall be destroyed; and that Christ Jesus, the righteous King, will assume complete authority and control and will bless the peoples of earth.

[9] SIXTH: That it must be now apparent to all thoughtful peoples that relief, comfort and blessings so much desired by them can never come from the unrighteous system of "Christendom" or "organized Christianity", and that there is no reason to give further support

to that hypocritical and oppressive system. In this hour of perplexity Jehovah God bids the peoples to abandon and for ever forsake "Christendom" or "organized Christianity" and to turn completely away from it, because it is the Devil's organization, and to give it no support whatsoever; and that the peoples give their heart's devotion and allegiance wholly to Jehovah God and to his King and kingdom and receive full freedom and the blessings God has in store for them.

[10] SEVENTH: For four thousand years the cherished desire of Jews has been God's Messianic kingdom. For nineteen centuries that kingdom has been the hope of real Christians. It is now at hand. True to his promise God by and through the reign of Christ will lift the burdens of the peoples, free them from war, fraud and oppression, from sickness, suffering and death and give to them a righteous government and the blessings of everlasting peace, prosperity, life, and happiness.

QUESTIONS FOR BEREAN STUDY

Why is there no just excuse for war? What nations are chiefly responsible for war? Why have these nations considered themselves to be Christian? What effect has this claim had upon millions of honest-hearted people? Who has been the invisible ruler of "Christendom"? What form of government has he instituted the world over? Name the three factors which constitute the governing element of the world. ¶ 1-5.

What part have the masses of mankind had in world affairs? What have they been trained to do? What is meant by the phrase "war machine"? What great effort is now being made to subject the peoples to the war machine? From what source alone can the peoples secure relief? What measures are now being taken to bring that relief? ¶ 6, 7.

What warning has been given to those responsible for present conditions? What effect has it produced? What is to be the result? What message is now due to go to the peoples of the world? What is meant by the phrase "Messianic kingdom"? What blessings will it bring to the peoples? ¶ 8-10.

FREEDOM FOR THE PEOPLES

GOD made of one blood all nations of men to dwell upon the earth and gave to them equal rights. Foreknowing the evil influence that would be exercised over all governments of men, God foretold that a small minority would rule and oppress the great majority; that during that period of oppression and suffering the peoples would desire freedom and a righteous government administered for the general welfare of all; that they would be disappointed and suffer; that the cries of the peoples would ascend unto God and in his due time he would hear them; that he would deliver the peoples from the oppressor into full freedom and give to them a government of righteousness under which they shall enjoy peace, prosperity, and the blessings of life. Therefore he caused his prophets to write concerning the present time these words: that "the Lord . . . hath prepared his throne for judgment: and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble" (Psalm 9: 7-9); and "a king shall reign in righteousness, and princes shall rule in judgment".—Isaiah 32: 1.

[2] Only by the Lord's arrangement can freedom come to the peoples. God's due time has now come when the peoples of earth must know the truth concerning the cause of suffering and the remedy for relief. All true Christians are doing their part to tell these facts to the peoples, that God's name might be glorified and that the peoples might know that their freedom is near.

"CHRISTENDOM"

[3] The foremost nations of the world jointly call themselves "Christendom". The rulers by this term claim that they are Christians, having and exercising faith in God and in Christ, and that their combined governments constitute "organized Christianity". The claim is not only untrue, but it is fraudulent and hypocritical. By such false and hypocritical claim the multitudes of peoples have long been held in bondage and have been deprived of their just rights and privileges. God's due time has come for "organized Christianity", so-called, to be placed before the people in the proper light.

[4] There is a true Christianity composed of faithful men and women who unselfishly follow in the footsteps of Christ. There is an organized system called "Christianity" or "Christendom" which is false and is the instrument of oppression wielded by the hand of the Devil. Jehovah through Christ established true Christianity on the earth, and in the days of the apostles it progressed. A few ambitious men, influenced and directed by Satan, defiled true Christianity; and their fraudulent course has made Christianity as it is generally understood a stench in the nostrils of honest men. This exact condition God foretold through his prophet Jeremiah (2: 20), who wrote concerning professed Christianity: "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?"—Jeremiah 2: 21.

[5] "Organized Christianity" or "Christendom" today is Satan's organization fraudulently parading under the name of Christ. Early in the history of man the Devil caused men to call themselves by the name of the Lord and to thereby bring reproach upon God. That same Devil has caused ambitious and selfish men to organize and carry on what is now called "organized Christianity". The purpose is to deceive the peoples, turn them away from the true God, and to keep them in subjection to a selfish and unrighteous system of government of which Satan is the invisible overlord. (2 Corinthians 4: 3, 4) A government that oppresses the multitudes of the common people, and shows special favors to the wealthy, is an unrighteous government and therefore an

ungodly nation. Such could not in truth be called Christ's kingdom or Christendom. It is therefore apparent that when the name of Christ is given to an unrighteous and oppressive government that name is fraudulently so used and for a wrongful purpose.

WHO RULES

[6] The kings and presidents of the nations are not in fact the rulers. They are ordinary men filling their respective places and are mere symbols of rulership. The ruling power behind the seat of authority that shapes the course of the nations of "Christendom" is Satan the Devil. He is the opponent of God and the enemy and oppressor of men. Satan's invisible instruments are those selfish men who combine and form a system of government which rules and controls the peoples. The three classes of men that make up these ruling powers are, to wit, high financiers, called "big business"; professional politicians, called "statesmen"; and the orthodox clergy, called "religious leaders", who manufacture and dispense religion.

[7] These three classes in combination constitute the small minority that rules. Disregarding the obligations laid upon them the selfish men composing the ruling minority have lived wantonly and recklessly for their own pleasure and at the expense of the multitudes. For a long time the peoples have borne them up and supported them and thereby endured great suffering and sorrow. And now I submit the testimony of their own witness which proves beyond a doubt that "organized Christianity" so-called is a fraud and deception, a great system of oppression, and a menace to the general welfare of the peoples.

HIGH FINANCE

[8] The multitudes, in the sweat of their faces, produce the wealth of the world. High financiers are few in number but great in power. They produce no wealth, but obtain it through fraud and deceit practised upon the peoples and then use it for their own wicked pleasure and to oppress the multitudes and to keep them under control. High finance fixes the price at which the producer must sell his products to the distributer, and also fixes an exorbitant price which the consumer must pay to the distributer. High finance has established chain stores all over "Christendom"; and the producer must sell to these stores at a ridiculously low price or not sell at all; and the stores in turn sell to the consumer at exorbitantly high prices, which the consumer must pay or starve. The producer gets but little; the consumer pays much; and the high financiers, that produce nothing, reap enormous and unreasonable profits. The result is that the small merchant is pushed to the wall, and the chain stores do the business, and the peoples pay the bills.

[9] The financial records in the United States Treasury's office disclose that in one year (1919) seventeen woolen mills made a clear profit of 100 percent on their capital stock; that corporations operating canning factories that can the fruit and vegetables produced by the hard labor of others in one year made a profit of 2932 percent; that clothing stores made a profit in one year of 9826 percent; that the aluminum trust with a capital of only $20,000 in one year (1923) made a profit of 1000 percent.

[10] The wealth of America is constantly on the increase but today in that land there are 524 banks less in number than there were six years ago. The large ones are swallowing up the smaller ones. "Big Finance" is taking possession of all. Kirby Page is authority for the statement that 20,000 men control practically every bank, trust company, and business enterprise in America. From Samuel Untermeyer, the distinguished American lawyer who for a long time represented "Big Business", I quote:

[11] There has been greater concentration of the Money Power in the past five or ten years . . . than in the preceding fifty years. The process of absorption is likely to continue until a few groups absolutely . . . dominate the financial situation of the country. . . . It has come to pass that less than a dozen men in the City of New York are for all practical purposes in control of the direction of at least 75 percent of the deposits of the leading trust companies and banks in the city and of allied institutions in various parts of the country.

[12] The Federal Trade Commission in America in 1922 reported that six corporations then controlled one-third of the American water power, eight corporations controlled more than three-fourths of the anthracite coal fields, and two corporations controlled the greater portion of the iron-ore reserve.

[13] These heartless corporations profit in the lives of human beings. To them the life of man is nothing except to be used for their selfish purpose. Recently it was disclosed that forty percent of the milk sold in New York City is adulterated, and that with the connivance of the Public Board of Health. It is then sold at a large profit to the poor, and the babes and the sick and the afflicted suffer by reason thereof.

[14] These facts and figures I am giving as they relate to America. Other nations of "Christendom", or "organized Christianity", are equally as bad and many of them much worse. In every nation of "Christendom" the minority is favored and the great majority oppressed and suffer.

STATESMEN

[15] The so-called statesmen of the nations are those who hold the offices and feed at the public trough upon the fat of the land, and of course produce nothing. Their jobs depend upon obedience to high finance. In fact high finance is the bulwark of "organized Christianity" so-called, and its power and influence has corrupted the politicians of every nation. The politicians are the men that make and enforce the laws.

[16] Before the last American Congress a bill was pending to build a great dam at Boulder Canyon, in the Colorado River, for the purposes of reclaiming millions of acres of arid lands and to produce electric power for the bene-

fit of the public. Josiah T. Newcomb, solicitor for Big Business that opposed the bill, declared:

I represent an investment of nine billion dollars, and we do not propose to let the government enter into the power business at Boulder. The bill has no chance to pass. It will not pass as it is.

17 It did not pass. More than 120 million American cannot reclaim the arid lands of the desert and produce electric power for their own use without the consent of a few heartless men who are known as "Big Business". This gang of highwaymen are a part of "organized Christianity" so-called.

18 The corrupting hand of "Big Business" has been laid upon men in high political positions and corrupted every department of every government of "Christendom". Senator Reed, of the United States Senate, recently declared in a public address: "The time has come when the people should rise up and drive out the leprosy of corruption which has spread through the nation's capital."

19 The peoples go through a form of election supposedly to select their public servants. But most of these political statesmen are elected and controlled by the defiling influence of "Big Business". From Mr. Justice Ford, long in public life and who speaks with authority, I quote:

20 In my experience I have found the public service corporations, the street railroad, the telephone, the lighting companies in particular, to be the most prolific source of political corruption in the state. They are more directly dependent upon governmental favors than any others, and indeed the profits of their business flow from the special privileges which they procure and hold from the government, both state and municipal. In my day at Albany these corporations plied their nefarious business of corrupting the people's representatives so openly that a blind deaf-mute could learn what was going on. Not that legal evidence could be found against them. They were too shrewd for that. But every public man there was morally certain as to what was going on, and in private conversation it was freely talked about. These public service corporations pollute the very fountains of public virtue; they debauch our public servants; they subsidize party organizations for their own purposes. All the powers of government are subverted to their base ends; and government of the people, by the people, for the people, is made a mockery.

21 Even the courts are corrupted by "Big Business". When "Big Business" is pitted against the common people, the people have no show in the courts. The words of Mr. Untermeyer are pertinent on this point:

22 Nowhere is our social fabric is the discrimination between the rich and the poor so emphasized to the average citizen as at the bar of justice. Nowhere should it be less. . . . Money secures the ablest and most adroit counsel. . . . Evidence can be gathered from every source. The poor must be content to forego all these advantages.

23 When "Big Business" desires to increase its holdings and war seems to be advantageous to its selfish interests, it does not hesitate to provoke war between the peoples of different nations. At the bidding of "Big Finance" the politicians enact the necessary conscription laws which compel the common people from all parts of "Christendom" to kill each other, while the representatives of "Big Business" and their allies hide in their holes. When the war is over millions of the common people sleep in the dust of the earth, and within the brief period of blood and carnage there has been born another crop of millionaires, and then there follows greater lawlessness amongst the politicians than ever before. Upon this point a member of the United States Senate, Mr. Norris, is quoted:

24 The millions of our youth who went into that orgy of murder were promised a new and better order of things. Here, ten years later, they can see special privilege and the power of money more securely enthroned than ever in the seats of the mighty. For the thousands of our young men killed, for our billions spent, for the countless millions of heartaches, we have what? We have political corruption such as was never dreamed of before.

25 These conscienceless politicians defiled by "Big Business" and the oppressors of the people constitute a part of "organized Christianity", or "Christendom" so-called, that rule and control the peoples.

THE CLERGY

26 Who are the responsible ones for naming the harsh, cruel and paternalistic governments "Christendom" or "organized Christianity"? I answer: The clergy of the various denominations. Ambitious for the approval and plaudits of men and with a desire to live in ease and comfort they have joined affinity with "Big Business" and professional politicians. The clergy pose before the peoples as representatives of God and of his Christ, and hypocritically induce the peoples to believe that they are Christians, and at the same time go exactly contrary to the Word of God. Jesus declared that Satan the Devil is the prince or ruler of this world and that he is the opponent of God. (John 14:30) Again in 2 Corinthians 4:3, 4 it is written that Satan is the god of this evil world.

27 The world means organized forms of government under the supervision of the invisible overlord, Satan the Devil. In God's Word it is written (James 4:4) that he who is a friend of the world is the enemy of God. The clergy have voluntarily become a part of the world and friends thereof, and therefore the enemies of God and of Christ and the enemies and oppressors of the common peoples. They call themselves and their allies "Big Business" and professional politicians "organized Christianity" or "Christendom", and have the effrontery to claim that these rule by divine right.

28 In God's Word true religion is defined in these words: "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Contrary to this plain statement of the Word of God the clergy not only fail to comfort the widows and orphans but they advocate war, preach men into the trenches to die, and thereby make millions of widows and more millions of fatherless children. Instead of keeping themselves unspotted from the world they are literally spotted all over by the world, because they are a part of it. In the recent World War their church edifices were re-

cruiting stations and almost every clergyman advocated the shedding of human blood. For this reason God, through his prophet, says of and concerning them now: "Also 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) What class of men wear skirts except the preachers or clergy? They are the guilty ones.

[29] Upon this point I submit the following indisputable facts: Admiral Fiske during the World War said: "The Christian religion is at this moment being made to exert a powerful influence, not toward peace but toward war." Secretary of War Lane said: "The war could not have been won without the churches."

[30] Christ, whose name these clergymen have fraudulently assumed and by which they have named their "organized Christianity", said: "Thou shalt not kill." But the clergymen are the most ardent advocates of war and the most vehement and vindictive in their expressions against their fellow men. Before America entered the World War an election for mayor in the City of New York was being held. One candidate was opposed to America entering the war. The distinguished clergyman, Doctor van Dyke, on that occasion said: "I'd hang everyone, whether or not he be a candidate for mayor, who lifts his voice against America entering the war." And this is a sample of the dispensers of religion from "organized Christianity".

[31] Rev. Chas. Gauster from his American pulpit "advocated the organization of an association to murder those persons who do not stand up when the Star Spangled Banner is played".

[32] The clergymen of Germany told the people that they represented the same God and the same Christ that the clergymen of England and America represented. Although Christ is the Prince of Peace, and declares against killing, the clergymen of Germany urged their people to kill in the most fiendish manner the common people of the allied armies of Britain. Likewise the clergymen of the British and their allies urged the killing of the German people and her allies, and the clergymen of both sides tried to induce the people to believe that they are Christians. In proof that the clergymen are a part of the world and the allies of "Big Business", that makes war, I read the testimony of the Rev. George Parkin Atwater, to wit:

[33] **The complete representative of the American Church in France is the United States Army overseas. Yes, an army, with its cannon and rifles and machine-guns, and its instruments of destruction. The Church militant, sent, morally equipped, strengthened and encouraged, approved and blessed, by the Church at home. The army is the Church in action, transforming the will of the Church into deeds, expressing the moral judgment of the Church in smashing blows. Its worship has its vigil in the trenches, and its fasts and feasts; its prayers are in acts, and its choir is the crash of cannon and the thrilling ripple of machine guns.**

[34] Doctor Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, was one of the most vehement advocates of America entering the World War. Did he act upon the authority of Christ? No; not Hillis. The American Bankers Association commissioned him as a missionary to Europe. He did the bidding of that heartless and cruel financial association. He prepared the sermons which hundreds of thousands of other pastors throughout America delivered, advocating war, urging the young men into the trenches, and the people to buy bonds.

[35] Doctor Hillis was not content with urging men into the jaws of death by which he earned and drew his pay from the American Bankers Association, but went to the extreme in expressing his malice. When the war had ended, instead of visiting the widows and the fatherless and bringing them comfort, as Christ had commanded, Hillis still breathing vengeance of blood against an unfortunate and helpless people wrote:

[36] Society has organized itself against the rattlesnake and the yellow fever. Shepherds have entered into a conspiracy to exterminate the wolves. The Boards of Health are planning to wipe out typhoid, cholera and the black plague. Not otherwise, lovers of their fellow man have finally become perfectly hopeless with reference to the German people. They have no more relation to the civilization of 1918 than an orang-outang, a gorilla, a Judas, a hyena, a thumbscrew, or a scalping knife in the hands of a savage. These brutes must be cast out of society, . . . There will shortly be held a meeting of surgeons in this country. A copy of the preliminary call lies before me. The plan to be discussed is based upon the Indiana State law. That law authorizes a State Board of Surgeons to use upon the person of confirmed criminals and hopeless idiots the new painless method of sterilizing the men. These surgeons are preparing to advocate the calling of a world conference to consider the sterilization of 10,000,000 German soldiers and the segregation of their women, that when this generation of Germans goes, civilized cities, states and races may be rid of this awful cancer that must be cut clean out of the body of society.

[37] No general, no man in the army nor any war lord ever gave utterance to such diabolical and wicked words as those written by Hillis.

[38] These clergymen are the ones who, with pious faces and sanctimonious words, tell the peoples that their organized system of oppression and murder represents Christ on earth, and therefore constitutes "organized Christianity" or "Christendom". They have been defaming the name of God and of Christ.

[39] A few ultra-selfish men constitute "Big Business", and they control the commerce of the world. They do it by the power of money unjustly wrung from the hands of the multitudes of toilers. They control the elections because the politicians elected to office enact and enforce such laws as they want. They own and control the public press, and publish only what they desire the peoples to read. This lecture I am now giving will not be published by them, because they do not want the peoples to hear it. The radio, which God has brought to light for the benefit of the peoples, the same selfish interest is now seeking to control.

40 The same power controls the clergy and uses them for selfish purposes. In time of war they use the clergy as recruiting officers to hurry men into the jaws of death. This is the unholy alliance that hypocritically calls itself by the name of Christ and has induced the peoples to believe that it is the political expression of God's kingdom on earth. On the contrary the Scriptures declare this unholy alliance to be a part of Babylon and of the Devil's organization. All nations have been made blind drunk by its false representations and teachings.

44 Now the unholy alliance is pursuing a systematic campaign to amalgamate the common people of all "Christendom" into great military organizations. The false slogan of the World War was, that it would "make the world safe for democracy". Every sane man knows that it destroyed democracy. "Big Business" and its allies now hope to hold the common people in subjection by making them a part of the harsh and cruel war machine. Succeeding in this the Devil, in his ghoulish glee, and to the reproach of God and Christ, would say: "This is Christendom, or organized Christianity."

BURDEN BEARERS

42 The unholy alliance called "Christendom", or "organized Christianity", for its support and maintenance depends upon the multitudes of the common peoples. It holds up the peoples and robs them of their just rights and the fruits of their honest labors. Without the consent of the multitudes of peoples the poor are forced to fight and to kill their fellow man without a just cause or excuse. This "organized Christianity", fraudulently so-called, has caused the common peoples to bear great burdens of unjust taxation in order that the few might live wantonly and recklessly. It has caused the peoples to bear the burdens of war that a few might gratify their selfish desires.

43 The multitudes of suffering ones, with bent bodies and broken hearts, have gone into untimely graves. Those not supporting the unholy alliance are told by the clergy that to them death is but the opening of the gates of a burning hell wherein their torture will never end.

HOPELESS

44 The great desire of the peoples is for peace and prosperity and life in a state of happiness. It is now apparent that there is no hope of the people's realizing their desires by anything that "organized Christianity" can give them. "Organized Christianity" or "Christendom" instead of being the friend and benefactor of the multitudes is the enemy and oppressor of the common peoples. With great pomp and glory that unholy system rides upon the backs of the peoples. Without the support of the common peoples that wicked system called "Christendom" could not survive. When the peoples withdraw their support therefrom "organized Christianity", which is a part of Babylon or the Devil's organization, will fall like a great millstone into the sea.

GOD THE PEOPLES' FRIEND

45 There is one true and Almighty God. Jehovah of Hosts is his name. He is the Friend and Benefactor of man. Through his Christ and his kingdom of righteousness he will grant to the honest peoples of earth their heart's desire.

46 God created the first man perfect. Because man violated God's law he was sentenced to death. Thereafter his children were born; hence they were born sinners and imperfect and without the right to life. (Romans 5:12; Psalm 51:5) God in his loving kindness promised to produce a seed through which all the nations of the earth shall be blessed. (Genesis 22:18-22) Then he made it clear that Christ is that promised "seed" and that there is no other name whereby men can be saved. —Galatians 3:16-19; Acts 4:12.

47 God so loved the world of mankind that he sent his beloved Son to earth and permitted him to die that man might have an opportunity to live. (John 3:16) Jesus Christ died for all men, and all men must know that fact in God's due time.—Hebrews 2:9; 1 Tim. 2:3-6.

48 Christ means the Anointed One of God, the Messiah, the One appointed by Jehovah through whom the promised blessings must come to the peoples. For the purpose of deceiving the peoples and turning their minds away from God and his gracious provision for their blessings, Satan the Devil organized the false and wicked system made up of "Big Business", professional politicians, and faithless preachers, and calls it by the name of "organized Christianity" or "Christendom". That wicked system now controls and for a long time has controlled and oppressed the common peoples of the nations.

49 By his Word God discloses that he would not interfere with Satan's nefarious work until the end of the world, at which time Christ Jesus, his beloved Son and earth's rightful King, should come into possession of the affairs of man and rule and bless the peoples of the earth. That world ended with 1914, and according to the Lord's prophecy was marked by the World War, famine, pestilence, revolutions, return of the Jews to Palestine, and by general distress and perplexity now existing on earth. (Matthew 24:3-22; Luke 21:10-26) A period of time elapses from the beginning of sorrows, which marks the end of the world, until the final end thereof, during which the message of the kingdom must be proclaimed to the peoples.—Matthew 24:14.

50 Now God has set his Son Christ upon his throne, as foretold by his prophet in the Second Psalm, and bids all the nations and peoples of earth to hear and obey him. The old world has ended, and God's kingdom is at hand. The rulers of the earth were duly served with notice of this fact a year ago. The unholy alliance has received due notice thereof. But instead of heeding the message from the Word of God the rulers of the world, to wit, those constituting the unholy alliance, walk on in darkness and continue to oppress the peoples. The doom of "organized Christianity" or Babylon is sealed! The

groans and cries of the peoples oppressed by that wicked system have ascended up to the God of heaven. To the oppressors composing that evil system the great Jehovah now says:

51 "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."—James 5: 1-6.

52 The day of God's vengeance is at hand, and he will punish that wicked system calling itself "organized Christianity" because it has oppressed the common peoples.

53 A city is a symbol of an organization. The unholy organization called "Christendom", or "organized Christianity", in the Scriptures is called a "city". To that wicked city God now says: "For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. . . . A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind [of trouble] shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground. 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."—Jeremiah 25: 29, 31-35.

54 The World War stopped in 1918 in order that notice might be given to the peoples of earth concerning the name of Jehovah God and his purposes toward men. That witness has been in progress during the past eight years. Notice has been served upon the world powers, and now notice is being served upon all the common peoples. Jesus declared that when this witness is done, and because the ruling powers will not heed the same, there shall come upon the world the greatest time of trouble ever known and it shall be the last.—Matthew 24: 14, 21, 22.

55 Millions of honest people who are now held in subjection to "organized Christianity", but who are meek and willing to be taught, are asking, What shall we do? To such Jehovah now says: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment: seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zephaniah 2: 3.

56 The Word of God and the physical facts prove that "organized Christianity" or "Christendom" is a failure. She is even worse than that. She is a menace to peace and prosperity. She is an instrument of Satan the Devil. Abandon her, and flee from her as rats flee from a sinking ship. She is sinking into oblivion, never again to rise. She is going down in a time of trouble such as never before was known. To the people the Lord now says therefore: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18: 4.

THE BLESSINGS

57 The ruins of Satan's false system cleared away, there shall arise a new heaven and new earth wherein dwells righteousness, according to God's promise. (2 Peter 3: 13) That righteous government shall rest upon the shoulder of Christ Jesus, the Prince of Peace. His name shall be called by the people Wonderful Counsellor because he will guide them in the right way; he shall be called the Everlasting Father because he will give life to the peoples. And of his peace and blessings there shall be no end.—Isaiah 9: 6, 7.

WARS TO CEASE

58 The curse that war has laid upon the peoples will then be lifted for ever. Never again shall there be war between the peoples of the nations. Under the reign of the righteous Messiah the peoples of the nations shall beat their instruments of war into farming implements, and nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2: 2-4.

59 A lion is a symbol of the Devil, and a ravenous beast is a symbol of the Devil's organization on earth, made up of the cruel "Big Business", big politicians, and big preachers. God, through his prophet, promises that in the kingdom of Messiah there shall be no lion or ravenous beast, because the Devil will not be permitted to operate. He will have no cruel financiers, nor professional politicians, nor any hypocritical preachers to do his bidding. The people shall dwell together in safety and follow that which is right.—Isaiah 35: 9, 10.

60 The poor will no longer be oppressed. In the courts they will have fair and equitable consideration; because it is written that "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth".—Isaiah 11: 4.

61 Under the righteous reign of Messiah no cruel corporation can own the houses in which the people dwell, nor compel them to pay exorbitant rents. The people shall build their own houses and live in them and plant

their own vineyards and eat the fruit thereof, and no one shall make them afraid.—Micah 4:4.

62 Now the poor cry for bread, and the rulers give them a stone; they cry for a fish, and the clergy give them a fiery serpent. Under the righteous reign of Messiah there shall be a great feast of fat things spread for all the people, and they shall eat and rejoice. No hypocritical preachers will be permitted then to operate with bootleggers and take away from the people the proper use of wine and themselves use it unlawfully.—Isa. 25:6.

63 Under the righteous reign of Messiah clergymen will no more be permitted to frighten the people and keep them in ignorance of the truth. Then the knowledge of the glory of the Lord shall fill the whole earth as the waters now fill the sea; and every man will know the Lord and his righteous way, from the least to the greatest; and that knowledge will be free.—Habakkuk 2:14; Jeremiah 31:34.

64 In that righteous government here on earth no more can men called doctors practise on the people and hide their mistakes in the graveyard, because then the Lord will lead the people in the right way and bring unto them peace and health and cure them of all their ailments until no more shall any man say, "I am sick."—Jeremiah 33:6; Isaiah 33:24.

65 It shall then be if a man who has been wicked shall turn away from his wickedness and do right and obey the Lord he shall live and shall never die. (Ezekiel 18:27, 28) That is the time of which Jesus spoke when he said: "If a man keep my saying, he shall never see death" (John 8:51); "Whosoever liveth, and believeth in me, shall never die."—John 11:26.

66 In that time old men shall return to the days of their youth, and their flesh shall become fresher than that of a child. (Job 33:25) Then God will restore to perfection of body and mind all the obedient ones on the earth until the earth is filled with a happy, joyful and vigorous people.—Acts 3:19-23.

67 Seeing that God has in store these marvelous blessings for the people through the kingdom of Christ it is easy to see why the Devil has orgonized a false system called "Christendom" or "organized Christianity", by which system hypocritically he deceives the people and turns their minds away from God's provision.

68 God's kingdom of righteousness is at hand. The evidence shows that the day of restitution has come in which the obedient ones of mankind shall be granted full freedom and restored to the perfection of body enjoyed in Eden. Therefore with confidence it can now be stated that millions of people now on the earth will never die.

69 The people desire peace, freedom, prosperity, life and happiness. All thinking persons must now see these can come only from God's kingdom through Christ. They can never be realized by or through the false system called "organized Christianity". The hypocritical and evil course of "Christendom" is an insult to God and to Christ. It is the deceiver and oppressor of the people. It is completely under the control of Satan the Devil. It depends for its support and maintenance upon the multitude of peoples, while at the same time it continues to defraud and oppress the people. Let the multitudes of peoples completely and entirely withdraw all support morally, financially, and otherwise from "Christendom" or "organized Christianity" so-called. Let them give their heart's devotion and allegiance entirely to God and to Christ, the Prince of Peace, who is now earth's rightful King. Let them dwell together in peace, and do good to each other, and be ready to receive the blessings which God has in reservation for those who love and obey him. The day of complete freedom is at hand!

70 The peoples should therefore for ever abandon and forsake "organized Christianity" called "Christendom" and turn their hearts and minds and their allegiance wholly to God and his Christ for the following reasons, to wit:

71 (1) Because "Christendom" is the Devil's organization operated by him to keep the people in subjection.

72 (2) Because it is an instrument of oppression which has been used to make the burdens of men grievous to be borne.

73 (3) Because it is false, hypocritical, and wicked, and against the interests of the multitudes of the peoples.

74 (4) Because it holds out absolutely no hope for the betterment of the peoples.

75 (5) Because God's time has come when that evil and hypocritical system shall be destroyed in the greatest time of trouble the world has ever known.

76 (6) Because God commands all the peoples who love him to flee from that unrighteous system of so-called "organized Christianity" and thereby escape the dire calamities that shortly shall befall her.

77 (7) Because God has set his anointed King, Christ Jesus the Messiah, upon his throne, and bids all the peoples of earth to hear and obey him; and those who so do shall receive and for ever enjoy the blessings of complete freedom, everlasting peace, prosperity, life, liberty and happiness.

QUESTIONS FOR BEREAN STUDY

In what way were "all men created equal"? Knowing the end from the beginning, what change did God foretell in his Word would take place in the earth? In few words what has been the history of the masses of mankind for the past six thousand years? What evidence have we that God will deliver mankind and bring in a better order of affairs? When may we expect that change to take place? Meantime what is the part of every true Christian? ¶ 1, 2.

What is meant by the terms "Christendom" and "organized Christianity"? Distinguish between true and false Christianity. Who organized the false system? What classes of men are attracted to it? For what purpose does it exist? ¶ 3-5.

What power shapes the course of the nations of "Christendom"? Who are the real rulers of the world? Why have they constituted a menace to the general welfare? ¶ 6, 7.

What is the source of the world's wealth? What is meant by "high finance"? Give an illustration of its methods of operation and their success. Quote what competent authorities have said regarding the power exercised by "Big Business". ¶ 8-14.

What is the distinction between a statesman and a politician? Quote five well-known men whose public statements demonstrate that "Big Business" controls our statesmen. ¶ 15-26.

In what way are the clergy more reprehensible than either "Big Business" or "Big Politicians"? What motive has induced them to join hands with other oppressors of the people? What evidence is there that as a class they are rank hypocrites? What part did this class take during the World War? Was this attitude common to "Christendom" or did only one nation suffer therefrom? What influential clergyman illustrated the spirit which seemingly actuates this section of the Devil's organization? ¶ 27-38.

What is the relative size of the element constituting "Big Business"? By what means does thie element control commerce? politics? churchianity? Why do the people not know what is going on in the world? What name does the Lord give to this unholy alliance which oppresses the people? What systematic campaign is this unholy alliance now carrying on? For what purpose? ¶ 39-41.

Who are the burden bearers in this world? What burdens do they bear? By what means are they kept under this unjust system? ¶ 42, 43.

What is the heart's desire of the peoples of earth? In what direction have they looked for the realization of that desire? What important lesson are they now learning in regard to the inefficiency of the unholy alliance as a helper? As a result what will they soon do, and what effect will their act have upon "organized Christianity"? ¶ 44.

Who is man's best and truest Friend? What means is he instituting by which to give mankind their heart's desire? During the past six thousand years what has God been doing for the ultimate deliverance of the peoples? Why has he not taken an active part in earth's history hitherto? ¶ 45-48.

What great change in earth's affairs took place in 1914? What evidences indicate that our Lord then took up his power and began his reign? What great work now going on is fulfilling Matthew 24:14? Has the unholy alliance any knowledge that the day of God's vengeance has begun? Upon whom will his vengeance fall heavily? ¶ 49-52.

By what symbol is "Christendom" mentioned in Scripture? Why? Why did the World War stop before it was really over? What work has been progressing during the past eight years? What will follow that witness? What call is now going out to the people? ¶ 53-56.

What blessings will follow the destruction of Satan's empire? ¶ 57-67.

What has been Satan's purpose in organizing a false system of religion? Why can permanent blessings come only through Christ? What is the manifest duty and privilege of all who hear the message of the kingdom? State seven reasons why the peoples should for ever abandon "organized Christianity" or "Christendom", falsely so called. ¶ 68-77.

MICAH CHAMPIONS THE OPPRESSED

——NOVEMBER 20—MICAH, CHAPTERS 2, 3, 6, 7:1-6——

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"—Micah 6:8, R. V.

AS OUR previous studies have shown, the Prophet Micah was a messenger of Jehovah to Samaria and Jerusalem, that is, to both the northern and southern kingdoms, during the days of Jotham, Ahaz and Hezekiah, kings of Judah. He was therefore a contemporary of Isaiah; but, unlike Isaiah, whose work was in Jerusalem, Micah's was more general in that it was addressed to Samaria as well as Jerusalem.

[2] This prophet addresses both houses of Israel as children of Jacob because both were in covenant relationship with God. In this respect his prophecy is closely related to Isaiah's prophecies in the second part of his book.

[3] Micah begins his prophecy as Isaiah begins his. He calls all the people to listen; he lifts his voice and bids the earth, and all that therein is, to hearken. He declares that the Lord God is witness against his people. Also like Isaiah after his vision of the Lord in the temple (See Isaiah, chapter 6.) Micah speaks of the Lord witnessing from his temple. He sees Jehovah coming forth out of his place of judgment, stepping on the high places of the earth, and the mountains melting under him and pouring forth into the valleys as waters that are poured down a steep place. The cause of this action on Jehovah's part is the transgression of Jacob and the sins of the house of Israel. Jehovah comes to judgment to stop the unrighteousness which is destroying his people. Micah foretells the desolation of Samaria, a desolation of the northern kingdom which should come even unto the gate of Jerusalem.—Micah 1:9.

[4] The moral condition of the people at this time was so bad that Micah says of them, "They covet fields and take them by violence. . . . They defraud a man of his house, even a man of his heritage." Micah says that the people "devise iniquity and work evil upon their beds! when the morning is light they practise it, because it is in the power of their hand". He therefore speaks unto them as a message from Jehovah, "Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil." If the people devise evil, seeking how they can get gain to themselves at another's expense, by force or by craftiness, the Lord will answer by a similar action; and the prophet presents Jehovah as devising evil against them.—Micah 2:1-3.

[5] The sadness of the situation in Israel, whether of the northern or the southern kingdom, at that time was that they were making so much profession of reverence

for Jehovah. The Prophet Amos had been raised up this same period to denounce the sinfulness of the worship of the golden calf at Bethel; and Jerusalem was so filled with profession of service for Jehovah that, through Isaiah, Jehovah said of the sacrifices offered that he was weary to bear them.—Isaiah 1:11, 14.

6 Also, like Isaiah, Micah tells the people that they cannot approach Jehovah to be acceptable to him by means of multiplying their sacrifices; the more they multiplied them the further they got from truth and righteousness. Micah asks the question, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah 6:6, 7) He answers the question which he has put into the mouths of those who ask him how they may approach God to be accepted of him: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8.

7 The sacrifices of Israel were ordered by the Lord. Why then should sacrificing become so obnoxious to him? The answer is that the Israelites greatly multiplied their sacrifices, making profession thereby of adoration to Jehovah; but they did it for outward show, and such could not be other than obnoxious. To do this was using God's own method and taking advantage of him by it. Today an ever increasing number of professed Christians consider the sacrifices which Jehovah himself ordained in Israel as obnoxious. They deride the idea that the sacrifices of the Old Testament could have been instituted by the God they profess to worship; the idea of sacrifice, they say, is Jewish and crude. But this is of necessity as obnoxious to Jehovah as Israel's multiplication was. Israel's sacrifices were hypocrisy; Christendom's lack is another form of pride.

8 Micah's reference to the giving of the firstborn for transgression, in order to appease an angry God or make supplication to an indifferent one, is probably taken from the terrible incident when the king of Moab offered his firstborn to supplicate his god at the time when the Israelites under Jehoram and Amaziah were pressing him sorely in warfare. (2 Kings 3:27) That which God will have is not sacrifice, as such, however valuable may be the animal sacrificed or at whatever cost to oneself the sacrifice is made, even though it were as if a firstborn son were offered. That which God will have is righteousness as between man and man, and humility as between men and God.

9 In the standard which men set in their philosophies, the conduct which commends itself to them is, "To do justly and love mercy"; to be just and compassionate. But man of himself will not take in Micah's third word, "Walk humbly with thy God." No man of himself can reach to Micah's standard; for it is the standard of perfection. Nor can there be any possibility of anyone's reaching it except by accepting the fact that man of himself cannot approach God; that it was necessary for God to make one great sacrifice for sin in order that a way of reconciliation might be made.

10 It is only after Christ came that Micah's word could begin to be truly fulfilled. Then the holy spirit came as a power in the hearts and minds of those who consecrated themselves to God through Jesus Christ, and the spirit of truth worked in them. The same will happen in a different way, and to a different end, when the reign of Christ has begun, and men are taught to do justly, and love mercy, and to walk humbly in the way of salvation, which will be walking with God, because they will want to be in harmony with their Creator.

11 Micah addresses the leaders of the people. He says, "Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel." He denounces them for the wrong that they have done to his people. He further addresses those who have spoken to the people as if they were prophets of Jehovah. He says, "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth and cry, Peace"; and he says of these that those of the people "that putteth not into their mouths, they even prepare war against him", because of this, night shall come upon them and they not have a vision. Everything will be dark to them. He says, "The sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners be confounded: yea, they shall all cover their lips; for there is no answer of God." It is a terrible denunciation. The leaders of the people have erred, but the people themselves are to blame for allowing such a condition to obtain. Of himself he declares, "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."—Micah 3:1, 5-8.

12 These strong words of denunciation have an application again in the present day, and they are specially so intended. They are exactly suited to the conditions which now obtain in Christendom in ecclesiastical circles. These things in Israel did not "just happen". The truth is, of course, that God arranged his people, and allowed these circumstances in Israel to develop that there might be in them pictures of the far greater things which were to happen in these days when Christendom is bringing forth its fruits so that God might have a witness to himself, and that his people might know what to do. Now these words of Scripture are put into their mouths as God originally put them in the mouths of his prophets. Those who by the holy spirit read, that is, understand the words of the prophets, have a commission of Jehovah to speak in this their day as Micah and the other prophets had in their days.

13 Like all the other holy prophets Micah is a prophet

of restitution. In the earlier phrases of the 4th chapter he quotes from Isaiah, telling how in the last days the mountain of the Lord's house shall be established; how the nations will see the house of Jacob restored, and they themselves will learn to care for each other. Micah tells that then the people shall sit every man under his vine and fig-tree, and none shall make them afraid.

14 Again like Isaiah, for it is evident that it was the purpose of God through the holy spirit to have these two prophets helping each other in their work and giving the united testimony to Israel, Micah tells of God gathering a remnant out of Israel. The remnant passes through a period of pain and labor, but the Lord brings it forth into strength and activity. Addressing these as a new-born people Micah says, "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion." The enemies of the Lord's servants intend to do them damage; they want to see Zion scattered and desolated.

15 But the Lord has gathered these people together who oppose him, in order that he might do a work upon them. Now comes the word of the Lord to the Zion class through Micah, "Arise, and thresh, O daughter of Zion; for I will make thine horn *iron*, and I will make thine hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." —Micah 4: 11-13.

16 Micah ends his prophecy on a very comforting note. Looking back over the failings of Israel, and their many transgressions and their sins, and his word applies not only to the house of Israel and to Judah to whom he spoke, but to all God's people at this time, for whom indeed his message of prophecy is specially intended, he says, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" (Micah 7: 18) Micah sees in vision God's Israel gathered to him, and his truth to Jacob, and the mercy promised to Abraham fulfilled.

17 Here is a picture of God gathering his Israel to himself. In these days he is sending his truth abroad for this expressed purpose, and is proving before the world that his truth made known concerning the setting up of his kingdom does gather a people to him. Then as soon as this present work is done there is his ancient people Israel according to the flesh to be gathered; and so the Abrahamic promise as it relates to the selection of a seed for the purpose of blessing all the families of the earth will be made good.

QUESTIONS FOR BEREAN STUDY

When and where did the Prophet Micah live? To whom did he prophesy? What other prophet was his contemporary? How did their prophecies differ? ¶ 1.

Whom did Micah address as "the children of Jacob"? Why? Compare and contrast Micah 1st chapter with Isaiah 6. ¶ 2, 3.

What does Micah reveal concerning the moral conditions of his day? What would the people have said of themselves at the same time? What advice does he give to those who wish to approach Jehovah in sincerity? ¶ 4-6.

What made the sacrifices offered at that time especially obnoxious to Jehovah? Show how some in our day are equally obnoxious to God. Explain Micah's reference to the first-born given for transgression. What is more acceptable to God than any sacrifice which man can offer? ¶ 7, 8.

Why can man not reach Micah's standard of conduct? How, then, can man approach Jehovah? When will the words of the golden text begin to be fulfilled? ¶ 9, 10.

Upon whom did the prophet lay the responsibility for Israel's transgression? In what way do his words apply to Christendom today? What class is now commissioned to rebuke ecclesiasticism? ¶ 11, 12.

Show that Micah was also a prophet of restitution, and that he points out a remnant class that will do a special work for the Lord. ¶ 13-15.

With what comforting message does the prophecy close? What preparations for this purpose are now going on throughout the earth? ¶ 16, 17.

ISAIAH TEACHES TRUE WORSHIP

——NOVEMBER 27—ISAIAH 1: 1-20——

"Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart."—Psalm 24: 3, 4, R. V.

THE Prophet Isaiah is said to be the son of Amoz. He prophesied in the days of Uzziah, Jotham, Ahaz and Hezekiah, successive kings of Judah. His ministry must therefore have lasted a long time, probably for sixty years or more. A Jewish tradition says Amoz was the brother of Amaziah, king of Judah, in which case Isaiah would be close to those kings of Judah in whose reigns he was a special messenger for Jehovah. His writings disclose that he was intimate with the inner councils of the king, and was apparently influential at the court during those days. But another tradition says that Manasseh, the son of Hezekiah, caused him to be sawn asunder; and it is thought that the words in the book of Hebrews that some were sawn asunder (Hebrews 11: 37) are intended to refer to Isaiah.

2 Isaiah was not the first of the writing prophets; but his long continuous ministry, the many things which he was caused to write, the greatness and the loftiness of his writings make him, if not the first in point of time, yet as if he were the father of the prophets of Israel. In this he corresponds with Abraham's loftiness of faith and life as father of the patriarchs.

3 Isaiah may be said to be specially used of God as the prophet of restitution; for though all the holy proph-

ets since the world began foretold the times of restitution (See Acts 3:19-21.), yet Isaiah tells more than any other prophet of the work of the kingdom of righteousness which will bring its blessings to earth, when all men shall know the Lord; "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9.

4 In Isaiah's days Israel had grown richer than at any time save in the days of Solomon; but probably the wealth was more generally diffused amongst the people than in Solomon's time. But the wealth had brought its dangers, both within and from without. The people grew lax or became hypocritical in their worship of Jehovah; and their prosperity drew the attention of the then great robber empire of Assyria, which ere long became God's instrument of punishment.

5 In Hezekiah's days the northern kingdom was fast hastening to that destruction which overtook it at the hand of Assyria. As the northern kingdom which had carried the name and sentiment of Israel was falling away from all respect to its covenant relationship with Jehovah, the Lord directed attention to the southern kingdom, which carried the traditions of David's family and had in their midst the temple of Jehovah, and which henceforth was to be brought into more special prominence.

6 The narrative shows that the southern kingdom, having the Davidic representative on the throne and having the temple of Jehovah with the Levites as priests, had presumed upon these things. God had taken from them the name of Israel, having given that to the northern kingdom; but Judah considered themselves as being greatly superior to their brothers of the northern tribes. The ten tribes fell into gross neglect of their covenant with Jehovah, and such sins as really broke the relationship between God and them; the southern kingdom, professing to hold ardently to their relationship with God, had become full of pride, and hypocrisy its close relation.

7 In the case of Israel open disrespect of the covenant took them from God and from the shelter of his covenant, even to the extent that he had them carried away from the land that he had given to their fathers, as if they were a dishonor to his name while yet they remained in that land.

8 Judah's sin was of pride and hypocrisy, no less hurtful and dangerous to them. In these things we may see a reason why God makes two types, one by the northern kingdom, the other by the southern; one to show that open neglect of the covenant leads to death and destruction, the other to show that professed adherence to the covenant leads to pride, hypocrisy, and rottenness of heart, which is as destructive as open and flagrant disobedience.

9 The long reign of Uzziah had brought prosperity to Judah, and apparently the service of the temple had become a very important item in the life of the people. There was exhibited in Judah then that which has been the constant experience of men, that a priesthood given liberty will magnify itself and become one of the most powerful and most dangerous factors in the life of any community. Probably it was because Uzziah thought that the priests were presuming on his prerogatives which started him in the terrible mistake of assuming his own right to minister in the temple, a mistake which left him a leper, a lasting mark of God's displeasure.

10 It was at such a time that Isaiah, who would then be quite a young man, heard the voice of the Lord calling him, and received a message from Jehovah. It is contrary both to the apparent intent of Scripture and to its direct statements to say that men such as Isaiah spoke because they saw wrongness in the life of the people and, feeling strongly, declared that they spoke in the name of Jehovah. Even some Fundamentalists are now giving up the declarations of Scripture. To the critics the words of their prophecies are simply their own, which they thought would be what God would say if he spoke. There is no meeting point between these two positions: If the prophets spoke as other good men have spoken, theirs was not the word of Jehovah; and no authority can be accorded to their words.

11 Isaiah's opening word is one of a vision wherein he heard Jehovah speaking, a word which according to the correspondency of the Scriptures indicates that the prophecy is not for Judah and Israel only, but for all the earth, as God shall make it apply. Jehovah calls heaven and earth to hear what he has to say. Speaking concerning his people Jehovah said, "I have nourished and brought up children, and they have have rebelled against me." They had not even had that respect which in instinct makes the ox know his owner, and the ass his master's crib. Israel whom he had nourished did not know him, nor had they any heart. He said, "Israel doth not know, my people doth not consider." There is a cause for this. Isaiah still speaking the words of Jehovah says, "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."—Isaiah 1:1-4.

12 Israel had not gained by their neglect of Jehovah. Though apparently prosperous and self-satisfied, the land was not prospering as it would have done had they been faithful to their covenant. The terrible picture of desolation described in verses 5 to 9 may not be understood as having special reference to the state of the kingdom of Judah at the time when Isaiah began his prophecies; but the people had suffered, for they had realized the ravages of desolating warfare, as when the northern kingdom under Joash had wrought much havoc in Judah (See 2 Chronicles 25:13, 23.), and as when the Syrians had come against Judah and had done them much damage.—See 2 Chronicles 24:23, 24.

13 The words of Isaiah, however, should be taken as

a prophecy of what the result of Israel's sin would bring. The description, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it" (Isaiah 1:5, 6), should not be read as being a description of personal moral evil. The words are intended to describe the condition of the people and the land. God would have the people know that with all their much service they had not drawn nigh to him; and that unless he himself looked after his own interests, preserving to himself a remnant, their sins would have called for such retribution that God would have had to do with them as he had done with Sodom and Gomorrah, namely, blot them from the face of the earth.

14 As if the thought of the desolation of Sodom and Gomorrah quickened Isaiah's mind, now he addressed his people abruptly; he says, "Ye rulers of Sodom; give ear . . . ye people of Gomorrah." (Isaiah 1:10) It was a terrible name for Israel; for Sodom and Gomorrah are set as outstanding examples of those who viciously seek self-indulgence; and Jude, using the Scriptural picture says that Sodom and Gomorrah are set forth for an example of those who suffer the vengeance of eternal fire, that is, of absolute destruction as unworthy of life. —Jude 7.

15 Judah's sin was in hypocrisy, making much profession, when at heart they were far from God. The prophet tells them from Jehovah that they spread forth their hands in vain, that he will hide his face from them. He will not hear their prayers. They must wash themselves and put away the evil of their doings. They must cease to do evil and learn righteousness. By caring for their poorer neighbors they will prove they love God. He bids them, therefore, to keep the law by relieving the oppressed, by judging the fatherless, and by pleading for the widow. Then, when they have thus proved that they would serve God with all their heart, and love their neighbors as themselves, they may come to him, and though their sins be as scarlet they shall be white as snow. Failing this they shall be devoured.—Isa. 1:16-20.

16 All this is not only intended for the Israel of Isaiah's day, but is written also for the time to come. Isaiah represents those who, in the days when God is bringing his judgment to pass, represent him, who are used as his servants. Judah and Israel represent the great masses of Christendom who, with the example of Israel according to the flesh before them, have fallen into hypocrisy deeper than they. The Christian world today has a reputation as a system of hypocrisy and shams.

17 It has been commonly accepted by a very considerable section of the non-conformist clergy that they have a standing before the people similar to that of the prophets of Israel, and many of "their people" have accepted this claim to authority. Because of this they have thought it proper for them to enter the political fields and become ardent politicians. They have urged the people to vote for a measure which they have considered would conduce to good and wise legislation; and in local affairs they have tried to get municipal authorities to see to the welfare of the localities over which they are supposed to exercise some care.

18 But all this is a mistake. The relationship of the clergy to the people is one assumed by them. The only thing which would allow them to begin to think this might be in harmony with the will of God would be if the peoples were in covenant relationship with God as Israel was. They are not. Israel was the only nation which ever enjoyed such a privilege. The spiritual nation composed of the true disciples of Jesus is no nation seen by men, and it has no connection with the government of earth.

19 The truth of the matter is that the words of rebuke and exhortation to repentance are addressed to God's covenanted people, and in the correspondency they are addressed to the people who support Christendom. It is this great system of professed religion which is covered with sores from head to foot, and of which it is said that unless God had sought a remnant for himself the whole would have been swept away as Sodom and Gomorrah. God is getting his remnant class; and these are serving him as Isaiah did; and by this and through them God will be vindicated before the eyes of the world.

QUESTIONS FOR BEREAN STUDY

For how long a time did the Prophet Isaiah's ministry probably last? What information concerning his life do his writings disclose? What does Jewish tradition tell of his death? ¶ 1-3.

In Isaiah's days what two great dangers threatened the northern kingdom of Israel? Which of the world powers was rapidly gaining ascendency? What advantage had the southern kingdom over the northern? What was the besetting sin of each division of Israel? ¶ 4-8.

What great mistake did the Aaronic priesthood of Uzziah's day make? What terrible mistake did the king himself make? How may it be accounted for? ¶ 9.

Were the prophecies of old the thoughts of their respective writers or were they of supernatural origin? How can we tell? What mistaken idea in this matter prevails among would-be critics of our day? ¶ 10.

How wide a scope have the writings of Isaiah? What evidence had Israel that the people had not been faithful to their covenant? What retribution did the prophet foretell would come as a result? Why did he address the people as Sodom and Gomorrah? Of what were these cities an example? ¶ 11-14.

What was the prevailing sin in Judah? By what course could the people have averted the punishment which that sin was certain to bring? Did they repent? What was the result? ¶ 15.

What interest has Christendom in the prophecies of the Hebrews? Whom in our day does Isaiah represent? Israel? Judah? What is Christendom's reputation before the so-called heathen world? Why have many modern clergymen entered the political field? What has prevented them from realizing their mistake? ¶ 16, 17.

What nation alone has ever been in covenant relationship with Jehovah? What is meant by spiritual Israel? What has prevented Christendom from being swept away long ago? What is the "remnant" class? What work are they to do? ¶ 18, 19.

International Bible Students Association

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

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CONTENTS

CHRISTIANS' MISSION ON EARTH 323
Purpose of Consecration 323
True Reason 324
Religion 324
Fellowship 324
God's Purpose 325
Paul an Example 326
House to House 326
Have Conditions Changed? 327
Proof of Love 327
ISAIAH TEACHES RIGHT LIVING 329
ISAIAH COUNSELS RULERS 331
PRICE LIST 334
LETTER IN RE CONSTRUCTION BONDS 335
RADIO 322

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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RADIO

The Lord has clearly demonstrated that it is his will that the message of the kingdom shall be proclaimed by radio. There is not a radio station in the immediate vicinity of every class. If a class residing in a city where there is a radio station can make arrangements for the use of said station, other classes in nearby towns or cities should cooperate in arranging and putting on programs. Cooperation can be either by communicating with the SOCIETY at Brooklyn, Radio Department, or by writing the class that has made the contract for the broadcasting and arranging with them to share the expenses and the other burdens.

We also make this suggestion: If a radio discourse is put on Sunday afternoon or evening, then on the following Sunday morning let canvassing parties go out in the vicinity and canvass the people for the books. This will afford an opportunity for all members of the class to have a part in the preaching of the gospel. The friends who have tried this have been wonderfully blessed. This is an indication that the Lord wishes it to be done.

BETHEL HYMNS FOR DECEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
				1	**2**	**3**
				271	62	61
4	**5**	**6**	**7**	**8**	**9**	**10**
13	183	231	89	319	276	300
11	**12**	**13**	**14**	**15**	**16**	**17**
86	265	219	189	132	230	238
18	**19**	**20**	**21**	**22**	**23**	**24**
148	268	169	156	330	83	93
25	**26**	**27**	**28**	**29**	**30**	**31**
16	38	46	237	69	233	66

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Why is Security" Z August 15, 1927		"Defence and Security" Z September 1, 1927	
Week of Dec. 4 . . .	¶ 1-23	Week of Dec. 18 . . .	¶ 1-26
Week of Dec. 11 . . .	¶ 24-45	Week of Dec. 25 . . .	¶ 27-49

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII NOVEMBER 1, 1927 No. 21

CHRISTIANS' MISSION ON EARTH

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."—1 Cor. 1:9.

JEHOVAH GOD is the Author of his plan. He caused it to be made and is working it out exactly in accord with his sovereign will. He never deviates from his fixed purpose. His chief executive officer in the outworking of his plan is his beloved Son. Others have been invited to join with his Son in this work.

[2] The enemy Satan has at all times sought to turn the mind of the creature away from the Creator. Not succeeding concerning all in this, he has next sought to confuse the minds of those desiring to obey God. Most of mankind have been alienated from God. Even the majority of those who have undertaken to be obedient to God have been greatly confused and misguided. It was so in Paul's day. It has been largely true since then. But today the Christian has a deeper appreciation of God's precious promises than at some times in the past, because the light of the truth is shining more clearly upon the pathway of the obedient ones. The perfect day is approaching, and God is fulfilling his promises to his people. Some are seeing more clearly what is God's purpose concerning the Christian and what is the Christian's mission while on earth; and these are finding greater joy in doing God's will.

THE CALL

[3] Jehovah God is the one who calls man. The words of the apostle plainly show this. God does not call sinners. He calls only those who have voluntarily expressed a desire or purpose to do his will.

[4] A man learns that he is a sinner by nature and that as a sinner he has no right to live. He learns that the sacrifice of Jesus Christ provides redemption for mankind and the means of lifting man out of sin unto the salvation of life. He learns that there is no other name whereby this may be done. He desires to live. He learns of the words of Jesus saying to all such: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24) He is informed that such words mean that he must voluntarily surrender himself unto the Lord, willing to do whatsoever is the will of God concerning him. He takes the step by making a full consecration to do the will of God. This is his part of the covenant. Jesus Christ, his Advocate, presents him to the great Judge, Jehovah God, who by reason of the man's faith in the blood of Jesus, and by reason of his agreement to do God's will, justifies man. That means that God judicially determines that the man is now right with him and has the right to live. This justification is for the purpose of making man an associate with Christ Jesus in his death and also in his life. God therefore by his own will and by his Word of Truth begets the man thus consecrating to a hope of life on the divine plane and to the divine nature. (James 1:18; 1 Peter 1:3-5) By this means God calls man to fellowship with his beloved Son.

PURPOSE OF CONSECRATION

[5] Why did you as a Christian make a full consecration to do the will of God? What was and is the purpose of Jehovah in calling you? Upon this point many Christians have been confused. For this reason such have suffered much fear and trepidation, and have missed a great amount of joy.

[6] One will answer the question in this manner: I made a consecration in order that I might get life and go to heaven. I wanted to be saved and God was anxious to save me. Now if only I can be real good and get to heaven I will be satisfied. If only I can get in the back door and find some small place, then all will be well with me.

[7] It is true that God will cause the truth to be testified to all in order that all may have an opportunity for life; but such is not the reason for calling the Christian and therefore not the reason for consecration during the period of sacrifice. God has never tried to get any one into heaven. Heaven is the reward that the Christian receives after the faithful performance of his mission while on the earth.

[8] Another answers: I made a consecration that God might take me to heaven there to shine in his presence. My mission therefore since making a consecration is to develop a sweet and beautiful character; and as soon as that is accomplished God will take me to heaven. I am anxious of course to go home and for this reason I am diligently striving to develop such character as is required. In order to develop that character I must

appear to be very pious and speak with great gravity. When I attend a function of the congregation I must wear a long coat and a long solemn face. I must appear on the platform with great solemnity, and in the presence of the congregation bow my head in solemn and silent prayer that they may see how much I am like the Lord. When I speak or pray aloud I must assume a certain carefully studied prayerful voice. When the meeting is ended I must rush down to the door and shake hands with the common people in order to show that I possess a beautiful and sweet character. I must thus have fellowship with them. If before me there have been some great men in the church, I must honor them and give them credit for what they taught because some day I shall expect the people likewise to honor me and give me credit for what I teach.

[9] The one who blindly pursues such a course does not realize that he is playing squarely into the hands of the Devil. He does not realize that he is trying to have fellowship with the Lord and at the same time is having fellowship with the Devil. The apostle declared that this is an impossible course to pursue to the satisfaction of the Lord.—1 Corinthians 10: 20, 21.

[10] Another answers: I made a consecration; and I am trying to live a good Christian life in order that I may go to heaven and sit with Christ Jesus on the throne to judge the world. I am practising judging now that I may do well the work of judging when I get to heaven. I have been called to that high place; and my mission while on earth is to deeply meditate upon various questions and to assume an air of grave dignity befitting one who shall judge the world, that my character may be duly prepared and polished so that I can reflect the glory of the Lord when I get on the heavenly bench.

[11] Like the others this one is blinded to God's real purposes. He has not understood nor appreciated why God has called him, and therefore has not understood and could not properly perform his mission as a Christian while on the earth.

TRUE REASON

[12] God in his loving kindness is clarifying the issue now; and those who are walking in the light are seeing more clearly the proper way and are therefore in the joy of the Lord. When one sees what the obligation laid upon him is and is moved with unselfishness to perform it, then he is making progress as a Christian.

[13] The call of and by Jehovah is a summons to the one who has consecrated himself to the discharge of a particular or specific duty. It is an invitation to enter into training for a specific purpose; it is a designation to the performance of official duties. If the one called proves his loyalty and faithfulness while on the earth, then he shall enter upon the high and responsible duties of the heavenly mission of the Christian. Therefore the consecration of the real Christian is for the purpose of affording him an opportunity to prove his loyalty and his faithfulness to God. In order to prove his loyalty and faithfulness he must do the will of God while on earth, and must do it joyfully.

[14] God never called any one for the purpose of giving him a chance to develop a beautiful character. Had he wanted only beautiful characters he would have selected the angels that have always remained loyal to him. Jesus was a perfect character before has was called. It is written that by the things which he suffered he was made perfect. These things he suffered by reason of his faithfulness in the performance of duty while on earth. By the things which he suffered he proved his loyalty and faithfulness unto God. He is the founder of Christianity. He is the first and the Head of The Christ. The body members are called to follow in his steps.

RELIGION

[15] Different ones have been drawn to present truth for different reasons. Some have associated themselves with those of present truth because they desire to be religious and have understood that the Bible Students practise a religion which seems to them better than some other religion. The Bible Students do not practise a religion. The Association is not a religious institution or association. Religion means an outward form or ceremony by which men indicate their recognition of the existence of a supreme power. The Devil's organization has various religions, and the people practise such. The ecclesiastics practise a religion. "Organized Christianity" so-called is a religion. A true Christian appreciates the fact that there is something more to do than to merely go through some outward forms and ceremonies indicating his belief in a supreme power.

[16] God's Word defines the proper religion as meaning to visit the widows and the orphans and to keep oneself unspotted from the Devil's organization. (James 1: 27) When the Lord's people came out of Babylon they brought with them bedraggled garments from Babylon. A garment is a symbol of identification. It took a long while to tell the difference between those in Babylon and some who have claimed to come out of Babylon. The latter have continued to practise certain forms and ceremonies in keeping with ecclesiasticism. This is not the proper course, however, for the true Christian. Such tends to hypocrisy; and hypocrisy is despicable in the eyes of the Lord.

FELLOWSHIP

[17] Mark that the Apostle Paul in the text says: "Ye were called unto the fellowship of his Son Jesus Christ our Lord." What is meant by the word "fellowship"? Many have understood this to mean that when they attend a convention or a meeting of the Lord's people they must spend a part of the time in shaking hands and indulging in gossip. Often an hour is set aside for what is known as fellowship and in that hour almost

everything is discussed except ways and means to further the cause of the truth. Surely that is not what is meant by the words: "Ye were called unto the fellowship of his Son Jesus Christ our Lord."

[18] Fellowship properly understood means partnership. It means an association of one with another or one who participates with another in a certain work. Jehovah God summoned his beloved Son to discharge the duties of great High Priest unto Jehovah; that is to say, to fill the office of executive unto God in the outworking of his plan. God then condescended to call other men to participate with the Lord Jesus Christ in that work; that is to say, to have fellowship or partnership with him therein. God plainly defines the duties of such while on earth, and likewise has revealed some of the duties that will devolve upon these called ones in heaven. In support of this conclusion the following is submitted:

[19] Peter declared that the members of the body are called to follow in the footsteps of Jesus (1 Peter 2:21); that is to say, they must take the same course of action that Jesus took.

[20] Paul wrote concerning himself as a follower of Jesus Christ: "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 may win Christ. . . . That I may know him, and the power of his resurrection, and the *fellowship of his sufferings,* being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Philippians 3:8, 10, 11) John the apostle wrote: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. . . . But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:3, 7.

[21] To walk means to pursue a certain course of action; it means to deport oneself in a certain way. To walk, then, as Jesus walked means that the Christian on earth must deport himself as Jesus did and he must follow Jesus as his companion by doing the same things that Jesus did. There is no evidence that Jesus wore a long and sanctimonious face and a long coat, or that he stood on the platform and indulged in silent prayer to be seen of men. On the contrary he rebuked those very things that were so marked in the Jewish clergy. (Matthew 6:5) There is no evidence of Jesus' teaching his disciples to develop a beautiful and sweet character so that all who might come in contact with them would be able to see how sweet they were. On the contrary the record shows that Jesus spoke the truth with boldness and plainness, and that his disciples did likewise, and that the clergy and the courts took note of the boldness of his disciples and thereby perceived that they had walked with Jesus and learned of him.—Acts 4:13.

GOD'S PURPOSE

[22] The purpose of Jehovah God stands boldly upon the pages of his Sacred Record. Throughout the ages he has had some to be his witnesses, that his name might not be forgotten by men. This he has done for man's benefit. During the same period of time Satan the enemy has pushed his own name to the front, in order to blind the minds of men concerning God and his goodness.

[23] God sent his prophets to testify to his name. From Abel to John the Baptist these faithful men performed the duties laid upon them. There is no evidence that they indulged in any assumed piety or sanctimonious ceremonies. On the contrary the record is that they were bold and faithful witnesses to the Lord and by reason thereof they suffered bonds and imprisonment and all manner of wicked and cruel persecution. Of Moses, one of these faithful ones, it is written that although given every opportunity to receive the honor that is bestowed upon royalty he preferred the afflictions of the people of God rather than the pleasure or honor that the Devil's organization might bestow upon him. These faithful men are cited as examples to the Christians. (James 5:10) They were faithful witnesses to the name of Jehovah, and the Christian is admonished by the apostle to be guided by their example.—Heb. 12:1.

WITNESS FOR GOD

[24] In due time God sent Jesus to the earth. At the age of thirty he consecrated himself wholly to Jehovah. For what purpose did he make a consecration? Let those elders who are inclined to be ecclesiastical take notice to the answer of this question. Jesus answered it, saying, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34) He further said: "I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) "For I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38.

[25] His mission on earth is summed up in the pointed words which he uttered before Pilate, Satan's representative, when he stood before him at the final hearing: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37.

[26] His course of action proved that he came to earth to bear witness to the truth. For three and one-half years he walked about from place to place and from house to house, telling those who would hear that Jehovah is God, and that his purpose is to bless all the families of the earth through his kingdom. Jesus refused in any manner to compromise with the Devil or his organization, because he said: "The prince of this world . . . hath nothing in me." (John 14:30) With boldness of speech he bore witness to the name of his Father; and in his death and resurrection the name of Jehovah was magnified. When he had finished his earthly mission, because of his loyalty and faithfulness

God gave to him the beautiful title, "The Faithful and True Witness."—Revelation 3:14; 19:11.

[27] In order to have fellowship with Christ Jesus the Lord, in order to have partnership in the work which God gave him to do, the Christian must walk in the light and truth which God gives to his people. Now the light of truth is shining upon the pathway of the Christian as it has not heretofore shone, because it is God's due time for it to thus shine. He who walks in the way that the ecclesiastics walk is walking in the darkness, and is not participating with God and with Christ Jesus. Concerning such John wrote: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."—1 John 1:6.

[28] There are those today in the church occupying the responsible position of elder who insist on holding to many of the foolish things brought from Babylon, who refuse to encourage their brethren to have part in the service, and who refuse to participate in the service themselves. They object to the truth that God has given to his people through *The Watch Tower,* and they try to discourage their brethren in the study thereof. They scoff at the suggestion of going from door to door to carry the message of God, his King and his kingdom, to the people. By their course of action in the church they cause discouragement and division amongst the brethren.

[29] The time has come for the faithful to mark such and to avoid them, and to say to them that no longer will we entrust such men with the office of eldership or other position of service in the church; for as the apostle said, "Such serve not our Lord Jesus Christ, but their own belly [selfishness]; and by good words and fair speeches deceive the hearts of the simple [unlearned]."—Romans 16:17, 18.

PAUL AN EXAMPLE

[30] Paul was a faithful witness for the Lord. He delighted to have partnership in the sufferings of Christ Jesus. Did such sufferings result to him because of assumed piety and by reason of wearing a long and solemn face and long garb and speaking with a sanctimonious voice? No; he suffered not for that, because he did not indulge in such. He suffered by reason of the fact that he was a bold, fearless and faithful witness to the truth. In his day some of the elders were making trouble in the church, even as they are at this day. He anticipated more trouble and for this reason gave warning. He was on his way to Jerusalem. He stopped at Miletus, and sent and had the elders of Ephesus brought to him that he might encourage them and warn them that they might be a help and encouragement to others of God's flock. He would not have referred to his own experiences on this occasion in order to exalt himself, but he did mention himself and his experiences for the manifest purpose of showing the elders what is the proper course of a Christian on earth carrying out the commission given him by the Lord. He told them that they would not again see his face. It was a solemn and important hour with him, and he spoke with plainness.

HOUSE TO HOUSE

[31] It seemed good and pleasing to the Lord during the past few years that the brethren should go from house to house, calling upon the people, telling them of God and of Christ, of his kingdom, and placing in their hands the message of truth that the people might read and know the Lord and his plan. *The Watch Tower* has urged this course upon the brethren because the Lord's manifest blessing has been upon it. *The Watch Tower* has received much criticism because it stresses the importance of service in this hour. That criticism and opposition has come from the elders who have thought it beneath their dignity to go from house to house and preach the gospel of Jesus Christ and his kingdom by placing the printed message in the hands of the people.

[32] But now mark the words of Paul when speaking to the elders at Ephesus. He was clothed with a special commission as an ambassador for Christ to the Gentiles. That, however, did not swell his head. He remembered at all times that he was a servant of God and of Jesus Christ. He did not think it beneath his dignity to go from house to house to preach the gospel. Speaking to the elders on that occasion he said: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20:18-21.

[33] Not only did he go from house to house to testify to the truth, but he made no distinctions of men. He did not insist on having his territory amongst the rich or the influential. It was rather out of place according to the customs of men for Jews to call upon Greeks; yet the apostle called on both Jew and Greek, telling them of God and his kingdom. What Paul, the special apostle of Jesus Christ, did surely we can do. If he found it pleasing to the Lord and profitable to the cause in giving a witness to go from house to house, then surely his example is such that other Christians may follow. Furthermore, Jesus the Son of the great Eternal God journeyed from house to house and place to place, speaking to the poor and teaching the outcast concerning the truth. What Jesus Christ the great Redeemer and Head of the church did, surely every member of the body should delight to do. This was his work, and this was the work that the Apostle Paul had partnership in, and such is the work that other Chris-

tians must participate in in order to have partnership with Christ Jesus while on the earth.

HAVE CONDITIONS CHANGED?

[34] Some who do not delight to do the service of the Lord will reply: 'Conditions have changed since the days of the apostles. At that time the only way they had of going about was afoot from house to house. In these modern times such would be out of place. We, as the representatives of the congregation, should cover ourselves with the garb of a preacher and go only upon the public platform and leave the other service to the less important ones in the congregation.'

[35] Have conditions changed? Yes; they have changed to some extent and with the change have come greater light, greater opportunities, and therefore greater responsibility. We are now living in the presence of the Lord. He has been pleased to disclose to his church the hideousness of the Devil's organization, and how it has so long and wickedly oppressed the people. He has shown to his people some of the beauty and glory of God's organization, and how it will soon release the people from oppression and bring them into full harmony with him and how the name of Jehovah God shall be vindicated and exalted. The people are now oppressed and many of them are held in the ecclesiastical prison houses by the wardens or prison keepers. They are timid and fearful, and have not the strength to come out and take their stand on the side of the Lord. Under their oppression they groan and cry for relief, and their cries have ascended up to Jehovah God. The Lord says now to his faithful ones: 'Go carry the message of truth and comfort to these prisoners.'

[36] In order to open the way God has brought into action at this time and at this crucial hour the powerful radio. He has made it possible for the timid prisoners to sit quietly and secretly in their homes and listen to a brief message by the radio from time to time, telling of God and of Christ and of the blessings that will come through his kingdom. But they need more than that, and God has made provision for it. He has provided for the publication of books, pamphlets and magazines; he has furnished the buildings and the machinery, and put his spirit upon otherwise unlearned men to operate these and produce the books. As surely as the Lord specially qualified men in the time of Moses in the preparation of and the building of the tabernacle, he has specially qualified his servants at this time in the operation of the machines that he has provided for the preparation and manufacture of the books and literature to enlighten the people.

[37] Why has the Lord done this? Surely not merely to sell books to get money, as some have wrongfully or ignorantly charged. All the money belongs to the Lord, and he could produce any amount of it to carry out his purposes. His will is that the people shall have a chance to know the truth, and those who make some little sacrifice by spending a small amount of money to get a book containing the truth will appreciate it more. He has made it possible to produce books in great quantities and at cheap prices. Now God says to those whom he has called to fellowship with his beloved Son: 'Go and carry the message of truth to the prisoners. Say to them, Go forth and take your stand on the side of the Lord; to them that sit in darkness, Come out and show yourselves as on the Lord's side. They that hear and obey shall feed upon the truth and shall rejoice.'

[38] This testimony concerning the King and his kingdom must be given to the name of Jehovah, and it must be given by those whom the Lord has called and who are really devoted to him. Those who really have fellowship or partnership with Jesus Christ will walk in the light as the Lord gives it to his people, and will greatly rejoice in obeying his commandments by carrying to the people the message concerning his kingdom. None others will have fellowship with the Lord at this time.

REASONABLE SERVICE

[39] The great God did not call his people and tell them to exalt themselves. He did not call them to shine in the eyes of men, but he called them to have fellowship with his beloved Son in doing the work he assigned to his beloved Son to do on earth. When Jesus declares that he was born into the world and came for the purpose of being a witness for the truth, then that definitely establishes the proper course that must be taken by everyone who has fellowship or partnership with God and with him. His course of action brought reproach upon him. Faithfulness of his followers will bring reproach upon them of course; but the promise is that if any man suffer as a Christian happy is he, because that is evidence that he is pleasing to God. We must have fellowship with Christ in his sufferings if we will have fellowship with him in his glory in the kingdom. No one had a keener appreciation of this fact and his privileges than the Apostle Paul. Because of his love for God and love for his brethren and his great desire to see them enter into full fellowship with Christ he said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

[40] By following such a course the Christian sacrifices his good name, fame and reputation amongst men of the world. He will also be using up his strength in bearing the message to others as the ambassador of the Lord. But such is his reasonable service, and is the condition and obligation laid upon those who will have fellowship with Christ Jesus here and in his kingdom. God made this provision and called those that love him to such fellowship.

PROOF OF LOVE

[41] Loyalty and faithfulness is that which God requires of those whom he will approve. He outlined a portion

for the Christian and provides it for him that he might have the opportunity to prove his loyalty and faithfulness. Loyalty and faithfulness can be the result of but one right motive, to wit, love. That means an unselfish devotion to God. When one devotes the qualifications with which God has endowed him unselfishly to the performance of the mission given to the Christian, he is but pursuing the course which Jesus blazed and one which is required of those who have fellowship with Christ Jesus our Lord.

42 How can a Christian prove his love for God? The Apostle John answers: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love."—1 John 4:17, 18.

43 That means of course that the Christian will speak the truth in the love of the truth firmly, boldly, and give the Lord credit therefor. It means that he will not fear what man or the Devil or any part of the Devil's organization might do unto him. The Apostle Paul declared that he counted not his life dear unto him and that no amount of persecution or threats deterred him in the performance of his duty. He was following in the course that the Lord had marked out for him. The Christians of this day must do the same thing.

44 In order for the Christian to partake of the resurrection of Christ and to participate with him in his glorious and blessed work of the kingdom, he must first partake of or have partnership in the sufferings of Christ while on the earth. That will mean that he must take his stand unequivocally on the side of the Lord. He must refuse to have any part in or sympathy with the Devil's organization. He must hold himself aloof therefrom and refuse to practise any of the ceremonies inaugurated and practised by ecclesiasticism, which is a part of the Devil's organization. He will necessarily be the target for the darts of the Devil and his emissaries. By following this course and giving a true and faithful witness to God and to the Lord Jesus Christ, he will have the testimony that he is the Lord's and will know that his loyalty and faithfulness will bring God's approval.

45 The crucial hour for the church and for the world is here. The forces of evil are arrayed against the Lord and against his anointed. The time is at hand when the Lord will exalt his name in the earth. This he will do by a demonstration of his power. But before he does so, his purpose is to have those whom he has called give notice thereof to the peoples and nations of the earth.

46 Long centuries ago Jehovah promised that he would produce The Christ and through The Christ he would bless all the families of the earth. God is faithful to his promise. He has called the members of the body of Christ to fellowship or partnership with his beloved Son in the wonderful work that he has assigned to him. Of these he requires loyalty and faithfulness in the performance of duty before giving his final approval. Each one of the called and anointed ones must now speak the same message of truth. Each one of these, being a watchman and a witness for the Lord, will see eye to eye the great truths as God unfolds them to his people. Together they will lift up the voice. Harmoniously and unitedly they will move out in solid phalanx in giving testimony against the enemy, and will join joyfully in proclaiming the name of God and his Christ and telling the people that the kingdom of heaven is at hand.

QUESTIONS FOR BEREAN STUDY

State five facts connected with the outworking of the divine plan for human salvation. Who has opposed the outworking of that plan, and what two methods has he used in thus opposing? To what extent have Christians escaped from the confusion upon the world? What special light are the obedient ones now enjoying? ¶ 1, 2.

Name five steps to be taken by all who desire to enter into covenant relationship with God. What part does the Advocate, Christ Jesus, take in this transaction? What part does Jehovah God perform? ¶ 3, 4.

Cite three illustrations of the confusion respecting the purpose of consecration now existing among professed Christians, and point out the error contained in each view. ¶ 5-11.

Why is it essential that a Christian understand the purpose of consecration? What is meant by the expression, "called of God"? What class of people are called? How do such show their loyalty and faithfulness to God? Demonstrate that "developing character" is not the purpose of the Christian's call. ¶ 12-14.

What is the meaning of the word religion? How do we account for the many religions practised throughout the earth? What definition of the word religion does the Apostle James give? Why are Christians in great confusion on this subject of religion? ¶ 15, 16.

What wrong idea of Christian fellowship have some of the Lord's people held? What is the correct meaning of that term? What is it to have fellowship with our Lord and King? Give Scriptural proof that this is the true meaning of the term fellowship. What is meant by walking as our Lord walked? ¶ 17-21.

What has been Jehovah's purpose in having witnesses upon earth? Name some of his faithful witnesses in the past, and point out that to which they witnessed. What success did they meet? Who was interested in defeating their purpose? Did he succeed? ¶ 22, 23.

What did our Lord state to be the purpose of his consecration? What was his mission on earth? What course of action did he pursue in carrying out his mission? ¶ 24-27.

How may we determine whether we are walking in the light or in darkness? What class in the church is especially liable at this time? Why? What great mistake are some of them making, and what effect has their example upon others? What evidently is the duty of the faithful with respect to such elders? What faithful apostle set the example for both elders and ecclesias to follow? What did he say on this subject? ¶ 28-30.

What work has the Lord given his people to do at this time? What evidence have we that this work is blest of the Lord? What two great examples of faithfulness in this work are mentioned in the New Testament? Quote scriptures to prove that theirs was a house-to-house work. ¶ 31-33.

What answer should we give to those who claim that present conditions require a different method in our day?

What great advantages have we that the early church did not have? What method of witnessing is the Lord especially blessing today? What class of people is it reaching that have been inaccessible heretofore? What change is it producing in the house-to-house canvassing? How do we know? What message is given at this time? ¶ 34-38.

What constitutes our reasonable service today? What results may we expect if we render that service? What blessings accompany it? ¶ 39, 40.

What does God require of those who will receive his approval? What motive must be present if one would possess these qualifications? How can one prove that he loves God? What makes a true Christian fearless at this time? ¶ 41-43.

What must one do who wishes to partake of the first resurrection? What does this mean that he will do? In what sense is the present "the crucial hour for the church and the world"? What is Jehovah God about to do? Who are God's watchmen? What is their duty at this time? ¶ 44-46.

ISAIAH TEACHES RIGHT LIVING

——DECEMBER 4—ISAIAH 3:1 TO 5:30——

"Pure religion and undefiled before God our Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."—James 1:27.

THE Prophet Isaiah is ever a messenger of restitution. After describing the terrible conditions of Israel which were before us in our last study, he tells how Jehovah, the mighty One of Israel, for his own sake and for his people's sake will ease himself of his adversaries, and will avenge himself of his enemies. The enemies in this case are not those outside Israel, but are Israel's own leaders. Isaiah speaks of them thus, "Thy princes are rebellious, and companions of thieves: everyone loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them."—Isaiah 1:23.

[2] These leaders of God's people will be destroyed, as such. Then Jehovah will turn his hand upon his people, and will purge away their dross. He says, "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city." (Isaiah 1:26) This is distinctly a prophecy of Israel's restitution.

[3] Probably there is a double reference here: (1) To the restoration of the city of Jerusalem and Zion's return from the captivity which Isaiah sees coming upon Israel, and (2) to the restoration of Israel's order of government as it was instituted by Moses, when there were seventy elders or counsellors who were made sharers with him in the government of the people. It was after the Babylonian captivity that the Sanhedrin was formed, a people perhaps guided thereto by this passage in Isaiah.—See Numbers 11:16; Exodus 24:1, 9.

[4] After this prophecy of Israel's restitution Isaiah tells of the blessing that shall come to the Gentile peoples, the nations. This is typical of Isaiah's message; for whenever he tells of Israel's being blessed of Jehovah he always associates the peoples of the earth with that blessing.

[5] Very early in his prophecy (Isaiah 2:11) Isaiah uses the phrase "in that day"; afterwards it was used very frequently by him and by other prophets, as any full reference Bible or concordance will show. "That day" is the day of Jehovah, when he begins and continues that great work in the earth which ends in the establishment of the kingdom of righteousness. It is the great day of trouble for God's enemies, and upon all those who have refused to hear his warnings, but of blessing for those who have served him; and it brings blessing for those of the world who will learn the ways of righteousness, accepting the rule of the King set in Zion.

[6] Our present study continues to tell of the trouble which Isaiah foretold was to come upon Jerusalem and Judah. He foretells the time when everything that has been considered stable and necessary to a well-ordered state of society shall be taken away or broken down. There will be famine; there will be a lack of confidence in the mighty man, the judge, the prophet, and the leaders who have been supposed to have wisdom to guide the people. Children will be exalted to be princes; and the people be oppressed not only by their rulers, but everyone by another, everyone by his neighbor; children would behave themselves proudly against their elders. So low is the condition of life pictured that a man will say to his brother who has no qualifications for rulership, save that he has clothing, "Be thou our ruler, and let this ruin be under thy hand." The prophet gives the reason for the desolation. He says, "Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against Jehovah, to provoke the eyes of his glory."—Isaiah 3:1-8.

[7] Isaiah again shows the need of Jehovah's intervention if his people are to be delivered. Jehovah says, "As for my people, children are their oppressors and women rule over them. O my people, they that lead thee cause thee to err, and destroy the way of thy paths." (Isaiah 3:12) But the Lord will stand up to plead for and to judge the people, and will say to the oppressors, "What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord of hosts." (Isaiah 3:15) After denouncing the wrong of the leaders of Israel, the prophet turns to the women; and, describing their pride in their many changes of apparel and their adornments, so numerous, he declares that the Lord will strip them and disclose their nakedness.

[8] These terrible pictures are descriptive of those many

sects of Christendom which in the Scripture symbolisms are called women, as for example Great Babylon, the great false Christian system, is called the "mother of harlots". (Revelation 17:5) These sects have adorned themselves to be seen of men, and have endeavored to attract the world to them that they might be made prosperous. In the sight of God they have been profligates, and have sought their pleasure and their increase from men and from the arrangements which this world affords, rather than from God. Isaiah in a strange passage tells how "in that day", the day of the Lord's kingdom, "seven women shall take hold of one man." (Isaiah 4:1) They offer to eat their own bread, and provide their own clothing, but wish to be called by the name of the man, "to take away our reproach."

[9] This is not a mere reference that at the end of the age there will be more women than men, as some have thought; but that the many church systems will find that they have a need of the protection from danger which a man is supposed to provide for his wife. Thus this passage has been interpreted as showing that there will be a desire on the part of many of the non-conformist sects to combine with the older established systems, such as the church of England, or even the church of Rome which, by reason of their definite constitutions, may be looked upon as masculine rather than feminine. The prophet shows that in that day the Lord will begin to judge his people and purify them; that all those who profess his name will be subjected to the fires of purification.

[10] In the form of song to Jehovah Isaiah tells how God's people Israel had been to him as a vineyard planted on a very fruitful hill. He had fenced it round about, had gathered out the stones, had planted it with the choicest vine trees, had built a tower in the midst, and had hewn a wine-press therein; for he looked for the harvest of grapes. But the vineyard brought forth wild grapes.

[11] In this brief but graphic picture God's disappointment with his people Judah is portrayed. The prophet, speaking for God, asks his people Judah what more he could have done for them than he had done. Why had they been as a good vine, and had brought forth only wild grapes? Nothing more could be done; and therefore God said that he would lay his vineyard waste, and in place of the vine there should come up briers and thorns; he would command the clouds that no rain should fall upon it.—Isaiah 5:1-7.

[12] Israel's wrong was that they had sought to join house to house and field to field. Many powers cooperated with each other, and the poor were crushed. The prophet gives a terrible description of the iniquity which existed and of the injustice done as between rich and poor. But God would be exalted in judgment, and sanctified in righteousness, in that he would remove everything that was an offense, and would save his remnant.

[13] So bold were the people of Israel that they said of God, perhaps to the prophet, "Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." (Isaiah 5:19) Because of this the anger of the Lord would be kindled against his people; and he would cause the nations from afar, that is in particular, the nations which composed or were members of the Assyrian empire and under the control of the ruthless Sennacherib, to come against Israel. "And in that day they shall roar against thee like the roaring of the sea; and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof." (Isaiah 5:30) The coming of the great Assyrian army would be like the dashing of the sea against the shores of Israel, and the sorrow which would be brought would be as the darkening of the heavens.

[14] Again it has to be said that these things written so long ago by Isaiah, and considered by the majority of those who now read the Bible as being written only for his own day, have a much wider and deeper meaning than they had to the people who first read or first heard the prophet's words. We again draw attention to the fact that the words "in that day" always refer to the day of Jehovah, that day when he will establish his righteous rule in the earth, and when in order to do that he will break down all opposition to himself in whatever form it is manifest.

[15] The people of Israel, and especially the nation of Judah, represented God's vineyard. He planted it with care. He had a right to expect much fruit from it. But when he sent Jesus to gather the fruits, that is, to gather those who through the care of the husbandmen would be ready for Jesus and for the work then to be done, the husbandmen, the leaders of the people, thought they had a chance of getting the vineyard as their own permanently. They had reaped the fruits of the vineyard for themselves; and they had used for their own interests their opportunities for serving God; and they said, "This is the heir, let us kill him." God had to destroy those men miserably.—Matthew 21:38-40.

[16] But Israel is only a picture or miniature of the greater thing that God has done, or caused to be wrought out through the centuries that have passed since Jesus was upon earth. Again he planted a vine, and Christendom has professed to be that vine as represented in its branches. They have professed to be the disciples of Jesus, and therefore to be God's vine. But instead of being faithful to him they have brought forth wild grapes; and when the time came for God to send his Son again into the world according to promise, that the fruitage of the vine might be gathered, namely, a people prepared for the work of Jehovah then to be done, Christendom was proved to be false. They had done as Israel had done.

[17] The leaders had allied themselves and their flocks with the powers of the world; they had used their op-

portunities of serving God to their own advantage by blinding the people as to the truth, and causing the people to keep them well-fed and well cared for, the pastors becoming the care of the flock instead of the flock being the care of the pastors. In this graphic way these things written long ago were written for our instruction; that is, that the members of the true church might realize their own position as faithful servants of the Lord and, in being the antitype of Israel's prophets who stood before the people on behalf of Jehovah, to tell them of their sins against God, and to warn them of the consequences which were immediately coming upon them.

[18] That Isaiah and his children are thus typical is declared by himself. He says, "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) That this does not refer in particular to his own day is evident from the fact that they were to be signs only when the Lord was established in Mt. Zion. It is true that Jehovah was in a measure established in Zion from the time that the ark was set there, but that was only typical of the true establishment of Zion when God sets his kingdom Zion in power in the earth. It follows, therefore, that when the true Zion is established God has his servant Isaiah and his children as signs and wonders; that is, as representative men who are seen to be doing the work of God in the earth.

[19] This passage in Isaiah's prophecy shows that God has two forces at work in the punishment of those who have so heedlessly and selfishly taken their own way, though they have professed to be his people, and in the destruction of that system of religious worship which they have performed in his name. There is (1) a direct witness against the people for their wrong, and against the institutions which they have supported, and (2) the actual force of destruction which is represented by the Assyrian power which Isaiah saw coming. Organized religion and the world systems which have supported it, and of which it has been considered a necessary integral part, are as surely doomed to destruction as Jerusalem was when the dark hordes of the Chaldeans were loosed upon it.

[20] The injunction to right living is therefore not to be considered as being addressed to the outside world, the non-members of churches, but is addressed to professors themselves. Judgment, says the Apostle Peter, first begins at the house of God. It is now too late in the day to save those institutions which have misled the people. But God will save his remnant, and afterwards will establish his kingdom of peace which will bring its blessings to all, even though death has seized them, and those who, according to orthodoxy, are past hope. It is not too late for those who hear the warning cry to free themselves from their bondage in great Babylon's prisons, and share in the last great work which God does in the establishment of the kingdom of his Son.

QUESTIONS FOR BEREAN STUDY

What is the constant theme of Isaiah's prophecies? Upon what class does he lay the blame for Israel's deflection? What punishment will overtake this class? Along what two lines may Israel expect restoration? What effect will that restoration have upon the world in general? ¶ 1-4.

Explain the phrase, "In that day," used by Isaiah and other prophets. What will that day bring to God's enemies? To his friends? ¶ 5.

Describe the sevenfold nature of the trouble which was to come upon Israel. What does the prophet say was the cause of this desolation? From whom alone could deliverance come? Why? What two classes are given special prominence in Isaiah 3? ¶ 6, 7.

What reason is here for applying these prophecies to our day? Explain Isaiah 4:1. ¶ 8.

Explain the application of the figure of a vineyard to Israel. In what had Israel's iniquity especially manifested itself? How was the prophet's message received by the people? Which of the great world powers finally destroyed the ten-tribe kingdom? ¶ 9-15.

Apply the figure of the unfruitful vineyard to "Christendom" so-called. Of what class in our day are Isaiah and his children typical? In what way are these "signs and wonders"? ¶ 16-18.

What two forces are at work in the punishment of those who are only professors of Christianity in our day? What will become of their elaborate system of worship? To whom is the prophet's injunction of right living applicable? What great work now looms up before the faithful remnant class? ¶ 19, 20.

ISAIAH COUNSELS RULERS

——DECEMBER 11—ISAIAH, CHAPTERS 7, 31, 36, 37——

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

THE Prophet Isaiah said of himself and his children, "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) In this word he gives a definite expression to the fact which is frequently seen in Scripture, and which probably is really always the case, namely, that those whom God chooses for his servants are identified with that service. God's servants the prophets were never automata: they were never merely writing instruments. For instance: Isaiah was called to walk barefooted for a time; Ezekiel was bidden to lie on his side for many days, while Hosea and his family were called to go through bitter experiences making illustration of Israel's waywardness and God's mercy.

[2] The prophets of God to Israel were always "sent";

none went out on his own account. It is only to those who are appointed by the Lord that the word of the Lord, "Open thy mouth wide, and I will fill it," can apply. The true prophet must always be charged with his message; not merely moved by his spirit as when Amos said, "The Lord God hath spoken, who can but prophesy?"—Amos 3:8.

3 Isaiah was frequently in communication with the kings of Judah; but he was no politician as such; there was no policy which he claimed as his own. He was first and last the servant of Jehovah. His first recorded appearance before the kings of Judah was when Jerusalem was threatened by the confederate armies of Israel and Syria. These kingdoms had joined for the purpose of setting their nominee "the son of Tabeal" upon the throne of Judah. (Isaiah 7:6) Isaiah was told to go to the king Ahaz, as he was superintending the water supply of the city. He was to tell the king to have no fear of the threatened invasion.

4 These kings were interfering with God's business, and it was because of this that God sent Isaiah to the house of David to tell them that no enemy would be allowed to interfere with God's purpose to keep the seed of David upon the throne of Judah unless God willed to have it so. By this message God showed that if the people would walk in his ways he not only would be the defence of the throne of Judah, but would see to all that was necessary for the safety of the people and the city.

5 Apparently the water supply of the city was inadequate at certain seasons. Yet it may be presumed that as Jerusalem was the place where God had chosen to put his name, there would be no ordinary danger of scarcity of water. Apparently it was only when Judah had forgotten to trust in God that they took these precautions. That Ahaz was a great "religionist" is shown by his building in Jerusalem a fine altar, a copy of one he had seen in Damascus. But he was no lover of Jehovah, as that false action demonstrated. Therefore though Isaiah carried this assuring message from Jehovah to him it did not mean that Jehovah approved of him personally.

6 At this time Judah feared the rising power of Assyria, which had already done much damage to the ten tribes. They also feared Egypt, which was again bidding for world power. Since they neglected to place their faith in Jehovah, it was a question with them as to which of these two powers they should make an alliance with. Isaiah's message to Israel was already weighted with the trouble which should finally dethrone the king and break down their kingdom; but God had showed him that out of all the trouble which should come he would preserve to himself a remnant.—Isaiah 1:9.

7 In the then threatening trouble from Samaria and Syria a picture was to be made. Jehovah bade Isaiah when going to the king to take with him his son Shearjashub, whose name means "a remnant shall return". Isaiah assured the king that not only would this attack not succeed, but that within sixty-five years Ephraim, the northern kingdom, would be broken so that it should no longer be a people.—Isaiah 7:8.

8 This prophecy, while in itself comforting to Ahaz, inasmuch as it gave him some immediate relief yet, under the circumstances, must have given him cause for concern for himself. He would see that there was more in Isaiah's words than assurance of present help. The prophet intimated that when he added, "If ye will not believe, surely ye shall not be established." (Isaiah 7:9) Isaiah and his son were a witness against the people and the king. The incident was made a test for the king. Perhaps because he showed some lack of faith, it would not be easy for him to drop the scheme of providing water for the city. Isaiah told Ahaz from Jehovah that he should ask for a sign, and whatever it should be God would answer. In an insincere profession Ahaz said he would not tempt God, and refused. His action seemed like humility; but it was not that; for humility would at once have agreed to God's expressed will. Since Jehovah had offered a sign one would be given. Then was spoken that which has become one of the most noted of prophecies, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," quoted by Matthew (chapter 1:23) as having its fulfilment in the birth of Jesus of the virgin Mary. —Isaiah 7:14.

9 That this was not a prophecy related only to the birth of the son of Mary is certain from the fact that the birth of the child was to be a sign for Ahaz; for before the child to be born should grow up to know the difference between good and evil the lands of these two kings who were in confederacy to interfere with God's plans should have lost both kings. (Isaiah 7:16) Matthew's use of the text may not be disputed.

10 Three fulfilments are now seen. It seems reasonable to think that a child was born to Isaiah, and was named Immanuel. God was doing more than speaking by his servant Isaiah to Ahaz and to Israel: he was making the events of that day and time typical of things yet to be. Later another child was to be born and he was to be named Maher-shalal-hash-baz. These two last names mean respectively "God with us", and "speed, spoil, hurry, prey". Here then are three names of Isaiah's children, all with special names; his own name, Isaiah, meaning "Salvation of Jehovah". The times were typical, thus the family was typical. Hence the prophet says, "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."

11 It is important, however, to note that Isaiah associates Zion with the events which were thus portrayed. It is only when the Lord of hosts is established in Zion that these words become living messages. These represent the salient features of the work which Jehovah is doing in the earth. Isaiah, "the salvation of Jehovah,"

represents the general fact of the time when the salvation of Jehovah is being revealed; for the time has now come when the salvation of God, hitherto known only by those who have accepted God's will in Christ, is to be made manifest to all men.

[12] There are three main features or truths connected with the harvest of the age which God has made clear: (1) That he is gathering a remnant out of great Christendom; (2) that the time of his presence has come, namely, his representative Immanuel, the glorious Christ, is now with his people, God with us; (3) that this necessarily brings a time of fierce judgment on all those things which are contrary to the will of God. The spoiler comes, and makes haste for his prey. Christendom is being broken up; and there is a great and terrible destruction coming, so that unless heaven interfered there would be no flesh saved.

[13] Isaiah as a messenger of Jehovah represented one phase of the destroying power; for he was to preach the word which should act upon the people to bring them to judgment. Besides this the Assyrian would surely come upon them. This corresponds with the present time; for Christendom is now threatened by two forces: (1) That which may be called the onslaught of the truth, which in ever increasing force batters the walls of great Babylon; (2) the destructive force of irreligion, ever growing in intensity. Probably it is true to say there is no more suggestive Bible picture than this which gives us part of our present study.

[14] After these things Isaiah's prophecies tell of events in the days of Hezekiah. Hezekiah was one of the outstanding men of the Old Testament, both because of his loyalty to Jehovah and because of his ability. In his day the Assyrian power was becoming more and more aggressive. The kingdom of Judah was not in itself sufficiently attractive to tempt the Assyrian to leave Mesopotamia; but it was on the road to Egypt, and was liable to be overrun with one or the other of these world powers.

[15] In the second passage there is to be noted a similarity between the words of Rabshakeh, which we must suppose he spoke on behalf of his master, the Assyrian king, and those spoken by Pharaoh to Moses, when he said that Jehovah had sent him. "Who is Jehovah?" said Pharaoh. Rabshakeh said that which amounted to the same thing. To the people he said, "Say ye now to Hezekiah, Thus saith the great king, the king of Assyria. What confidence is this wherein thou trustest? ... Who are they among all the gods of these lands that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" (Isaiah 36: 4, 20) It may be expected that Jehovah would not allow this challenge to go by.

[16] It was a day of humiliation for the people, as they must hear these things. The more ready among them might have thought that Jehovah would smite the blasphemer as his words came out of his mouth. But God had a vastly greater lesson to teach both Israel and Assyria than such an immediate act could give. His plans must mature.

[17] At this time Sennacherib, Rabshakeh's king, sent Hezekiah an insulting letter. Hezekiah laid it before Jehovah. God heard his pleading for the honor of his name. Isaiah was sent to him to tell him that the Assyrian "shall not come into this city, nor shoot an arrow there", that God would defend it, "for mine own sake, and for my servant David's sake." (Isaiah 37: 33-35) God took the Assyrian in hand. In one night the whole of the Assyrian army was slain. We are not told how; it is merely said the angel of the Lord went forth, and in the morning they were all dead men.—Isaiah 37: 36.

[18] Here is a set of circumstances so extraordinary as mark themselves out as typical. Because Sennacherib lifted up his hand against God his army was smitten as it were with the breath of God. Jerusalem and Hezekiah and Isaiah and God's people were preserved from that attack which threatened to destroy them. The typical pictures which are here drawn evidently represent a series of experiences which come upon the church towards the end of the time of her work on earth. The Assyrian attack represents an attempt on Satan's part against God's organization. The forces under his control are a combination of the kingdoms over which he ruled. Without question Satan will yet gather his forces together to break in on God's organization as it is represented in the earth. But that will be the signal for the destruction of all his forces. Let the people of God take heart. Zion, God's organization, cannot be broken by any power of the enemy, but shall prevail.

QUESTIONS FOR BEREAN STUDY

Give several illustrations of the fact that God's servants are always identified with his service. What wrong idea regarding the origin of prophecy have some held? ¶ 1, 2.

Account for Isaiah's familiarity with the court circles of his day. What foreign invasion was threatening Judah when the prophet made his first recorded public appearance? What acts of the king of Judah demonstrated that he was a mere religionist? Why, then, did the Lord defend him? ¶ 3-5.

What two world powers were a menace to the land of Palestine? Why? What question was perplexing the rulers of Israel? Show that their perplexity resulted from a lack of faith in Jehovah. What became of the northern kingdom? When? ¶ 6, 7.

What test did the Lord put upon King Ahaz? How did the test reveal his wrong condition of heart? Quote Isaiah 7: 14, and give three fulfilments of this scripture. What light does the word Zion throw upon this prophecy? ¶ 8-11.

What three great truths connected with the harvest of the age have been made clear to the remnant class? What two forces are now threatening "Christendom"? How are these forces pictured in Isaiah's prophecy? ¶ 12, 13.

Who was King Hezekiah? Why did the Assyrian forces attack his territory? In what way did Sennacherib's insolence resemble that of the Pharaoh of the Exodus? In each instance what was the result produced by the ruler's insolence? How was the strength of each of the first two world powers broken? Show points of similarity between Hezekiah's experience and that of the remnant class. ¶ 14-19.

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The new Cameo and Sapphire Type Reference Bibles, which we announced last year, have proved to be very popular with Bible Students; and we are continuing the line. There is a number of distinctly new features incorporated in these Bibles. Most important, they are printed on India paper with a new style of type which is very easily read even in dim light. The names and chapters of the books are to be found near the top of each page at the outside corner, instead of at the center of the page as formerly, which greatly facilitates reference. These Bibles do not have the Divinity Circuit (overhanging edges) that savors of ecclesiasticism, but are bound with firm edge as ordinary books. The large size Bible (Cameo type), designated by the initial "P" is exactly the same size as the cloth-bound *Studies;* while the small size Bible (Sapphire type), designated by the initial "K", corresponds to the Keratol and De Luxe editions. Thus the new Bibles become a part of the set of volumes, and may be stacked with them on the study table for immediate use. All the Bibles have the regular Cambridge marginal references, and the pronunciation of proper names is indicated by an improved method. Certain numbers contain a good concordance in the back.

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EMPHATIC DIAGLOTT

The *Emphatic Diaglott*, which has been out of print for several years, has been republished by the Society. This is a Greek New Testament, built on the Griesbach recension, with footnotes showing variations in the Alexandrine and Vatican No. 1209 texts, two of the oldest MSS. Besides the Greek text there is an interlinear word-for-word translation under each line, and also an arranged translation in a separate column. We consider the translation to be the most accurate of the New Testament extant, and believe the book to be an almost indispensable aid to careful study.

The printing is in a clear though small face type and on the very best Bible paper. It is bound in the Fabrikoid binding with cover ornamented in three colors. Size 4⅜" x 6¼". Price, $2.50.

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These *Studies* 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. 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 6⅜"); both sizes are printed from the same plates, the difference being in the width of the margins. The pocket edition—Volumes I, II, III, 75¢ each; Volumes IV, V, VI, VII, 85¢ each.

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International Bible Students Association Classes

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CANVASSING PARTIES

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RADIO

A list of radio stations in the United States and Canada which are now regularly broadcasting the kingdom message will appear on the last page of our next issue.



The WATCH TOWER

and Herald of Christ's Presence

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

VOL. XLVIII SEMI-MONTHLY No. 22

Anno Mundi 6056—November 15, 1927

CONTENTS

THE PASSING OF THE POWERS 339
God's Organization 340
Beginning of World Powers 340
The Issue 343
Serving Notice 344
THE EARLY PROPHETS OF ISRAEL 345
THE BIRTH OF JESUS 347
INTERESTING QUESTIONS 349
LETTERS FROM AFIELD 350
RADIO SERVICE 352
YEAR BOOK 338
SUNDAY SCHOOL LESSONS DISCONTINUED 338
HOLLANDISH WATCH TOWER 338
A WHOLESOME WARNING 338

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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YEAR BOOK

Because the supply of the 1927 *Year Book* was exhausted early we had to print a second edition. There are now on hand about one thousand of that second edition. If any of our readers desire a copy of this, please order immediately, price 50c.

The 1928 *Year Book* is in course of preparation. We would appreciate if the classes through their secretaries will write in the number that they will require as this will enable us to determine how many to print. The price will be 50c per volume because of the limited edition.

You may send in your orders now. Shipment will be made as soon as the books are ready, which will be in December.

SUNDAY SCHOOL LESSONS TO BE DISCONTINUED

The Society has decided to discontinue the publication of the Sunday School lessons. These lessons, as everyone knows, are arranged by the International Sunday School committee of ecclesiasticism: and to follow their arrangement causes us to publish things at times that are not meat in due season. Believing *The Watch Tower* can be used in a more effective way, for this reason they are to be discontinued. Instead, there will be published a series of short articles suitable for broadcasting by any of the speakers who use the radio stations.

HOLLANDISH WATCH TOWER

For the benefit of some who may not know, *The Watch Tower* is published in the Dutch (Hollandish) language. Subscriptions may be sent to this office. Subscription price to those living in America is $1.50; in foreign countries, $1.50.

A WHOLESOME WARNING

Daily we are reminded of the fulfilment of Revelation 12: 17, the Devil making war on the remnant. There are wars without and wars within our ranks. For some time D. Chomiak worked at the desk of the Ukrainian department in the Society's office. He was formerly a Catholic priest. He became wise in his own conceit. Quietly he went about his work of getting out something in opposition to the Truth. He used the Society's time and the Society's machines to print his own matters. As soon as this was discovered he was expelled from the office. He now gets out a paper in English called *A Study*, which is signed Brooklyn Ecclesia, and mails it about to *The Watch Tower* subscribers. The fact that this is signed Brooklyn Ecclesia is misleading and is not the truth, not even the Ukrainian Ecclesia; but it is wholly Chomiak and one other who are getting it out. The

(Continued on page 351)

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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THE PASSING OF THE POWERS

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."—Dan. 2: 35.

JEHOVAH through his Word reveals that Armageddon is "the battle of that great day of God Almighty". The inference to be drawn from the name used is that in that great day the Creator of heaven and earth will exercise almighty power in battle against his enemy. If, then, we are correct in the conclusion that the battle of Armageddon will be fought by Satan and his forces on the one side, and Jehovah of hosts on the other side, then it is of greatest interest and importance to the Christians now on earth to have a mental vision of both organizations. It will also be of great importance for the Christians to go forward in harmony with God's organization and to faithfully perform the duties God has laid upon them.

[2] It seems quite certain that we are approaching the greatest crisis of all time and that in the conflict of Armageddon the powers of evil shall fall, never again to secure a solid footing on the earth. That fact alone should thrill the soul of every lover of righteousness. It will mean the vindication of God's holy name, the triumph of his Christ, the deliverance of the people from oppression, and the opening of the plain highway by which the people may fully return unto God. Truly we are entering into a grand and awful time. To be living now is sublime!

[3] It seems profitable at this time that we take a mental vision of the history of the nations or world powers found recorded in the Word of God, and such part of profane history relating thereto as is in full harmony with the Word of God. Undoubtedly God caused the record thereof to be made in his Word for the benefit of the Christians on earth at this time. The understanding of the same in harmony with God's will is therefore meat in due season to strengthen all those who are striving to do the will of God.

DEFINITIONS

[4] Power, as used herein, means a potentate or authority exercising jurisdiction and power over others.

[5] World, as herein used, means mankind organized into forms of government acting under the supervision and influence or control of an invisible overlord, potentate or authority. There is both a visible and an invisible part of the world. The invisible part of the organization is termed "heaven". The visible part thereof is called "earth", and the authority of the visible part thereof is exercised by men. In the Scriptures the earthly part is symbolized by a beast because a wild and ferocious beast fitly represents earthly governments or powers.

[6] A world power therefore is defined as an organization on earth of men into forms of government, which government possesses and exercises supreme jurisdiction, power, and the controlling influence over various powers or nations, and which is under the supervision of the invisible overlord, Satan the Devil. World powers have been permitted by Jehovah in order to put men to the test and to teach them lessons which they could not otherwise learn. Many nations have arisen and quickly fallen again, but world powers have been limited in number and have existed until God's due time for such to fall.

[7] God permitted man to follow his own devices in organizing governments. He placed before man righteousness and truth, and then permitted him to choose good or to go in the way of evil and unrighteousness. Man changed the truth into lies, reproached God and worshiped the creature rather than the Creator. (Romans 1: 25) Men were induced to take this wrongful course by reason of the evil influence exercised over them by Satan the enemy. By fraud and deceit Satan turned the mind of man away from God. The Devil induced some to worship him, and others he induced to worship any object except Jehovah. By this means Satan became the god or invisible ruler over men, and has influenced and controlled men's organization of governments or powers.

[8] The Devil's organization therefore consists of himself and the evil angels that he drew away from the paths of rectitude, and of men under his influence organized into earthly systems and governments. The majority of men have not cared to retain God in their knowledge,

and therefore God permitted them to go in the way of evil and to do those things which are unrighteous. As the knowledge of men increased they have turned that knowledge into selfish and wrongful channels. Satan, seizing upon the opportunity, has builded a mighty organization on earth. In the latter days, due to the great goodness of God, knowledge has increased; but this knowledge has been used among men under the influence of Satan to strengthen his organization. The commerce of the earth, the political machinery of earth, and the organized religion of earth, are all under the control of Satan. He has united these into one mighty organization, which organization is cruel and oppressive. He stands opposed to God and everything that represents God.

9 Throughout the ages only those who have been faithful to God have stood aloof from the Devil's organization and refused to yield thereto. Many of these have suffered martyrdom, and over them Satan's organization apparently has triumphed. Many others for a time have stood in opposition to Satan's organization, but under his subtle influence have fallen into his snares. Today upon earth there is but a remnant that is true and faithful to God. Against these Satan and his organization now make desperate assault with the determination of destroying them because they keep the commandments of God and have the witness that they are the Lord's.

GOD'S ORGANIZATION

10 God's organization is unknown to all except a few. It consists of Jesus Christ, his beloved Son and great High Priest, and a host of true and holy angels, and the members of the body of Christ in glory, and of those anointed ones on earth who are yet faithful and true to the Lord. Over all of these is the great Eternal Jehovah God. The fact that one of his names is Jehovah of Hosts means that he has a mighty army of holy angels that delight to render complete obedience unto him. These not only carry out his purposes in general, but under his direction furnish protection for the faithful ones on earth. God's representatives on earth are small in number and meagre in power. In themselves they have no strength. The faithful ones have entered into the secret place of the Most High; and dwelling there in the shadow of the Almighty God they are safe while the battle rages. With confidence and with a complete sense of security they can perform and do perform their duties.

DIVINE RULES

11 It appears that God has fixed rules of procedure concerning world powers: (1) He manifests toward such his own goodness that the people thereof, and particularly the rulers, may see evidences of his righteousness in contrast with the wickedness of the evil one. (2) He serves notice upon them of his purposes to punish their evil course. (3) He magnifies his own name by a manifestation of his supreme power that all may know that there is no Almighty God besides him and from him alone proceed all things that are good and righteous.

12 It also appears that another fixed rule of God is that where there is greater knowledge, or opportunity to obtain the same, there is greater responsibility resting upon those who do know or who might know. Having in mind these fixed rules will enable us to more fully appreciate what are the present duties of the remnant and what Armageddon may mean.

BEGINNING OF WORLD POWERS

13 Nebuchadnezzar succeeded his father upon the throne of Babylon, a nation that had existed for many years. In the second year of the reign of Nebuchadnezzar he had a dream. Daniel the Hebrew was brought before the king and gave the interpretation of his dream. In that interpretation Daniel, the prophet of God, specified four kingdoms or world powers. (Daniel 2:36-40) From the description given, however, and from other facts that appear on the Sacred Record it is manifest that these four are not all the world powers revealed by the Scriptures and that Babylon was not the beginning of world powers.

14 The Gentile Times began under the reign of Nebuchadnezzar. When Daniel stood before that potentate to give interpretation of his dream he said: "God maketh known what shall be in the latter days." Those words would indicate that God would reveal to his people in the latter days a better understanding of Nebuchadnezzar's dream and of its interpretation, which was in fact a prophecy. God's purpose in making the dream and its interpretation appear so prominently in the Bible must be of greater significance merely than to record a historical fact to be thereafter remembered by the people. It now appears that the primary purpose of the record concerning that world power was and is that God thereby serves notice on the ruling factors of the world that he is the only true God, that his name shall be magnified notwithstanding the enemy, and in his own due time he will demonstrate this to all creation.

EGYPT

15 It is an indisputable fact that long prior to the existence of Babylon as a world power there were two other great world powers. The first was Egypt. God permitted Joseph to be sold into Egypt, and then to be elevated to a position of great power and authority in that government. There was a divine purpose in this. It was through Joseph that God gave Egypt evidence of his own goodness. That nation was the predominant world power then. That nation received many blessings from God ministered to it and its people through the hand of Joseph, the servant of Jehovah.—Genesis 41.

16 The rulers of Egypt learned of God and his goodness. Joseph died, and another king arose who was against God and forgot the favors that the empire had re-

ceived from Jehovah. (Exodus 1: 8) God's chosen people were then domiciled in Egypt. They were being persecuted and oppressed by the rulers. Their cries came up before Jehovah. God then went to Egypt to make for himself a name. (2 Samuel 7: 23) He did this by sending his servants, Moses and Aaron, into Egypt. He told Moses in advance what he intended to do. (Exodus 3: 20) Through Moses God served notice on Pharaoh that he is the Almighty God and of his purpose to deliver his people. After full and fair warning God slew all the firstborn of Egypt, delivered his own people, and then destroyed the army of that great world power. Thus he gave a demonstration of his power that he is God, that his name might not be forgotten for the good of men.

17 Egypt was the first world power; and what came to pass concerning it foreshadowed what shall happen to the last of Satan's world powers. Moses, who served as deliverer, foreshadowed Christ, the great Deliverer. The overthrow of Egypt foreshadowed the time when God through Christ would dash to pieces Satan's organization in the latter day. From that time forward Egypt as a world power became typical of other world powers that should follow. Students of Scripture have long recognized Egypt as a type and its king as the representative of the Devil and a part of the Devil's organization.

ASSYRIA

18 Later and next in order Assyria arose as a dominant world power. That nation was the dominating organization of Satan on earth. God recognized Assyria as a world power, and specifically showed his goodness to that nation by sending Jonah his prophet to them to give them warning. And that world power recognized Jehovah as God and acknowledged him as such. (Jonah 3: 6-9) Because of their knowledge of God the rulers of Assyria were responsible. Not only did the rulers of Assyria forget God and worship Satan and his angels, but openly defied the Almighty and brought reproach upon his name. (2 Kings 18: 22; 19: 10-13) Then God manifested his power against the empire of Assyria and demonstrated that he is the Almighty God. Assyria fell, and ceased to be a world power.

BABYLON

19 The next world power that appeared on the scene was Babylon. It existed as a nation long prior thereto. Early in the reign of Nebuchadnezzar Babylon became a world power or dominant national organization of Satan. Because of the unfaithfulness of the nation of Israel, which formed the typical kingdom of God, that nation was overthrown and God even permitted Nebuchadnezzar to become "a king of kings" or dominant world power to be used for his own purposes. By the dream of Nebuchadnezzar and the interpretation thereof by Daniel God brought notice to that ruler that Jehovah is the only true God; and Nebuchadnezzar recognized that fact when he said to Daniel: 'Of a truth thy God is a God of gods and a Lord of kings.' (Daniel 2: 47) Later Nebuchadnezzar was forced to undergo certain ordeals by which he was compelled to acknowledge the supremacy of Jehovah. (Daniel 4: 25-37) The goodness of God was made manifest to Babylon. Later that nation forgot God and persecuted his people and fell.

20 By the interpretation of Nebuchadnezzar's dream which God gave to him through the Prophet Daniel Jehovah was serving notice upon Babylon, and upon all the nations that followed, that he is the great and only true God and that in his due time he will destroy all powers that oppose him even as he had destroyed Egypt, and that he will do so through his righteous kingdom, and that his kingdom shall stand for ever for the blessing of mankind. The facts therefore show that Babylon was the third world power in the order in which they actually came into existence. The Lord through Daniel did not say that Nebuchadnezzar was the head of the first world power. He described an image, which Nebuchadnezzar saw, the head of which was gold: and then said to the king: "Thou art this head of gold." He then stated that after Babylon there should follow a second, third and fourth kingdom or world power.

21 It clearly therefore appears that such powers in the order named were numbered from Nebuchadnezzar forward. The second was the Medo-Persian kingdom, the third Greece, and Rome is recognized as the fourth. Counting Egypt as the first world power, which indeed it was, then Rome was the sixth from Egypt but the fourth from Nebuchadnezzar. The fourth world power mentioned by Daniel covered the time or interregnum between the overthrow of the typical kingdom of God and the coming of the real kingdom; to wit, Christ Jesus, who came and declared, "The kingdom of heaven is at hand." He is the one "whose right it is" to reign. (Ezekiel 21: 24-27) He was crucified during the time that Rome was the dominant power of earth, the fourth in the order named by Daniel. Daniel the prophet did not then disclose the world powers that preceded Nebuchadnezzar nor those which should follow Rome and which should exist until the establishment of God's kingdom under Christ.

OTHER WORLD POWERS

22 While Daniel specifically named only four world powers, yet his prophetic description shows there were to be more. The image which he described to Nebuchadnezzar had legs of iron, which represented the fourth world power or kingdom named by Daniel and which is recognized by all as Rome. Iron represents a cruel military power that breaks to pieces and subdues all others. The military history of Rome fully meets this description.

23 The image had feet and toes, which are no parts of the legs any more than the thighs are parts of the

legs. The two feet had ten toes; and while the toes grow out of the feet, yet they are separate from the feet and are described separately. The description therefore shows that the feet represent a great world power to follow Rome, and then later another would arise which is represented by the toes growing out from the feet and which form a part thereof. The prophet's description is: "And whereas thou sawest the feet and toes part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."—Daniel 2: 41-43.

[24] Then in the forty-fourth verse follows the prophet's statement that God will set up his kingdom and will completely destroy all these world powers, and that then God's kingdom shall stand for ever.

[25] The time of the fulfilment of this prophecy, which is the time of the complete fall and destruction of world powers, is indicated by the words of the prophet: "They shall mingle themselves with the seed of men." Otherwise stated, at that time there shall be an effort to ally the two things represented by the iron and the clay. Iron symbolizes military power, while clay symbolically represents the democracy or common peoples of the earth; and the mingling of the two represents an effort to unite all the peoples and nations including the democracy into one great military camp or war machine, and therefore corresponds with the statement concerning Satan's gathering together all his forces for the great battle of Armageddon.

[26] In 1799 Rome fell and ceased to be a world power. At that time Napoleon was desperately attempting to establish a universal world power which would completely ignore Jehovah God and push him out of the mind of men. He was following Voltaire's theory of evolution, which is another evidence that he was acting under the direction of the Devil. It is manifest that the Lord God interfered to prevent him in establishing such a universal power. At the great naval battle of Trafalgar and in the land engagement of Waterloo the forces of Napoleon were defeated and his power broken. That marked the beginning of the ascendancy of the British Empire, which is the seventh and without doubt the greatest world power that has ever existed.

[27] Peculiar to that world power is this, that the chief part of its political body is the House of Lords, consisting of the lords spiritual and lords temporal. The Archbishop of Canterbury is first peer of the realm and therefore next to the king. The bishops and other ecclesiastics are large owners of the lands and mines. The empire claims to represent Christ on earth, and at the same time it is the greatest military power that the world has ever produced. It fully meets the description of the two-horned beast that has the appearance of a lamb, because it is diplomatic, pious in appearance, sanctimonious, and speaks like the Devil. (Revelation 13: 11) Its dominion encircles the earth. America is really a part of the British Empire because both countries are controlled by the same money power, and that is the power that is responsible for the military and the politicall machinery.

[28] The British Empire or world power, together with her colonies and allies, is represented by the feet in the image described by Daniel. The iron represents her great military strength, while at the same time the clay represents the democracy or common people of the empire, all of whom she counts as a part of her great military system. The battle cry during the war of Britain and her allies was: "Let us use the military to make the world safe for democracy." Such is a mixing of iron with miry clay. It was and is a subtle attempt to amalgamate the military with the common people. The scheme will deceive the people for a time but not for long, because God through his prophet so states.

[29] The ten toes of Daniel's image symbolically represent all the rulers of Christendom. These have united to form a League of Nations, which is the eighth beast, and which comes from nowhere and goes into perdition. It is the final desperate attempt of Satan to make all the peoples of Christendom stand together as a great and warlike body preparatory for the great battle of God Almighty and which the enemy expects to launch against the Lord God and against his Anointed. The British Empire is therefore the seventh world power; and the League of Nations, which is combined Christendom, including of course the British Empire, which is the real life-giver to the League, is the eighth; and both the seventh and the eighth function at one and the same time and both seem destined for the same fate.

[30] The British Empire is the strongest and most powerful nation on the earth. She is the greatest world power that has ever existed. Her dominion extends from east to west and north to south, and reaches almost every part of the earth. Because of her strength she is weak. It is her numerous colonies that make her strong as an empire and as long as those colonies remain entirely loyal her strength continues. If a break should start with one it might easily extend to all others and the empire would quickly go down.

[31] The British Empire claims to be the most liberal on earth with regard to freedom of speech. That claim is probably true. The English have learned that it is a good policy to let the people vent their feelings by giving expression in words. At the same time she is the strongest military power on earth. Her effort is to draw the common people into her military organization. Her financial power works the political and ecclesiastical elements for all they are worth; and these in turn impress

upon the people the great necessity of the military strength of the nation. There is a constant burden of taxation laid upon the people to further the preparations for war. While America is separate and independent from Britain, yet she is more dependent than many of her citizens think. The commerce of the British and American nations is closely allied, and therein lie the strength and power of each. Should Britain fall, America could not long continue her commercial enterprises. Her markets in Europe would fail. She would also be greatly menaced by Japan and China. Commerce, therefore, holds the two great nations of Britain and America in close alliance.

[32] America is likewise pursuing the same policy concerning war preparations. This is induced by the commercial element or Big Finance. When one of America's sons, little known, flew across the Atlantic that marvelous feat accomplished by him was seized upon by Big Business to boost war preparations. Great sums of money were spent apparently to honor this young man. That was not done because the spenders had any love for the young man. They love no one but self. Millions were spent to enthuse the common people concerning war and to draw them into the war arrangement.

[33] Other nations are doing the same thing. All Christendom, which really forms the League of Nations, is talking about disarmament but at the same time increasing that armament. There are more armed men in Europe today than there were in 1914. Every possible effort is being put forth to make soldiers of the common people. What is now called a temporary army composed of young men is being trained and drilled in the United States, and the real purpose is to increase the military power and to encourage the common people to be a part of it. The action of the nations is clearly in fulfilment of Daniel's prophecy. The military and democracy are mingling themselves together with the purpose of getting all the common people in Christendom into the great war camp. "They shall mingle themselves with the seed of men." That is being done. "But they shall not cleave one to another." This is certain proof that the common people will break away from the military.

[34] Satan sees his time is short to prepare for Armageddon. He knows that he has the people blinded concerning God; and now he is carrying out his scheme to get the common people into his military trap and hold them there for himself and use them for his own purposes. He is possessed of so much egotism that he believes he can defeat God. The time has come for God to make for himself a name, and for the complete passing from earth's stage of all the world powers that the kingdom of righteousness may be given full sway.

THE STONE

[35] Daniel described a Stone cut out of the mountain without hands. Manifestly that Stone is God's Anointed King, who was born out of God's organization. The Stone is seen to smite the image upon the feet, made of iron and clay, and to break them in pieces. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces *together*, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."—Daniel 2:35.

[36] The description here given by Daniel shows that the Stone smites the feet and that then the entire image together at one and the same time is ground to pieces and becomes like the chaff of the summer threshingfloors. Undoubtedly this is a brief description of the battle of Armageddon, in which God through Christ shall grind these world powers into a powder and destroy them for ever. Daniel states it in another form when he says: "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.

[37] In 1914 the Gentile Times ended, and the due time there arrived for the great Executive Officer of Jehovah to take charge. There the new nation was born, and God set his Anointed King upon his throne. (Psalm 2:6) The ousting of Satan from heaven followed. In 1918 the Stone, God's Anointed King, was laid in Zion; and there the judgment throne was set, and in due time all the nations of earth shall be brought before that judgment bar. The overwhelming weight of evidence therefore shows that we stand now almost in the shadow of Armageddon.

[38] Because of Egypt's knowledge of God there was great responsibility upon that world power, and God held it to account therefor. Likewise there was great responsibility upon other world powers that followed. The British Empire and all the nations of so-called Christendom must bear a greater responsibility before God than any powers that went before them. The British claim to rule by divine right, and as a part of so-called Christendom claim to represent God and his Christ on earth. The clergy of this great world organization claim to represent God; but they do so hypocritically, and in fact they represent the Devil. For this reason they are more reprehensible before God. We may conclude, therefore, that that which befell Egypt will be carried out upon Christendom on a far greater scale and shall affect the uttermost ends of the earth.

THE ISSUE

[39] What was the issue in the crucial hour of Egypt in the time of her power and glory? The question at issue was: "Who is God?" What is the issue today in Christendom's most crucial hour? The question now at issue is: "Who is God?" Jehovah demonstrated his power against Egypt that men might not forget that he is God,

but that they might remember that he is the One from whom all blessings flow. Likewise he demonstrated his power against the other world powers, including Rome, and for the same purpose. Now in the time of the enlightenment of the nations of earth so-called Christendom has disregarded the name of the Lord God, and pushed it aside and hypocritically used his name as no other power ever did. Christendom is the very zenith of the Devil's organization. God declares his purpose that such organization shall fall amidst the greatest time of trouble ever known, and that such will be the last.—Matthew 24: 21, 22.

SERVING NOTICE

40 In keeping with the fixed divine rule, before dashing Christendom to pieces Jehovah will have it duly served with notice of his purpose. Acting under his rule he sent Moses and Aaron to serve notice upon Egypt. He sent Jonah to serve notice upon Assyria. Through his prophets he served notice on Babylon, Medo-Persia, and Greece. He served notice upon Rome through Jesus and his apostles. Now shall God perform his great and terrible act in a corner without due notice being given to the world powers of Christendom? No; he declares that notice must be served upon her.

WITNESSES

41 Whom then will God have to serve notice upon Christendom? Keep in mind that the issue now is, Who is God? To the faithful anointed ones who delight to follow in the footsteps of Jesus at this time God says, "Ye are my witnesses that I am God." (Isaiah 43: 10, 12) God commands his people to go and give this witness, and says to give it until the battle is on and until Satan's organization shall fall, never to rise again. If you are one of the anointed ones and love the Lord you will delight to have a part in obeying his commandments and participate in giving the witness.

42 The events that have come to pass since 1914 have been brought sharply to the attention of Christians. These events constitute the good news to the faithful and to all who love righteousness. The Lord tells the faithful who love him to go and give this witness to the peoples of the earth. Undoubtedly the World War ceased that the witness might be given; and when it is given, it may be expected that the battle of Armageddon will follow.

43 Last year there was sent to the ruling powers of the world due notice that God had set his King upon his throne and that the kingdom of heaven is at hand. As was expected, they have ignored and disregarded that notice. Now notice must be given to the people that go to make up Christendom. Those who love the Lord God and who have opportunity to give this witness will regard such as the greatest privilege that has ever come to them. With joy and with boldness let each and every one who is anointed prove his love for God by availing himself of every opportunity to testify that Jehovah is God, Christ is King, and that the kingdom of heaven is at hand.

QUESTIONS FOR BEREAN STUDY

What is the battle of Armageddon? When and by whom will it be fought? What will be the result? ¶ 1, 2.

For what purpose was the history of world powers recorded in advance in the Bible? Define the terms "power" and "world". What purpose of Jehovah has been accomplished in permitting the existence of world powers, and who has controlled these organizations? ¶ 3-7.

Describe the elements that compose the Devil's organization. What has been and is now the attitude of the servants of God toward Satan and his organization? ¶ 8, 9.

Of whom is the organization of God composed? Describe the orderly procedure of God concerning world powers. What is another fixed rule of God under which the responsibility of his creatures is determined? ¶ 10-12.

What did the vision of Nebuchadnezzar, as interpreted by Daniel, reveal with reference to world powers? What divinely-marked period of human history began during the reign of Nebuchadnezzar? Can the sincere student now discern the purpose of God in making a record of Nebuchadnezzar's dream, and what is that purpose? ¶ 13, 14.

What world powers existed before Babylon? Describe the supremacy of Egypt and the part played in connection therewith by Joseph, the Israelites, and Jehovah, respectively. What greater event was foreshadowed in the passing of the first world power? ¶ 15-17.

Describe the rise and fall of the second world power and its responsibility before the Almighty. When did Babylon become a world power? How and why was the supremacy of Jehovah brought to the attention of the king of Babylon? What larger purpose of God was served in the giving of that knowledge to Nebuchadnezzar? ¶ 18-20.

Name in order the world powers that succeeded Egypt and Babylon, respectively. During the rule of which power did he come "whose right it is" to reign? Describe the characteristics of the fourth world power as depicted in Daniel's interpretation of Nebuchadnezzar's dream. What was pictured by the feet and toes of the image? ¶ 21-23.

Quote the prophetic statement concerning the kingdom or world power that shall never be destroyed. What is signified by the 'mingling with the seed of men'? After the decline of the Roman power how was an outstanding effort to establish another universal empire frustrated? Under whose direction was this effort made, and who prevented its accomplishment? Describe fully what followed the defeat of Napoleon. ¶ 24-27.

How was the British Empire represented in the image seen by Nebuchadnezzar? Who are represented by the ten toes of the image, and what is pictured by the joint functioning of the feet and toes? In what does the strength of the British Empire consist? Describe the common activity of the various elements of the empire. How are the interests of Britain and America joined and interdependent? ¶ 28-32.

What inconsistent effort is now being put forth in all the nations of Christendom? How is this action fulfilling the prophecy of Daniel? Who is the prime mover in all this activity, and will he succeed in his purpose? ¶ 33, 34.

What was foreshadowed by the Stone mentioned by Daniel? What followed the setting by God of his Anointed King upon his throne, and what may yet be expected? What responsibility has rested upon each world power in its turn and why? Why does the present world organization bear a greater responsibility? ¶ 35-38.

What was the issue in the hour of Egypt's glory? What is the issue today? How will it be decided? What has God ordained shall precede the execution of his judgment against Christendom, and how will this preliminary work be accomplished? ¶ 39-43.

REVIEW: THE EARLY PROPHETS OF ISRAEL

——DECEMBER 18——

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."—Hebrews 1:1, 2, R. V.

THE lessons of the past quarter have taken us through that period of the history of the kingdoms of Israel and Judah which must be known as the time of their decadence. The glory of the kingdom, seen first in the strength and justice under David, and then in its opulence and peace during the earlier part of Solomon's reign, was specially typical (1) of the setting up of God's kingdom on earth, and the preparations therefore which God made for that kingdom, and (2) of the Millennial kingdom of Christ's rule on earth.

[2] From the time when Solomon began to fall away from the high place which his wisdom and the blessing of God had given him, the history of the kingdom of Israel began to make another series of pictures, which partly illustrate the history of Christendom. There is, however, no regular sequence of events which can be noted as type and antitype or fulfilment. Rather, certain events in those periods, first in the northern kingdom and then in the southern, are brought into relief, and are set forth as typical of some special features in the work which God would do in the latter days in connection with the establishment of his kingdom; more particularly those which represent the breaking down of the things which really oppose the kingdom, whether of the powers which are outside the churches or those disintegrating forces which are within.

[3] While the northern kingdom remained it carried the name of Israel, and in it rather than in the southern kingdom God wrought out his types. It pleased God to have it so, though as the temple was at Jerusalem, and it was in that city that the sons of David were to sit upon the throne of David, it would have been a natural expectation that God's types would have been made in the southern kingdom, especially in view of the fact that the northern kingdom at once openly departed from the commandment to worship no other God but Jehovah.

[4] The sin of Jeroboam the son of Nebat in causing the golden calves to be made and to be set up at Dan and Bethel, was specially dangerous to Israel; for there was no profession of departing from the worship of Jehovah. The calves were professedly to represent him, so that there was a pretence of avoiding idolatry as such, and also that of helping the mind to realize the God it worshiped. That it was hypocrisy and sham is shown by the fact that Jeroboam took of the basest of the people for his priesthood.

[5] A prophet of Jehovah was sent to Bethel to witness against this. He declared of Jeroboam that his house should be cut off from the throne. A rebellion was started then; and one after another the first kings of Israel were deposed in bloodshed. After nearly one hundred years had passed, Ahab was king over Israel. He married Jezebel, a daughter of Tyre, a clever, dominating woman. She determined to establish the worship of Baal in Israel. As Ahab had little respect for Jehovah he became as a tool in her hands. She had gained her end.

[6] But at that time God raised up Elijah to be his instrument to destroy this abomination out of Israel. The sin of Jeroboam was heinous; but the sin of Ahab and Jezebel was something which God could not permit, for it was open defiance. How Elijah was used of God to gather Israel to a demonstration as to whether or not Baal, who was worshiped as the god of nature, had or had not any power, our studies have shown us. The trial on Mt. Carmel was a disclosure of the mockery of the worship of Baal, and it resulted in the reestablishment of the name of Jehovah as the only God. The priests of Baal were slain there and then. But despite all that was done on that day, the work was negative rather than positive in character. Baalism had received a shattering blow, but the worship of Jehovah was not reestablished.

[7] After Elijah's particularly strenuous day on Mt. Carmel, and then his running for twelve to sixteen miles before the chariot of Ahab from Mt. Carmel to Jezreel, his spirit seemed as if it had exhausted itself. He had done his work in the strength of the Lord. Now he appears in a moment of reaction to have trusted to his own strength. Just at that time the threatening message came from Jezebel to say that by the next evening she would treat him as he had treated the prophets of Baal. Elijah fled for his life. He made his way, a lonely man, far south to Mt. Horeb, where seven hundred years before Moses had met God. There God spoke to him by convulsions of nature as to Moses and Israel. There were the shaking and breaking of the rocks, and a violent earthquake, and fire, phenomena similar to those which came when God was before at Sinai. God dealt kindly with Elijah, who in some petulence of spirit expressed his loneliness, as if God was not caring for those who serve him.

[8] As at the first with Moses, so now with Elijah, these things were made symbolic of things to be when God establishes his kingdom on earth. Elijah's two experiences, (1) on Mt. Carmel, the slaying of the priests and God's demonstration of himself, and (2) this at Horeb of the forces God would use, become united as one type. Elijah represents those who stand for God in the day when God will break down the worship of idols of which Christendom is guilty; namely, the worship of its creed systems by which before men it has professed to worship God. The Baalism of Israel's day represents the present day worship of, and cooperation with, human forces in the religious world; and the power of God manifested at Horeb represents the powers God will use in the break-

down of the present order of things, which is so contrary to his will, and which has kept men in the bondage of darkness in all things concerning God.

[9] Thus in this great work there are two pictures: (1) The witness for God by his people, and (2) the ordering of circumstances of human life and events which together bring about the destruction of the present order of things. God says through Haggai, a later prophet, "I will shake the heavens, and the earth"; and the Apostle Paul declares that these things are shaken so that there may remain only those things, the everlasting things of truth and righteousness, which cannot be shaken.—Haggai 2:6; Hebrews 12:27.

[10] Elijah and Ahab met once again, and their meeting was personally a more violent contact than at Carmel. Ahab, by accepting Naboth's vineyard after that man had been violently done to death, had assented to the evil done. As Ahab went into the vineyard to take possession, God sent Elijah to meet him there. The king was denounced. The destruction of his house was foretold, as if God would mark thereby that such a bad servant as Ahab had proved to be should meet with an untimely end; his sins would bring him disaster. His wife Jezebel was included in the sentence of doom.

[11] This corresponds with the end of great Babylon, both political and religious. Christendom has misused its privileges, has dishonored the name of God; it is not allowed to die, but is brought to a violent end. Great Babylon is lifted up by the angel of God, and is cast like a heavy millstone into the great deep.

[12] The subsequent lessons of the studies call attention to the manner in which God calls and uses his prophets. Sometimes, as in the case of Amos, he gave them a direct word; sometimes, as with Isaiah, he called them by a vision; sometimes, as in Hosea's case, he both gave them a message and caused them to pass through hard experiences; for God demands of his servants that they should yield themselves to him, and that not merely with such abilities that they have, but so that they and their lives are his in the fullest sense. They become types of those who in later days were permitted to give themselves to God in full consecration for his service.

[13] The studies show that the condition of Israel during the days of the Prophets Isaiah, Amos, Micah and Hosea were typical of the days when Christendom comes to maturity, and is brought into judgment before God. Christendom, of which men have boasted, has not brought mankind nearer to God, despite all its great profession, but rather has turned men away from the true worship. It has led them into formality; it has led them into hypocrisy; it will lead them into destruction.

[14] Amos was one of the earliest of the prophets after the days of Elijah and Elisha. Like them he was a man of courage, as is shown by his refusal to be intimidated by Jeroboam's chief priest when, obeying the command of Jehovah, he stood before the idolatrous altar in Bethel denouncing the altar, the priesthood, and the professed worship of Jehovah there. Amos saw the inevitable desolation of Israel which must follow their sins against their covenant. He also saw that the nations which God would use to waste Israel were alike worthy of punishment, even though they had not sinned against their Creator as Israel had against Jehovah.

[15] But Amos foretold the time would come with blessings to his people, and would restore them to their place of favor with him. He would build again the house of David to rule over Israel. Then that kingdom of God, whose King would be the Prince of Peace, would possess all the land of the enemy; that is, all those powers of evil which were represented by the enemies of Israel would be broken down, when the people who had been under their rule would be given blessings to enjoy such as God's people had.

[16] The Prophet Micah was not called upon so much to denounce sins of idolatry as to rebuke God's people for their sins against each other. He says they lay awake at night, devising evil upon their beds, thinking how they could gain something from their neighbor. They gave scant measure; the traders carried deceitful weights in their bag. For this and other sins against Jehovah, God would punish the house of Jacob till "Jerusalem should become heaps, and the mountain of the house as the high places of the forest". (Micah 3:12) But Micah, like all the holy prophets, tells of the time when God will bless his people. His closing words are comforting. He says, "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. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."—Micah 7:19, 20.

[17] Thus each prophet, however much he has been used to denounce the sins of Israel and to speak of evil to come, is given a message of restoration. God will save his people, but will destroy those men and institutions that have misled them.—See Revelation 11:18.

[18] These prophecies are intended of God to guide his people in these last days of human history into his will that they may do his work and may serve him as did the prophets of old. The experiences of the prophets may be expected to be repeated now; for those who carry the message of the King and the kingdom are certain to find opposition. But they are days of the greatest gladness to God's servants; for now is come the end of every vision, and they know that immediately following the trouble of these days comes the time of gladness for all men. His servants enter into their reward; the world is brought out of its distresses into the quietness of the reign of righteousness, which shall bring peace to all men, and under which the dead shall be raised, so that those who have appeared to be taken from God, and from all hope of enjoying his blessings, will yet be brought back to him.

QUESTIONS FOR BEREAN STUDY

Through which period of the history of Israel have the lessons of the quarter taken us? Under which kings did the kingdom reach the zenith of its power? When was it divided? What later events were pictured in the rise and fall of the kingdom of Israel? Which part of the divided kingdom illustrated God's work in these latter days? Why? ¶ 1-3.

What caused the state church of the northern kingdom to be a system of hypocrisy and sham? What excuse was offered to account for separating from the temple at Jerusalem? What warning did God send to the king who instituted the change, and what resulted? Who introduced Baal worship into the northern kingdom? With what success? ¶ 4, 5.

Whom did God raise up to destroy Baalism in Israel? To what extent did this prophet succeed? Why did he flee from Israel? What remarkable experience did he have at Mount Sinai? Of what were the scenes on Carmel and Sinai evidently typical? ¶ 6-9.

What became of Ahab and Jezebel? Who was used of God to pronounce their doom? What event of the latter days is evidently pictured in their tragic deaths? ¶ 10-12.

Which of the prophets were used of God to foreshadow the destruction of the present order? What is meant by "Christendom"? What has this great system claimed to do? What has it really accomplished? What hope, then, is there for the world? ¶ 13, 14.

What special message did Amos bring to the people? What was Micah's work? What other message did each prophet bring? What application have their prophecies to our day? What fact makes God's Servant class thankful and happy now? To what are they looking forward? Meantime, what are they doing? ¶ 15-18.

THE BIRTH OF JESUS

——DECEMBER 25——

"Thou shalt call his name Jesus: for it is he that shall save his people from their sins."—Matthew 1: 21.

IT WAS several hundred years after Jehovah had last spoken to his people Israel by the Prophet Malachi when he once again manifested himself to them. The long period of silence must have been a trial of faith and patience to many in Israel; for all the time they were under the bondage of the Persians, the Grecians, and then the Romans without tokens of Jehovah's favor towards them. Some, like the Maccabees, held to the belief that God would be with them if they endeavored to throw off the foreign yoke and restore the ancient order of things in Israel. But God did not manifest his favor with them, and the effort failed.

[2] The establishment of a kingdom under the Romans, with Herod the Idumean as king, had done something to help to revive a national spirit; for Herod, wishing to secure his kingdom to his family, tried to secure the good will of the Jews by rebuilding the temple. Apparently some saw in that a revival of God's favor to them. But there was no light in Israel. That which the prophecies would have given was hidden under the bushel of the traditions of their fathers. And their leaders in Herod's day were self-seekers. Thus it may be said that with the outward revival the true hope of Israel had receded to a very low ebb.

[3] It was at such a time that God again manifested that he had not cast off his ancient people. About twelve years after Herod had begun the rebuilding of the temple a messenger from heaven appeared to Zacharias as he was serving his course in the temple. Zacharias was a priest now old in years and childless. The angel promised that a son should be born to him, and that he should be a forerunner of another child to be born who should be called the Son of the Highest.

[4] Not understanding all that God was about to do for Israel, but quite well understanding the promise made to him, Zacharias and his wife Elizabeth were blessed of God; and the child, known in later days as the man John the Baptist, was born to them. Six months after the conception of the child, the angel Gabriel was sent to Mary of Nazareth, a virgin, espoused to Joseph, who was of the house and lineage of David. She was told that she was the accepted of God of whom the expected one of Israel should be born. In due time her son was born, begotten of the holy spirit, and, according to the word of command, was named Jesus; for in the announcement of his birth it was said that he should save his people from their sins.

[5] There was not then any announcement that this child should be the Savior of all men; for the immediate purpose was to bring God's people Israel to himself, necessary before his further purpose of blessing the world could be accomplished. But on the night of the child's birth, to shepherds in the fields of Bethlehem a fuller announcement was made. While watching their flocks they were startled by a light shining about them; it did not shine on them from heaven, as is so commonly understood; the angel stood by them, and the light shone round about them.

[6] The heavenly visitor announced the birth of Jesus in the neighboring city, and said that the child was Christ the Lord. (Luke 2: 11) Then suddenly there was round about them a company of heavenly beings who, breaking forth into song, sang the praises of God, telling of his purpose through this child, to bring good will between heaven and earth, and among all men.—Luke 2: 14.

[7] How the child was dedicated to God by his mother, being circumcised according to the law; how he was preserved from Herod's wicked destruction of the children of Bethlehem; how Jesus was brought up in Nazareth, is a story known to every child whose parents give attention to this sweet story of old.

[8] The birth of the child rejoiced the hearts of those who were waiting for the consolation of Israel; for though there were not such demonstrations to all Israel as might naturally have been expected, there was that

which showed to the true-hearted that God had remembered his people Israel.

[9] When Jesus was thirty years of age he realized his Father's call. He presented himself to John the Baptist, who for six months had been busily engaged with his work as the servant of God preparing the way of the coming One. John did not know that Jesus was the One he was to immerse, and the Scriptures indicate that Jesus understood his call through his reading of the Word of God. It is said of him that he presented himself to God, his Father, saying, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God."—Hebrews 10:7.

[10] The perfect man Jesus, without a spot or blemish in his life, without any flaw, but perfect in mind and heart and body, was accepted of God. From that time on he lived in consecration to God, now charged with the Father's message and anointed with power for the service. His life's ministry ended in being rejected by those to whom he was sent, and by being put to death by the Jews and the Romans together, the Romans being represented by Pilate the procurator of Rome in Jerusalem. Thus God had sent his Son, his chiefest messenger; and those people who had had the mercies and favors of God for so long a time, rejected him, and God who sent him.

[11] But in all this, and in his being put to death, crucified on the elevated cross according to the then Roman custom, prophecies were fulfilled even as they were fulfilled in the time and place of his birth and in the facts of his life. He was born in the fulness of time (Galatians 4:4); he died exactly on time according to the foreknowledge of God (Romans 5:6, margin), and exactly in the manner intended of God.

[12] All this tells that the other prophecies spoken for God by his servants were to have fulfilment. God had said that he would send one who, being innocent, should have "laid upon him the iniquity of us all". (Isaiah 53:6) Thus Jesus died "on the tree", being made a curse for the Jews, that the curse upon them might be lifted; and he died a ransom price for all men that the original sentence, which had brought man into death, and with all that appertained to it might be cancelled, and thus a way to reconciliation and restoration be opened to all men.

[13] The child Jesus came to be the Savior of the world, first by dying for it, that God, having a ransom price, might cause sin atonement to be made, and might be just while yet the Justifier and Deliverer of him who accepts his salvation in Christ; then, accounted faithful for what he had done, and being received back into heaven, and having received the glory of the Father as his reward, he should in God's due time receive the power of the kingdom of heaven to deliver all those for whom he died.—Ephesians 1:11.

[14] Thus the child Jesus not only was a token of God's good purpose towards man, and a Savior for all those who believe on him; he is appointed to be the Prince of Peace, to hold the power of God's kingdom on earth in order to bring about good will among men.

[15] The birth of the child Jesus in all that it meant as the fulfilment of God's word given through his servants the prophets, and as the outward evidence of God's love towards man, is not in itself the greatest of God's gifts to man. Nor is the death of Jesus the greatest of all things; nor even is his resurrection from the dead to be accounted the most momentous event in human history and in God's revelation to man. These events, however great in themselves, must be considered as parts of a purpose which was to be brought to maturity.

[16] The greatest of all things in human history is the coming of Jesus in power, when God again sends his Son into the habitable; for with his coming comes man's deliverance from sin and death. (See Hebrews 1:6, *Diaglott*) Christendom makes much of Bethlehem and the birth of the child, and makes the cross the symbol of the Christian religion. Christendom looks back to the events of long ago in Palestine. It does so rightly. But it fails to perceive that the things done then were means to an end. It is too late for Christendom to save itself; it has been judged and found wanting.

[17] Organized religion has failed both to realize God's purpose and to live up to its own obligation. It is cast off from God's favor. But all those in Christendom who will break from its bondage and will look for that for which the first advent was a preparation, namely, the return of Jesus Christ in power, and who will turn their faces forward to the kingdom, may save themselves from the trouble which is fast falling upon Christendom, and may enter into the protection of him who was born into the world to be the Savior of all men.

[18] The privilege of the servants of God in this day in declaring the presence of the King corresponds with that of the shepherds of Bethlehem who heard the angel's message. They speak as confidently as the shepherds told of what they had seen in the fields, and of what the angel said. It is given to God's servants now to declare an even greater message than that the shepherds bore when they told of the birth of the child in Bethlehem. To God's servants now comes the joy of carrying the message of the birth of the greater Son of God, seen as the nation born; and to proclaim to all that the time has come; that God has set his King upon his holy hill of Zion. Theirs is both the privilege and the responsibility of calling the attention of all to this fact. And they speak more confidently because they speak with much more understanding. For now the Word of God is made plain, and these know they have a message to deliver which is the necessary fulfilment of the angels' song. Those who listen will save themselves from the darkness of the day of wrath now fast falling upon human affairs; those who decline are warned that God has visited his people, and that the time is come when he will no longer permit evil men to hold sway, or evil things to continue.

[19] The shepherds' message was given in the beginning of things; there was then to be a development of events in Israel before the people could be brought into judgment by the message which the child Jesus would carry. Now the days are urgent; for the end of all things is at hand, and it behooves all men who profess to love God, but who have not yet obeyed the message of the King, who have not separated themselves from the systems of organized religion, to hasten to do so. The word is made plain that he that readeth it may run. (Habakkuk 2:2) He who runs will find sure ground for his feet.

[20] From Bethlehem's fields when long ago the angels sang the words of praise to God, the message of God's love will go until it has resounded through all the earth, and until the strong voice of the Son of God has quickened even the dead to life, that they may live again and receive their opportunity of hearing this word of grace.

[21] Jesus is the central point of all God's works for man. As a man he was in correspondency with Adam; for as a perfect man had sinned and brought condemnation into the world and all became sinners, so by the grace of God a perfect man voluntarily gave his life to be a ransom price for all. Thus it shall be that where sin has abounded, grace shall much more abound; and as sin has reigned unto death, righteousness will reign unto life; and so shall be brought to pass the saying that is written, "Death is swallowed up in victory."—Romans 5:20, 21; 1 Corinthians 15:54.

QUESTIONS FOR BEREAN STUDY

During the interim between the close of the Old Testament record and the beginning of the New Testament record, what special trial of faith and patience did the Israelites undergo? Which of the great world powers rose and fell during that interim? What power ruled the world at the beginning of the Christian era? What attempt did the Jews make to regain their liberty? Why did that attempt fail? ¶ 1.

What form of government did the Romans establish in Israel? Who was appointed ruler? What attempt did he make to secure the good will of the people? At that time why was there no light in Israel? When and how did God again manifest his favor toward his people? ¶ 2-4.

How did the announcement of our Savior's birth made to the shepherds differ from that made to Mary? Why was there a difference? In what way was the child's birth a test to those who knew the facts in the case? ¶ 5-8.

Why did Jesus wait until thirty years old before beginning his ministry? What evidence was given that his consecration was accepted of God? What evidence have we that his entire course of life was pleasing to Jehovah? ¶ 9-12.

What work for the world did our Lord accomplish at his first advent? What is to be done at the second advent? What is the greatest event in all human history? Why? Account for failure of professed Christians to recognize this fact. ¶ 13-17.

In what two respects has organized Christianity failed? What course is open to those who wish to escape the trouble fast coming upon Christendom? What great privilege have God's servants in our day? In what respects does this privilege compare with that of the shepherds of Bethlehem? What advantage have we that the shepherds did not possess? ¶ 18, 19.

When and how will the angels' song become a reality rather than a promise? In what sense is our Lord Jesus the central point of God's works for man? When and how shall death be swallowed up in victory? ¶ 20, 21.

INTERESTING QUESTIONS

QUESTION: Please explain the difference between being begotten to the divine nature and being partakers of the divine nature.

ANSWER: The word begotten means beginning of creation. It is written by the Apostle James: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) And again by Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter 1:3) When a person makes a full consecration to do God's will, and God accepts that consecration and justifies him, God gives to him his word of promise; and from God's position the man is certain to have the divine nature if he performs his part of the covenant.

The Apostle Peter again says: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:3, 4) This text means that Jehovah, in the exercise of his divine power, has given to the consecrated one all things that pertain unto life. He has given to him his own exceeding great and precious promises that by these he might be a partaker of the divine nature. There is a condition attached hereto, and the condition is that the one thus begotten must perform faithfully his side of the covenant. Many have been misled by thinking that they could develop character and get into the kingdom. But here is a scripture which definitely shows that the condition of reaching the divine nature depends upon the performance of the covenant. God is certain to perform his side of the covenant. The creature must perform his; and if he does, he is certain to ultimately receive or be a partaker of the divine nature. To be a partaker of the divine nature means that he will have a divine organism or immortal body that cannot be destroyed; that he will be like the Lord and see him as he is and dwell for ever with him.

QUESTION: In 1914 Christ began his activity as priest of the Most High God and Anointed King. Will you please harmonize this with the understanding we have of the activities of Christ during the Gospel Age

as High Priest sacrificing the offerings of his body members?

ANSWER: When our Lord was the Logos and before he came to earth, he was Priest of the Most High God. When he was anointed of the spirit of Jehovah at the Jordan he was from that time forward Priest of the Most High God. This Priest had been pictured and foreshadowed by Melchizedek. As Priest of the Most High God he was performing the duties of that office in harmony with Jehovah's will. Throughout the period of sacrifice he, as the High Priest after the order of Melchizedek, the Agent and Representative of Jehovah, has been offering up his body members.

There are different duties of this High Priest, however, to be performed. It is written concerning him that when he ascended on high God commanded him to sit down at his right hand until the enemy was made his footstool. (Psalm 110:1) This could not be understood to mean that Jesus Christ did nothing throughout the centuries that followed, but in harmony with other scriptures must be taken to mean that it was not the will of God that he should become active against Satan in ousting him from his position until God's due time. When he began that activity he began the work as the Representative of Jehovah, therefore as Priest of the Most High God, and is acting in that capacity, and will continue acting in the capacity of Priest of the Most High God foreshadowed by Melchizedek. He continues in that official capacity even while he exercises the office of King. When on earth he said: "The kingdom of heaven is at hand." By that he meant that 'I am the kingdom'. But of course he did not begin to exercise the duties of office until God's due time, and then Jehovah set him upon his throne. (Psalm 2:6) It cannot be said that Christ Jesus is Priest after the order of Melchizedek to serve the people, but that as such Priest he is the Officer of Jehovah.

QUESTION: In the study of *The Watch Tower* difficulty arose in harmonizing the thought of the birth of the nation with the thought of the resurrection of the saints in 1878. How can we harmonize these statements?

ANSWER: There is no Scriptural evidence to warrant the conclusion that the sleeping saints were resurrected in 1878. The birth of the nation has reference to the kingdom or government. It is manifest from the statement of the Apostle Paul in Hebrews 10:12, 13, and in Psalm 110:1, that the Lord did not become active against Satan's organization and did not take his great power prior to 1914. The birth of the nation means the functioning of the government. Zion, God's organization, gives birth to the government represented by the man child and also gives birth to the individual members of the kingdom class. It seems reasonable that the kingdom itself would be born before the children of Zion would be brought forth.

QUESTION: In Psalm 31:23 we read: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer." Please explain this verse, and state particularly what is meant by the words, "plentifully rewardeth the proud doer."

ANSWER: The Lord God always metes out exact justice. His Word declares that he resists the proud and shows his favor to the humble-minded. (1 Peter 5:5) Lucifer was filled with pride, and his reward shall be destruction. Amongst the things which God declares that he hates is "a proud look". (Proverbs 6:17) The proud think more highly of themselves than they ought to think. They are presumptuous before the Lord. They are disobedient. Pride and arrogancy are the results of an evil motive. The reward of such is destruction. (Proverbs 16:18; Isaiah 25:11) This is another way in which the Lord has stated what shall be the final destiny of those who are presumptuous before him and who are proud and disobedient. He is contrasting the destiny of such with that of those who love and obey him. In the time of great distress and trouble those who love the Lord will be unselfishly devoted to him. If they love him they will be faithful to him; and the Lord here gives his assurance that he will shield, protect, preserve and save all such.

LETTERS FROM AFIELD

BLEST BY HOUSE-TO-HOUSE CANVASSING

DEAR BROTHER RUTHERFORD:

I write this to express my appreciation of the article, "The Great Multitude," which ends with the "Duty of the Remnant". It is one which helps us to appreciate our privileges and brings joy to know that many will in due time rejoice in the kingdom message. A worldly cartoon was perhaps the cause of making us think that Samson pictured Socialism and Anarchism. His being a Nazarite from the womb seems to prove that his experiences foreshadow those of the consecrated who become of the great multitude.

Concerning the "harvest" our Lord said that some would be "grinding at the mill; one would be taken and the other left"; one class brought into present truth, the other left in Babylon to "grind" even as Samson was used to grind for the Philistines so that the lords might have an easy living. —Ezekiel 34.

It is said that in olden days captives were blinded by holding a red-hot iron before the eyes. A great multitude in the systems manifest a blindness caused by the red-hot theory of eternal torment, and in some cases the less severe one of making a bonfire of our planet at Christ's second coming.

The "pillars" which held up the building where the Philistines made a feast unto their god, may represent the unfaithful bulwarks of ecclesiasticism. Samson could not see the pillars, but at his request was led to take hold of them. The great company by means of knowledge of the Devil's organization must be led against these pillars so that they might give them a shove to the destruction of the house.

Dagon, the god in whose honor the Philistines made the feast, was supposed to have been shaped upper part human and lower part fish. Having rejected the Bible and the redeeming blood of Christ, the modern lords have substituted the from-fish-to-man evolution God. As Dagon of old fell to pieces, so this god of evolution will come down with a crash when the Samson class takes a final stand.

Delilah might picture the Federation of Churches, the daughter of a heathen mother. The Federation is betraying the Samson class by joining in the beastly order in opposition to the Anointed King upon Zion. (Psalm 2:6) The spirit of anointing comes from the Lord through the Truth. Like Samson, the great company have been foolish enough to reveal to the clergy the secret of spiritual strength, the understanding of the Word. For many years the Lord has sent to them the message of the kingdom. Time and again they have asked the clergy whether they should read the Truth. The clergy, discovering the source of spiritual power as exemplified in the zeal of the "remnant" class, and feeling that their slaves might flee from the mills, have systematically warned the great company against present truth; and thus they have brought about the cutting off of the anointing.

Later on Samson's hair began to grow. This may prove that he renewed his vow and remembered his mistakes; and the Lord did answer his prayer for the final ordeal. The great company will receive some understanding sufficient to assist them to prove faithful. The Lord will extend this help to them through the faithful "remnant". Then in the great tribulation they will wash their robes in the blood of the Lamb and receive God's approval.

Samson and the lords of the Philistines died at the same time. Isaiah 34:6 speaks of the slaughter of "lambs [great company] and goats [lords, the leaders of Christendom]." According to the Scriptures "goats" represent headstrong leaders doing wickedness on a gigantic scale. See Ezekiel 34 and Matthew 25.

For a number of years doubts have arisen in the minds of some friends as to the existence of a great multitude of spirit-begotten ones in the denominational systems. One of the best ways to remove these doubts is to go from house to house, regularly; and you will meet people whose professions and experiences absolutely correspond to the many scriptures given in *The Watch Tower*.

Speakers have often made the remark: "No great company on this side of the vail." According to the Scriptures God will consider all who "wash their robes" during the great tribulation as of that class before they go beyond. What they do here determines their place there. "Blessed are they who are called to the marriage supper of the Lamb."—Revelation 19:9.

We meet many Italians and Catholics who do not seem to know that the "first pope" had a wife. Nevertheless, an Italian woman said, "I no change my religion if you cut my head off." No wonder God has determined to overthrow these systems!

While a brother was canvassing with *Deliverance* and booklets at an Italian house, the lady opened one of the booklets where it said, "The Lord planted a pure vine." Then she looked up to the brother and said earnestly, "Pure vine; vet, vet?" The brother said, "Yes, wet." "I'll take the books," she said, and bought *Deliverance* and *Comfort*. We are glad that these people will have some good wine under the kingdom.

In canvassing a colored preacher before his church, he asked me if I could get his money back for four volumes of Pastor Russell's books, which he had purchased from one of our sisters, saying very solemnly and piously, "I, I don't handle dem books, I, I don't handle dem books; they are Russell's books." I looked into his eye and said, "You mean to tell me that you do not need the books of such a great man as Pastor Russell? You got them almost for nothing, and you know you need them." Then he said, "Have you got the holy ghost?" I said, "Yes; I have the holy ghost!" "Can you speak in tongues?" "Yes," I said, "I speak English, Armenian, Turkish and some Greek. How many do you speak?" He turned around, and ran with his long pious coat, to the surprise of members of his congregation outside. He never again asked the money back. As he ran into the church, I canvassed some of his church members.

May the Lord continue to use you, and all the faithful, until God's holy will shall have been accomplished.

With best wishes for your good health, I am

Your brother in Him,
DAVID DAVIDIAN, *Calif.*

MARKED CHANGE IN THE PEOPLE

DEAR BRETHREN:

We have just concluded the "best ever" convention in Erie, during which a very heart-cheering public witness was given by canvass and lecture. We found practically no opposition. We had about fifty-seven workers out and 625 books were sold. Forty copies of *Deliverance* were sold at the public meeting, and a number of booklets and two full sets of volumes; in all, 192. I never have experienced such keen interest. There seems to be such a marked change having come over the people during the last two years, since I had the privilege of addressing them before. I am receiving such a rich blessing from the service in both canvassing and serving the friends. The Lord is good! I feel so sorry to have wasted two whole years. Two items might be of interest to the Service Dept.

We canvassed a territory that had been done just a year before and placed thirty books where four had been placed before and to the same people.

We had two service days during the Erie convention. A street was canvassed the first day with fairly good results. The next day two brethren did the same street by mistake and sold all they had. Truly the Lord is doing "a marvelous work among this people".

Yours in the Master's service, M. A. HOWLETT.

A WHOLESOME WARNING

(Continued from page 338)

purpose is, of course, to draw away followers after them.

Let the brethren take warning in these perilous times that when the Society has anything to say, it will say it officially through *The Watch Tower*.

A letter written to Brother Litwin and signed by the president of the Society is photographed and sent out. While there is nothing in the letter that we object to, yet it was suggested in the letter that the brother wait for further consideration until *The Watch Tower* published a more detailed explanation. It should be kept in mind that *The Watch Tower* copy must be prepared in advance, and we cannot publish everything at one time.

The Society diligently tries to safeguard the subscription list, including the list of those reading *The Watch Tower*. It is assumed that everybody in the office is honest and will not take advantage and get copies of the subscription list. It has occurred frequently in the past when someone left the Society he turns up with a mailing list which must have been improperly taken from the office. We suggest the friends disregard all private pamphlets or sheets that come through the mail, and wait for *The Watch Tower*. What the Lord's witnesses on earth must do is to cooperate and go forward shoulder to shoulder in representing his cause. Being forewarned by the Lord through the Scriptures of the attempt of the Devil to destroy the remnant, we should be forearmed. Anybody who wants to draw followers after himself of course is privileged to do it, but those who are really devoted to the Lord should not be deceived or misled by any such action.

International Bible Students Association

RADIO SERVICE

The kingdom message is now being regularly broadcast over the following stations in the United States and Canada. Local radio representatives are requested to send prompt and complete advice of any changes in schedules to Radio Department, 117 Adams St., Brooklyn, N. Y.

CALL	CITY AND PROGRAM PERIODS	KILO-CYCLES	METERS	WATTS
CERN	St. Johns, Newfoundland	1330	225.4	10
CFYC	Vancouver, B. C.	730	410.7	500
	Sun am 10-11, pm 2:30-3:30, 6:30-9 Tue Thu Sat pm 7:30-8:30			
CHNS	Halifax, N. S.	930	322.4	100
	Sun pm 9-10			
CHUC	Saskatoon, Sask.	910	329.5	200
	Sun pm 12:45-2:15, 8:30-10 Tue Thu pm 8:30-10			
CHYC	Edmonton, Alta	580	516.9	250
	Sun am 10-11, pm 3-4:30, 9:15-10:30 Tue Thu Sat pm 8-10			
CJCJ	Calgary, Alta.	690	434.5	250
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 3 (every other week)			
CJRM	Moose Jaw, Sask.	1010	296.9	50
	Sun pm 7:30 (once a month)			
CKCX	Toronto, Ont.	1028	291.1	500
	Sun am 9:30-11, pm 1:30-2, 8:15-9:15 9:45-10:45 Tue Fri pm 8-10			
CKOC	Hamilton, Ont.	880	340.7	50
	Thu pm 8			
CKPC	Preston, Ont.	1210	247.8	10
	Sun pm 3-4:30			
CKY	Winnipeg, Man.	780	384.4	500
	Sun pm 7-8:30 (once a month)			
KEX	Portland, Ore.	1250	239.9	2500
	Sun am 9-10			
KFEQ	St. Joseph, Mo.	1300	230.6	1000
	Sun pm 7-7:30			
KFH	Wichita, Kan.	1220	245.8	500
	Sun am 9:30-10:30			
KFJF	Oklahoma City, Okla.	1100	272.6	*750
	Sun am 9-9:30, Sat pm 8-8:15			
KFSD	San Diego, Calif.	680	440.9	500
	Sun pm 2-3			
KFUM	Colorado Springs, Colo.	1270	236.1	100
	Thu pm 7:30-8			
KFVI	Houston, Tex.	1260	238	50
	Mon pm 8:30-9:15 (every other week, alternating with KPRC)			
KFWM	Oakland, Calif.	1270	236.1	*500
	Sun am 9:30-11, pm 12:30-2:30, 7:30-9 Mon Sat pm 8-10 Tue Thu pm 12:30-3, 8-10 Wed pm 2-3; Fri pm 2-3, 8-10			
KGRC	San Antonio, Tex.	1360	220.4	50
	Sun pm 12:30-1:30			
KHQ	Spokane, Wash.	810	370.2	1000
	Sun am 10-11, pm 9-10			
KLZ	Denver, Colo.	1120	267.7	250
	Sun pm 7-8			
KMIC	Inglewood, Calif.	1340	223.7	250
	Sun pm 8-9:15			
KOMO	Seattle, Wash.	980	305.9	1000
	Sun am 10-11, pm 7-8			
KPRC	Houston, Tex.	1020	293.9	500
	Mon pm 8:30-9:15 (every other week, alternating with KFVI)			
KQV	Pittsburgh, Pa.	1110	270.1	500
	Sun pm 1-2, Fri pm 8:15-9:45			
KSCJ	Sioux City, Ia.	1230	243.8	500
	Fri pm 8-8:30			
KWCR	Cedar Rapids, Ia.	780	384.4	500
	Sun pm 4-5			
KWTC	Santa Ana, Calif.	850	352.7	5
	Sat pm 8-8:30			
WADC	Philadelphia, Pa.	1150	260.7	500
	Sun pm 2-3			
WBAW	Nashville, Tenn.	1210	247.8	100
	Sun pm 9-9:45			
WBAX	Wilkes-Barre, Pa.	1200	249.9	100
	Sun pm 8-9			
WEBR	New York (Rossville, S. I.), N. Y.	1170	256.3	1000
	Sun am 10-12, pm 2-4, 7-9 Mon Tue Thu Fri pm 2-4, 7-9 Wed pm 2-4, 6-7			
WBRC	Birmingham, Ala.	1230	243.8	250
	Sun pm 8-8:30			
WBZL	Tilton, N. H.	1290	232.4	500
	Sun pm 8-9			
WBT	Charlotte, N. C.	1160	258.6	*500
	Thu pm 8-8:30			
WCAH	Columbus, O.	560	535.4	250
	Sun am 11:30-12:30, p.m. 2			

CALL	CITY AND PROGRAM PERIOD	KILO-CYCLES	METERS	WATTS
WCBA	Allentown, Pa.	1350	222.1	150
	Sun pm 4-5			
WCBM	Baltimore, Md.	780	384.4	100
	Sun pm 6-8; Wed pm 10-11 Fri pm 9:30-10			
WCSH	Portland, Me.	830	361.2	500
	Sun pm			
WCWK	Fort Wayne, Ind.	1310	228.9	500
	Sun pm 5-5:30			
WDAY	Fargo, N. D.	830	361.2	250
	Sun pm 2-3, Thu pm 4-4:30			
WEEI	Gloucester, Mass.	1010	296.9	100
	Sun am 11-12			
WFBE	Cincinnati O.	1220	245.8	250
	Sun pm 6:30-7:30			
WFBL	Syracuse, N. Y.	1160	258.5	750
	Sun pm 2-2:30			
WFDF	Flint, Mich.	860	348.6	100
	Fri pm 9:30-10			
WGBS	New York, N. Y.	860	348.6	500
	Sat pm 9:30-10:15 (various foreign languages)			
WGHP	Detroit, Mich.	940	319	1000
	Sun pm 12-12:30			
WGWB	Milwaukee, Wis.	1370	218.8	500
	Sun am 10-11			
WHBF	Rock Island, Ill.	1350	222.1	100
WHK	Cleveland, O.	1130	265.3	*500
	Sun am 10-12, pm 7:30-9 Mon pm 7-8:30, Thu 7:30-10			
WIBA	Madison, Wis.	1250	239.9	100
WIBM	Kalamazoo, Mich.	1490	201.6	100
	Sun pm 8-9			
WIBX	Utica, N. Y.	1260	238	150
	Sun pm 9-10:20			
WICC	Bridgeport, Conn.	1400	214.2	500
	Mon pm 7:30-8			
WIP	Philadelphia, Pa.	590	508.2	500
	Fri pm 3-3:15			
WJBL	Decatur, Ill.	1410	212.6	250
	Thu pm 7:30-8			
WKBF	Indianapolis, Ind.	1190	252	250
	Mon pm 7:30-8:15			
WKC	Kansas City, Mo.	1350	222.1	100
	Sun am 10-11, pm 8:30-9:30			
WLBG	Petersburg, Va.	1400	214.2	100
	Sun am 10-11, pm 3-4			
WLBW	Oil City, Pa.	1020	293.9	500
	Sun pm			
WLSI	Providence, R. I.	800	374.8	500
	Sun am 10:30-11:30, pm 2-3, 6:30-7:30 Wed pm 7:30-8:30, Fri pm 7:30-8:30			
WMBO	Auburn, N. Y.	1360	220.4	100
	Sun pm 6:30-7			
WMES	Boston, Mass.	1420	211.1	50
	Sun am 10:30-12, pm 8-9 Mon Thu pm 8-9			
WNAX	Yankton, S. Dak.	990	302.8	250
WNBH	Endicott, N. Y.	1450	206.8	50
	Sun pm 7:30-9:30			
WNRC	Greensboro, N. C.	1340	223.7	500
	Fri pm 7:30-8			
WODA	Paterson, N. J.	1020	293.9	1000
WOKO	Peekskill, N. Y.	1390	216	250
	Thu pm 8:30-9			
WOOD	Grand Rapids, Mich.	1150	260.7	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	720	416.4	5000
WRAW	Reading, Pa.	1360	220.4	100
	Sun pm 7:30-8:30			
WREC	Memphis, Tenn.	1180	254.1	50
	Sun pm 5-5:30			
WRHM	Minneapolis, Minn.	1150	260.7	1000
	Sun am 9:15-10:30			
WRPI	Terre Haute, Ind.	1440	208.2	100
WRR	Dallas, Tex.	850	352.7	500
	Fri pm 7-7:30			
WSAZ	Huntington, W. Va.	1260	243.8	250
WSBF	St. Louis, Mo.	680	440.9	250
	Sun pm 6:30-7:30, Wed pm 9:30-10			
WTAL	Toledo, O.	1070	280.2	100
	Sun pm 1:30-2			
WTAR	Norfolk, Va.	1090	275.1	500
	Sun pm 7-7:30			

*After 6 p. m. From 6 a. m. to 6 p. m., 1000 watts.

The Watch Tower

and Herald of Christ's Presence



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

VOL. XLVIII SEMI-MONTHLY No. 23

Anno Mundi 6056—December 1, 1927

CONTENTS

"A PEOPLE FOR A PURPOSE" 355
European Conventions 355
Berlin 356
Service Day 356
Copenhagen Convention 358
Radio 358
The Hague 358
Glasgow Convention 359
Service Day 359
London 360
THE KINGDOM OF GOD 361
THE KINGDOM FORETOLD BY THE PROPHETS 364
THE KINGDOM OF GOD FORESHADOWED 366
MOTTOES 354
MATTER FOR BROADCASTING 354

"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: for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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(Foreign translations of this journal appear in several languages.)

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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3rd, 1879.

MOTTOES

The Society has just finished unpacking a complete series of very fine mottoes. These are now being assorted in the customary Ma (75c), Mb ($1.50), Mc ($2.00), and Md ($2.50) packets. These mottoes were imported from Great Britain at very advantageous prices, so that more texts than formerly will be included in each packet. There are many new designs and texts, as well as some of the more familiar ones of former years. We feel sure the friends will be pleased with them, and announcement is made at this time so that the orders can be placed before the holiday season. A discount of 20% will be allowed on all orders for $5.00 or more of mottoes, there being a saving in packing and postage on such orders.

MATTER FOR BROADCASTING

The Watch Tower is carrying a series of articles on the kingdom. These articles, beginning in this issue, are proper for broadcasting and any person using radio stations to broadcast the truth may use the articles.

BETHEL HYMNS FOR JANUARY

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
7	*109*	*60*	*157*	*272*	*48*	*150*
8	9	10	11	12	13	14
259	*102*	*130*	*335*	*229*	*59*	*12*
15	16	17	18	19	20	21
103	*111*	*28*	*98*	*78*	*325*	*189*
22	23	24	25	26	27	28
9	*331*	*65*	*138*	*56*	*159*	*312*
29	30	31				
279	*242*	*335*				

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Jehovah Alone Be Thy Fear" "Resolution"

"Freedom for the Peoples"

Z September 15, 1927 Z October 15, 1927

Week of Jan. 1 . . . ¶ 1-20 Week of Jan. 15 . . . ¶ 1-10

Week of Jan. 8 . . . ¶ 21-36 Week of Jan. 22 . . . ¶ 11-41

Week of Jan 29 . . . ¶ 42-77

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII DECEMBER 1, 1927 No. 23

"A PEOPLE FOR A PURPOSE"

"But you are a chosen race, a royal priesthood; a holy nation, a people for a purpose; that you may declare the perfections of him who called you from darkness into his wonderful light."—1 Peter 2: 9, Diaglott.

JEHOVAH has a well defined purpose in everything he does. It was at the Jordan at the time of the anointing of Jesus by the holy spirit that God began the selection of a people for his purpose. Long before that and at divers times he had caused others to make pictures foreshadowing the selection of such people. By his Word he declares the purpose for which a people is selected.

The Apostle Peter is one of the witnesses who gives expression to God's purpose concerning these people. Whether Peter fully understood all he said is not material. He acted as a witness and scrivener for the Lord. Peter was one of the chosen ones himself. He was specially favored because he heard the words of grace and wisdom that fell from the lips of Jesus, whom he followed. He was further favored by being anointed and sent forth as an apostle of Jesus Christ. God put his spirit upon Peter and caused him to speak and write with authority. Thereby he was greatly favored.

The words uttered by Peter therefore in the text import absolute verity. Since Peter's day millions have professed to be followers of Christ Jesus. Most of them believed and taught that to become a follower of Jesus Christ meant that such an one would escape the terrible fate of eternal torture and would have a nice, easy, pleasant place in heaven. They therefore concluded that the purpose of Jehovah in calling this people was to get them into heaven. Never did the thought enter into the mind of such that the calling of a Christian is for the purpose of using him to do a work in the name of God and to God's glory.

During the past fifty years God has been causing his light to shine with increasing power upon his Word. He has not given his people new truths, but illuminated the truths already given. During that short period of time many have separated themselves from all organized systems of religion and have tried to walk in the way that Jesus and the apostles walked. For a time they made progress; and then many became tired and weary in well doing or thought more highly of themselves than they should think or became lawless, while others became offended. These turned away, so that today the larger percent of those who withdrew from so-called organized Christianity have turned aside and again gone back into the world.

Those who have continued to walk obediently before the Lord, rejoicing in the light as it has increased, have come to see more clearly what is God's purpose in calling a people to follow in the footsteps of Jesus. Never has this been more clearly demonstrated than during the past year. The conventions held by the consecrated have revealed the fact that the anointed ones have now a far better understanding of the Lord's purposes than heretofore. Attention was recently called to this in a report of the international convention held at Toronto, Canada. The people of the Lord, begotten and anointed by him, are standing in a compact body and at his command move out in solid formation to do his will. Their great delight is to show forth the praises of him who has called them out of darkness into his marvelous light.

EUROPEAN CONVENTIONS

Appointments were made for a series of conventions to be held in Europe following the general convention at Toronto. The purpose of these conventions is being more clearly understood. No longer do the brethren come together merely to sing songs and hear some one talk or to have personal communication with each other, but to get better acquainted with the Lord's methods of doing his work and in encouraging one another in doing it.

From London to Basel the journey was made by air in little more than five hours, stopping thirty minutes at Paris. Modern man thinks he has made possible this means of rapid transit by air. He forgets, if he ever knew, that God provided for such means of travel and foretold it three thousand years ago. The King's business now requires energetic action with no loss of time, and the King's Father has provided all necessary means for getting on with his work.

After spending a short time in checking up the work of the Society's office and factory at Berne, Switzerland, we proceeded to Zurich, where a three days' convention of Bible Students was in progress. About 1400 of the

consecrated attended this convention. A year ago there was much disturbance amongst the brethren in Switzerland, due to the work of the adversary in turning the heads of some who had been entrusted with the kingdom interests. Some of these became offended and withdrew. A goodly number of those who withdrew are drifting back into the world, while the honest-hearted ones, devoted to the Lord, are returning to his service. Peace, quietness and unity of action are now noticeable. The brethren of Switzerland are now in better spiritual condition than they were a year ago, and realize as never before that God has called them for a purpose, and they see that that purpose is for the people of the Lord to give a witness to his name and, like others of such precious faith, they are anxious to perform the duties which the Lord has graciously laid upon them.

Several brethren addressed the convention, all of which addresses were in strict accord with the work the Lord is now doing in the earth. These discussions were gladly received by the brethren. On Sunday evening the Jews had been invited to hear an address by the president of the Society on "Palestine for the Jew: Why?" The theatre building was packed to its capacity; and it was estimated that in the audience were about three hundred Jews, the others being Gentiles. Rapt attention was given to every word of the address, and many times comforting points were vigorously applauded by the Jews. At the conclusion one Jew was heard to say, "This is the happiest day of my life."

Why should not this be true with every real Jew? When the Jew comes to hear that Jehovah is the great God of love, that he has been long-suffering with them and their fathers, and that now the time has come to restore the Jews to his favor, these facts should bring joy to the heart of all Jews who believe. One of God's purposes concerning his anointed ones at this time is that they are to obey his command given through his prophet, to wit: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins".—Isaiah 40: 1, 2.

On the occasion of this meeting seventy *Comfort for the Jew* books were sold, together with a number of other books.

Monday was service day. Many of the brethren were compelled to return to their places of secular duty on Monday morning; hence only about 300 took part in the actual field service. The rain came down in torrents, but this little company of faithful witnesses joyfully faced the storm and walked about from house to house calling upon the people. The result was, the sale of books at this convention totaled 3080 books. This is more effective than 10,000 discourses. Each one who had part in the service work had part in the preaching, and therefore had part in performing the purpose for which called.

During the convention ten symbolized their consecration by water immersion. The number of the fully consecrated that symbolize at these conventions grows less, but the zeal of these makes up for the greater number that formerly came. This is just as we should expect it to be. The Lord will have his work done, and he can do it with a small number just as effectually as with a large number. In fact he can do it without any; but he is permitting those to have a part in his work who appreciate the purpose for which they have been called.

The meeting for the public was held Monday evening. Two thousand persons packed out the theatre, while a great crowd stood on the outside clamoring for admission. Those who heard gave the closest attention, signifying their desire for the gracious kingdom of God to be established. This they did by a rising vote.

BERLIN

An airship carried our party on through Germany. After attending to some business matters at the Society's office and factory at Magdeburg we proceeded to Berlin, where the brethren were assembling for a convention. The season of the year was not favorable for the German brethren, because many of them were compelled to remain at home and give attention to material things for the support of themselves and families. This handicap did not keep them all away, but there came ten thousand earnest souls anxious to glorify the Lord. A great hall was provided and equipped with voice amplifiers so that every one could distinctly hear the speaker if he used the amplifiers properly. Some of the speakers used too much force, thinking they must shout while they speak, thus causing the voice amplifier to blast the sound and make it almost impossible to understand. After some instruction in the use of the amplifier the brethren were heard much easier. It might be here properly said that any one using the microphone or voice amplifier should speak calmly and distinctly and never shout nor speak too loudly. The microphone operates exactly on the same principle that the transmitter of a telephone operates.

The addresses delivered before the convention brought comfort and joy to the hearers. This was plainly manifested by the quietness of the audience and their eagerness to grasp every word spoken. An orchestra of 125 pieces or more, directed by a master musician, rang out in complete harmony as they sang songs of glory to the name of the Lord. It was then that they gave expression to their joy of heart and the deep conviction of duty. The discussion of Bible questions to them enabled them to get a clearer vision of God's purposes in calling them. They see that now the Lord has a work for his people to do, and they were eager to do their bit.

SERVICE DAY

The brethren throughout Germany have been quick to adopt the Sunday morning field service. The Lord

has blessed their efforts tremendously. The convention program provided for a general field service from 9 a. m. until noon Sunday. The general service director had the workers well organized; and at a given signal at nine o'clock Sunday morning 7600 formed into companies and divisions and marched out of the great hall and proceeded immediately to their places of work throughout the city. At 12 o'clock noon this little army ceased firing and returned to their meeting place. Before all the workers' reports were in, the count revealed that within those three hours more than 100,000 books had been sold to the people of Berlin.

When the final report was in, and to this were added the sales at the public meeting, the count showed that 150,000 books had been placed in the hands of the people of Berlin; and in addition to this the brethren had taken another 100,000 books with them to sell to the people on their way home. In addition to the books sold, the brethren of the convention on this Sunday morning distributed a million free tracts advertising the public meeting. It was a happy company that assembled in that hall on Sunday afternoon and mingled their voices together in song to the praise of God, who had called them out of darkness into his marvelous light and given them an opportunity to show forth his praises.

PUBLIC INTEREST

Shortly before the opening of the convention the clergy deeming the time opportune made another concerted effort to induce the government of Germany to put a stop to the activities of the Bible Students in Germany. It was freely asserted by them and their henchmen that the public address of the president of the Society at Berlin would undoubtedly furnish the complete proof that the Bible Students are Bolshevists and use religion, as they call it, as a camouflage. This created considerable stir amongst the newspapers, which like vultures looking for food had their representatives perched in positions of advantage to speak in behalf of their allies or owners. About thirty-five of these newspaper men were at their post of duty in the hall, eager to catch something that would confirm the charge of the clergy against the Bible Students.

The great hall was packed to the point of suffocation, all seats being occupied and every available standing space taken up. A crowd of 15,000 surged in the garden in the front of the hall entrance and in the street, in a vain endeavor to get in. It was estimated that fully 30,000 people came to the public meeting. Since the newspapers were not used to advertise the public meeting, probably the preachers inadvertently helped to advertise it to their own displeasure.

When the speaker ascended the platform some one presented a beautiful basket of flowers in size about four feet wide by five feet high. The audience lustily cheered the flowers and then settled back in silence to listen to the address. It was an unusual audience. The speaker spent some time in describing the present condition of suffering of the people and who has been responsible for it. Then for more than an hour the address was devoted to a description of God's provision for the redemption, relief, deliverance and blessing of the people by and through his kingdom. It was pointed out clearly that the Bible Students Association is in no wise a political organization, but that it is composed of men and women who, seeing God's gracious provision for blessing mankind, delight to tell the people of the good things coming.

The address disarmed the preachers. At the conclusion the speaker said in substance: "I have told you what the Bible says about the righteous government that the Lord will establish and the blessings that it will bring to mankind. How many in this great audience have an honest and sincere desire to see such a government of righteousness established on earth, wherein there will be no profiteers, no dishonest politicians and no hypocritical clergy to mislead and deceive the people? Those who do so desire this signify it by standing up." Every one in the great audience immediately stood up. The clergy were disappointed and the press chagrined. They had been unable to spring their trap. The thousands of people who had come to hear were pleased and freely expressed their desire to see the kingdom of God established for their relief and blessing.

Some of the papers gave a reasonable report the next day. The following excerpts are from Berlin papers:

Half an hour before the great hall was opened great crowds surged in front, seeking an entrance. The Sport Palast was overcrowded. One is wondering how that can be possible to hear a lecture. Before the doors people were crowded in the court yard and out into the streets until the constables had trouble in keeping them back. Yet more people are coming. The people in the hall are not restless, knowing that voice amplifiers will enable them to hear. Some on the outside are demanding that the speech be broadcast outside. But this was not done. The Bible Students have had a chance. What will be the result? "The earth," said Rutherford, "is for all men, not for a few. The work of the Bible Students will be completed only when the promises of the Lord are fulfilled." As we leave the man we are conscious of his determination to use all his strength for the health of the whole world. The ideas propagated by Rutherford are clear. To some they are gospel. To some they are interesting. To some they are questions of controversy. *Berliner Volkszeitung*

From another Berlin newspaper the following is quoted:

The enormous hall, decorated with blue, white and yellow colors, made a holiday-like impression. Rutherford is a splendid speaker who understands how to rivet the attention of his audience. Each statement he supports by Bible citations. It was moving to the heart also when the able speaker at the conclusion of his argument put a question to the assembled ones whether they do not like to enter into a government of righteousness, of brotherhood, without controversies, without war and without labor troubles, etc.; and the thousands who filled the Sports Palast arose like one man. At the same time the well-distributed singers power-

fully sounded forth, "Praise the Lord!" sung by well-educated voices. *Berliner Morgenzeitung*

Another said:

Ten thousand men listened to the message. Moved in heart, they sang the venerable choral, "Praise the Lord" (*Lobe den Herrn*), and thanked the Lord in prayer that the government of Messiah is now so near at hand. It seemed they believed Judge Rutherford. *Vossische Zeitung, Berlin*

The convention at Berlin seemingly has accomplished much good, and induces the brethren to continue in the happy work which the Lord has now assigned them to do as his witnesses on earth.

COPENHAGEN CONVENTION

An airplane carried us rapidly on from Berlin to Copenhagen, Denmark. The journey was without incident, except it became necessary to come down at Lübeck, on account of engine trouble, and remain over night. Early next morning our plane arrived at Copenhagen. The convention at Copenhagen was for the brethren of Scandinavia. They came from Norway, Sweden, Finland, Esthonia, Latvia, and Denmark. About 650 of the consecrated were present.

Two years ago the brethren in Scandinavia were sad because of the disorganized condition of the work there and the controversies the adversary had injected into their ranks. An entirely different atmosphere pervaded the convention at Copenhagen. The difficulties cleared away, the brethren at the convention appreciated the privileges that the Lord has given them. An address was given as to the purposes of the Lord's calling men to the high calling. This was followed by the field service. Three hundred and twenty of the brethren went out into the field, in a few hours returning with a sale of 6600 books. The brethren were all happy; and the expression, "The best convention ever held in Scandinavia," fell from many lips.

On the morning of arrival one of the newspapers published a two-column interview of Brother Rutherford. This was about all the journalistic advertisement that was had. The publication was entirely favorable.

Copenhagen is not blessed with large halls or meeting places. The largest one has seats for only about 1900 people. This hall was taken for the public meeting; and long before the hour for the beginning of the address the hall was packed out, with many waiting. One of the newspapers giving a report of the meeting next morning came out with the headline: "Five Hundred Kroner to Hear Judge Rutherford." The facts were that a gentleman drove up in his car to the hall; and when informed that it was full, he offered the guards 500 kroner to permit him to get inside. This was impossible, however. Eleven hundred and thirty-eight books were sold at the public meeting. Besides the Copenhagen papers that gave good reports, three Swedish newspapers also carried reports of the meeting.

RADIO

Radio in Europe is controlled by the government. Denmark has a station in Copenhagen and a superpower station some miles outside of the city. One of the Danish brethren called on the station to see about broadcasting the Toronto address. This led to an invitation by the station to the president of the Society to use their studio on the occasion of his visit to Denmark. The result was that a public lecture was broadcast by the president of the Society from the studio in Copenhagen and taken up by the superpower station outside of Copenhagen, which is sufficiently powerful to be heard all over Europe. This superpower station rebroadcast the lecture. Reports began to come in from England and Scotland the same night by wire. The lecture was plainly heard in South England, in fact throughout the British Isles, including Scotland. The Copenhagen convention proved a great blessing to those that attended; and the brethren went away rejoicing in the privileges that had been theirs to come together for some spiritual recreation and the further opportunities of service. It was a happy time indeed.

THE HAGUE

A one-day convention was held at The Hague, Holland, Sunday, September 4th. Eighty-five of the consecrated Hollandish brethren were present. The work of Holland has been greatly retarded, doubtless due to the machinations of the adversary. Some brethren who apparently were deeply interested fell away. But in recent months the brethren have become more awake to the fact that the Lord has given them something to do, and they are anxious to do it. During service week their sales of books were entirely out of proportion to anything that had previously been done, and showed a decided increase of zeal and earnestness on the part of those who are consecrated to the Lord.

Addressing the convention at The Hague the president of the Society remarked: "Heretofore in a report made concerning the work in Europe it was stated that Holland moves with the rapidity of an ox-cart, but now it has begun to move with the speed of an automobile" This pleased the brethren. We anticipate that much good will be done in Holland in the near future. The Holland brethren are earnest and zealous, although small in numbers. There are a sufficient number, however, to give a witness for the Lord which it is his purpose to have given at this time.

Resuming our journey by air, everything went well until we had crossed the English channel, when a few minutes thereafter trouble developed in the engine, and the plane tried to burn up. Probably the Devil tried to have something to do with this but was circumvented. The aviator quickly turned his machine towards a military field and wirelessed for the ambulance; but he made a safe landing, with no mishap except a damaged engine and his plane covered with oil and blackened with smoke.

Fortunately the body of the plane was metal and prevented destruction. The Lord preserved our party, and we are grateful to know that he did. The old-fashioned way of traveling by rail was employed from Folkstone to London, where we were met by anxious friends who heard that the plane had had to come down.

GLASGOW CONVENTION

This year the convention for the British Isles was held in Glasgow, Scotland, September 10-14. The consecrated came from South England, from North England, from all over England and from all over Scotland, from Wales and from Ireland, about 2000 of the consecrated in all. The number was small, but the enthusiasm was great.

Have the British brethren any doubt now as to the purpose for which they were called out of darkness into the marvelous light of God's great truth? Ask them and receive a clear and proper answer. The time was when ecclesiasticism afflicted our British brethren. They are not to be blamed for that. The most of them were brought up in the ecclesiastical systems. When they came out from Babylon they came with bedraggled garments, like all others coming from that ungodly organization. In the British Isles formalism in the church system is a common and usual thing. The minister appears before his congregation with a long face and with flowing robes. He strikes an attitude of great piety and sanctimoniousness, and his speech is decidedly ecclesiastical. He desires to make a pious appearance regardless of what is in his heart. Each member of the congregation is taught to follow the minister's lead. They believe it to be the chief duty of the members of the church to put forth a pious appearance. Such an environment is certain to have its influence upon any and all who are brought up there. Many have honestly thought that such a formalism is but due respect to Jehovah; but as a matter of fact it has been observed for the influence it might have upon men.

Our British brethren, like the anointed everywhere, are now seeing clearly God's purpose in calling and anointing his people because it is due time for it to be seen. The anointed everywhere are seeing that, being called out of darkness, they must separate themselves from the unclean system in appearance, in formalism, as well as in truth and in fact. They see now that they must be witnesses for the Lord and show forth his praises regardless of what others might think about them. They see now that God has a great work to be done in the land of Britain, as well as other parts of the earth; and the anointed there are anxious to do it. They have learned that true love means to be truly unselfish, and that to prove our love for God we must joyfully obey his commandments.

A number of British brethren addressed the convention, among whom were some of the younger ones. There was an entire absence of speculation on the part of any of the speakers. There was a harmonious ring to their words calling to the brethren that God's due time is here for the giving of a strong witness to his name, and that for this reason the Lord has been pleased to reveal to his people a clearer understanding of his purposes. The testimony meetings by the brethren at the convention showed their earnest devotion to the Lord. While during the past few years a number at Glasgow have turned away, others have come to take their places. Following the baptismal discourse, eighty-seven symbolised their consecration by water immersion.

SERVICE DAY

The program made provision for a service day, and the brethren were eager to engage in the service. The territory had been properly marked out and allotted to the workers. Tuesday morning 1106 workers, headed by Brother Hemery, the Society's British manager, marched into the field and began the joyful work. The chilling rain that was falling did not dampen their zeal, but enhanced their joy because they were conscious of enduring some hardships that the name of God might be glorified. It was a happy company that returned at the end of the service day to give testimony recounting their experiences and the joy had in proclaiming the message of the kingdom.

We must bear in mind that in Scotland there are many poor and out of employment; and while these would like the books they find it difficult to obtain them and do not wish to take them as a gift. It must also be borne in mind that a great many books have heretofore been placed in Glasgow. Taking into consideration these things, the result of service day was unusually good and certainly gratifying. The calls made by the service workers totalled 39,845 and the sale of books totalled 6038. Approximately 40,000 people were told on that day that the kingdom of heaven is at hand. Many of them turned a deaf ear, while many others heard and wanted to hear more and spent their money to provide themselves the means of learning more. To all the witness was given, and that is the chief purpose of the work just now.

PUBLIC MEETING

It was not deemed necessary to use the public press to advertise the coming public meeting. The brethren distributed handbills amongst the people and invited them to come; and they came. Two months or more prior to the assembling of the convention it had been announced in Scotland that the International Bible Students Association would hold a convention, and that on the 11th of September the president of the Society would deliver an address to the public. A petition was circulated amongst the holders of radio receiving sets, which petition asked the government of Great Britain that the public address to be given at St. Andrews Hall might be broadcast.

Receiving sets can be held in the British Isles only

by those who pay a license therefor. As a general rule the license is held by the head of the house, and the average number in the family may be put at five. Twenty-six thousand holders of receiving sets signed this petition, which represented the request of more than 100,000 people, to the government that the public address upon the Bible and upon the particular subject of the Highway to Life, might be told over the radio. The government of Britain coldly and contemptuously denied the petition. The people asked for bread and received a stone. They asked for meat, and received the hissing condemnation of the serpentine clergy.

The clergy pretend to believe the Bible, but they do not. They mislead the people by posing as leaders of Christianity. All readers of *The Watch Tower* know that the clergy as a rule are frauds and hypocrites; and as a further evidence of this fact a letter of one of the bishops is here published. The secretary of a local class of Bible Students addressed a letter to the Bishop of Birmingham, requesting an interview on the Bible. The reply speaks for itself:

Bishop's Croft
Harborne

Birmingham,
12th July, 1927.

The Bishop of Birmingham desires me to acknowledge your letter, and to say that he himself approaches the Bible from the standpoint of modern scientific and literary knowledge. He regards the Bible as the basis of the Christian faith and, naturally, values highly its inspiration; but he does not attach to it the infallibility which he believes the International Bible Students Association claims for it. Under these circumstances he feels that an interview with your representative would not lead to any useful result.

Yours faithfully,
N. M. V. Owen, *Secy.*

To the Secy. of the I. B. S. A.

The common people are beginning to have their eyes opened to the fact that the clergy are in league with the selfish political and financial powers that have kept the people in subjection and oppressed them. They want relief; and they know they cannot get it from any governmental power and certainly not from following the clergy.

The largest hall in Glasgow, Scotland, obtainable was St. Andrews Hall. Adjoining it are Berkeley Hall and Mitchell Hall. These three halls were connected by wires so that the people in each one could hear the speaker; and voice amplifiers were used to transmit the voice. The people quickly filled all three of these halls, while five thousand or more stood in the street, anxious to get in. The electricians hurriedly ran a wire from the loudspeaker to the outside and erected an amplifier so the people in the streets might hear. The attendance at the meeting was approximately ten thousand. The attention was marked. Those in the halls who could not see the speaker remained perfectly quiet and joined in the applause when the audience in the main hall applauded, because they could hear it through the microphone. Those in the streets who were hearing did likewise.

After describing the blessings God has promised to the people through his kingdom the speaker said: "All in this audience who have a desire to see God's kingdom established on earth for the benefit of men wherein there will be no profiteers, no conscienceless politicians, no hypocritical preachers, and no war, wherein peace will prevail and the people will have an opportunity to enjoy liberty, happiness and life, please stand up." The audience leaped to their feet and stood in silence.

There was just one exception. A man seated in the audience, wearing the garb of an ecclesiastic with a long and pious face, remained silently in his seat, thereby saying that he did not want God's kingdom. The audience in the other halls stood, while the people on the streets who were hearing removed their hats, signifying their approval.

The books sold at the public meeting aggregated 1017 books. The brethren freely stated that this was the largest public witness ever given in Glasgow. Many expressed their regrets that the thousands who had petitioned the government to hear had been denied the opportunity. The responsibility of this rests upon the clergy. They do not want the kingdom themselves, and they do not want others to hear about it. They influence the government to prevent the people from hearing. But the Lord will see to it in his own good way that the people have an opportunity to know that he is God and that his kingdom is the hope of mankind.

The convention at Glasgow was a great blessing to those who attended; and all of the brethren departed for their homes, rejoicing in the fact that they have a clear vision of God's purposes concerning them and the opportunity now to show forth his praises and demonstrate their love for him.

LONDON

A meeting was held at Queen's Hall, London, Sunday, Sept. 18th. Approximately 3000 friends attended from different parts of the country. It was a happy and joyful meeting. The congregation of the London Tabernacle by practically a unanimous vote agreed that hereafter there shall be no services held in the Tabernacle on Sunday morning but that the entire morning each Sunday shall be given over to field service of canvassing the people for the books and literature. The price of the books has been reduced in Britain in order to enable the poor to obtain them. Any loss that is sustained will have to be made up from some other source. This will be an additional opportunity of service.

It is confidently stated that the brethren in the British Isles are more thoroughly united and harmoniously in action in the advertisement of the King and his kingdom than at any time past. It seems certain that a people of such intelligence as those of the British Isles and so given to reading must have a witness concerning the truth. The brethren in Britain realize this fact and are earnestly engaging in the task. They are joyful of

heart, strong in faith, and united in giving praise to God.

The last meeting of the tour was held at Plymouth, the port from which our ship sailed. It was possible to arrange to remain at the hotel in Plymouth over night. The little class there was notified in time, and they invited other friends nearby. They came through a cold rain storm in order that they might have some personal communication together and to listen to a further discussion of God's gracious plan. It was a small but a happy meeting, and at the conclusion we bade each other goodbye in the name of the Lord, and our ship sailed away.

THE KINGDOM OF GOD

THOUGH the Bible says so much about the kingdom of God and the kingdom of heaven, as it is sometimes termed, there is a great deal of ignorance amongst those who profess to be Christians as to what the Bible means by the kingdom. One needs only to ask a few questions in order to discover that the lack of knowledge is profound. Some think that when the Bible speaks of the kingdom of God it refers to the great kingdom of the universe over which God is the supreme ruler. Some, going to what must be called the other extreme, say that the expression is intended merely to indicate a state of mind; and they say that Jesus determined this interpretation when he said to the Pharisees, "The kingdom of God is among you." Others, more nearly correct, say the kingdom is that kingdom of righteousness which at some time will be established in the earth; but they think of it as a development of right thinking and living rather than as the result of a special work of God.

But the majority of those who profess to be Christians do not trouble about the kingdom of heaven. They do not know what to think and, because of conflicting views, have no special interest. This ignorance cannot be charged to the Bible. It arises, indeed, from lack of paying attention to what the Bible says. There is no uncertainty in the Bible about the kingdom of God. The trouble is with those who have professed to teach the Bible.

Religionists have differed so much amongst themselves, each school having its own theory of what the Bible teaches, that the truth on this as on all parts of the divine revelation is almost entirely hidden. Because of this it is now commonly thought that the Bible really cannot be a revelation from God. The Bible is not confusing. It is men who are confused, and for the reason they have not sought truth, but self-interest. The fact that the clergy, who profess to be the special representatives on earth of the kingdom, understand so little about the kingdom of God is sufficient proof that they do not represent Jehovah.

In a short series of studies, which will appear in this journal, we shall show from the Bible itself, what it says about the kingdom, and what God purposes to do by the kingdom for the welfare of the peoples of earth. It should be stated at the outset that a comparison of the many passages in the Bible which speak of the kingdom of God or of heaven will show that it has specially to do with the earth and with man. What the Bible says about the kingdom of God is not a disclosure about God himself, either of the past or of his plans for the future. Every student of the Bible has soon met with the fact that it makes no attempt to explain about God, as of set purpose; that the revelations of God which are made occur as the Bible proceeds to disclose the Creator's purposes in his dealings with mankind, his human family, and in the processes of redemption as from time to time it has pleased him to make them known.

It is certain, then, that the kingdom of God which, for the present we shall consider as being synonymous with the kingdom of heaven, is intended specially to apply to man. That God rules supreme in the heavens is not in question; therefore all our considerations must keep to the line that whatsoever is said in the Bible must relate to God's dealings with the earth and with mankind.

There is nothing in the Bible to tell how the times of earth are related to the ages which went before its creation. Great guesses have been made about the number of years during which the earth was undergoing the processes which would allow of life upon it. But there is no reason for thinking that the very varied guesses made in the name of science have a close relation to fact. Indeed, there is reason for thinking they are far from the truth. In any case so-called science takes no account of the work of a Creator, but considers only natural laws, and that from the very limited knowledge it has of them. God, being life itself, must for ever make increase. There must of necessity always be production with him; else there would be finality with God. He would be limited. Also, and of necessity, he must be the sole Monarch, the great Ruler in all his dominions. He must be the center from which all life radiates, and the center to which all his creatures must go or, failing, fall into the darkness of death and oblivion.

It pleased God to begin the process of creation which has resulted in that which men see with their eyes, or which they discover by means of the instruments which they have made; namely, the telescope for those things which are beyond the range of human vision, and the microscope for those things which are too small for the human eye to catch. When he made the earth for man, and then by his special act of creative power formed man to enjoy the life and to be lord of the earth, there could

be no thought that he intended to give the earth to man as if he, the Creator, had merely taken the pleasure to use the power of creation to make a toy; that is, to exercise his power merely for his enjoyment.

It may be presumed to be a certainty that except in heaven, God's dwelling place, the earth is the only place where there are creatures who have moral perceptions. Indeed, there is no reason for thinking that life exists elsewhere than in heaven or on earth. From man's point of view that which is known of life is that man is an inhabitant of a place where there are many forms of life, no other of which, however, approaches his own in measure of physical capacity and of mind, and therefore in the possibilities of enjoyment of life. But he also knows that there are intelligent beings which are certainly not human, and which from time to time have come into contact with men, such beings which are at least cunning in intelligence, and their contact has always been hurtful to man. In this present day this is being experienced more than at any other time.

This endeavor to communicate by man with these intelligences poses today, as a religion, under the name of spiritualism. Really this is an attempt of the fallen angels to deceive mankind as to his nature, and to seduce him into rebellion against God. These rebellious spirits pose as the departed dead of mankind, pretending thus to prove that the dead are not dead and thus that God deceived man when he said that death is the wages of sin.

These demons are being used by Satan, the great enemy of God, and ever the deceiver of men, to further his immediate purpose of withstanding God. Without doubt a considerable part of Satan's army in the great battle of Armageddon, the "battle of God Almighty", now hastening on, is formed of these hosts of demons. Satan is making what will be a terrific attempt to bring evil, rebellious spirit forces into action to deceive mankind that he may oppose Jehovah in his purpose of setting upon earth the kingdom of heaven, the time for which has now come. That now and again the angels of God have come into contact with man is shown by the Sacred Records; but these visits have been comparatively few.

Further, man knows by his reason that this world with all its wonders did not and could not, come into existence by any chance happening. Reason tells him that there is a great Creator to whom the earth owes its existence, and to whom he owes his being. But man by reason cannot find out God; that is, cannot find knowledge of him or of his purposes, nor indeed of what he is in himself. (Job 11:7) The apostle shows that man's reason tells him of his Creator, a personal God to whom he has an obligation. In Romans 1:19-21 Paul says, "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

There is nothing said in the early part of the Bible about a kingdom of heaven, or a kingdom of God, whether in heaven or earth. Dominion is shown for the Creator, the Author of all life, and that he must be the great Ruler over all. It pleased God to extend his dominion, and according to his will the earth and man came into being. Then it further pleased the Creator when he made man to give to him dominion over all the animal creation; that is to say, over all animal life. A kingdom implies a king, and the early chapters of the Bible are silent about both; but it is reasonable to suppose that in whatever is said later about a kingdom of God in its relation to man or the earth, there is some reference to the first dominion for which God formed man. Without doubt God formed man to give him the enjoyment of the blessings of life, but there can be no question that God also formed him that he might have dominion over the lower creation.

The record is that God said to Adam at the first, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:28) The Psalmist when considering these things said of man, "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." (Psalm 8:6-8) It is true that the Psalmist also says, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." (Psalm 115:16) But neither this passage, nor any other in the Bible, may be interpreted to mean that God made the earth and delivered it over to man. The gift of life is to be enjoyed only when man is in harmony with the will of God, and the earth is God's gift to him to enjoy; but the dominion was to be held as for God. Man was to hold it as God's representative. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." —Psalm 24:1.

It is on this point that Satan, the unscrupulous enemy of God and man, has found his chance to serve his own ends. His purpose is and has been to thwart the purposes of God. Blessed at the first as a caretaker over the first human pair in the innocency of Eden, probably to help to direct man to the will of the Creator, he sought his own interests rather than those of the Most High or of the creature man. Whatever God had in mind of a kingdom to be established in the earth, it may be said that the first suggestion in the Bible of a kingdom or dominion over mankind came from Satan. The Prophet Isaiah quite evidently speaking of him, though apparently addressing his words against the king of Babylon, said, "For thou hast said in thine heart, I will ascend into

heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." (Isaiah 14: 13, 14) Satan sought a dominion for himself. He persuaded man that he was being deceived; that the words of the Creator saying that death would be the penalty of disobedience could be ignored with impunity. But under the pretense of leading the man into liberty Satan was seeking to bring him into bondage to himself. He succeeded in his purpose; and from the day of the fall Adam and his children have been under the bondage of sin and death, and have been the subjects of Satan's dominion. Relief from that hard bondage has come only to those, the comparatively few, who have sought the will of the Creator, and have by him been guided into the way of liberty and life.

This great enemy is the real author of the confusion which has existed in the minds of men about the kingdom of God. Evil in heart, he has used every possible means to deceive men. In the later years of man's history, when he had not the chance to speak to them as he could do in the days of their innocency in the garden, his policy has always been to get up a system of worship among men, but to take care that there was no worship of Jehovah in spirit and in truth. The worship by the peoples of earth has not been such in reality. Such religious observances as there have been, whether in paganism or in churchianity, have been directed rather by the spirit of fear and to appease God than by a desire to give him honor and praise and fealty. It has been part of Satan's policy to have in every government that has existed in the earth a system of priestcraft kept up by the rulers, and always with the understanding and expectation that the priesthood, whether pagan or Christian, should support the rulers of the kingdom. Thus it has always been that priestcraft, in whatever form, has shared in the rulership of the world, and has been unfavorable to the masses.

In this matter the clergy of Christendom have done men a very great injurious service. They have taught men to expect the blessings of God to come through the kingly organizations of this world rather than to look for the kingdom of God to be set up under the direct rule of heaven. In effect this has turned men away from the thought of the kingdom of heaven; and now men have come to think that the earth belongs to them to do with it whatsoever they will insofar as that is possible, and to use its resources as they please.

Satan saw that he could control the many by means of a few bold spirits; and it has been the case that during the greater part of human history the comparatively few have held power in the earth. **The bold,** the **strong and** the ruthless have gained an **ascendancy over their fellows,** and have treated them **as if their lives and their** interests were of no more value than those of the beasts of the field. They have claimed the land as their own, and have considered the products of the earth as if they were at their disposal. So long have these conditions obtained that the great masses of humanity have come to think that they were born to be the slaves of the few. Even in these later days of human history, and in such countries as Britain and others people gave huge sums of money to free the slaves which were held in the Empire's territories as a commercial product. And now commercialism has made the condition of the supposedly free people in some respects as hard as that which the slaves suffered for whose freedom they paid, and even harder. That the many should toil for the few has been accepted as part of the proper order of things; and no power has done so much to produce this meek acceptance as that wielded by the great religious organizations under the name of Christianity.

Men are now breaking these bonds. But in doing so they are turning away from their obligation to their Creator, who has been misrepresented. It is here where they are in danger of being further misled by Satan. Satan would have men rebellious towards God; and his present purpose is to have men refuse the rule of the Prince of Peace which God is now establishing in the earth. The earth for man, is their cry. Man wants no interference from God in his use of the earth. The rich and the powerful want their own way, and the poor do not wish to come under obligation to Jehovah. The conflict of Armageddon will decide the matter. Jehovah will cause his misled, mistaken human family to see his goodness; and by his kingdom he will restore all the willing amongst them to life and happiness.

Though the early part of the Bible does not speak of a kingdom of God or of heaven, this must not be attributed to any development in the minds of the writers of the Bible, as is now so commonly done. Rightly understood, there are no writers of the Bible in the sense in which that word is ordinarily used. God is its Author. There are some portions of the Bible that are historical records which God caused to be written by men; and there are some, such as the writings of the prophets, which have come from him directly through the holy spirit. But of all this collection of writings, God is the Author and Arranger of the whole.

We must take the scriptures in the various orders to show what they say about the kingdom of heaven. The Word of God is truth. He who relies upon and follows that Word goes in the right way.

"Lo! the tent of God is with men,
And he will tabernacle with them,
And they shall be his peoples,
And he shall be God with them;
And he will wipe away every tear out of their eyes,
And death shall be no more,
And grief and outcry and pain shall be no more:
The first things have passed away."

THE KINGDOM FORETOLD BY THE PROPHETS

ALL the prophets of Israel foretell that God will set up a kingdom in the earth. They show that it is to be a kingdom in which the righteous will of God will be obligatory upon every individual, under penalty of death for persistent, wilful disobedience. The kingdom is to be established for the purpose of enforcing the will of God upon mankind. How it will operate, and how it will demonstrate the love of God so as to draw mankind in love to the Creator, is the story of the kingdom.

In the eyes of the prophets the kingdom was that of Israel restored; for the faithful in Israel never lost sight of the Abrahamic covenant of promise that in him and in his seed all the nations of the earth should be blessed. (Genesis 18:18) In vision they saw Israel the leaders and virtual rulers of the earth, the instrument of God. They saw the law of God as given at Sinai in force; namely, righteousness towards God, and love and justice obtaining as between man and man. But they saw that the kingdom would bring the greatest desire of men; that then lasting life would be the result of obedience to the expressed will of Jehovah. This meant that both sin and its penalty, death, would be rendered powerless. Further, they saw that God would have complete victory over all evil, and that death would be made to give up its victims. Thus the kingdom of which they wrote and spoke was an actual kingdom, a truly human organization, governed in and by righteousness.

All the blessings of the kingdom were to be realized upon earth by the human family as such. There is no suggestion in the prophets that the kingdom and its blessings could be enjoyed only when men had been transferred to heaven by death. Both the earth and men are the subjects of the righteous rule of God. The prophets saw the earth restored and God's human family happy upon it.

That this is God's purpose was clearly shown by the Apostle Peter when, on the occasion of the healing of the lame man at the Temple gate, he told the astonished multitude that as Israelites they should not marvel at such a miracle as they had seen; for God by Jesus, whom he had raised from the dead, would bring the times of restitution. His words are, "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20, 21) The times of restitution are the times of the kingdom. The King is the great restorer.

As the restitution can refer only to the restoring of that which was lost, it must be that the human family lost its birthright in the beginning through the sin of Adam. Since then sin became master of the race, and death has reigned over all; but through Christ the race is to be restored to the perfection enjoyed by its first parents. The cripple whom Peter healed and who had been helpless from birth, is a true picture of the human family born into conditions under which it is impossible for any even to attain soundness of body, where nothing can restore the mind to its health, and where there is no medicine to heal and restore the heart of the sickness which has affected it. The disease of heart is pride, selfishness, malice, envy, and the like.

Because in the New Testament there is a phase of the kingdom of heaven which was not known to the prophets of Israel, but which was made known by Jesus, it is said by Modernists that the prophets of Israel merely visualized a kingdom of God, and that they gave expression only to the thoughts of their own mind. The Apostle Peter says these holy men of old spoke as they were moved by the holy spirit. (2 Peter 1:21) It was not God's good pleasure to permit them to see clearly the things of which they wrote and spoke. Their words are based upon the facts of the kingdom as it was established in Israel. It is mainly the kingdom of Israel as it existed under David and in the earlier part of Solomon's reign which forms the basis of the prophecies; that is, of David established in Mount Zion in Jerusalem, seated upon the throne which Jehovah called his own, reducing the enemies of Israel to subjection, and of Solomon his son reigning in peace.

These pictures may be said to dominate the prophecies. The prophets saw how David conquered the enemies of Israel, and forcibly established his rule over all the lands which were in the promise originally given to Abraham. They saw that this was a representation of how God would set up his kingdom in the earth, that a force would be used which would reduce the powers of this world and bring them to destruction so that the rule of the kingdom, the rule of justice and love, might have free access throughout the earth.

As Israel at Sinai had the offer to enter into a covenant which would make them a kingdom of priests, it is to be expected that in whatever the prophets should say there would always be the association of priestly service and reconciliation for sin associated with the kingdom of God; for Israel's failure to enter fully into the offer at Sinai could not alter God's purpose to have a kingdom of priests. The typical kingdom was never a priestly kingdom. But David had in mind the fact that the priesthood was a necessity to the kingdom; hence he made a home on Mt. Zion, his seat of power, for the ark of the covenant. When the temple was built, it was called the house of Jehovah. The kingdom and the priesthood were very closely united.

David was the first of the literary prophets. He was used to write many of the Psalms, many of which were set for the worship of Jehovah; and these may be called the Songs of the King and the Kingdom. In them the name and the glory of Jehovah are ever to the fore.

That David wrote by the holy spirit is shown by Jesus when he said of one Psalm, "How then doth David in spirit call him Lord?" (Matthew 22:43); and David, speaking of himself as the sweet psalmist of Israel, anointed of God, said: "The spirit of Jehovah spake by me, and his word was in my tongue."—2 Sam. 23:1, 2.

David said that in the kingdom which was to be established according to God's promise to him (Psalm 89:35, 36) the king would be a priest, also. In the 110th Psalm the one called by Jehovah to sit at his right hand was also called to be a priest after the order of Melchizedek, who in his day was Salem's king and priest. In that prophecy David does not say that the king of *Israel* was to be priest, nor that he who was to sit at the right hand of the Majesty on high was his son. But Jesus links these things together and said of this one, "If David then call him Lord, how is he his son?" (Matthew 22:45) Jesus shows that the great one of Psalm 110 is the Christ, the Anointed, King and Priest, the son of David, and yet David's Lord.—Matthew 22:41-45.

The kingdom of Israel under David did not realize that which was intended by the offer which God made to Israel at Sinai, though it may be said that the combined throne and priesthood did this; but it did make a type of the kingdom which God would set up in the earth. Thus, as the kingdom of Egypt was typical of the kingdoms of earth and of Satan's kingdom, Israel's throne was typical of the kingdom which God would set up. The throne of David was called the throne of Jehovah. —1 Chronicles 29:23.

Thus in all the writings of the prophets there are two leading lines of thought concerning the kingdom of God: One, that it is established by force, contrary to the will and wish of men; the other that the kingdom will bring with it full deliverance for mankind from all the troubles which have afflicted the race, and will afford an opportunity for the whole of the human family to put itself into harmony with the will of the Creator, and thus gain the blessings for which the kingdom was established.

The prophets speak of the kingdom's being established in a time of trouble such as the world has not hitherto known. (Daniel 12:1) The Psalmist, describing the time and the events, speaks of the earth then melting like wax at the presence of the Lord (Psalm 97:5); and he says, "The foundations of the earth are passed away." (Psalm 82:5, margin.) Zephaniah says that the earth will be consumed with the fire of his jealousy. (Zephaniah 3:8) These passages and many others of a similar kind have very foolishly and very wrongly been read by ecclesiastics in the most literal sense. But even a cursory consideration of the Bible, apart from creedal teaching, will show that it intends these passages to be read symbolically, and that the physical earth, which was given to the children of men for a habitation, abideth for ever. (Ecclesiastes 1:4) The advent of the kingdom of God is in a time of the world's greatest distress, when darkness covers the earth and gross darkness the people. (Isaiah 60:2) And the burnings and shakings and melting describe how the world, which is Satan's organization, is to be destroyed.

This prophetic setting is, of course, directly contrary to that which has been taught and which is commonly received. But the Bible shows that the kingdom of God on earth is not in any sense the result of an evolutionary development of things which now are. Like the events of creation its establishment is an act of God. He overthrows the powers of evil and sets righteousness in the earth.

The fond hopes of the many good people who have labored for the betterment of their fellows and for the general conditions of life, believing that they were thereby advancing the interests of the kingdom of heaven, are doomed to disappointment. It is not a violation of truth to say that the majority of those who have so labored have sought little more than a remodelling of the present order of things. The churches as representing organized religion have never shown that they have looked for, or wished for, the quick establishment of a righteous kingdom upon earth. Contrary to general opinion there is nothing in the teaching of Jesus which puts aside these prophetic pictures. They stand firm as part of revealed truth.

The kingdom will bring full knowledge of God; for all shall know him, from the least to the greatest. (Jeremiah 31:34) "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9) It will be a kingdom where men will learn the value of each other and will live in harmony; where will exist a true brotherhood, when nations will learn war no more. (Isaiah 2:4) It will be a kingdom of love and righteousness, where nothing will hurt nor destroy. (Isaiah 11:9) All of this means that during that time a condition of life will obtain on earth which will correspond to that enjoyed by Adam in his happy environment in the garden of Eden. The kingdom of God is specially set for the establishment of righteousness on earth, and to bring man back to the beauty of his first estate. When its work is done the kingdom as such will not continue, but a new order will commence. See 1 Corinthians 15:28.

If the prophets do sometimes present a fierce picture of the establishment of the kingdom, a picture of the foundations of the earth being removed, and everything being shaken which can be shaken; or if they state, as the Prophet Zephaniah does (chapter 3:8) that in the establishment God will consume the earth with the fire of his jealousy, they also show that these things are but the destruction of all that which opposes the purpose of God to have his human family delivered from its oppressors; and that his King shall be a king to reign in righteousness, who will bring peace to the people.

THE KINGDOM OF GOD FORESHADOWED

AS HERETOFORE stated, in its early chapters the Bible does not speak of the kingdom of God or the kingdom of heaven. It is only in later times that the fact of such a kingdom is presented. At the first, in Eden, God gave man a dominion over all animal life in the earth, but there was no suggestion that one man should have dominion over another. Nor is there anything in the very brief records of the first age, which lasted from Eden to the flood, to indicate there was any attempt to establish any rule of man over his fellow men. But not long after the flood the idea of a rule is seen in the process of development. Nimrod was the first to gain power and to rule over his fellows. His exploits as a mighty hunter before Jehovah were done in opposition to the will of Jehovah. Being an instrument of Satan probably he professed to be a protector of men. Men began to gather into cities, which were walled for protection against man and beast. The opportunity for power developed; cities were joined together under one rule, and thus the ancient great empires began.

It was not very long after this that God indicated that in his own time he would establish a universal control. He did this by calling Abraham out from his home country, Ur of the Chaldees, to go to the land of Canaan; and giving him, the promise that in him and in his seed all the families of the earth should be blessed. Obviously if Abraham was to become the great blesser of the nations, he must be placed in a position of power to enable him to carry out the work God would have him do.

Here then are the beginnings of kingdoms. Unquestionably Satan was working through the bold men of the earth in order to bring the world into easier control under himself; and Jehovah shows that he purposed to set his authority throughout the earth.

In Abraham's day there were many small kingdoms; even in the lower valley of the Jordan nearby there were the five kings of the cities of the plain. (Genesis 14: 2, 3) Still later Egypt appears a great and powerful kingdom whose king would yield to no opposition nor acknowledge Jehovah as the God of heaven. It became the representative kingdom of this world's organizations.

The first actual mention of a kingdom of God that is of God's arranging was when God called his people to Mount Sinai. Jehovah then made an offer of a covenant with them. He would make them a kingdom of priests. From that time in more or less definite form the thought of the priestly kingdom is always present. The intention is evident. The kingdom which God will establish in the earth must first be developed. Its development is associated with priestly service. This indicates that the blessings will come through acknowledgment of sin, the reconciliation between God and men through Christ's blood, and by man's acceptance of such priestly service of Christ done for mankind.

But the purpose of God was not realizable then; for Israel soon proved by their failure that they needed priests for themselves. Afterwards, and according to their wish and because they wanted to be like their neighbors, God gave them a king and Israel became a kingdom. It pleased God to make that kingdom to foreshadow the real one which he purposed to set up in the earth; so much so that it is said of David, the second king, that he sat upon the throne of Jehovah.—1 Chronicles 29: 23.

But quite evidently it was the first three kings, to wit, Saul, David, and Solomon which were more especially set as foreshadowing the development of the real kingdom. Each of these kings reigned forty years, a symbolic number, as every Bible student knows. The kingdom under Saul is not a picture of the kingdom of God in power. Saul represents those who have had special privileges of service to God and God's people but misuse their opportunities. He particularly represents the clergy of Christendom who, as rulers in their own part of the evil world, have followed their own way; thus proving that at heart they are rebellious to God. The kingdom under Saul thus becomes a picture of the religious world organizations, those which have claimed to be the kingdom of heaven set up on earth. Saul and the leaders of organized religion are of the same spirit.

The second kingdom, under David, foreshadowed the development of the true kingdom of God as and when it is being set up in the earth and in the earlier days of its operation among men. That work is now in active operation and is the true cause of the commotion in all the earth. When David was made king over all Israel the territory occupied by Israel was small in relation to the original promise given to Abraham. Israel occupied Galilee, the land of Canaan, the land of Judea, and some of the country now known as Transjordania, but the territory promised to Abraham extended from the confines of Egypt to the Euphrates. In that territory there were nations who were ever the enemies of Israel and who would gladly have seen Israel destroyed. David, seeing himself as Jehovah's servant, acted accordingly. He brought into subjection all the peoples who occupied the land which God had promised Abraham and thus established the kingdom of Israel as master of all those countries.

It is this work which in great measure makes David's reign to foreshadow the real; for the Scriptures clearly show that the kingdom of heaven which God sets up in the earth is established by force against the wish of the people, whether rich or poor. The thought which has been kept before the minds of the people by ecclesiastics, namely, that the kingdom of heaven is to be brought about in a peaceful way through the reformation of mankind by the churches, is absolutely contrary to the Scriptures.

The Revelator when speaking of the "return" of Jesus says: "Behold, he cometh with clouds, . . . and all kindreds of the earth shall wail because of him." Also of that time when the kingdom of God is established

he says: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Revelation 1:7; 6:15-17) And Jesus said: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) He also said that his presence would be unexpected; that then the peoples of earth would be as careless in regard to his coming to take control of earth, which meant the overthrowing of the present world system, as when in the days of Noah the people were carrying on the ordinary occupations of life without respect to the fact that Noah was God's messenger to them, telling them of the destruction which was coming.

The fact of the return is now upon the world and, as is to be expected, God has his messengers giving a similar message to that which was given by Noah. The majority of the people are unheeding; but there are some who are saving themselves from the wrath which is coming upon the world. Thus the kingdom of heaven is established in the earth in the face of indifference, carelessness, unbelief and some very definite opposition. None but those who have been earnestly looking for it want it. Even of those who want to see righteousness ruling in the earth, the number is small who want the kingdom established in the way in which God is doing it. Thus God's servants at this time who know his will are called to follow in the way of David. They must fight the opposition which is raised, and they surely bring upon themselves both misunderstanding and persecution.

The third rule, under Solomon, is more representative of and foreshadowed that which is commonly conceived if a kingdom of righteousness were to be established on earth. It was a time of peace. There was neither threat of foreign invasion, nor rebellion by the nations over whom Solomon reigned. The people were at liberty to cultivate their lands; they could live happily upon them, enjoying the blessings which God had for those who kept his covenant.

Thus while David's work as the representative of Jehovah on the throne of the Lord more specially foreshadowed the preliminary and necessarily rougher work of establishing the reign of righteousness on earth now taking place, Solomon's reign foreshadowed the time when the blessings of that rule of righteousness shall come upon mankind. It is that day when "a king shall reign in righteousness, and princes shall rule in judgment".—Isaiah 32:1.

In the kingdom under David the people had a ruler who always sought the interests of the people. David accumulated a large amount of treasure, but it was set apart for the temple and was not for the enrichment of his family. Nor did David make himself rich at the people's expense. The treasure was the result of the tribute which was brought to Israel by the conquered nations, Edom, Ammon, Moab and others. Under Solomon the country grew very rich. It is said that King Solomon "made silver to be in Jerusalem as stones . . . for abundance." (1 Kings 10:27) The ideal before these two kings was that the king was to be the servant of the people, who were always to be considered as Jehovah's people and treated accordingly.

The picture plainly foreshadowed the reality. Isaiah's prophecy shows that in its own time such a kingdom will be set up in the earth and for the good of the peoples of the earth and to the glory of God, the Most High, the Creator. With righteousness as the rule, and with the king carrying out that rule, and with the princes (the ancient worthies of Israel raised to life) being of the same mind and purpose, with no other desire but to serve Jehovah and the people, there will come a realization of what the blessings of righteousness really mean. The people of earth will see the kindness of God, and all fear of him will be destroyed; the hearts of the people will turn to righteousness, which hitherto they have never had opportunity of seeing in power.

The matter of immediate importance to the Christian today is the fact that this kingdom cannot be in the earth except the present powers which have controlled men are destroyed; hence the faithful servants of Jehovah in this day must learn that they require to fight for the kingdom of righteousness. It is not correct to think that the servant of God need only to put on armor which is a defence against temptation. He must arm for fight against all the forces, whether spirit or human, which Satan is gathering in his attempt to resist God. The disciple of Christ must be an active soldier in the battle of the great day of God Almighty or he will surely find himself arrayed against God.

The world does not want the rule of its Creator. That human nature is depraved is a fact to which all must agree; for all recognize that it is easier and more pleasurable to do the things which are selfish and contrary to both individual and general welfare than to do the right things, namely, those which build up a man in right ways and help him to be a good neighbor to his fellows.

It is this fallen condition which has enabled men of strong will and ablilty of brain or force to take advantages to themselves and to get control over their fellows. All this means that by religious domination, by military power, and by financial power, there is a comparatively small number of men in control in the earth. They hold in bondage both men and the earth's supplies of food and material, and these seek only their own ends and care nothing for the welfare of the race. The people of the earth may be said to be represented by the peoples of the nations whom David conquered. The kings of the earth are those powerful interests which ever oppose the kingdom and try to deceive mankind. It is these who in the battle of God Almighty will first be destroyed so that the peoples may be freed.

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Cumberland, Md.	Jan. 1, 2	Apple Grove, Va.	Jan. 16, 17
Hagerstown, Md.	" 3, 4	Ruther Glen, Va.	" 18
Winchester, Va.	" 5	Fredericksburg, Va.	" 19
Berryville, Va.	" 6	Richmond, Va.	" 20, 22
Front Royal, Va.	" 8	Newport News, Va.	" 23, 24
Dayton, Va.	" 9, 10	Exmore, Va.	" 26, 27
Waynesboro, Va.	" 11, 12	Chincoteague, Va.	" 29
Charlottesville, Va.	" 13, 15	Norfolk, Va.	" 30, 31

A. J. ESHLEMAN

Texarkana, Tex.	Jan. 1	Devers, Tex.	Jan. 16
Atlanta, Tex.	" 2	Dayton, Tex.	" 17
Shreveport, La.	" 3, 4	Crosby, Tex.	" 18
Logansport, La.	" 5, 6	Houston, Tex.	" 20, 22
Center, Tex.	" 8	Freeport, Tex.	" 23, 24
Beaumont, Tex.	" 9, 15	Alvin, Tex.	" 25, 26
Port Arthur, Tex.	" 10, 11	Galveston, Tex.	" 27, 29
Orange, Tex.	" 12, 13	Dickinson, Tex.	" 30, 31

R. G. GREEN

San Francisco, Calif.	Dec. 1-15	Pacific Grove, Calif.	Jan. 6-12
San Jose, Calif.	" 16-25	Paso Robles, Calif.	" 13-22
Santa Cruz, Calif.	Dec. 26-Jan. 5	San Luis Obispo, Calif.	" 23-29

H. E. HAZLETT

Topeka, Kans.	Jan. 1	Riley, Kans.	Jan. 17, 18
Lawrence, Kans.	" 2, 3	Clay Center, Kans.	" 19, 20
Ottawa, Kans.	" 4, 5	Jamestown, Kans.	" 22
Emporia, Kans.	" 6, 8	Lenora, Kans.	" 23
Wilsey, Kans.	" 9, 10	Norton, Kans.	" 24, 29
Junction City, Kans.	" 11, 12	Oberlin, Kans.	" 25, 27
Manhattan, Kans.	" 13, 16	Achilles, Kans.	" 26
Randolph, Kans.	" 15	Lenora, Kans.	" 30

M. L. HERR

Tazewell, Tenn.	Jan. 1	Flat Rock, Tenn.	Jan. 16, 17
Luttrell, Tenn.	" 2, 3	Hendersonville, N. C.	" 18, 19
Knoxville, Tenn.	" 4	Asheville, N. C.	" 20
Bristol, Tenn.	" 5, 8	Hickory, N. C.	" 22, 23
Greenville, Tenn.	" 9, 10	Gastonia, N. C.	" 24, 25
Morristown, Tenn.	" 11	Bessemer City, N. C.	" 26, 27
Murphy, N. C.	" 12, 13	Charlotte, N. C.	" 29, 30
Asheville, N. C.	" 15	Concord, N. C.	" 31

W. M. HERSEE

Cranbrook, B. C.	Dec. 28, 29	Edmonton, Alta.	Jan. 15, 18
Fernie, B. C.	Jan. 1	Camrose, Alta.	" 16, 17
Coleman, Alta.	" 3	Lamont, Alta.	" 19
MacLeod, Alta.	" 4, 8	No. Battleford, Sask.	" 22
Lethbridge, Alta.	" 5, 6	Spruce Lake, Sask.	" 23
Calgary, Alta.	" 9, 10	Edam, Sask.	" 24, 25
Innisfail, Alta.	" 11	Saskatoon, Sask.	" 27, 29
Leduc, Alta.	" 12, 13	Prince Albert, Sask.	" 30, 31

G. S. KENDALL

Quinton, Okla.	Dec. 14, 15	Sapulpa, Okla.	Dec. 29
Fort Smith, Ark.	" 16	Tulsa, Okla.	Jan. 1
Stigler, Okla.	" 17, 19	Dallas, Tex.	" 3
Tamaha, Okla.	" 18	Houston, Tex.	" 4
Muskogee, Okla.	" 20	New Orleans, La.	" 5
Prior, Okla.	" 21, 22	Marianna, Fla.	" 6
Okmulgee, Okla.	" 23, 25	Jacksonville, Fla.	" 8
Henryetta, Okla.	" 26, 27	Orlando, Fla.	" 9

H. S. MURRAY

Tulsa, Okla.	Jan. 1	Drumright, Okla.	Jan. 16, 17
Barnsdall, Okla.	" 2, 3	Chandler, Okla.	" 18, 19
Arkansas City, Ark.	" 4, 5	Oklahoma City, Okla.	" 20, 22
Blackwell, Okla.	" 6, 9	Red Rock, Okla.	" 23
Tonkawa, Okla.	" 8	McLoud, Okla.	" 24, 25
Red Rock, Okla.	" 10, 11	Shawnee, Okla.	" 26, 29
Perry, Okla.	" 12, 13	Tecumseh, Okla.	" 27
Pawnee, Okla.	" 15	Stuart, Okla.	" 30, 31

V. C. RICE

Macon, Mo.	Jan. 1	Independence, Mo.	Jan. 17, 19
Hannibal, Mo.	" 2, 3	Pleasant Hill, Mo.	" 20
Keokuk, Ia.	" 4, 5	Butler, Mo.	" 22, 23
Medill, Mo.	" 6	Freeman, Mo.	" 24, 25
Rutledge, Mo.	" 8	Clinton, Mo.	" 26
Linneus, Mo.	" 9, 10	Coal, Mo.	" 27
St. Joseph, Mo.	" 11, 13	Deepwater, Mo.	" 29
Kansas City, Mo.	" 15, 16	Bolivar, Mo.	" 30, 31

E. B. SHEFFIELD

Melbourne, Fla.	Jan. 1	Panama City, Fla.	Jan. 19, 20
Titusville, Fla.	" 2, 3	Marianna, Fla.	" 22
New Smyrna, Fla.	" 4, 5	Ponce de Leon, Fla.	" 23, 24
Daytona, Fla.	" 6, 8	De Funiak, Fla.	" 25, 26
Palatka, Fla.	" 9, 10	Stella, Ala.	" 27
Jacksonville, Fla.	" 11, 12	Florala, Fla.	" 29
Apalachicola, Fla.	" 13, 15	Pensacola, Fla.	" 30, 31
Marianna, Fla.	" 17, 18	Brewton, Ala.	Feb. 1, 2

W. J. THORN

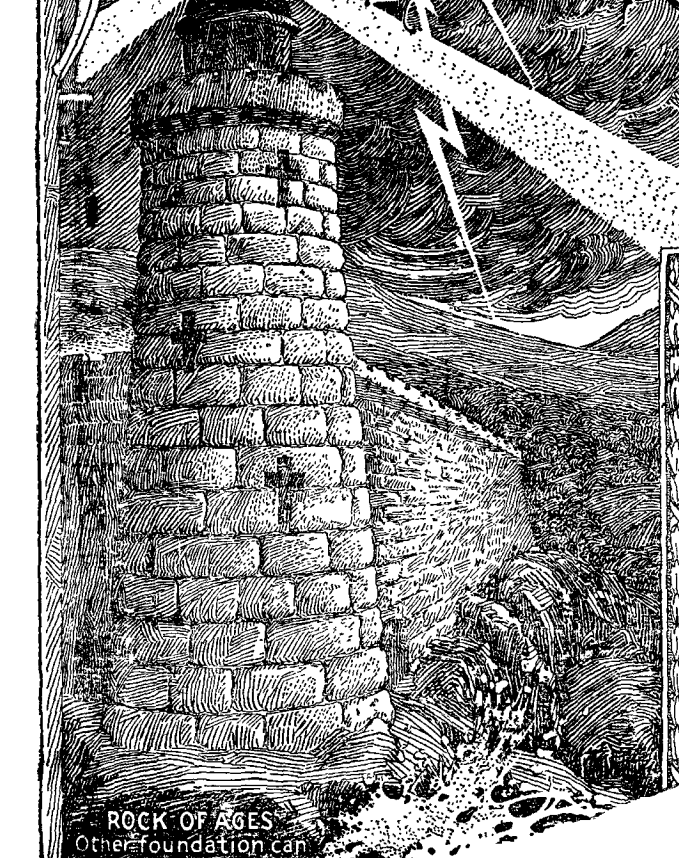
Eastman, Ga.	Jan. 1	Rome, Ga.	Jan. 13, 15
Dublin, Ga.	" 2, 3	Rockmart, Ga.	" 16, 17
Macon, Ga.	" 4	Atlanta, Ga.	" 18, 19
Fort Valley, Ga.	" 5	Athens, Ga.	" 20, 22
Columbus, Ga.	" 6	Willard, Ga.	" 23
Griffin, Ga.	" 9	Macon, Ga.	" 24
Bremen, Ga.	" 10	Dearing, Ga.	" 25
La Fayette, Ga.	" 11, 12	Waynesboro, Ga.	" 26

J. C. WATT

Moscow, Ark.	Dec. 29, 30	Malvern, Ark.	Jan. 11, 12
Pine Bluff, Ark.	Jan. 1	Texarkana, Ark.	" 13
England, Ark.	" 2, 3	Mena, Ark.	" 15, 16
Scott, Ark.	" 4	Fort Smith, Ark.	" 18
Roland, Ark.	" 5, 6	Waldron, Ark.	" 19, 20
Little Rock, Ark.	" 8	Russellville, Ark.	" 22-24
Hot Springs, Ark.	" 9, 10	Lamar, Ark.	" 25, 26

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLVIII SEMI-MONTHLY No. 24

Anno Mundi 6056—December 15, 1927

CONTENTS

ONE REASON FOR GOD'S VENGEANCE 371
Everlasting Covenant 371
Covenant-Breakers 373
World War 375
Day of Vengeance 376
Christians' Duty 377
THE DELIVERER 378
INTERESTING LETTERS 382
RADIO SERVICE 383
INDEX FOR 1927 384
SUNDAY CLASS MEETINGS 370
R BOOK FOR 1928 370
NDAR FOR 1928 370
SONG BOOK 370
ES 370
RANCE QUESTION BOOKLET 370

stand upon my watch and will set my foot Power, and will watch to see what He will e, and what answer I shall make to them 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; for the powers of the heavens 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 published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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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 an acknowledgment of a renewal or a new subscription. A renewal blank (carrying a notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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CLASS MEETINGS

Some have apparently misconstrued what *The Watch Tower* stated about Sunday meetings. The suggestion was that the morning be given to service. All classes should arrange for a meeting on Sunday afternoon to which any one might be invited, and Sunday evening a Berean study. If some classes find it more convenient to have their study in the afternoon and the meeting in the evening, do it accordingly.

YEAR BOOK 1928

A new *Year Book* for 1928 is being prepared. It contains a complete report of the president to the annual meeting.

The year text for 1928 is "Sing forth the honor of his name." **(Psalm 66:2)** This text is especially appropriate to the work now being done. The *Year Book* will contain a text for each day appropriate to the year text. A limited number will be printed. The price is 50c. Send in your orders early. Classes should order through the service director.

1928 CALENDAR

A calendar for 1928 containing the year text is being prepared. It is made from an original painting showing the reflected light of God's glory upon the earth, with his servant calling upon the people and delivering to them the message of comfort and consolation. It is printed in four colors. Everybody will like this one. In lots of 50 or more 30c each; single copies 35c each.

NEW SONG BOOK

With pleasure we announce that a new song book will be ready for shipment shortly. This contains many new songs which the classes everywhere will desire. The retail price, cloth-bound, is 75c. Foreign countries the same price. Price to classes in lots of 20 or more, 69c each. Please remit with order.

MOTTOES

A new supply of mottoes, imported from Great Britain, is now ready for shipment. Assorted in the customary Ma (75c), Mb ($1.50), Mc ($2.00), and Md ($2.50) packets, each packet contains more texts than formerly, with many new designs. A discount of 20% will be allowed on all orders for $5.00 or more of mottoes.

DELIVERANCE QUESTION BOOKLET

For the convenience of classes studying the *Deliverance* book, we can now supply a question booklet. Price, 10c each, postpaid.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII DECEMBER 15, 1927 No. 24

ONE REASON FOR GOD'S VENGEANCE

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."
—Isaiah 24: 5, 6.

JEHOVAH has made it clear by his Word that he intends to express his vengeance against the present evil world. Many reasons may be assigned why God should punish the earth. At this time consideration is given to the above scripture wherein is stated: "They have broken the everlasting covenant. Therefore hath the curse devoured the earth."

2 A covenant is properly defined as a solemn agreement to do or not to do the things therein specified. A covenant may be made by only one party, and is then called a unilateral covenant because only the one is obligated to perform the conditions named. A covenant made between two parties may be made by expressed words of agreement or by implication. Where there are two parties to the covenant it is called a bilateral covenant, because both parties are bound by the terms thereof. If one party binds himself by expressing the terms in the covenant, and the other party accepts the benefit thereof and attempts to perform any part thereof, the latter is bound by all the terms of the covenant by reason of his course of action. It is implied from his course of action that he fully assents to the agreement or covenant. Otherwise stated, he cannot willingly accept the benefits of the covenant without being bound by every part of the covenant. These abstract rules apply to the covenant under consideration herein.

EVERLASTING COVENANT

3 The above text states: "They have broken the everlasting covenant." What is that everlasting covenant? When was it made, and between whom was it made? Is there more than one everlasting covenant mentioned in the Scriptures? The last question may be answered with certainty that there is no one covenant mentioned in the Scriptures as the everlasting covenant to the exclusion of all other covenants mentioned. In fact there are several covenants mentioned in the Scriptures as "the everlasting covenant". Such covenants do last for ever, because God does not change from his fixed purposes.

4 The Scriptural record does not disclose any specific covenant God made with Adam. He told Adam what he might eat and what he might not eat and what would be the penalty for a violation of these instructions. Later, Adam's son Cain deliberately killed his brother. Why did not God put Cain to death for that wrongful act? The laws of God are rules of action, and his laws do not change. Subsequently in a specified statement of his law he declared: "Thou shalt not kill." The act of Cain was surely a violation of God's law. Cain, however, could not have known of that law until God had given expression to it. God had made no agreement with him that he should refrain from murder, and therefore had not expressed his law concerning such crime. That would seem a good reason why God permitted Cain to live on for some time after his crime, and put a mark upon him so that no other man should kill him.—Genesis 4: 15.

5 The first place in the Bible mention is made of a covenant is Genesis 6: 18. There God told Noah that he would establish his covenant with him concerning the ark and that the ark should be a means of preservation of Noah and his family. Noah was the first man with whom God made an expressed covenant.

LIFE SACRED

6 The flood having ended, Noah and his family came forth from the ark. Noah builded an altar and offered his burnt offerings of beasts and fowls thereupon unto the Lord. Then God blessed Noah and his sons and commanded that they should be fruitful and multiply and replenish the earth. At the same time God entered into a covenant with Noah, which covenant included every living creature; and that covenant is designated by the Lord: "The everlasting covenant." It was on that occasion that God declared his law concerning life. It is manifest from the record that Noah and his offspring have ever since claimed some of the benefits of the covenant made on that occasion, and therefore Noah and all his offspring are bound by all the terms of the covenant.

7 God told Noah that every living creature should be meat unto him; but that he must not eat the blood, because the life is in the blood. "And the fear of you, and the dread of you, shall be upon every beast of the

earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." —Genesis 9: 2-6.

8 Without doubt the words of verse six above quoted form a part of that covenant, and establish the everlasting rule that God is the Giver of life and that no one can with impunity take life except by authority or permission of God as his servant or executioner. Later, God gave his statutes, which are a specific expression of his law, to the Israelites. Therein it was expressly set forth: "Thou shalt not kill."

9 So carefully did the law of God safeguard human life that if one killed another accidentally or unawares or unwittingly without any malice, hatred or wrongful intent, he was subject to be put to death for his act, but by fleeing to the city of refuge he would thereby be spared from death.—Numbers 35: 11-28.

10 The terms of the law expressed in the covenant with Noah plainly indicate that no one can promiscuously slay animals or any creature merely that he might gratify a whim to kill. He may properly take the life of animals for necessary food for the preservation of himself or family. Verses five and six above quoted, and which form a part of the covenant and the most important part thereof, is a solemn expression of God's will concerning the sanctity of life. In substance God there says that he made man in his own image and gave him life, and that no one can take away that life rightfully except by permission and under the direction of Jehovah as his executioner. If a man assumes the responsibility of taking human life, then God's law is that the slayer shall be slain by man; and the slayer is called the avenger of blood or executioner.

11 When God specifically gave his law to Israel he emphasized the meaning thereof by stating it in more explicit terms. He speaks of the blood that is unrighteously shed as defiling the land. "For blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."—Numbers 35: 33.

12 This is exactly in accord with the statement made by the Prophet Isaiah in the text first above cited, and both of such scriptural statements relate back to the terms of the covenant which God made with Noah concerning the sanctity of human life.

13 In the covenant with Noah God promised that never again should there come upon the earth a flood of waters to destroy all flesh. But that is not all of the covenant. It seems that man has proceeded generally upon the theory that he can always claim benefits of this part of the covenant without being responsible for the other part. Men and nations that have claimed the benefit of that part of the covenant with relationship to the preservation of all flesh from destruction by the flood are bound by every part of the covenant, even though many have thought that that part is all of the covenant. If to refrain from destroying all flesh by a flood of water is all the covenant, then God could keep that covenant and at the same time destroy all flesh by some other means should he deem that necessary. There would therefore not be much consolation in the promise that the earth should be preserved from a flood when there are so many other means of destruction.

14 The very language employed in the covenant shows that the promise that there should never again be a great flood was not the most important part of the covenant. God said: "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."—Genesis 9: 11.

15 The entire context must be taken here and that which is expressed as the law is necessarily a part of the covenant. Be it observed that God said: "I will establish my covenant with you," and then shows that refraining from a flood was a part thereof.

16 The covenant also included every creature that has life. To remind man of the covenant a token thereof was given. "And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—Genesis 9: 12-16.

17 The rainbow is the token of the covenant made and what it embraces. It is a token of the sanctity of life. Men looking upon that token and understanding it would know that it means that life is a sacred thing and shall not be taken without just authority from Jehovah. The rainbow is the token of the entire covenant, as is plainly shown by the Lord's words: "This is the token of the *covenant,* which I have established between me and all flesh that is upon the earth."—Genesis 9: 17.

18 It is manifest that God intended that when man looks upon the rainbow he shall call to mind that life proceeds from Jehovah, that life is a sacred thing, and that it cannot be taken with impunity. This is an

everlasting covenant because God calls it the everlasting covenant and because it must stand for ever. God will never change his expressed rule concerning sanctity of life.

THE EARTH

[19] God's prophet says: "The earth also is defiled under the inhabitants thereof," and then states that one reason for its being defiled is "because they . . . have broken the everlasting covenant". Symbolically, earth means the visible organization or form of government among men on the earth. World includes both heaven and earth, that is to say, both the visible and invisible part of Satan's organization. "The inhabitants thereof" specifically refer to the people who sympathize with and support the ruling factors constituting the earth. The financial element has assumed the responsibility of ruling the people, and that element must likewise shoulder the responsibility of a proper consideration of the interests and rights of the people within the meaning of God's law. This would especially apply to nations that claim to recognize Jehovah and Christ.

[20] God has not attempted to regulate the affairs of the rulers of earth, but he holds such rulers responsible in proportion to the knowledge they have or opportunity of acquiring knowledge of the terms of his law. God's covenant with Noah included all the living creatures on the earth. It was his official covenant because it announced his law. The breaking of the covenant time and again by the rulers and inhabitants of the earth has resulted in defiling the earth. The prophet therefore assigns the breaking of the everlasting covenant as one of the reasons of God's wrath against the organizations of men on the earth.

COVENANT-BREAKERS

[21] Jehovah God is the great Creator and the Life-giver of creatures. He is the source of life. Every living creature has an inherent right to such measure of life as God has permitted that creature to have. Any one who deprives another of life contrary to God's appointed way is a covenant-breaker.

[22] Chief among the covenant-breakers among men have been the rulers of the earth. Satan of course has induced them to take such a wrongful course. But that does not release them from responsibility. Lucifer as man's overlord was given power of death over those who violated God's law. Lucifer defied God, became Satan, the father of lies and a murderer. He has taken human life to suit his own whims. He has planted murder in the hearts of men and caused many murders to be committed. Satan has caused men to defy God and to become covenant-breakers.

NIMROD

[23] It seems certain that God would have protected men from the wild beasts had men been obedient to God. God told Noah that every beast of the earth and fowl of the air should fear and dread him. Evidently that means that God would safeguard all who would be obedient to him against the assaults of wild beasts, and that would remove any excuse for killing them except for food. Early in the time of man Satan induced men to disregard God's provision for protection and care.

[24] Nimrod was a grandson of Ham, one of the sons of Noah. Nimrod began to be a mighty one in the earth. (Genesis 10:8) Satan chose Nimrod as the one with whom he would begin his organization among men. Nimrod was a bloodthirsty man. Manifestly the wild beasts began to be dangerous to men on the earth. Instead of relying upon God's promise to protect man, Nimrod disregarded God and began a manifestation of his own power by destroying the beasts. Without doubt Satan aided him in this. Then the Devil induced the people to worship Nimrod instead of God, the purpose of course being to turn the minds of the people away from God. The people then looked upon Nimrod as their protector and their god, above and superior to Jehovah. "He was a mighty hunter before [superior to] the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord."—Genesis 10:9.

[25] Nimrod became a great man among the people, and not only disregarded God's law concerning killing but defied God's law. He was a very wicked man. He was the beginning of the covenant-breakers of the everlasting covenant God made with Noah.

EGYPT

[26] Egypt became a mighty nation and the first dominant world power which Satan organized. (Exodus 1:10) Other nations existed before Egypt, but Egypt was the first dominant world power. That nation relied upon her military strength. It was a cruel and harsh government and reflected the spirit of Satan.

[27] God's chosen people Israel were domiciled in Egypt. They were a peaceable people given to industry. It was noted by Pharaoh that the Israelites were multiplying rapidly, and upon the pretext that the Israelites might become a menace to the military strength of Egypt that ruler ordered all the male children of the Israelites to be killed. (Exodus 1:10-22) The earth, that is to say, organized governments on earth, there became defiled by the governing factors' wholly disregarding God's law and making a contrary law concerning the murdering of children. That government would have killed all the children of the Israelites had not God intervened and saved them.

OTHER WORLD POWERS

[28] Babylon and Assyria had existed as organizations before Egypt, but later became world powers. The rule adopted by each one of these nations was: "Might makes right," which meant the weak must perish and the strong survive. The ruler of Assyria bathed his sword in human

blood, and then used his victories in an effort to frighten the Israelites into denying Jehovah and surrendering to the Devil's organization. Babylon and Medo-Persia followed in the same bloody course, and all these world powers fell. Then Greece became the dominant power of earth. That nation, under the leadership of Alexander the Great, conquered by sword and fire all the nations of the earth, and then he wept because he could not spill more human gore.

[29] Rome followed as the next world power and reached the zenith of her strength under the Cæsars. With great cruelty she broke to pieces the other nations, and human life was regarded as nothing but to satisfy the selfish lusts of her rulers. For 800 years that government specifically claimed to be a Christian nation. By her claims she acknowledged Jehovah as God, and Christ as King. Because the everlasting covenant made human life sacred, and because Christ emphasized that fact, Rome became more reprehensible than the nations that had gone before her. She wholly disregarded the Word of God. She adopted and held to the rule of acquiring territory by conquest. That rule means that the ruler of one nation might take the land of another nation or people peaceably if convenient, but take it regardless of how many human lives or how much suffering it cost to take it. Rome defiled the earth with human blood. In addition to those who died in war waged by Rome, great numbers were murdered because they professed to be Christians and would not conform to Rome's ecclesiastical rule.

[30] Then Napoleon came upon the scene, the man who had no regard for God or his Word. Through him Satan attempted to establish a world power of infidelity. Satan played his game to gain, whether or not Napoleon won. If Napoleon established an infidel empire, Satan knew that it would be against God. If Napoleon failed in his effort, then the order loving people would be driven into the church systems, which Satan already controlled. Napoleon's fall enabled Satan to get a more complete control of so-called organized Christianity than ever before. Thereafter it was easy to induce the people to believe that they must support the churches in order to safeguard themselves from another like Napoleon.

[31] It is interesting to note that Jehovah interfered and prevented the establishment of an infidel empire. The nations that continued to claim to be Christian nations were therefore more reprehensible because of the knowledge possessed or that might easily have been acquired concerning God, his Word and his purposes. At Trafalgar Nelson broke the ships of Napoleon. (Daniel 11:30) At Waterloo Napoleon 'came to his end, and none shall help him'. (Daniel 11:45) Napoleon drenched the land with blood, and the shedding of human blood did not cease with his fall.

BRITISH

[32] Then came to the fore the British Empire. It occupies a position distinctive over all the world powers that have preceded it. In the formation of its government it has made prominent the ecclesiastical and political elements. It has its Lords Spiritual (so-called), and its Lords Temporal; but both are chiefly interested in temporal things. While her Lords Spiritual claim to have charge of the spiritual welfare of the people, they also are large holders of lands and mines and have much to say about the policy of government. That nation claims to be Christian. It has produced the most learned men concerning the text of the Bible that have lived since the days of the apostles. The claim made to being a Christian nation and the knowledge its rulers have possessed, or might easily have acquired, have placed upon that nation great responsibility before God. How has that government treated the everlasting covenant relative to the shedding of human blood?

[33] With the seat of empire on a small island the rulers of that empire have pushed out to the four corners of the earth, increasing her domains and her prestige. She has not hesitated to make war with others at any time it seemed necessary to accomplish her selfish purposes. With a prayer book in one hand and a gun in the other she has gone forth with fair and sanctimonious speech and with ultra-selfishness in an attempt to satisfy her hunger for territory and power. She has sent her missionaries into every part of the earth; and wherever the missionaries have gone has also gone the greedy commercial element seeking pecuniary gain. To the Chinese she went preaching in the name of Christ. She also used her guns to force an entrance into China and at the same time to shield and guard the opium dealers who walked side by side with the missionaries. These have spread their poisonous and devastating commodity throughout that land, and have caused that people to suffer indescribable injury and sorrow. This is but a sample of her course.

[34] The clergy of the empire claim to represent Jesus Christ, the Prince of Peace. In all the campaigns of conquest waged by the British Empire for money and territory the clergy unqualifiedly have supported the cruel commercial and military part thereof. In fact the clergy have been a part of all such unrighteous wars of conquest.

[35] Foreknowing the course that that hypocritical nation would take, in symbolic language the Lord describes that world power as a beast with two horns like a lamb and with speech like the Devil. (Revelation 13:11) A lamb is harmless in appearance and in fact. How then could a nation look like a lamb and talk like the Devil? The speech of her rulers, including the commercial, political and ecclesiastical elements, has been suave, subtle, and diplomatic and apparently harmless, being intended to deceive and mislead others into her net and then, like the Devil, has devoured them. The Scriptures designate the Devil as a dragon or one that devours, who inveigles by fraud and deception his

victims into his trap before he devours them. Politics and diplomacy are one and the same thing. The Devil is the author thereof. The British Empire stands at the head of the list in world diplomacy and is more like its father than any other world power.

[36] Of all the selfish wars in which the so-called civilized nations have engaged there is none that appears to be less excusable than that of the British war against the Boers of South Africa. Those plain farmer folk desired to use their land and have their government at home as it pleased them. The British wanted their land, and not being able to acquire it by honorable and peaceable means resorted to a cruel war to get it. When Cain murdered Abel God said to that man who tried to hide his crime: "The voice of thy brother's blood crieth unto me from the ground." Who will deny that the blood of the farmers of South Africa that stained the soil of their fields crieth out unto God from the ground, and that that blood the Lord will avenge in his own due time?

[37] The countries of Europe might well be likened unto a cockpit wherein selfish rulers have fought selfish rulers and where the subjects of each ruler have poured out their lifeblood. The pages of human history have been written in human blood, and the greater portion of that has been the blood of men and women who have had no desire for war.

[38] The responsibility for such wholesale slaughter is upon the shoulders of the rulers, made up of the commercial, political, and ecclesiastical minority that rules and which organization the Scriptures designate as the earth. Some of the responsibility of course rests upon the people, because many of them have supported their chiefs in wars of conquest and have done so willingly. The selfish commercial element, coveting the land of another nation, has provoked war as a pretext for taking the land. The political element has arranged the laws to carry on the war, and the clergy have sanctified the war, and the common people have been herded into the valley of slaughter and been compelled to shed their blood whether they wished to or not. When the wars have ended the political generals along with the clergy have had their names immortalized in portraits and in stone, while some have been knighted for leading whole armies into death.

WORLD WAR

[39] Of course the Lord foreknew the selfish and evil course the rulers of the nations would pursue. He knew the time would come when nation would rise against nation and kingdom against kingdom in a supreme struggle, and therefore he foretold the war of 1914. That war was really a competition for supremacy of power in the earth. It was extremely selfish and devilish. Germany possessed an insatiable desire to control Europe. It seemed to her necessary to destroy France in order to accomplish her purpose.

[40] Following the usual course indicated by the two horns of that beast, the British Empire went into the World War upon the pretext of maintaining the integrity of Belgium because that small nation had been invaded by Germany. The facts stand boldly out without the possibility of a dispute, however, that the British Empire was fully prepared for that war long before Belgium was invaded, and that disproves her claim or excuse for entering the war. The British Empire went into the World War in order to maintain her supremacy as a world power, and that she might control the financial or commercial policy of the earth.

[41] The hypocritical clergy claim to represent Christ, and yet preached millions of boys into the trenches and then deliberately and falsely told them that if they died upon the battlefield they would be a part of the vicarious atonement and would go straight to heaven. In some of the church buildings of England memorial windows have been erected, illustrating how the preacher is transmitting the soul from the dying soldier into heaven. These things are mentioned to call attention to the responsibility that rests upon those who have defiled the land.

[42] There was no just cause or excuse for America entering the World War. There was no danger of Germany's invading American soil. Bear in mind that the commercial interests of the British Empire and the commercial interests of America are identical. They work hand in hand with each other. The British conducted a campaign of propaganda for several months in America to arouse public sentiment against Germany and to induce America to enter the war. American bankers worked with British financiers in that conspiracy. A number of the large daily papers was purchased and subsidized to cry out for America to enter the war. Big Business easily enlisted the clergy on the side of war, and Big Business sent forth these clergymen as their missionaries to preach war. At the behest of Big Business the political element enacted a compulsory military law and a cruel espionage law. The mouth of every peace-lover was closed while millions of American young men who tilled the soil and operated the machines of the factories were herded like cattle into the ships and hurried across the sea as targets for the shells fired by others who likewise had been forced into the war. The result was, millions of common people shed their blood while the selfish rulers stayed behind and reaped the monetary harvest.

[43] Because a few men and women on the earth loved the Lord, and desired to call attention to his kingdom of righteousness, the rulers of these so-called Christian nations pretended to fear that these few advocates of righteousness might interfere with their selfish schemes of war. These Christians were haled into court; and upon irrelevant and incompetent evidence, and without any real evidence, they were sentenced to long terms in prison. Others were maltreated and others killed be-

cause they insisted on honestly pursuing the course of Christians and refused to be hypocrites. These are a few things so-called Christian nations have to their credit on the record.

44 Every nation of Christendom has broken the law of the everlasting covenant concerning the sanctity of human life. Other nations of course have likewise broken it; but those nations which have claimed to be Christian proved by their course that they are wilful hypocrites and therefore reprehensible. When Jesus was on earth he restated the law of the everlasting covenant relating to the sanctity of human life. He said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment."—Matthew 5:21.

45 Be it noted that the Decalogue, which God gave to the Jews, did not state the judgment that would be inflicted for murder. Subsequent statutes made as a part of the law covenant did so state. The Decalogue merely said: "Thou shalt not kill." (Exodus 20:13) The judgment or penalty to be enforced for the breaking of the law concerning the sacredness of human life was stated long prior thereto by Jehovah, when he made the covenant with Noah. The law of that covenant for ever thereafter applied to Jews and Gentiles alike, because that covenant was made with Noah and applied to him and every living creature.

46 Jesus stated to the scribes and Pharisees that they were more responsible and more reprehensible before God than were others. They made pretense of long prayers and compassed the earth about to make proselytes, and at the same time devoured widows' houses and increased the burdens of the people, and killed many innocent men, and finally were guilty of the blood of Jesus Christ. (Matthew 23:13-15) Upon the same principle the nations of Christendom so-called, and particularly the clergy, are more reprehensible and therefore more responsible before God for the breaking of the everlasting covenant concerning the sanctity of human life.

DAY OF VENGEANCE

47 It is written by God's prophet Isaiah 63:4: "For the day of vengeance is in mine heart, and the year of my redeemed is come." This prophecy refers to the time when the Lord will express his indignation against the unrighteous systems. Divine vengeance does not mean an expression of malice. God could not be malicious. The words revenge and vengeance are used in the bad sense when they have the thought of malice or hatred. Vengeance of God means due punishment inflicted for the infraction of his law. It is the vindication of his name and his law. Jehovah could not be inconsistent and therefore he could not permit his creatures to wilfully violate his law and never call them to account for it. To be sure, God awaits his own due time to express his disapproval, and he has always expressed that in such a manner that it cannot be doubted as to what is meant.

48 The prophet states that the curse of God shall devour the earth, and one of the reasons assigned therefor is because they have broken the everlasting covenant. The time must come for the fulfilment of that prophecy. That time will be when Jehovah will overthrow Satan's organization and vindicate his own name. Looking to that time God caused his prophet to address the rulers of the earth and say: "For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—Jeremiah 25:29-31.

49 Jesus referred to this time as being a period of tribulation such as the world has never known, and the last one. (Matthew 24:21,22) He declared that it should follow immediately upon the completion of the proclamation of the truth to the world as a witness concerning Jehovah as God, Christ as King, and the establishment of the kingdom of heaven. Through his prophet God states that one of the reasons for this trouble is because the earth, organized governments, and the people have wholly and completely disregarded the everlasting covenant made with Noah concerning the sanctity of human life.

50 If God did not take positive and direct action against the rulers and the people supporting them, then no one would be held responsible for all the cruel and unjust wars that have been fought and all the innocent blood shed. It seems certain that God will teach all of his intelligent creatures that his law cannot be ignored nor violated with impunity and his name reproached, but that in due time he will vindicate both his law and his name.

NOT PAST

51 Some have argued that the World War and trouble incident thereto was the final trouble upon the world, and that there will be no more great trouble. Such a conclusion is founded neither in reason nor in the Scriptures. The Lord foretold the World War, but he did not cause it to be fought. He has foretold the expression of his vengeance; and he will see to it that that is carried out through his great and mighty Arm, Christ Jesus. God foreknew that the avarice, selfishness and wickedness of the rulers of Christendom would reach the bursting point in 1914, and that it would break forth in a terrible war. That marked the end of the Gentile Times and the beginning of the fall of Satan's organization;

and without doubt Satan concluded that if he could plunge all Christendom into the war, that would enable him to strengthen his power over the people; and it did. The cry went forth that the World War was to make the world "safe for democracy". That was Satan's hypocritical slogan. The World War served to bind the shackles tighter than ever before upon the arms of the common people.

52 God halted the World War that his purposes might be accomplished; and that done, then shall follow the expression of Jehovah's indignation against the persistent and wilful violators of the everlasting covenant with reference to the sanctity of human life. That great time of trouble expressed as the battle of the great day of God Almighty is yet future; it is near at hand; it is impending and soon will fall upon the nations of the earth.

CHRISTIANS' DUTY

53 Before that great and terrible time God's purpose is to have the witness given to the nations and peoples of the earth that he is God, that Christ is King, and that he has placed his King upon his throne and that all the rulers and peoples of the earth shall hear and obey him. That witness must be given by the anointed ones of the Lord now on earth. Concerning those nations that disregard the Lord's message he says: 'He will break them with a rod of iron, and dash them to pieces.'—Psalm 2: 6-12.

54 Why should any one who claims to be consecrated to the Lord at this time oppose the service of the Lord by refusing to participate in the witness to his name? What reason could any one give who loves the Lord for not joyfully participating in the service work of making known God's kingdom and his day of vengeance, as he has commanded? Those who do oppose and who try to hinder others from taking part in the service surely are not obeying God; and at once the question arises, Are such really in the truth and the service of the Lord? Each one should remember that 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."—Matthew 7: 21.

55 The day of God's vengeance is at hand. All the evidence from the Scriptures and outside thereof testifies to this fact. The forces are hastening to Armageddon. The result thereof is described by the prophet in these words: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."—Isaiah 24: 19, 20.

56 This is a description of what shall fall upon the Devil's organization; and one of the reasons why this shall befall the nations of Christendom especially is that these nations have broken the everlasting covenant and made the blood of man as common as the blood of beasts. Before the Lord does this he says to his anointed ones, 'Go and tell the peoples of the world what is my purpose. Give witness that I am God, and that the day of my vengeance is at hand, and that with the fall of Satan's wicked organization I will bring forth blessings to the people.'

57 There is but a small number upon earth who are God's witnesses. Surely then, everyone who is anointed by the Lord and who loves the Lord truly will hasten to finish the work committed to them and will do it with joy. Furthermore, every Christian should delight to bring comfort to the people by telling them what God will do for them when the trouble has ended. After describing how he will punish the world for evil and the wicked for their iniquity and cause the arrogance to cease, then the Lord says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isaiah 13: 12) This is another proof that the life of man is sacred. The rulers of the earth have made gold far more important than man, but the great and loving God will reverse the order and make the life of man precious in the eyes of others.

58 It is a part of the commission of the Christian to comfort those that mourn. This can be done only by obeying the Lord's command to serve him now by giving the message of truth to those who have ears to hear.

QUESTIONS FOR BEREAN STUDY

How may we know that Jehovah intends to punish the present evil world? Define covenant. What is the "everlasting covenant" here being considered? Are other covenants so designated in the Scriptures, and why? ¶ 1-3.

With what man did God make his first covenant? Describe the circumstances. ¶ 4, 5.

When and how did God express his law concerning life? How did that expression of God's law affect Noah and his offspring? Did God make provision for those in Israel who accidentally destroyed human life; if so, how? ¶ 6-9.

Under what conditions may man properly take the life of animals? Of man? Quote scriptures. ¶ 10-14.

How did God provide for giving man a continual assurance of his covenant with Noah? Give the Scriptural reason for the earth's being defiled. How has this defilement been brought about? ¶ 15-20.

Define covenant-breaker. Who have been chief among the covenant-breakers, and what is their responsibility? Describe the activities of Nimrod. What lessons may be drawn from the record of his conduct by the Christian? ¶ 21-25.

How was the law of God disregarded by Egypt while a dominant world power? Describe the similar course pursued by each of the four succeeding world powers in its turn. In what way was the purpose of Satan accomplished through the ambitious course of Napoleon, and how did Jehovah interfere therewith? ¶26-31.

What elements are prominently associated in the British Empire? Describe the conduct of each of these elements in the furtherance of the Empire's designs. ¶ 32-35.

What is illustrated in the action taken by Great Britain against the settlers of South Africa? Have the common people at any time desired war? How is the general responsibility for wars of the past properly divided? ¶ 36-38.

What underlying motives prompted the World War? Upon what pretext did the British Empire join in that conflict, and what was its real purpose in participating? What part did the clergy play in that war? Can it be said that

there was a just cause for American participation in the World War? How were the United States finally drawn into the war? ¶ 39-42.

Describe the lot of sincere Christians during the period of the World War. What did Jesus say about the sanctity of human life? Why does particular responsibility rest with the clergy for the wars of both the past and the present? ¶ 43-46.

Why is the vengeance of God expressed at stated intervals? Quote the prophecy of Jeremiah that declares the purpose of Jehovah. What did Jesus say concerning the final expression of the wrath of God? What lesson may all intelligent creatures learn from these manifestations of divine judgment? ¶ 47-50.

What period of human history was definitely marked by the outbreak of the World War? How were the common peoples affected thereby? How and why did Jehovah interfere with the progress of the war? ¶ 51-53.

For what purpose has God revealed his plan of action to some who dwell upon earth at this time? Quote the prophetic description of present-day conditions as given by Isaiah. How will these conditions be remedied? What is the present privilege and responsibility of those who are enlightened concerning the plan of Jehovah? ¶ 54-58.

THE DELIVERER

"Jehovah is my rock, and my fortress, and my deliverer."
—Psalm 18:2, A. R. V

JEHOVAH chose his beloved Son, called the Logos, Jesus, and Christ, to be his great executive officer. One of the titles of his beloved One is "Priest of the Most High God". When this beloved One came to earth he came to do the will of Jehovah, who sent him. Whatsoever he did was the act of his principal, Jehovah. The Son therefore acted as the agent or representative of Jehovah. For this reason Jesus said: "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) God is the Creator of all things, but he created all things by Jesus Christ. (Ephesians 3:9) All things therefore proceed from God the Creator; and all things are by the Son, the executive officer of Jehovah.—1 Corinthians 8:6.

The Scriptures speak of Jesus Christ as the Deliverer. (Romans 11:26) This is one of his titles; but he is the Deliverer by virtue of the fact that he performs the work of deliverance as the officer of Jehovah God, who is the great Deliverer. Some Christians have difficulty in determining who is the Deliverer, whether God or Christ. If it is always borne in mind that every good and perfect thing proceeds from Jehovah, and that Jesus Christ is his chosen instrument to carry out his purposes, then it is easy to be seen that the great Deliverer is Jehovah God.

Deliverer means savior, one who comes to the rescue of others and who defends, preserves and draws them out of a condition of danger, distress, disability or death, and places them in a condition of safety, relief, and blessing. Deliverer is one of the names that the only true and living God in the universe applies to himself in his written Word. He inspired David in the above quoted text to call him such; and the time will come when all human creatures on earth will call him such, not by being inspired to do so mechanically, but because of sincerely appreciating him as The Deliverer.—Isaiah 45:22, 23; Romans 14:11.

No one in all the universe is more deserving of the name Deliverer, Savior, than Jehovah is. He properly and rightfully takes the name to himself. There are those among men who have performed some deed and who have been called deliverers for it; and even the Scriptures mention some men by that name. We read: "And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them." (Judges 3:9, 15) All these human deliverers, whether servants of God or not, have delivered only a limited number of people from a specific case of danger. The condition of relief and safety to which they were delivered was only a temporary one, and they still remained in need of the great deliverance. That great deliverance is not of a few or a limited number of people but of all who stand in need of eternal salvation. The Almighty God alone can bring it, and he will do so. Hence he is The Deliverer.

In Isaiah 43:3, 11 the Lord says: "For I am the Lord thy God, the Holy One of Israel, thy Saviour:... I, even I, am the Lord; and beside me there is no saviour." These assertions apply especially to spiritual Israel, the new creation; but they also signify that there can be no eternal salvation for mankind either apart from Jehovah. His is the only scheme of salvation that will work and that will bring to those in need what they desire. We may be sure therefore that all schemes, no matter how brilliant or hopeful looking, that are not in full harmony with the Lord's revealed plan are of the adversary and will never work out successfully. They are efforts on the Devil's part to turn men's attention and efforts away from the Lord's way. They represent Satan's endeavors to pamper the self-conceit of those who trust in human wisdom, "the wisdom of this world." They manifest the "pride of life" in those who think they can do without the Lord's way or can improve thereupon, and can bring deliverance into this earth in a speedier way than Jehovah's plan.

The Lord has permitted human wisdom to devise various methods and plans to bring relief to mankind, that men may learn from the failure of their theories that Jehovah's way is the only way. He has likewise per-

mitted, and still permits, self-seeking men, filled with devilish cunning and diplomacy, to "pull the wool over the eyes" of the people. These men put across schemes and arrangements which are claimed to be in the interest of human prosperity but which really play into the hands of the backers of the schemes; namely, a selfish, conscienceless, godless minority. All such human devices, whether humanitarian or selfish under the cover, are destined to fail, because they leave the true Deliverer out of consideration. They will fail, not because Jehovah with his almighty power forces them to fail, but because they are not based upon the right foundation. They do not provide the thing which is all necessary to everlasting deliverance.—Psalms 33:10; 94:11; Proverbs 21:30.

Deliverance is another manifestation of the unselfishness of God. The Deliverer does not deliver himself. The Lord is never in danger and never will be. It is others whose interests are endangered, and therefore God's salvation is for others. Self-interest did not prompt him to provide a plan for human redemption. Justice did not require him to do so, because divine justice was satisfied in the carrying out of God's judgment against Adam and Eve. Neither was the Lord obligated to deliver the human family, inasmuch as their afflictions and dying condition could not be laid at the door of Jehovah but resulted from the deliberate disobedience of the first parent of the human family.

Some may claim, however, that there *is* something of selfishness in the divine program. They say that by the deliverance Jehovah will vindicate his name. It is true that the deliverance will vindicate Jehovah's name. How could it do other than this? For every person's deeds reflect upon himself. But God's plan is not simply a case of trying to show up the Devil and his servants as to their depravity and their inability to fight victoriously against God, that thus God's name might stand out more brightly in contrast. God's name would have been vindicated just as well if he had not provided for rescuing mankind from the consequences of Adam's transgression.

God could have justly slain Adam and Eve and also Satan the Devil immediately after the adversary had seduced the first human pair into their rebellion against God. Such action would have upheld the majesty of his law; it would have proven that God abides by strict justice; it would have shown his faithfulness in keeping his word; it would have demonstrated his power and authority to put to death those who violate his law and revolt against his organization; and thus the stainless name and reputation of the Most High God would have been fully vindicated or justified.

Such a course of action as suggested would have plunged our first parents and us, their then unborn offspring, into the blackness of darkness for ever. (Job 3:11, 16) God's purpose to have this earth inhabited (Isaiah 45:18) would not have been made void thereby. His power could have created another human pair, thus giving start to a human race by different parents than Adam and Eve. In that case there would have been no need of the Lord's present plan of deliverance; and then where would you and we have been? Also, God's capacity as The Deliverer would not thus have had opportunity to display itself. But the permission of the reign of Satan, sin and death has made room for Jehovah to appear in a new rôle, in a new title; namely, that of Deliverer, Savior. Every one should concede then that Jehovah's plan is utterly unselfish and solely in behalf of his needy creatures; and yet its very unselfishness serves to rebound with praise and glory to his name, making it shine forth with enhanced lustre and loveliness.

God saw the "other fellow's viewpoint", and read his heart; that is, he knew that the condemned ones, cast out of Eden and subject to the workings of death, would like to be relieved. He could read and did read the longing in the human bosom for deliverance. This longing was a spontaneous desire. It was really due to man's being made in God's image and likeness. For man was created with an ability to appreciate, desire and enjoy that which is good, beautiful, and pleasurable, provided it came through God's way. (Psalm 34:12) God's love responded to this human desire for deliverance, and moved him to think out with lightning-like rapidity a perfect plan to satisfy the human heart; it moved him to take action to carry out that plan to a successful conclusion.

God realized that this human craving for restoration might be altogether a selfish one; that is, a desire to see merely self pleased and happy rather than God pleased and glorified. Such a selfish desire, even if for something that God was pleased to give and had promised to give, would be wrong. The desire in itself would be allowable, but the motive or reason behind the desire would be wrong because of selfishness. The Lord has wisely arranged for his plan to operate in such a way that all those who will ultimately receive everlasting salvation, either to heaven or to Paradise restored on earth, will be thoroughly purged of any selfishness in their desire. Their desire to live without bodily disabilities and without oppression from Satan and his servants; their desire to live in liberty, peace, prosperity, health and love amid perfect surroundings will be first of all to glorify God and to fulfil his good purposes. Their aim will be to live unto God, who loved them and who gave his only begotten Son for their sakes. God will be "all in all" to them.—1 Corinthians 15:28.

There can be no other means of bringing or of obtaining deliverance than the means that God chooses and appoints to be used. That is why all other schemes must and will fail. They cannot provide the means or channel of deliverance that is necessary and acceptable to God. All human beings who promote ways and means for man's betterment and perfecting are imperfect, sinful

and in a dying state. "None of them can by any means redeem his brother, nor give to God a ransom for him; . . . that he should still live for ever, and not see corruption." (Psalm 49:7, 9) It is therefore beyond the power of earthlings to provide the ransom price.

But suppose that there had been among the angels some or many who would have been willing to have their life transferred from heaven to earth in order to become man and provide the redemptive price; it would still have been for Jehovah to decide whether to take advantage of, or pass over, the willingness of such angels. "So then it is not of him that willeth [or is willing], nor of him that runneth, but of God that sheweth mercy." (Romans 9:16) We know that Jehovah's decision was in favor of using the Logos, "that in all things he might have the preeminence."

It is beneath the dignity of Jehovah to take suggestions. He works according to the counsel of his own will. He is the Author of his plans. His counsel is sufficient unto himself. "Who hath directed the spirit of the Lord, or being his counsellor 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 shewed to him the way of understanding?" (Isaiah 40:13, 14) This shows that self-originated schemes of men and angels are presumptuous and invite one into a dangerous course before the Lord. Take, as an example of this, the course of the angels who, evidently with the desire to uplift mankind, left their own habitation and came down and intermarried with the daughters of men.—Jude 6.

Jehovah may take one into his counsels, as he did with the Logos, to reveal his counsels unto him so as to enlist his cooperation. He may also permit any of his faithful creatures, who are in need, to ask what they would like to have or to say what they think would be a good course; but this he does merely to have the creature express himself and plainly show the condition of his heart before the Lord. As illustrations of this we have the case of Abraham interceding in behalf of the city of Sodom, and the case of Jesus in Gethsemane praying that if it be possible the cup might pass away from him, nevertheless not his will but the Father's be done.

But Jehovah is above the need of suggestions, as much above such need as ever he was before he created the first intelligent creature, the Logos. "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? . . . For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Romans 11:33, 34, 36) All of these considerations should make us very cautious and careful to search out what is the plan of the Lord, and his plan only, and to keep in close harmony with that plan.

Mankind's deliverance requires something besides providing and paying the ransom price. Resurrection is also a vital necessity. The Lord promised to ransom and redeem mankind from death and the grave. (Hosea 13:14) However, man not only has been going down into the grave but has been going down there as a fallen creature, a sinner, out of harmony with God. Now in the case of a tree, logically whichever way the tree falls there it will lie unless acted upon by some outside force. It would therefore be inconsistent for God to raise the members of the fallen human race in any other moral condition than that in which they went down into the tomb. The consecrated, spirit-begotten ones who finish their earthly course faithfully, are resurrected instantaneously in mental, moral as well as bodily perfection; but this is not inconsistent on God's part. For these, called saints, were while on earth justified from all sin through their faith and the blood of Jesus; and their hearts, that is, their affections and devotion toward the Lord, were perfect before him.

When the dead human race awake from the tomb, they will, as pointed out above, need deliverance from all the physical, mental and moral defects due to Adam's transgression and the downward course of mankind during the centuries. So will also the millions now living who will never enter the grave. After they have safely come through earth's "great tribulation such as never was", they will still be sinners, imperfect and therefore disapproved before God. No human being could accomplish the deliverance that yet remains to be accomplished for the race. Not even the faithful worthies of prechristian ages, who may be raised in physical perfection and who will be made "princes in all the earth", can accomplish it. It is a task too big for them with their limited human powers.

Many schemes of men have attempted such human uplift out of depravity, sin and imperfection; but naturally these schemes were destined to failure from the start. They depended upon the powers of human creatures, and fallen and imperfect ones at that, to do the work. The fallacy of depending upon human strength was forcefully illustrated by the failure of the Law Covenant which God made with the children of Israel through the man Moses as mediator. Why did it fail? Not because God's side of the arrangement was not perfect; for he was faithful to his part of the arrangement and also had the power to make good his promise that "the man which doeth those things shall live by them". (Romans 10:5) But the fault was that besides the Israelites' being weak and imperfect their mediator, Moses, was likewise weak and imperfect. He needed deliverance from the fallen state as well as they. Neither could he nor any other human being bind Satan and overthrow his wicked world order.

During the period of the New Covenant Moses and his fellow worthies, in spite of their bodily and mental perfection, will be under human limitations. They will

have no blessings of their own to bestow upon the people, but will be only instruments used in the hand of Jehovah and his Christ to bless mankind. Thus it is easy to see that the needed deliverance of humanity will require the intervention of The Christ, primarily Jesus Christ, to whom "all power . . . in heaven and in earth" has been given. Truly then any scheme of human salvation which ignores Jesus as the Ransomer and as God's Anointed King is wrong and futile; for it leaves out God's chosen means, the only means for bringing redemption. As the scripture saith: "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.

It is only because Jehovah has chosen to use Jesus as his means of deliverance that Jesus is also called "Saviour". (John 4: 42) In fact, the name Jesus itself means "salvation of Jehovah". The saints who are to be associated with Jesus during his reign are likewise called "saviours". (Obadiah 21) Jesus and his church, viewed as a working unit, are called "the Deliverer" in Romans 11: 26, which reads: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Isaiah 59: 20) But all this does not conflict with Jehovah's declaration that "beside me there is no saviour", because salvation finds its authorship in him. "To us there is one God, the Father, of whom are all things."—1 Corinthians 8: 6.

Deliverance, though longed for and striven after for centuries, cannot come before the time Jehovah has appointed for it. The Law Covenant made at Mount Sinai could not bring it at the time of its making nor at any time up to the day that Jesus declared the covenant null and void by announcing to the Jews, "Your house is left unto you desolate." God did not intend the covenant to bring deliverance, but meant it to be illustrative. (Galatians 3: 24) But all other schemes, invented by man, have been abortive as well as incomplete. They have been untimely as well as out of order. God has timed his redemptive schedule perfectly. He has not been late in carrying out any detail of his plan. He provided the means of deliverance precisely on time. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." (Galatians 4: 4) He will not be tardy in actually bringing deliverance in. "The Lord is not slack concerning his promise, as some men count slackness."—2 Peter 3: 9.

The race of mankind was never in greater need of actual deliverance than at present. Happily, the time features and also the prophecies foretelling the portentous events and conditions of our day show that the Lord's appointed time for ushering in the desire of all nations is now, the time of man's direst need. God's wide-awake and watching saints, noting this, exult with much joy, even as Jesus authorized them to do, saying, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh."—Luke 21: 28.

Jehovah is The Deliverer, beside whom there is no savior; and his is the only successful plan of deliverance. It logically follows that there could be no true message of salvation other than his message. That message is contained in his inspired Word. The Apostle Paul realized this fact. After having proclaimed the pure message of the Lord to the church in Galatia, he wrote to them: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Galatians 1: 8, 9) It was not that the apostle considered himself so important that he went so far as to say that if "an angel from heaven" should come and preach something in conflict with the message which he as apostle had delivered, that angel should be considered as accursed of the Lord. But, wonderful fact! the Lord has not committed the preaching of the gospel unto angels from heaven, but unto men.

The apostle was not attaching importance to himself; for he made sure to say that if even he were to come later and preach something at variance with what he had already delivered to the church, he himself should be accursed. Paul was attaching importance to the message. He knew that it was an inspired message, for he writes: "But I certify you, brethren, that the gospel which was preached of me is not after man [and therefore not "after" Paul, of course]. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Galatians 1: 11, 12) Hence it was God's message and therefore the true and the only one; the message changes not, because God will not alter the thing that is gone forth out of his lips. (Psalm 89: 34) Therefore God's true saints, and for that matter all who desire to please God and obtain salvation, should promptly reject all humanly originated schemes of deliverance and all organizations built around such schemes. They should also cast aside all of Christendom's perversions of the Lord's plan as it is laid out in his revealed Word.

Finally, since the Lord Jehovah is The Deliverer and since his is the only true gospel of deliverance, it must be that there is only *one* message of deliverance, and only those would be proclaiming this message who are recognized of the Lord as his representatives; for to them he would reveal his message by the illuminating power of his spirit. Upon them and them alone he has laid the commission to preach the glad tidings. (Isaiah 61: 1) None others could be expected to be preaching it. It becomes apparent therefore that Jehovah could have only one channel on earth for making known the tidings of coming freedom for the peoples. The Lord evidently had this channel in mind when Jesus said: "This gospel of the kingdom shall be preached in all the world for

a witness unto all nations." This one channel is his anointed saints.

Facts show, however, that not all the saints today are availing themselves of their privilege to preach these kingdom tidings. The word of prophecy also indicates that not all of them would do so. Nevertheless, all the saints are commissioned by their anointing to "go . . . preach the kingdom of God" (Luke 9:60), and they must answer for it if they fail or neglect to go and preach it in fulfilment of their anointing and commission. The Apostle Paul considered the consequences of failure on his part to be so serious that he exclaimed: "Woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16) He claimed that necessity was laid upon him by reason of his commission.

The time is come when Jehovah will make for himself a name, and one of the names under which he will be revealed and glorified is that of The Deliverer. The time for expecting deliverance is come. (Luke 21:28) Therefore the time for proclaiming deliverance is here, *now*. Prophecy shows that the glorious message will surely be proclaimed, and that God will use his one channel.

It may be that not all the consecrated, spirit-begotten ones will fearlessly, self-forgettingly and actively offer themselves to be used as part of that channel; but the Servant class, the "wise and faithful servant", will do so. The "young men" class who see the stimulating "visions" of the Lord's present activities and his future work will do so. The Lord by his outpoured spirit gives to them the "visions" of his purposes and acts and of their part in connection therewith. Thus enlightened they joyfully and readily volunteer to serve as his witnesses now in this the day of the Lord's power, making known the name of the Lord Jehovah as The Deliverer. The joy of the Lord is their strength. The garments of salvation, the gift of The Deliverer through their beloved Bridegroom, cover them. Songs of deliverance compass them about. (Psalm 32:7) The promise of deliverance in the first resurrection belongs to them.

INTERESTING LETTERS

KEPT BY THE POWER OF GOD

DEAR BROTHER RUTHERFORD:

Sweetest greetings in the name of our reigning King!

We here in Rotherham do appreciate very much the wise counsel and continued exhortation to service which appear in *The Watch Tower* from time to time; for we have proved that our greatest joys have come to us in responding to the Lord's call.

Truly we are strengthened by the wholesome food (Psalm 147:14), and stirred to activity by the vivid visions which abound within its sacred pages. Surely we can discern a tender bearing up of the hands, in fulfilment of the Lord's charge, lest we should dash our feet against the great "Stone of Zion", over which many not taking heed are now stumbling.—Revelation 11:19; Psalm 91:11, 12, 7.

We love you because of the inspiring example of complete devotion to the Lord, which is so markedly manifest in your earnest endeavors to minister to the saints, and to the world of men, the precious truths of the kingdom.

May the Lord shower his richest blessings upon you as you remain faithful and loyal to him and his cause is the fervent prayer of a fellow servant in the glad service of the King of kings,

R. E. METCALFE.—*England.*

REJOICING IN PRIVILEGES OF SERVICE

OUR DEAR BROTHER RUTHERFORD:

For your encouragement, dear Brother, we would say that we are fully and sincerely persuaded that the dear Lord's blessing and guidance have been with you since your appointment as President of the Society. For this reason we have always endeavored loyally to cooperate with you.

We recall with what joy we heard of the first contemplated world-wide witness, and our enthusiasm has continued unabated. We are pleased to say that the Leicester church has participated in all the twenty-seven efforts that have been made since the inception of the scheme.

We are also very much impressed with the installation of the wireless broadcasting stations, and believe that the Lord is mightily using this means to advertise the kingdom and to reach the prisoners in Babylon.

The marked success which has attended the efforts of the Lord's people to give publicity to the slogan "Millions now living will never die", another of your ideas, has not been unobserved by us.

The Indictment, the London Testimony, etc., which you were instrumental in issuing, were also indications to us that the Lord is using you. These and other matters convince us that the Lord is at the helm.

In conclusion, dear Brother, we cannot refrain from saying that your high courage and unswerving devotion to the Lord command our admiration, and are a constant stimulus to us. We daily pray that the divine wisdom and grace may attend you in the discharge of your important and manifold duties. For obvious reasons we cannot get near you at convention times to tell you of these things, and we therefore take this opportunity of doing so.

With the assurance of our fervent love in Christ, and of our heartfelt appreciation and gratitude. We remain,

Your brethren and servants,

THE LEICESTER ECCLESIA.—*England.*

F. R. FREER, *Secy.*

RICHLY BLEST BY THE YEAR BOOK

GREATLY LOVED BROTHER:

Our delight in and appreciation of the *Year Book* for 1927 impels us to here express it. For nearly twenty years we have enjoyed and been benefited by the use of our *Daily Manna*. We feel that this has been a contributing means toward our ability to rejoice in what is unquestionably a divine gift, our new *Year Book*.

What gratitude has been stirred in our hearts, what thrills of joy, undiminishable, have been ours, with the use of our new book! Truly the Lord is satisfying us with good things.

We pray his rich blessing to continue with you, as our greatly loved and faithful Brother.

Rejoicing in the service of the King,

BROTHER AND SISTER JONATHAN ERB.—*Pa.*

International Bible Students Association

RADIO SERVICE

The kingdom message is now being regularly broadcast over the following stations in the United States and Canada. Local radio representatives are requested to send prompt and complete advice of any changes in schedules to Radio Department, 117 Adams St., Brooklyn, N. Y.

CALL	CITY AND PROGRAM PERIODS	KILO-CYCLES	METERS	WATTS
CFYC	Vancouver, B. C. Sun am 10-11, pm 2.30-3.30, 6.30-9 Tue Thu Sat pm 7.30-8.30	730	410.7	500
CHCY	Edmonton, Alta. Sun am 10-11, pm 3-4.30, 9.15-10.30 Tue Thu Sat pm 8-10	580	516.9	250
CHNS	Halifax, N. S. Sun pm 9-10	930	322.4	100
CHUC	Saskatoon, Sask. Sun pm 12.45-2.15, 8.30-10 Tue Thu pm 8.30-10	910	329.5	200
CJCJ	Calgary, Alta. Mon pm 8-9	690	434 5	250
CJGC	London, Ont. Sun pm 2-3 (every other week)	910	329.5	500
CKCX	Toronto, Ont. Sun am 9.30-11, pm 1.30-3, 8.15-9.15, 9.45-10.45; Tue Fri pm 8 10	1028	291.1	500
CKOC	Hamilton, Ont. Thu pm 8	880	340 7	50
CKPC	Preston, Ont. Sun pm 3-4.30	1210	247.8	10
CKY	Winnipeg, Man. Sun pm 7-8.30 (once a month)	780	384.4	500
KEX	Portland, Ore. Sun pm 9-10	1250	239.9	2500
KFEQ	St. Joseph, Mo. Sun pm 7-7.30	1300	230.6	1000
KFH	Wichita, Kan. Sun am 9.30-10.30	1220	245.8	500
KFJF	Oklahoma City, Okla. Sun am 9-9.30; Sat pm 8-8.15	1100	272.6	*750
KFSD	San Diego, Calif. Sun pm 2-3	680	440.9	500
KFUM	Colorado Springs, Colo. Thu pm 7.30-8	1270	236.1	100
KFVI	Houston, Tex. Mon pm 8.30-9.15 (every other week, alternating with KPRC)	1260	238	50
KFWM	Oakland, Calif. Sun am 9.30-11 pm 12.30-2.30 7:30-9 Mon Sat pm 8-10 Tue Thu pm 12.30-3, 8-10 Wed pm 2-3; Fri pm 2-3, 8-10	1270	236.1	*500
KGRC	San Antonio, Tex. Sun pm 1-2	1360	220.4	50
KHQ	Spokane, Wash. Sun am 10-11, pm 9-10	810	370.2	1000
KLZ	Denver, Colo. Sun pm 7-8	750	399.8	1000
KMBC	Independence, Mo. Fri pm 7.30-8	1260	238	1500
KMIC	Inglewood, Calif. Sun pm 8-9.15	1340	223.7	250
KNRC	Los Angeles, Calif. Tue Thu Sat pm 2.30-3	800	374.8	500
KOMO	Seattle, Wash. Sun am 10-11, pm 7-8	980	305.9	1000
KPRC	Houston, Tex. Mon pm 8.30-9.15 (every other week, alternating with KFVI)	1020	293.9	500
KQV	Pittsburgh, Pa. Sun pm 1-2; Fri pm 7.30-9 Sun pm 1-2, Fri pm 8.15-9.45	1110	270.1	500
KSCJ	Sioux City, Ia. Fri pm 8-8.30	1230	243.8	500
KWCR	Cedar Rapids, Ia. Sun pm 4-5	1250	239.9	250
KWKC	Kansas City, Mo. Sun am 10-11, pm 8.30-9.30	1350	222.1	100
KWTC	Santa Ana, Calif. Sat pm 8-8.30	850	352.7	5
WABQ	Philadelphia, Pa. Sun pm 2-3	1340	223.7	500
WBAW	Nashville, Tenn. Sun pm 5.30-6.15	1210	247.8	100
WBAX	Wilkes-Barre, Pa. Sun pm 8-9	1200	249.9	100
WBBR	New York (Rossville, S. I.), N. Y. Sun am 10-12, pm 2-4, 7-9 Mon Tue Thu Fri pm 2-4, 7-9 Wed pm 2-4, 6-7	1170	256.3	1000
WBRC	Birmingham, Ala. Tue pm 8-8.30	1230	243.8	250
WBRL	Tilton, N. H. Sun pm 8-9	1290	232.4	500
WBT	Charlotte, N. C. Thu pm 7.30-8	1160	258.6	500
WCAH	Columbus, O. Sun am 11.30-12.30, pm 2-3	1280	234.2	250
WCBA	Allentown, Pa. Sun pm 4-5	1350	222.1	150
WCBM	Baltimore, Md. Sun pm 6-8; Wed pm 10-11 Fri pm 9.30-10	780	384.4	100
WCSH	Portland, Me. Sun pm 3-3.30	620	483.6	500
WCWK	Fort Wayne, Ind. Sun pm 5-5.30	1310	228.9	500
WDAY	Fargo, N. D. Sun pm 2-3, Thu pm 4-4.30	830	361	500
WEBC	Duluth, Minn. Tue pm 7.50-8.30	1240	241.8	250
WEPS	Gloucester, Mass. Sun am 11-12	1010	296.9	100
WFBE	Cincinnati, O. Sun pm 6.30-7.30	1220	245.8	250
WFBL	Syracuse, N. Y. Sun pm 2-2.30	1160	258.5	750
WFDF	Flint, Mich. Fri pm 9.30-10	860	348.6	100
WGBS	New York, N. Y. Sat pm 9.30-10.15 (various foreign languages)	860	348.6	500
WGHP	Detroit, Mich. Sun pm 12-12.30	940	319	1000
WGWB	Milwaukee, Wis. Sun am 10-11	1370	218.8	500
WHK	Cleveland, O. Sun am 10-12, pm 7.30-9 Mon pm 7-8.30, Thu 7.30-10	1130	265.3	*500
WIBA	Madison, Wis. Sun pm 1-1.30 (monthly, fourth Sunday)	1250	239.9	100
WIBX	Utica, N. Y. Sun pm 9-10.20	1260	238	150
WICC	Bridgeport, Conn. Mon pm 8-8.30	1130	265.3	500
WIL	St. Louis, Mo. Sun pm 6.30-7	1160	258.5	250
WIP	Philadelphia, Pa. Fri pm 3-3.15	590	508.2	500
WJBL	Decatur, Ill. Thu pm 7.30-8	1410	212.6	250
WKBF	Indianapolis, Ind. Mon pm 7.30-8.15	1130	252	250
WLBG	Petersburg, Va. Sun am 10-11, pm 3-4	1400	214.2	100
WLBW	Oil City, Pa. Sun pm	1020	293.9	500
WLSI	Providence, R. I. Sun am 10.30-11.30, pm 2-3, 6 30 7:30 Wed pm 7.30-8.30, Fri pm 7.30-8.30	1150	260.7	500
WMBO	Auburn, N. Y. Sun pm 6.30-7	1360	220.4	100
WMBS	Harrisburg, Pa. Sun pm 5 6	1280	234.2	250
WMES	Boston, Mass. Sun am 10.30-12, pm 8-9 Mon Thu pm 8-9	1420	211.1	50
WNBF	Endicott, N. Y. Sun pm 7.30-9.30	1450	206.8	50
WNBR	Memphis, Tenn. Fri pm 7.30-8	1310	228.9	20
WNOX	Knoxville, Tenn. Fri pm 7.30-8	1130	265 3	1000
WNRC	Greensboro, N. C. Fri pm 7.45-8.15	1340	223.7	500
WODA	Paterson, N. J. Sun pm 5-5.30 (monthly, third Sunday)	1020	293.9	1000
WOKO	Peekskill, N. Y. Sun pm 12.30-1; Thu pm 8.30-9	1390	216	250
WOOD	Grand Rapids, Mich. Sun pm 9-10	1150	260.7	500
WORD	Chicago (Batavia), Ill.	720	416.4	5000
WRAW	Reading, Pa. Sun pm 7.30-8.30	1300	220.4	100
WREC	Memphis, Tenn. Sun pm 5-5.30	1180	254.1	50
WRHM	Minneapolis, Minn. Sun am 9.15-10.30	1150	260.7	1000
WRR	Dallas, Tex. Fri pm 6.30-7	650	461.3	500
WTAL	Toledo, O. Sun pm 1.30-2	1070	280.2	100
WTAR	Norfolk, Va. Sun pm 7-7.30	1090	275.1	500
WWVA	Wheeling, W. Va. Sun pm 1-2	890	336.9	250

* After 6 p. m. From 6 a. m. to 6 p. m., 1000 watts.

INDEX FOR 1927

JANUARY 1

Jehovah and His Works ... 3
Who Is God? ... 3
Creation ... 4
Object Lesson ... 5
New Creation ... 6
Hero Worship a Snare ... 6
Making Our Homes Christian ... 9
By Example As Well As Precept (Letter) 11
Serving in and Through the Church ... 13
Making the Community Christian ... 14
1927 International Convention ... 2

JANUARY 15

The Great Multitude ... 19
Human or Spirit Beings ... 19
Great Tribulation ... 21
Was Samson a Type? ... 22
Duty of the Remnant ... 24
Sharing the Good News ... 25
Making the World Christian ... 27
The Christian's Hope ... 29
Untellable Blessings (Letter) ... 31
General Convention, 1927 ... 18
Radio Programs ... 18

FEBRUARY 1

The Son and Servant ... 35
Witness for the Truth ... 37
Why the Record ... 38
His Followers ... 38
Means of Giving the Witness ... 39
Studies in the Christian Life ... 41
Peter Becomes a Disciple of Jesus ... 43
Food Par Excellence (Letter) ... 45
Question: Robe vs. Garments ... 46
International Convention for 1927 ... 34
Memorial Notice ... 34

FEBRUARY 15

Servant, Good and Evil ... 51
Coming to His Temple ... 54
Evil Servant ... 56
Light from the Temple ... 56
Peter's Lesson in Trust ... 58
Peter's Great Confession ... 60
Interesting Questions ... 62
"The Joy of the Lord" ... 62
Coming into Truth Since 1918 ... 63
Nothing Equals Service (Letter) ... 63
International Convention for 1927 ... 50

MARCH 1

The Elijah Work ... 67
Complete Fulfilment ... 69
A Restitution Work ... 70
The End of the World ... 71
Anointing of Elisha ... 72
Peter at the Transfiguration ... 73
Peter's Denial and Repentance ... 75
Questions on the Scapegoat ... 77
Interesting Letters ... 79
The Calendar ... 66
Memorial for 1927 ... 66

MARCH 15

The Elisha Work ... 83
Elijah Taken Away ... 84
Fiery Chariot ... 84
Double Portion ... 86
Peter and the Risen Lord ... 89
Peter at Pentecost ... 91
Interesting Questions Answered ... 93
The Melchisedec Priesthood ... 93
Those Appointed to Die ... 94
Interesting Letters ... 95
Convention Notice ... 82

APRIL 1

Feast of Deliverance ... 99
The Passover ... 101
Three Covenants ... 102
Who May Partake ... 104
Joy of the Lord ... 105
Self-Examination ... 105
Peter Heals the Lame Man ... 107
Peter Undaunted by Persecution ... 10
Interesting Letters ... 111
The International Convention ... 98
Memorial for 1927 ... 98

APRIL 15

The New Creation ... 115
A Reality ... 116
How Formed ... 117
Anointing ... 118
Sacrifice and Crucifixion ... 118
Peter Preaching to the Gentiles ... 121
Peter Delivered from Prison ... 123
Interesting Questions ... 125
Membership in Worldly Organizations 126
Efficient Service ... 127
Memorial Reports ... 114

MAY 1

Ministry of the New Creation ... 131
Present Duties ... 134
Enlargement of Service ... 135
Future Vision ... 136
Annual Request for Pilgrim Visits ... 137
Good Hopes for 1927-1928 ... 137
Peter Teaches Good Citizenship ... 138
Review: Life and Letters of Peter ... 140
Interesting Letters ... 143
Convention ... 130
Memorial Reports ... 130

MAY 15

The Resurrection ... 147
Time of the Resurrection ... 150
The Parallel Dispensations ... 150
Children of Zion ... 152
Saul Chosen King ... 154
Samuel's Farewell ... 156
International Convention ... 158
Interesting Letters ... 159
Toronto Convention ... 146
Remittances ... 146
Canvassing Parties ... 146

JUNE 1

The First Resurrection ... 163
His Coming ... 163
First in Order ... 164
His Temple ... 165
For Judgment ... 166
The Message ... 167
Samuel Anoints David ... 169
David and Goliath ... 171
David and Jonathan ... 173
Service Week ... 162
Vacation ... 162

JUNE 15

Resurrection Body ... 179
A Safe Rule ... 180
The Argument ... 181
Immortal Body ... 182
David Spares Saul ... 185
David Brings Ark to Jerusalem ... 187
Interesting Letters ... 189
Resolution ... 190
Radio Stations Broadcasting Truth ... 192
Radio ... 178
World-Wide Witness ... 178

JULY 1

The Overcomers ... 195
What to Be Overcome ... 195
What is the World? ... 196
An Erroneous View ... 198
Fleshly Weakness ... 199
How to Overcome ... 200
God's Promise to David ... 202
Nathan Leads David to Repentance ... 204
Interesting Letters ... 206
Bethel Special to Toronto ... 194
World-Wide Witness ... 194

JULY 15

Visits from Jehovah ... 211
God Visits the Gentiles ... 212
Responsibility of the Gentiles ... 213
Time of Visitation ... 213
Who Will Glorify God? ... 216
Memorial Reports for 1927 ... 218
Solomon's Wise Choice ... 221
Toronto Convention ... 223
Identification Tags ... 210
World-Wide Witness ... 210
Convention at Sedalia ... 210

AUGUST 1

Place of Security ... 227
A Prophecy ... 229
The Fowler ... 231
An Up-to-Date Meeting ... 233
Solomon Dedicates the Temple ... 234
The Kingdom Divided ... 236
Interesting Letters ... 238
Faithful Service Appreciated ... 238
Dazzling Brightness of Truth ... 239
Books vs. Church Attendance ... 239
Service Week ... 226

AUGUST 15

Why in Security ... 243
Terror and Arrows ... 245
Walking Pestilence ... 245
"Destruction at Noonday" ... 247
Many Fall ... 248
Reward of the Wicked ... 248
Review of Quarter's Studies ... 249
Elijah on Mount Carmel ... 252
In Regard to Ceremonies ... 254
Meaning of Prov. 16:3 (Question) ... 255
Service Week ... 242

SEPTEMBER 1

Defence and Security ... 259
The Great Test ... 261
Complete Deliverance ... 264
Elijah Hears God's Voice ... 266
Elijah in Naboth's Vineyard ... 268
Interesting Questions ... 270
Body of New Creature ... 270
How Readest Thou? ... 270
The Phrase "Gospel Age ... 271
Transferred Life Not Incarnation ... 271
Canvassing Parties ... 258

SEPTEMBER 15

Jehovah Alone be Thy Fear ... 275
The Fearful Fall ... 278
Severe Test Ahead ... 279
Distribution of the Resolution ... 281
The Call of the Prophet ... 282
Amos Denounces Sin ... 284
Interesting Questions ... 287
The Prisoner Class ... 287
Completion of Temple Class ... 287
Special Notice of New Booklet ... 274
Important: How to Remit ... 274

OCTOBER 1

A Service Convention ... 291
Attendance ... 292
Radio Programs ... 294
Service Days ... 294
Why on Earth ... 294
A Miracle ... 295
Amos Pleads for Justice ... 297
Hosea Preaches God's Love ... 300
Additional Memorial Reports ... 302
In Re Executive Committees ... 302
"Decently and in Order" ... 290

OCTOBER 15

Resolution to Peoples of Christendom ... 307
Freedom for the Peoples ... 308
"Christendom" ... 308
Who Rules ... 308
The Clergy ... 310
Wars to Cease ... 313
Micah Champions the Oppressed ... 315
Isaiah Teaches True Worship ... 317
Radio Service ... 320
Annual Business Meeting and Convention 306
Important, How to Remit Money ... 306

NOVEMBER 1

Christians' Mission on Earth ... 323
Purpose of Consecration ... 323
Religion ... 324
Fellowship ... 324
House to House ... 326
Have Conditions Changed? ... 327
Isaiah Teaches Right Living ... 329
Isaiah Counsels Rulers ... 331
Price List ... 354
Letter in Re Construction Bonds ... 335
Radio ... 322

NOVEMBER 15

The Passing of the Powers ... 339
Beginning of World Powers ... 340
The Early Prophets of Israel ... 345
The Birth of Jesus ... 347
Interesting Questions ... 349
In Re the Divine Nature ... 349
Duties of the Great High Priest ... 350
Letters from Afield ... 350
Radio Service ... 352
Sunday School Lessons Discontinued ... 338
A Wholesome Warning ... 338

DECEMBER 1

"A People for a Purpose" ... 355
European Conventions ... 355
Berlin ... 356
Copenhagen Convention ... 358
The Hague ... 358
Glasgow Convention ... 359
The Kingdom of God ... 361
The Kingdom Foretold By the Prophets 364
The Kingdom of God Foreshadowed ... 363
Mottoes ... 354
Matter for Broadcasting ... 354

DECEMBER 15

One Reason for God's Vengeance ... 371
Everlasting Covenant ... 371
Covenant-Breakers ... 373
World War ... 375
Day of Vengeance ... 376
Christians Duty ... 377
The Deliverer ... 378
Interesting Letters ... 382
Radio Service ... 383
Index for 1927 ... 384
New Song Book ... 370